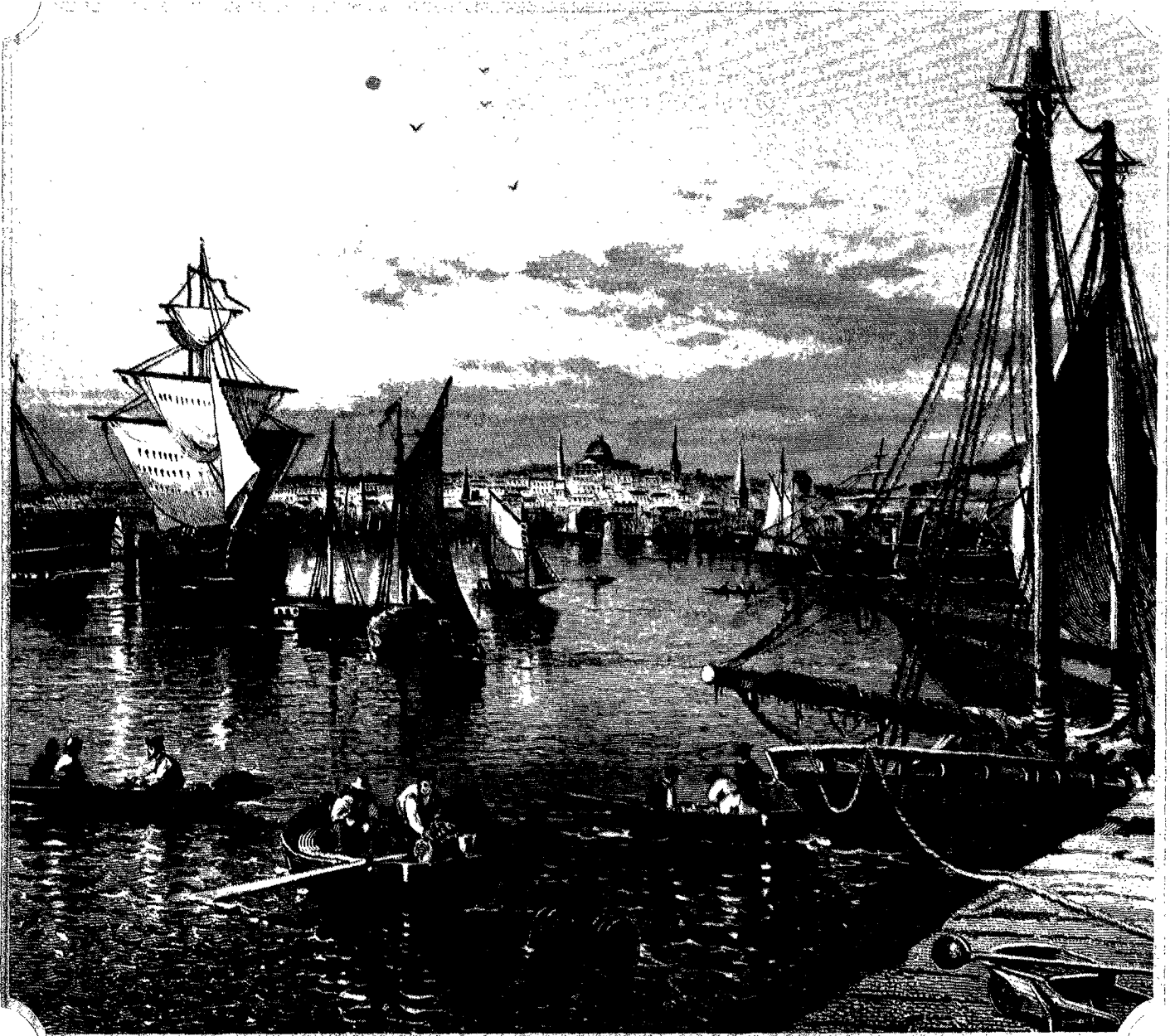


Review

SEPTEMBER 12, 1974

ADVENT REVIEW AND SABBATH HERALD ♦ GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



Boston Harbor in 1873 looked much as it did on September 15, 1874, when J. N. Andrews set sail for Switzerland.

100 Years of Adventist Missions
1874-1974

Miss Heaven, Too?

In flight, Dallas, Texas, to Atlanta, Georgia

Recently D. R. Watts, president of the South India Union in Southern Asia, visited me in an Andrews University guest room and gave me a report on the progress of the work in South India. Years ago, as a young administrator, I had served as president of that union, and ever since I have been especially interested in its advancement.

In the days when the Pierson family lived in South India, growth of the work was slow indeed. When we baptized 500 persons in one year it was considered a great blessing from the Lord. Other parts of the great subcontinent were much less fruitful.

Now Elder Watts was telling me how the Spirit of God has been at work in this great field in recent years. "God is at work in mighty power in our field today," he began. "He is fast changing India from one of the most difficult fields in which to work to one of the fastest growing areas of the world church. Our Southern Asia Division baptisms in 1972 were 5,874. In 1973 they doubled to more than 11,000."

I leaned forward to catch every word of this good news.

"Lay preachers and evangelists in the South India Union entered 70 new places during 1973 and established 70 new congregations of believers. A great awakening has occurred in the field in just the past few months. In areas where we found it difficult to get an audience for the message a couple of years ago, a thousand and more attend the meetings every night. Eight years ago in the present South India Union we had only 10,000 members. Today there are more than 30,000. In 1967 we had only 220 churches and companies. Today there are 550."

As I thought back to those "lean" years in the late thirties and the early forties, my heart was stirred as I listened to this good news. Certainly God is at work for His people. I plied Brother Watts with all sorts of questions. He continued his story.

"In certain areas of Kerala State, where there are 1,600 people per square mile, we can now establish a new congregation of from 50 to 100 members every two miles. There is tremendous opposition to the preaching of the truth, but the Spirit of God is working in the hearts of the people and they are ready to step out and follow despite the trials that they face."

I was particularly interested in the work in the Tamil-speaking part of the union, for here it was that I began my administrative work in the church in 1939. It was easy to love the Tamil people and to become acquainted with their many fine qualities. We had lovable and capable workers and members with whom to work in those days. But the work went very slowly. When we baptized 150 in the field in one year, it was considered wonderful progress. When I returned to Tamil Nadu in 1969, I saw as many baptized in one baptism, the result of what lay workers had done.

"In the State of Tamil Nadu there are 30,000 villages and 413 cities and towns. We have established our work to date in only 30 of these 413 cities. In every city that we enter now we are able to establish a new

congregation of 50, 75, 100, and more members, but our budget for evangelism allows us to enter only two of these cities each year."

My heart was thrilled with the news Elder Watts brought. Could this possibly be India? He assured me it was. But he was not satisfied.

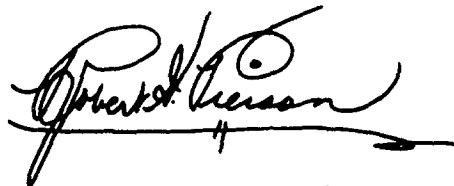
"While we are happy for the progress the Lord has enabled us to make, we are not satisfied," he continued. "We are very discontented because we see tens of thousands of people ready now to accept the commandments of God and the faith of Jesus. There is a great spiritual interest, and multitudes would be willing to join the army of the Lord if only we would take the message to them now. We have lay preachers and workers ready to go. But our people are poor. They do not have funds. They have only their blood, but they are ready to shed that if necessary that the cause of Christ might triumph in India."

In India and the World

Think of it, brethren and sisters. This is a report not from some of those fields from which we expect such reports! This is what is happening in old India, long known as one of the most difficult places in the world to preach the gospel. This gives me great courage to believe the Lord can and will finish His work and cut it short in righteousness. If His Holy Spirit can do this in India, He can do it any place in the world! But the harvest is great and the workers are few. And it costs only a small amount to hold evangelistic campaigns in South India!

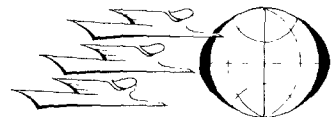
There were tears in Brother Watts's eyes (and mine, too) when he told me, "Of the 330 churches and companies organized in the past seven years, 300 still have no houses of worship. Yet in many of these villages a beautiful little church building costs only \$700. But the funds to construct these churches are not available, because of the poverty of the people. Yes, these vast multitudes are poor people but did not Christ die for the poor? Has He not put the love for the poor in our hearts? They have had nothing in this world but suffering. Must they miss heaven too, because we are unwilling to provide the means to take the message to them?"

Seven hundred dollars for a church! A few hundred dollars for campaigns! So many of us live comfortably, don't we? Lovely homes, new cars, boats, beautiful churches in which to worship! "Must they miss heaven too?" These words should haunt us. Shall not all of us join the Sabbath School Department in at least doubling our offerings for missions?



President, General Conference

Review



Advent Review & Sabbath Herald
124th Year of Continuous Publication

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turned to earth. This realization calls for a continuing re-evaluation of our priorities.

But there is joy, also, as we look at the events of the past 100 years because, in spite of human weakness, failing, and error, God has led His church to remarkable achievements. Looking back at evidence of His leading gives us courage to go forward in faith. "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."—*Life Sketches*, p. 196.

Virgil Robinson ("What Manner of Man?" p. 4), now retired, spent 25 years as a missionary in Africa as normal director at Malamulo Training School, principal at Kamagambo Training School, and history and Bible teacher at Helderberg College. In 1962 he came to the Home Study Institute in Washington, D.C. Author of many books and numerous stories for Adventist journals, his latest book, on the life of James White, will soon be in the hands of the publishers.

C. O. Franz ("Into All the World in a Single Lifetime," p. 6), has served in many capacities in the United States and abroad, including 21 years in the Inter-American Division. He was treasurer of that division when he was called to the General Conference in 1966 as associate secretary and in 1970 secretary of the General Conference.

In his article, Elder Franz mentions that there are 393 Adventist health-care institutions in the world. Besides sanitariums and hospitals, this figure includes launches, airplanes, clinics, dispensaries, and homes for the elderly.

Robert G. Wearn ("Musings at Boston Harbor," p. 8), is presently Bible teacher at Shenandoah Valley Academy, New Market, Virginia. Born in China, where his parents were missionaries, he comes from a long tradition of mission service. Before he went to Shenandoah Valley Academy, Elder Wearn was a missionary in Uruguay and Peru for 16 years.

D. F. Neufeld ("The Expanded Vision," p. 10), is an associate editor of the *REVIEW*. He was a pastor-evangelist in Canada 1939-1946. From 1946 to 1953 he was professor of Biblical languages and theology at Canadian Union College, College Heights, Alberta. In 1953 he came to the Review and Herald Publishing Association as associate editor of *The Seventh-day Adventist Bible Commentary*. In 1967 he joined the *REVIEW* staff as associate editor.

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Letters

[Letters submitted for publication in this column cannot be acknowledged or returned. All must carry the writer's name and address. Short letters (less than 250 words) will be given preference. All will be edited to meet space and literary requirements. The views presented do not necessarily represent those of the editors or of the denomination.]

Socio-economics or the Gospel

I believe the editorial "Worthy or Unworthy Motives" (June 27) grasped what I also believe is taking place. That is, socio-economics taking the place of the gospel. This is apostate Protestantism uniting with the State and the Papacy.

The act or bond has occurred in thought, I believe, but has yet to become totally manifest externally.

PAT TRAVIS

College Park, Georgia

Third Generation to Read Review

The *REVIEW* has been in our family for more than 80 years. My grandparents accepted the truth nearly 100 years ago from Ellen White in Jackson, Michigan, and sent their children to Battle Creek College in 1878. My mother used to wrap *REVIEWS* while she attended there. She also wrote stories for the *Little Friend* when I was a boy 70 years ago.

I might say, if I had to choose between hearing a good sermon (and I have heard many) or having the *REVIEW*, I would choose the *REVIEW*.

DON LOSEY

College Place, Washington

Tongues

Aside from the Ellen G. White summations by Arthur White, I rate Howard Blum's article on "My Experience With Speaking in Tongues" (Aug. 1) the only logical thing I have seen to date on the subject.

The other materials made me think of the

magazine articles we used to read about the surface of the moon before the astronauts landed on it and looked around. They read like material written by someone who took canoeing by correspondence and then tried to teach others by the same method. I am not talking about articles in the *REVIEW*.

Blum talked about his deliverance from the pit. He had practically nothing to say about the pit, however. Which fits in perfectly with *Evangelism*, pages 623, 624.

R. E. CRAWFORD

Loveland, Colorado

"Heir Mail"

Re "Heir Mail" (May 23). This little poem was meat in due season.

I guess we have all been tempted to say, "Why do we Adventist people put out so much literature that piles up and is sometimes not read?"

After reading the poem I realize why Adventists need a wide variety of literature. The devil is a wily foe, and we need every means to keep him off our territory. I'm going to take note of the gems and share my *REVIEWS* with those who will appreciate them.

SARAH DART

St. John's, Newfoundland

Boys' Ranches

It was a surprise to me to read in letters to the editor that the church should start boys' ranches. While the church has not, some of the members have. There is Lariat Boys' Ranch in Stapleton, Nebraska; Boys' World in Dobbins, California; and Golden Harvest near Briggsdale, Colorado. These are established primarily for Seventh-day Adventist children who are in, or heading

Continued on page 14

This Week

One hundred years ago on September 15, 1874, J. N. Andrews, the first Seventh-day Adventist foreign missionary, left Boston harbor for Switzerland. This special issue of the *REVIEW* marks this important moment.

Yet, a certain amount of sadness exists in that, after 100 years, our mission has not been accomplished—the gospel has not yet reached "every nation, and kindred, and tongue, and people," Christ has not yet re-

What Manner of Man?

By VIRGIL ROBINSON



J. N. Andrews and his wife, Angeline, had two children, Mary and Charles. Mrs. Andrews died two years before the first Adventist missionary family went to Switzerland.

"WE SENT YOU the ablest man in all our ranks!"¹ This is how Ellen G. White described John Nevins Andrews in a letter to the Swiss brethren in 1878.

It was in that year that Elder Andrews left Europe to attend the General Conference. Hoping for the best but fearing the worst, he had taken Mary, his only daughter, to the Battle Creek Sanitarium in what proved to be a futile attempt to save her life. She was dying of tuberculosis.

"The ablest man." Yes, that statement was made by the Lord's messenger. It is worth noticing that three of the most stalwart leaders of the Advent church between 1850 and 1880 came from the State of Maine. All three lacked formal education. Ellen Harmon was forced to quit school at the age of 9. In his entire life, James White attended school for a total of only twenty-nine weeks. The third member of the trio, Elder Andrews, because of health problems, was compelled to quit school at the age of 11, not to return. Denied school, they were largely self-taught and the two men became scholars in their own right.

James White and John Andrews were outstanding preachers in the early Advent church. Reports of various camp meetings state that James White would preach five or six times, J. N. Andrews four or five, and other ministers present perhaps one time each. After hearing Elder Andrews preach twice in the Battle Creek church, Elder James White described those sermons as "an intellectual . . . feast."²

Besides being a mighty preacher, Elder Andrews was equally able with the pen. Over a period of thirty years, hundreds of his articles were published in the REVIEW AND HERALD. In this field, probably, he made his most lasting and valuable contribution to the church. With a keen mind, which would have enabled him to climb to the highest position in government or in law, which was what his politician uncle envisioned, he examined the various lines of truth and expounded them. When D. R. L. Crozier and others attacked the seventh-day Sabbath, J. N. Andrews rose to its defense in a series of masterly articles that ran for weeks through the REVIEW

Virgil Robinson, now retired, spent many years as a missionary in Africa. More recently he was director of studies at Home Study Institute.

AND HERALD. His knowledge of Greek, Hebrew, and Latin made it possible for him to obtain his facts from original source materials. For thirty years his name adorned the masthead as one of the editors of our church paper.

In those early years, many questions arose in regard to Biblical teachings on various subjects. James White, burdened with caring for the church as a whole, frequently turned to Elder Andrews and invited him to make an investigation. From Andrews' study emerged the financial program known as Systematic Benevolence. It was J. N. Andrews who in 1855 brought to the attention of the church the fact, supported by painstaking Bible study, that the Sabbath begins at sunset and not at six o'clock as Adventists had been observing it for years. It was J. N. Andrews to whom church leaders turned during the Civil War, inviting him to lead out in a study of the proper position for a Christian to take when drafted by the military. It was Elder Andrews who, visiting Washington, D.C., established with the United States Government the noncombatant status since accorded to Seventh-day Adventist drafted men.

Areas of Difficulty

In what areas did Elder Andrews encounter difficulties? While he was a many-faceted man, he cannot be described as a forceful executive. He himself acknowledged that timidity prevented him from correcting mistakes made by his associates. Between 1867-1869 Andrews served as president of the General Conference. During this time Elder White's health was so precarious that he could not supervise the publishing work as formerly. Management of the press fell into the hands of men deficient in business skills and judgment. When James White returned to the presidency of the General Conference in 1869, he found both the publishing association and the Health Reform Institute several thousands of dollars in debt.

An examination of the type of man Elder Andrews was, and the nature of the task that he was assigned to accomplish, leads one to question whether even though "the ablest man in our ranks," his qualifications were those most needed in Europe. At the time of his call in 1874, Andrews had spent two years in his favorite haunts, the public libraries of New York and Boston, researching material for the finishing touches on his

500-page *History of the Sabbath*. From these scholarly pursuits he was sent across the Atlantic and given the task of laying foundations for the Adventist Church in Europe.

To Ellen White was revealed the nature of the almost insurmountable problems facing this man. All his life, Andrews had been a perfectionist. When he began to publish our French paper in 1876, *Les Signes des Temps*, he was determined that it should be perfect.

A Perfectionist

We see him hovering over the press, stopping the machinery fifty times in a single day in order to eliminate small imperfections, or sitting at a table folding, stapling, and addressing papers. It is difficult to avoid the feeling that this represented an enormous waste of talent. In 1876, only two years after Elder Andrews reached Europe, Ellen White wrote: "We cannot all labor in the same armor. . . . He is shortening his days because he lifts the burdens all himself. He thinks no one can make a success unless his plans and ideas of carrying forward the work are exactly after his own order. . . . He believes his ideas and ways are the only right way. Is it so? No. No."³

But this characteristic persisted until Elder Andrews was literally on his deathbed. Elder D. T. Bourdeau wrote about it: "We received an invitation to call on Brother Andrews. We found him very weak indeed. He has to be carried from one room to another, he is a living skeleton—about as poor as a man can be—and the general opinion is that he has but a short time to live."

"What a pity that he should thus die prematurely! It seems to me that he might have lived till the coming of the Lord. . . ."

"I was so sorry to hear him say that no later than yesterday morning he had read the last proof of the *Signes des Temps*. There is no more need of it than there is to have his head cut off. A man lying on his back perfectly helpless, and doing such work that there are at least five persons here that can do just as well as not! and scholars too!"

"But he has got in that routine, and they can't take him out of it, and I fear this very thing will kill him. I do not believe God can raise him up unless he sees this. I simply said, 'I am sorry you did it.'"

"He is beloved by the brethren here, but they see and lament this very thing."⁴

At the same time Ellen White pointed out how the attitudes and actions of some of the Swiss brethren produced an almost impossible burden for Elder Andrews to carry.

"Brother V came to us, and we tried to do our duty to him. But when he returned to Switzerland, and when Elder Andrews visited that country, he did not do by Elder A as we had done by him. He did not help Elder A as we had a right to expect he would. He created suspicion and jealousy of Elder A. He did not give the correct translation of his teachings, but made some of his remarks to be regarded with disfavor because they were made stronger than Elder A designed to give them."⁵

She finally summed up the problem in these words: "He is over-conscientious, and he feels terribly over things that ought not to disturb his peace at all."⁶

How did J. N. Andrews relate himself to the Adventist Church leadership? From the time he began writing for the *REVIEW AND HERALD*, he placed himself squarely on the side of Elder James White in his plea for orderly organization to operate the business of the church. James White was to John N. Andrews what Paul was to the youthful Timothy.

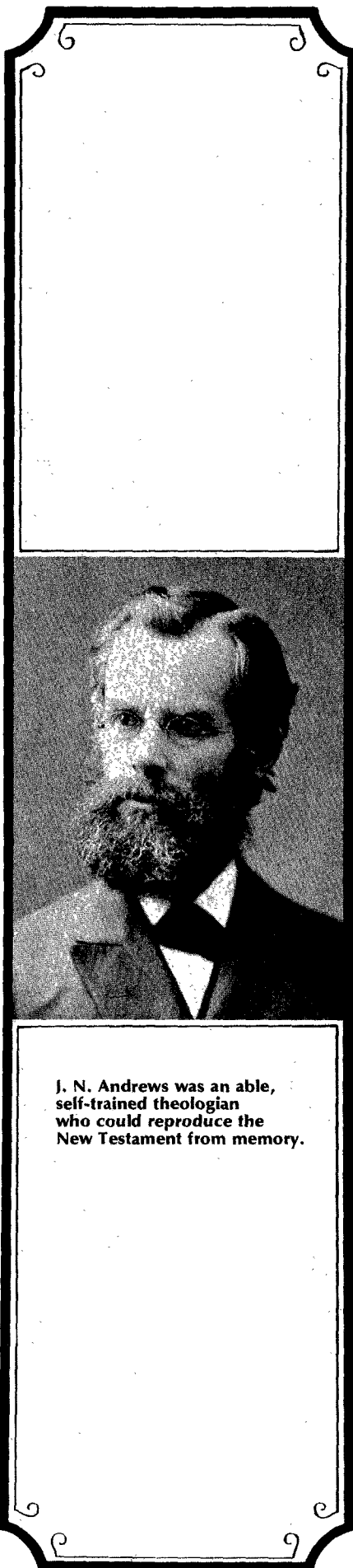
John Andrews admired and respected Elder White. In fact, Ellen White wrote that from what the Lord had shown her, Elder Andrews at times "felt that he would give his life could my husband [James White] be in health of mind and body."⁷

Elder Andrews must also be recognized as an effective soul winner. Whether talking to Eugene Farnsworth in the cornfield, winning him for Christ, converting and baptizing George I. Butler in Iowa, or speaking to large congregations at camp meetings, his constant thought was how he might win men and women to Christ. In an appeal he sent to the *REVIEW AND HERALD* from Switzerland, Elder Andrews wrote: "My heart is wholly bound up in this sacred work. I have no desire but to live in the service of God. I do not ask that my burden shall be light, nor my situation pleasant, but I pray that while I live I may be the means of leading men from sin to righteousness."⁸ □

To be concluded

REFERENCES

- ¹ Letter 2a, 1878.
- ² *Review and Herald*, Jan. 27, 1859.
- ³ Letter 49, 1876, Ellen G. White to James White.
- ⁴ D. T. Bourdeau letter, Sept. 20, 1883.
- ⁵ Letter 2a, 1878.
- ⁶ Letter 1, 1879.
- ⁷ Letter 13, 1869.
- ⁸ *Review and Herald*, Oct. 14, 1875.



J. N. Andrews was an able, self-trained theologian who could reproduce the New Testament from memory.

Into All the World in a Single Lifetime

By CLYDE O. FRANZ



James White carried the first issue of *The Present Truth* eight miles to the printer's office.

GRANDMA LANKFORD was 100 years old on February 5, 1974. We visited her in the comfortable little home in Covina, California, which she shares with her daughter and son-in-law. We do not often have the privilege of visiting centenarians, and we were intrigued by this sprightly little wisp of a woman who had lived more than 36,000 days.

Nineteen hundred and seventy-four is Grandma Lankford's centennial. It also is the centennial of several important events in her church. She was four months old when James White published the first edition of *The Signs of the Times* at Oakland, California. She was seven months old when J. N. Andrews sailed from Boston on September 15, 1874, as the first official overseas worker sent out by the Seventh-day Adventist Church. She was ten months old in December, 1874, when Battle Creek College first opened its doors to receive the young people of the denomination and to train them as workers for the church.

Within the span of her lifetime the Seventh-day Adventist Church, which had been confined to North America and had only a few members in Europe, has become a world church with nearly two and one-half million members in 189 countries.

Nineteen hundred and seventy-four is a centennial year, but I look upon it not so much as a time for celebration as one for stocktaking, thanksgiving, and rededication to the finishing of the task. As we observe this centennial year, let us consider how God has led His church and His people in the past. Let us be thankful for a foundation well-laid upon which we can build today. Let us determine that the work shall go forward under the blessing and direction of the heavenly Architect.

From the earliest days of their history Seventh-day Adventists have been convinced that their message should be proclaimed by the printed page as well as the spoken word. This conviction was greatly strengthened and fortified as the result of a vision received by Ellen White in 1848. This is the way she describes her experience. "After coming out of vision, I said to my husband: 'I have a message for you. You must begin to print a little paper and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it

will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear around the world.' "—*Life Sketches*, p. 125.

It is difficult for us today to imagine the obstacles and handicaps that faced James and Ellen White as they thought of publishing their message to the world. There were days of perplexity and discouragement, but just a year later in July, 1849, James White became a publisher. He had no printing plant. He had no equipment. He had no capital. As a matter of fact, all he had was the command of God to publish, and a determination to follow that command. He walked eight miles from his home to Middletown, Connecticut, and found a printer who would cooperate.

The first edition of *The Present Truth* was printed in July, 1849. It was the forerunner of *The Advent Review and Sabbath Herald*, that you now read. Three years later the time had come to establish the publishing work on a firmer foundation. James White purchased a Washington hand press for \$652.93, and in Rochester, New York, established the first Seventh-day Adventist printing plant. From Rochester the publishing headquarters were moved to Battle Creek, Michigan, and the plant eventually became known as the Review and Herald Publishing Association.

First Signs of the Times

Transportation and communication were restricted in those early days. When the Whites moved to California in 1872, they recognized the need for a West Coast missionary journal. *The Signs of the Times* was the result, the first issue bearing the date June 4, 1874. This paper, like the first issues of *The Present Truth*, was published by a commercial printer. It was less than a year later, however, that the second denominational publishing plant was established at Oakland, California, and *The Signs of the Times* began to roll from its presses. This plant later moved to Mountain View, California, and became the present Pacific Press Publishing Association.

In 1901 the need was felt for a third publishing plant in North America, and the Southern Publishing Association was established at Nashville, Tennessee.

Today Seventh-day Adventists are operating 50 publishing houses around the globe. Last year (1973) there came from the presses in these plants literature valued at nearly \$60 million.

Clyde O. Franz is secretary of the General Conference.

The pioneers of the church were men and women of large vision. Not only did they realize the value of the printed page; they understood that the greatest asset of the church was its children and young people. As early as 1853 an Adventist school was opened at Buck's Bridge, New York. This school operated in the home of John Byington, who was to become, ten years later, the first president of the General Conference of Seventh-day Adventists. The first educational efforts of the church were, naturally, difficult and spasmodic, but by the year 1872 the leaders of the church had realized the necessity for a college where the youthful talent of the church could be trained for effective service. During the year 1873, \$54,000 in cash and pledges was raised for the construction and establishment of Battle Creek College.

Although the formal dedication of this institution took place January 3, 1875, its doors were opened to receive students in the early part of December, 1874. Battle Creek College was later moved to Berrien Springs, Michigan, where it now operates as Andrews University. The Seventh-day Adventist Theological Seminary, one of the schools of Andrews University, offers graduate training to the ministry of the church.

In all of these new ventures of the nineteenth century Ellen White was involved. Sometimes her involvement was public. More often she was in the background, encouraging her husband and relaying messages to him and to the other leaders. Her husband, James, was president of the first college at Battle Creek, but in the year 1881, worn out with the burdens of administration and planning for the young church, death claimed the tired warrior.

Loma Linda Established

Ellen White carried on. One of the greatest faith adventures of the church was still ahead and would be started largely as a result of her encouragement. We refer to the establishment of the College of Medical Evangelists in Loma Linda, California, later to be known as Loma Linda University. How could she or any other leader of the church, for that matter, have imagined that a comparatively small church could operate a viable medical college? To many it must have seemed an impossible dream. But, in 1905, when a property became available at Loma Linda for \$40,000, and her advice was solicited, she telegraphed J. A. Burden, "Se-

cure the property by all means." There were miracles almost without end in connection with the purchase of that property and the building of an institution that today trains hundreds of physicians, dentists, and other medical workers for the church.

So the little school in Buck's Bridge, New York, with the blessing of God, the sacrifice of the fathers and mothers and other members of the church, has grown to be a great educational network with two universities and 74 colleges. Borrowing words from the psalmist we exclaim, "This is the Lord's doing; it is marvellous in our eyes" (Ps. 118:23).

Many of the pioneers of the Seventh-day Adventist Church did not, to say the least, enjoy good health. Included in this group were James White, J. N. Loughborough, and J. N. Andrews. A notable exception was Joseph Bates. In the health area, too, the Lord gave special guidance to the church through His special messenger.

It was the month of June in 1863. Elder White was suffering one of his periodic bouts of ill health, probably resulting in part from poor health habits but also from overwork and the heavy burdens that he was carrying at that time. In any case, Ellen White was concerned regarding the condition of his health. It was on Friday evening, June 5, that she prayed an especially earnest prayer for the healing of her husband. At this point she was given a vision regarding healthful living.

The basic principles of healthful living were clearly outlined to Ellen White in this and in a second vision given to her on Christmas day, 1865. In the second vision she was instructed that the church should establish a home or center for the care of the sick. Acting on this instruction, a residence was purchased in Battle Creek, Michigan, in 1866, which was known as the Western Health Reform Institute. This was the first of a chain of health-care institutions that today number 393 and are found in many parts of the world.

We have left till last the world mission outreach of the church. Certainly it is not the least important. It may seem strange that the church of the 1850's and 60's did not have a complete understanding of the world mission of the church. Some argued that the gospel had already been carried to the world by the various mission societies. Others felt that North America, made up as it was of peoples from almost

every part of the world, represented a complete and total mission field through which the commission might be fulfilled.

But some had a broader vision, among them Ellen White. In 1870 she was urging young men to qualify themselves for mission service by becoming familiar with other languages. "Missionaries are needed to go to other nations to preach the truth."—*Life Sketches*, p. 205.

"Take Broader Views"

In 1874 she wrote: "You are entertaining too limited ideas of the work for this time. You are trying to plan the work so that you can embrace it in your arms. You must take broader views. Your light must not be put under a bushel or under a bed, but on a candlestick, that it may give light to all that are in the house. *Your house is the world.* . . ."—*Ibid.*, pp. 208, 209. (Italics supplied.)

The sending of J. N. Andrews to Europe in 1874 was an act of great faith and represented an important decision on the part of the young church. It was just a beginning, but it was a beginning. In 1875 Ellen White wrote, "There is but one missionary from our people in all the wide field in foreign countries."—*Testimonies*, vol. 3, p. 404. Only one missionary! J. N. Andrews was a good missionary, but he was only one. There must be more and still more. So the call went out. "It is not sufficient to lay money alone upon the altar. God calls for men, volunteers, to carry the truth to other nations and tongues and people."—*Ibid.*

And what of today? Is there still need for the missionary? Our answer is Yes. Missionaries are needed both in the home community and in the foreign field. Seventh-day Adventists should have more missionaries in the field than any other organization on earth. In 1974 they are not sent out from Boston alone, but from everywhere to everywhere. In just 100 years, God, working through His remnant church, has accomplished this. It is not enough, and we are not satisfied. We recognize that the limitations and the restrictions have been on our side, not on God's.

We do not speak of another century of service. We cannot believe that this is God's plan. But we express our deep and heartfelt thanks for God's guidance and leadership during the past century, and we rededicate ourselves to the finishing of His work according to His plan. □

Musings at Boston Harbor

By
ROBERT G. WEARNER



It is largely owing to the dedication of people following the example of pioneers like James White, Joseph Bates, and J. N. Andrews, that the three angels' messages have now been preached in 189 countries.

BOSTON is famous for its tea party, Bunker Hill, Paul Revere, and Benjamin Franklin. From Colonial times it has been a center of trade, manufacturing, and finance. It has been a hub of rail transportation and its harbor has seen the ships of the world come and go with passengers and freight. But to Seventh-day Adventists Boston and its harbor have special meaning. From this port John Nevins Andrews sailed on September 15, 1874, as our first missionary sent overseas, thus initiating a new epoch in our development.

I am seated in my car near Pier 5, commonly called the Commonwealth Pier, on the Boston waterfront, to try to visualize the scene that took place here a century ago. According to the Boston agent of the Cunard Line, whom I called on the telephone, all Cunard passenger vessels now leave from this pier. This line has only two or three sailings a year nowadays, since New York has edged Boston as a port.

This pier is only 58 years old. Thus this cannot be the one where the Cunard ship *Atlas* was anchored that was to take the intrepid missionary and his two children across the Atlantic. However, this is the harbor, and the exact location must not be far away.

Today I can see skyscrapers a short distance away, raising their heads into the thick morning fog. There are the usual warehouses and the smell of fish, which have changed little after a century. A residential area nearby dates back to the past century. But there are the constant reminders of the twentieth century—turnpikes with their fast-moving cars, trucks, and buses; a large Edison power plant; huge modern structures. These J. N. Andrews did not see. Today a pulsating metropolis of nearly three million people replaces the city of a mere half million of a century ago.

However, Elder Andrews' thoughts were on the needs of the great world beyond our shores, and he may not have paid much attention to the port of embarkation itself. Being a man who loved to read, he probably kept in touch with current events by reading the newspapers. Perhaps he was disturbed by news stories from the South that told of "outrages" on the streets of New Orleans. Presi-

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dent Grant was reported as taking measures to quell disorders. There were scandals in the news, as there are today. A famous preacher was brought to court for alleged misconduct.

Since Elder Andrews was to cross the Atlantic the European news must have caught his eye. The papers reported disturbances in Paris, and Carlist civil war activities in Spain. (*New York Times* microfilm gave me these items of news of the days just before September 15, 1874.)

To prepare myself for this visit to Boston harbor I paged through the 1874 file of the *REVIEW AND HERALD*, preserved in the James White Library on the campus of Andrews University. I discovered a message Elder Andrews wrote on the eve of his departure. Here is a paragraph I copied on a file card:

"Within a few hours, if Providence permits, myself and children and Bro. Vuilleumier will embark from this port on the Cunard steamship *Atlas*, for Liverpool. It has not been without difficulty that I have been able to close up my matters in this country so that I could without embarrassment give myself to the work of God in Europe. I am grateful to God that I have succeeded in this undertaking. And now, as we set forth, we commit ourselves to the merciful protection of God, and we especially ask the prayers of the people of God that His blessings may attend us in this sacred work."

The dateline is Boston, September 14, 1874 and it is signed J. N. Andrews.

Andrews and His Children

These words throb with a sense of mission. As the 45-year-old minister climbed up the gangplank, perhaps just a short distance from where I am sitting, he must have felt a thrill in adventuring for God. (Those of us who are modern missionaries now feel this deep emotion as our jet plane roars for a takeoff down the runway, ready to carry us within hours to distant lands.) Pressing close to their father were his two teen-age children Charles (17) and Mary (13). Their mother had passed away two years earlier. Ademar Vuilleumier, a young Swiss Adventist, followed close behind.

What thoughts went through their minds as they faced the uncertain future? It must have been hard for the teen-agers to leave their friends behind. But past associations were forgotten as they participated in what their father called a "sacred

work." It was God's mission, not theirs.

The past four weeks must have been busy for the three Andrewses as they packed a few possessions to take with them. All else had to be sold or given away. I imagine the father had to depend much on his son and daughter in the sorting and packing process since their mother was dead.

Only a month had passed since the General Conference officially called J. N. Andrews for overseas work. I have the resolution copied on a card, taken from the August 25 issue of the church paper: "Resolved, that the General Conference, feeling the same interest in the Swiss Mission that has been expressed in former sessions, instruct the Executive Committee to send Eld. J. N. Andrews to Switzerland as soon as practicable."

This resolution was passed at the Thirteenth Annual Meeting of the General Conference of Seventh-day Adventists that convened in Battle Creek, Michigan, from August 10 to 15, 1874. Elder Andrews was present and accepted the call.

Back to the deck of the steamship *Atlas*, I can imagine the four entering a door and searching out their cabin. Once their suitcases were put away, Charles and Mary must have explored the ship. Probably they had never been on such a large vessel before. Steamships were doubtless somewhat of a curiosity, since not many years before Sir Samuel Cunard, British merchant and shipowner, had founded the first regular Atlantic steamship line, replacing the sailing vessels of Joseph Bates's seafaring days.

As I watch the busy activity of the Boston harbor I think about what our leaders wrote in regard to what happened here on September 15, 1874. Here are two statements I copied from the *REVIEW AND HERALD* that carries that date. One is from the pen of George I. Butler, president of the General Conference:

"Eld. J. N. Andrews will probably sail for Europe the 15th of this month. He leaves us to go abroad to look after the general interests of the cause in Europe. This sending of one of our leading men, as a missionary to the old world, is an event in the progress of the cause of great interest. We can but expect it will open the way for the progress of the work in all directions in Europe."

Here are the words of James White:

"The fields are all white. Calls

for help multiply. In many cases the outside world raise the Macedonian cry. Come over and help is heard from all quarters. We have not one man to spare where twenty are needed. This want is more than painful to those who have felt the power of the great commission. 'Go ye into all the world and preach the gospel.' It is agonizing. Eld. J. N. Andrews, who has nobly defended the truth from his very youth, leaves for Europe. . . . God bless him."

Three days ago I visited the township of Poland in Maine where John Andrews was born. Although I do not know the exact site of his birthplace, I have a vivid concept of the surroundings. It is beautiful country with forested hills and lovely lakes. A green carpet of ferns covers the ground under a forest of pine, white birch, and oak in the area where young John spent his childhood.

***"We sent you the
ablest man in all
our ranks."***

The Andrews family moved some fifteen miles north to Paris Hill by the time he was a teen-ager. I climb that hill after passing through the town of South Paris. Many well-preserved houses look old enough to date back to John Andrews' time. Some are painted white and have black shutters. I do not know where his home stood. Here it was that, as a 17-year-old youth, he took his stand for the Sabbath, together with two young friends. I took a walk around the top of the hill to see the building where the *REVIEW AND HERALD* was first published, an old jail, and an academy building.

On Paris Hill he began to show his talent as a writer. When he was only 20 years of age he sent a letter that was published in the *Present Truth* of December, 1849. That same year at a revival meeting he exclaimed with deep feeling, "I would exchange a thousand errors for one truth." The following year he was listed as a member of the publishing committee. Thus at an early age he began a brilliant career of service for God. John Andrews wrote on many topics for the church journal. Topics of special interest to him seem to have been the Sab-

bath, the law, the sanctuary, and the three angels' messages. He went to Washington, D.C., in 1864 to secure noncombatant status for our young men in time of war. He participated in the organization of the church and for a time served as the General Conference president. No wonder Ellen White later wrote our Swiss believers: "We sent you the ablest man in all our ranks."

Pioneer Theologian

Yes, the man who sailed eastward from this harbor a century ago was a spiritual and intellectual giant. Yet he was humble. We owe a great debt to him. He was the theologian of the early pioneers.

As my eye wanders over the present-day passenger pier I muse upon what this noble man did after he completed his eleven-day Atlantic crossing to Liverpool. After a brief visit with Seventh Day Baptists in Britain the little missionary group went on to Switzerland. He called the Sabbathkeepers together on November 1 and began to organize the work. Soon he and the children learned French and he started a missionary paper. He traveled extensively.

As he started off on this missionary adventure, how good it was that God veiled the future! Perhaps he would have hesitated if he had known that his only daughter would be stricken with tuberculosis within four years, at the tender age of seventeen. Perhaps he would have trembled, and his faith might have faltered if he could have known of the physical suffering that awaited him. Only nine years of life were permitted him before his untimely death at fifty-four.

Now, a century after his embarkation from this Boston harbor our church has grown from a mere 7,000 on one continent to more than two and a quarter million scattered all over the globe. Instead of sixty ordained ministers there are now more than 7,000—one for every member of a century ago! Instead of work in one continent the Heaven-sent message of the commandments of God and the faith of Jesus is being proclaimed in nearly every country. Yet there is much to do.

As I head my car back to the academy where I teach, I pray that the Lord of the harvest will help me to inspire the youth of today to dedicate their lives to mission service. I am sure that the work of God will finish with no less dedication and sacrifice than that which characterized the life and ministry of John Nevins Andrews. □

A Century of Miracles

By DON F. NEUFELD



Jasper Wayne was the originator of the Ingathering for Missions plan. In 1903 he sold a special edition of *Signs of the Times* and explained that the funds would go for missions. His first venture was so successful that the General Conference recommended the plan to all churches in 1908.

THERE WAS A time when Seventh-day Adventists felt no impelling drive to carry the gospel message of the three angels into all the world. This was at the beginning of their history. Expecting Jesus to come on October 22, 1844, the early believers assumed that the signs presaging His coming had all been fulfilled, including the sign concerning the worldwide preaching of the gospel. Anticipating only a short delay after the Disappointment, at first they saw no need of an expanded work. Only gradually did the group that followed Hiram Edson in his explanation of the Disappointment begin to perceive that there was a further message that needed to be proclaimed, namely the third angel's message.

Furthermore, on the basis of the parable of the ten virgins, the early Adventists held that the bridegroom had indeed come October 22, 1844, not to this earth as expected, but to the second apartment of the heavenly sanctuary. Hence the door was shut. To them this meant that probation had closed for those who had rejected the first and second angels' messages. Consequently, those who embraced the third angel's message at first carried it only to "the remnant scattered abroad," that is, those who had gone through the Disappointment experience.

Concerning this early concept, Ellen White wrote some years later, "With my brethren and sisters, after the time passed in forty-four I did believe no more sinners would be converted. . . . I was shown that there was a great work to be done in the world for those who had not had the light and rejected it. Our brethren could not understand this with our faith in the immediate appearing of Christ."—*Selected Messages*, book 1, p. 74.

Jesus Has Opened the Door

By 1852 the door had opened wide. Writing in the *REVIEW AND HERALD*, James White said, "This Open Door we teach, and invite those who have an ear to hear, to come to it and find salvation through Jesus Christ. There is an exceeding glory in the view that Jesus has opened the Door into the holiest of all. . . . If it be said that we are of the Open Door and seventh day Sabbath theory, we shall not object; for this is our faith."—Feb. 17, 1852.

But the handful of scattered un-

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organized believers had no idea that one day the organization of which they were the embryo would carry on a mission program second to none among Protestant churches. They were practically penniless and had no paid ministry. God waited until the time was right, before laying on them the burden of world missions.

Recounting the poverty of the early years, Elder White wrote in 1873, "Father Bates sat down to write his first book on the Sabbath in 1846 with only a York shilling in his purse, having previously disposed of his wealth in the Second-Advent Cause. The first Conference of S. D. Adventists that Mrs. W. and ourself attended was in Connecticut in 1848, and the money that paid our fare to that meeting we earned chopping cord wood. The second Conference was held the

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same year in Western New York, and the money that paid our second-class fare to that Conference we earned in the hay-field. And we regard those days as the most pleasant and profitable of our experience."—*Review and Herald*, Aug. 26, 1873.

Those early believers couldn't possibly conceive of their work embracing the world. How, then, did they explain Bible passages that suggested a world work? In 1859 one of the brethren inquired, "Is the Third Angel's Message being given, or to be given except in the United States?" To this an editor of the *REVIEW AND HERALD*, probably Uriah Smith, replied, "We have no information that the Third Message is at present being proclaimed in any country besides our own. Analogy would lead us to expect that the proclamation of this message would be co-extensive with the first: though this might not perhaps be necessary to fulfill Rev. x. 11, since our own land is composed of people from almost every nation."—Feb. 3, 1859, p. 87.

In 1863 there was some thought that the General Conference Committee might send B. F. Snook as a missionary to Europe, but this proposal did not materialize. Illustrative of the poverty of the church in that period is the following anecdote involving Elder Snook told in the REVIEW AND HERALD, of June 2, 1863, p. 8:

"Elder B. F. Snook purchased house and lot at Marion, Iowa, more than a year since, by advice of his brethren, for about \$800, which is now worth probably not less than \$1200, depending mostly upon the brethren in Iowa to pay for it. But as they got badly fleeced by E. W. S. and have suffered some by the spirit of secesh, it became quite evident that Bro. Snook could hardly meet payments. So last November we sent Bro. Snook \$400, and took mortgage on his place for this sum, at seven per cent interest, releasing him from ten per cent. . . . Who will be one of twenty to take this burden off from Bro. Snook? Who will be one of forty? Who one of eighty? Let us hear at once from all who choose to help, and let your XXs and Xs and Vs come right in. If more than \$400 be received it shall be put into the General Conference fund."

As late as 1872, two years before the church sent its first missionary, Adventists, instead of looking to themselves as the agency to fulfill Matthew 24:14, were looking to the Bible Societies and other organizations: "Nevertheless this activity in spreading before the nations the word of God, the infallible record of his truth, is a prominent and note-worthy sign of the times; for it can be nothing less than the chief agency by which the gospel is to be disseminated, which our Lord said should be preached in all the world for a witness to all nations just before the end should come. . . . When it is declared that the object of the gospel among the Gentiles is only 'to take out of them a people for his name,' Acts 15:14, and that it is to be preached simply as a witness to all nations, Matt. 24:14, and then the end will come, we can only look upon this movement as evidence that that end is now at the very doors."—Editorial, REVIEW AND HERALD, July 16, 1872, p. 36.

In a similar vein, that same year D. M. Canright set forth the spread of Christian missions as the fulfillment of Matthew 24:14. He gave no hint that the SDA Church needed to become involved in missions.

"As another prominent sign of

the last day, just before the end, the gospel was to be preached to all nations. . . . This is a plain prophecy. Now let us look for its fulfillment. *The Phrenological Journal*, October, 1871, says:

"The whole heathen world is dotted with missions, each reproducing in miniature the same processes that have marked the general church. . . . Three-fourths of the earth's surface is under Christian government and influence, including the probable future great centers of the world's population."

"This looks very much as though the above prophecy were about to be fulfilled. . . .

"Thus, within the last half century, God has remarkably fulfilled this sign of the end. Little or nothing was done in missionary operations till within the present century. But now, all at once, missionary stations have sprung up in all parts of the world, and missionaries of the cross with the light of the Bible have penetrated to the darkest corners of the globe. What is the meaning of all this? We are not left to guess and speculate. Our Master has told us plainly that when this shall come to pass, 'then shall the end come.'"—REVIEW AND HERALD, April 16, 1872.

***Once the church
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Thus it seems that in His providence the Lord waited until the emerging Seventh-day Adventist Church became established doctrinally and organizationally and in some measure financially, before laying upon it the task of world evangelism. But once the church grasped its mission, under the blessing of God the work spread like fire in the stubble. John Andrews' voyage to Switzerland in 1874 was soon followed by missionaries going to other countries: Germany (1875), France (1876), Denmark and Italy (1877), Great Britain and Nor-

way (1878), Sweden (1880), Australia and South America [British Guiana] (1885), South Africa (1887), Asia [Hong Kong] (1888), and Argentina (1891).

By 1880 there were 25 churches outside of North America with a membership of 586. Ten years later there were 86 churches with 2,680 members. By 1930 overseas membership (193,693) far exceeded the North American membership (120,560). Today (Dec. 31, 1973 statistics) the ratio is: Overseas 1,903,523, North America 486,601, about 4 to 1. This represents a phenomenal expansion in 100 years, especially when it is remembered that requirements for church membership in the Adventist Church are demanding.

Not Without Sacrifices

The expansive missionary work has not been without sacrifices. Perhaps few Seventh-day Adventists living today have heard of the *Phoebe Chapman*. This was a schooner purchased by Adventists in Honolulu, Hawaii, for \$1,000, and outfitted for another \$1,000, and which left Honolulu, July, 1888, bound for Pitcairn Island via Tahiti. The purpose of the journey was to take SDA publications to Pitcairn and other islands of the South Pacific at which commercial ships seldom called. The vessel was lost at sea with all hands, which included missionary A. J. Cudney and a crew of five.

Shortly after this tragedy the church acquired the vessel *Pitcairn* (1889) and used it to transport missionaries to the islands of the South Pacific.

As we see the hand of God in the mission history of the church in the past 100 years, we must say, "Praise God!" But the work is not completed. This is no time for the church to rest on its laurels and to relax its efforts. The work so well begun 100 years ago must be carried to a triumphant conclusion. The task has been greatly facilitated by modern inventions—rapid travel, speedy communications, and enormous budgets. These must be utilized to the full and there must be a continuing dedication to the task, which will not be completed until the Master calls us home. What a rejoicing there will be in that day to see the multiplied thousands of trophies of our mission efforts, people from every nation, kindred, tongue, and people, who will enjoy heaven's bliss because the church cared enough to extend its message to the regions beyond. □

A Time for Hard Questions

"There are times when a distinct view is presented to me of the condition of the remnant church, a condition of appalling indifference to the needs of a world perishing for lack of a knowledge of the truth for this time."—*Testimonies* vol. 8, p. 24.

When these words of Ellen G. White were written, at the beginning of this century, the fledgling Adventist Church was working in only 78 countries. Of its membership of about 75,000, less than 20 per cent lived outside North America.

But now the three angels' messages are being proclaimed in 189 countries. Denominational membership has reached 2,404,182 (end of first quarter, 1974), with about 80 per cent outside North America.

What would Mrs. White say if she were living today? Would she still say that the remnant church reveals an "appalling indifference to the needs of a world perishing for lack of a knowledge of the truth for this time"? We do not know. But we suspect that she would—in view of the enormous growth in world population, the fantastic sums being spent to build large institutions in a few places, and the almost profligate use of means by some Adventists on luxuries, pleasure seeking, and high-risk investments.

"Many are using their blessings in the service of self," wrote Mrs. White. "God has made His people stewards of His grace and truth, and how does He regard their neglect to impart these blessings to their fellow men?"—*Ibid.*

In an effort to make clear how serious it is to be indifferent to "the needs of a world perishing for lack of a knowledge of the truth for this time," Mrs. White offered the following illustration. People in a distant colony are suffering under famine conditions. Already multitudes have starved to death. Moved by concern and sympathy, the government and citizens of the mother country load a fleet of ships with food and other supplies, hoping to reach the perishing people before it is too late.

The ships set sail, the crews thrilled to have a part in such a noble enterprise. At home the people pray for the success of the mission and are grateful that they were able to share their plenty with starving fellow human beings.

Mrs. White continues: "For a time the fleet sails directly for its destination. But, having lost sight of land, the ardor of those entrusted with carrying food to the starving sufferers abates. Though engaged in a work that makes them collaborators with angels, they lose the good impressions with which they started forth. Through evil counselors, temptation enters.

"A group of islands lies in their course, and, though far short of their destination, they decide to call. The temptation that has already entered grows stronger. The selfish spirit of gain takes possession of their minds. Mercantile advantages present themselves. Those in charge of the fleet are prevailed on to remain on the islands. Their original purpose of mercy fades from their sight. They forget the starving people to whom they were sent. The stores entrusted to them are used for their own benefit. The means of beneficence is diverted into channels of selfishness. They barter the means of life for selfish gain, and leave their fellow beings to die. The cries of the perishing ascend to

heaven, and the Lord writes in His record the tale of robbery.

"Think of the horror of human beings dying because those placed in charge of the means of relief proved unfaithful to their trust. It is difficult for us to realize that man could be guilty of so terrible a sin. Yet I am instructed to say to you, my brother, my sister, that Christians are daily repeating this sin."—*Ibid.*, pp. 24, 25.

Gradual Understanding of Mission

One hundred years have passed since Seventh-day Adventists sent their first missionary overseas. As pointed out by Associate Editor Neufeld on pages 8 and 9 of this REVIEW, the church but gradually saw that it was commissioned to carry the three angels' messages to the entire world. At first it felt its work was completed after the great Disappointment of 1844. Then it decided that to carry the message to immigrants who had come to the United States from lands afar was all that was embraced in the wording of Revelation 14:6: "to every nation, and kindred, and tongue, and people." Then it concluded that the work being carried on by other churches in various countries fulfilled the prophetic picture. Only gradually did it see that God expected the remnant church to proclaim the three angels' messages to the entire world.

We marvel at how slow the pioneers were to see what God expected. Perhaps the Lord in mercy concealed from them the magnitude of the assignment lest they be overwhelmed and become discouraged. But is it possible that even we have not yet grasped the full dimensions of our assignment? Do we really believe that Jesus will come only when every person in the world has had a fair chance to accept the three angels' messages? Have we internalized the fact that God will bring His judgments on the earth only after people have had an opportunity to decide for or against Him? "Not one is made to suffer the wrath of God until the truth has been brought home to his mind and conscience, and has been rejected. . . . Everyone is to have sufficient light to make his decision intelligently."—*The Great Controversy*, p. 605.

Decades ago the servant of the Lord declared: "If every Seventh-day Adventist had done the work laid upon him the number of believers would now be much greater. . . . In all the cities of America there would be those who had been led to heed the message to obey the law of God."—*Testimonies*, vol. 9, p. 25. (Italics supplied.) What a breathtaking concept! God expects "all the cities of America" to have seventh-day Sabbathkeepers! Yet today, more than a half century after this was written, thousands of cities—hundreds in a single union conference—are without a single believer. And the situation in many other countries the world around is similar.

At one time Sister White was shown a map in vision. The map represented God's vineyard, the entire world, as God wants it to be. Wrote Sister White: "I saw jets of light shining from cities and villages, and from the high places and the low places of the earth. God's word was obeyed, and as a result there were memorials for Him in every city and village. His truth was proclaimed throughout the world."—*Ibid.*, pp. 28, 29. God wants His truth to shine brightly "in every city and village." How, then, dare we be content merely with a church here, a few members there, an occasional

evangelistic effort in a dark county, a television series if funds are available after all other needs have been cared for!

Sister White says that the church in the early centuries lost her first love. "She became selfish and ease-loving. The spirit of worldliness was cherished. The enemy cast his spell upon those to whom God had given light which should have shone forth in good works. The world was robbed of the blessings that God desired men to receive.

"Is not the same thing repeated in this generation? . . .

"The message of Revelation 14 is the message that we are to bear to the world. It is the bread of life for these last days. Millions of human beings are perishing in ignorance and iniquity. But many of those to whom God has committed the stores of life look upon these souls with indifference. Many forget that to them has been entrusted the bread of life for those starving for salvation."—*Ibid.*, vol. 8, pp. 26, 27.

Are We Acting Responsibly?

The time has come for us to ask the hard questions. Do we truly believe that all must have "sufficient light to accept the saving truth, obey God's requirements in keeping all His commandments and be saved" (Ellen G. White letter 19b, 1874)? What plans do we have to reach every village and city with the three angels' messages? When men and women by the millions are dying in their sins, without Christ, are we using our assets responsibly? We would be appalled if the crew in Mrs. White's illustration were to spend relief funds for improving the ship and adding luxurious appointments, or to increase their own wages, but are we not consuming on ourselves millions of dollars that God has entrusted to us to feed the world with the Bread of Life? With our present outlook and program, how long will it take to carry the three angels' messages to "every nation, and kindred, and tongue, and people"?

Christ died for "the world" (see John 3:16), not for a few fortunate people who live in favored lands. He died for the lost in atheistic and pagan lands, as well as for those in Christian lands.

How anguished He must be as He sees millions for whom He died, "starving." Do we share that anguish? Shall we not determine that this centennial of missions shall signal the beginning of the greatest evangelistic advance in the history of the church? K. H. W.

What Do Christians Say, After They Say, Hello?

What is the object of Christian missions? What is the purpose of evangelism? Is there any difference in what God expects from Seventh-day Adventists today than what was expected from His church over the past twenty centuries?

The object of Christian missions and evangelism in general is surely not merely to impart information, such as Saturday is the Biblical Sabbath, Jesus of Nazareth is the world's Creator, God has promised to forgive the sinner, and man rests in his grave awaiting the call of God. The experiences of the Jews who knew Biblical doctrine well and yet crucified their Lord, and the evidence of our own common sense testifies that it is not enough to believe the theory of truth.

If all living persons everywhere worshiped on Saturday, paid a faithful tithe and a generous offering, and professed their belief in the divinity of Christ and His

soon appearing—the purpose of the gospel would not yet be achieved. "Not every one who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven" (Matt. 7:21, R.S.V.).

The purpose of all evangelism, at home or abroad, is to prepare a people who will be fitting examples of what happens when men and women do the will of God. Their evangelical message will be compelling to the extent that their life-style is convincing. More than that, the central concern of the great controversy is settled only when God's professed people prove wrong Satan's claim that it is impossible for man to obey God's commandments, that God has been unfair to ask for such obedience.

Object of Missions Twofold

The object of Christian missions therefore is twofold: (1) to prepare a people who will become compelling models of Christlike behavior to all those who seek relief from their sins and seek the truth about life, and thus hasten the day of final decision for all men; (2) to prepare a people who, on a worldwide scale, stop the mouth of all those anywhere in the universe who have considered God unfair and arbitrary in His dealings with mankind.

No question about it—people everywhere need to know what man can expect from God and what He expects from man. But if this information is proclaimed by men or methods that do not rightly represent the Lord they extol, or even satisfy the standards of dignity, fair play, and common sense of thoughtful men and women, mere proclamation does not, in itself, fulfill the gospel commission. Doctrine, by all means, for no meaningful discussion about Jesus or commitment to Jesus can take place without it; but doctrine is the telescope and not the star. If we merely commit ourselves to the telescope, admiring its capabilities and workmanship, the purpose of the telescope is not only misunderstood, its purpose is aborted. The purpose of the gospel is to introduce men and women to Jesus so that He may directly, not second-handedly through pastors or anybody else, speak courage and provide power in the overcoming of all sins. The purpose of evangelism, therefore, is to make men and women aware of the power of God that is able to keep them from falling into sin, and to urge them to accept this provision that will bring peace and hope now, and a place in the earth made new.

God is jealous about this truth that we call the gospel of the kingdom. He would rather not see it devalued by poor representatives or cheapened by a self-serving theology that seeks to exalt His name and power while minimizing exactly what He plans for His power to do for sinners.

Could this be the reason that the following observation was raised: "The Lord does not now work to bring many souls into the truth, because of the church members who have never been converted and those who were once converted but who have backslidden. What influence would these unconsecrated members have on new converts? Would they not make of no effect the God-given message which His people are to bear?"—*Testimonies*, vol. 6, p. 371.

Apparently the Lord does not want honest seekers for truth to be confused. He would rather see them do the best they can with a limited amount of truth than to be confronted with a full measure of truth in such a way that they reject it because of the unconvincing life-style of those who profess to "keep the commandments of God and the faith of Jesus" and do not!

All the world now lives in the time when our Lord

should return. Seventh-day Adventists must make this clear. Nothing holds our Lord back except that all mankind have not been given a fair chance to decide for or against God's way of life. He will not return until every person has had a clear-cut opportunity to say Yes or No to His program of love, integrity, and commitment to truth. Although not all men will have the same amount of information about this program, all men will have been given enough on which a character pattern could be established and a responsible, clear-cut decision made.

Our Lord waits for this sense of urgency to sweep through His church on earth; He waits for a genuine demonstration of love, integrity, and commitment to truth. Such a demonstration will not fall out of the clouds, nor cry from stones.

Ellen White joins Peter (2 Peter 3:11-14) in reminding the church what its mission is all about: "Because the time is apparently extended [the delay of the Advent], many have become careless and indifferent in regard to their words and actions. They do not realize their danger and do not see and understand the mercy of our God in lengthening their probation, that they may have time to form characters for the future, immortal life. Every moment is of the highest value. Time is granted

them, not to be employed in studying their own ease and becoming dwellers on the earth, but to be used in the work of overcoming every defect in their own characters and in helping others, by example and personal effort, to see the beauty of holiness."—*Testimonies*, vol. 4, pp. 306, 307.

The work of preparing this kind of people will be accomplished. If not in this generation, in some future generation. The tragedy is that it is not merely a church as an institution that misses its opportunity, but people. When any person contributes to the postponement of the Advent, he is walking the path of the unprofitable servant in the parable of the talents. He drifts into an unreal state, wherein he feels that if he does not lose his profession he has done his Lord's service. But the sad words are irrevocable: "Take the talent from him." They mistook the telescope for the stars, "the enjoyment of their blessings for the use they should make of them" (*Christ's Object Lessons*, p. 365).

The best part of this whole story is that men and women now can help God complete the great controversy. To recognize this fact in itself is a major part of the church's task—to fulfill it will be each church member's greatest joy and peace. "To all the world"—ah, yes. But let it begin with me. H. E. D.

Letters

Continued from page 3

for, trouble or whose friends are in that situation. Boys' World and Golden Harvest are run by Carl Anderson and Lariat (where I worked) by Gorden McDonald.

These managers are striving to follow God's instruction and teach the boys in the way that they should go. Because Seventh-day Adventists don't fill the facilities (many, I suppose, don't even know about the ranches or feel they haven't the money, though arrangements can be made in cases of real need), Lariat also takes court cases. At Lariat and Boys' World both church services and a school are held, adapted to the boys' level. There is a lot of love, work, discipline, fun, and prayer.

How I praise the Lord for the recent REVIEWS. At 24 I see many drifting and I had thought that the church leaders either didn't know the grass-roots problems or didn't care. What a thrill to see your efforts to revive our dear people. It is an education for me as well as an answer to prayer.

DENISE BINDERNAGEL

San Gabriel, California

Don't Forget Legitimate Needs

Recently I read the editorial on donations and requests from the world field for private moneys (Feb. 21). Living on the other end, I have to agree that there are cases of dishonesty. I've seen examples of it here in our field, and it is disgusting. However, the temptation to ask is fantastic in view of the tremendous contrast between the "American dream world" and certain other regions.

But thinking of legitimate needs, how are we going to finish this work if we have to tell our laity not to work because there's no one to do the follow-up for lack of money? Furthermore, if a group should be established, there would be no money to build a chapel, and these groups could be visited by a pastor only once every couple of years

for baptism, celebration of the Lord's Supper, and picking up the offering. I just visited an up-and-coming group that meets in the corner of a dingy hut. One member told me, "Four years we've asked for a chapel and haven't received help. If you'll only help us with the roof, we'll do the rest. I'm embarrassed when friends ask about my religion and want to come to our church, because we meet in this wholly unrepresentative place."

Let's give our offerings and donations via the proper channels if we want, but let's give! How strange letters from the homeland sound these days, mentioning the purchases of the "necessary" new spring coat and matching gloves, the new vehicle because the "old" one got scratched up a bit. Many of your brothers will ask all too soon, "Where were you when we needed you?"

ROBERT HOLBROOK

East Peru Mission

Boost for My Faith

The article "Lutherans and Catholics Agree on a 'Renewed Papacy,'" in the REVIEW of June 27, boosted my faith in the Bible and the Spirit of Prophecy writings.

Along with war, strife, bloodshed, and other troubles this article on church union is to me another sure indication that Jesus is coming soon. Therefore, according to Luke 21:28, I look up, and lift up my head, for my redemption draweth nigh.

CLIFTON V. THOMAS

Loma Linda, California

Satan's Masterpiece of Deception

The article, "This Is Our God" (May 30) is most timely. Surely the stage is about set for Satan to manifest himself in his masterpiece of deception. I am thankful for the REVIEW that informs as to how the scroll of prophecy is unfolding. I wish every church member could read this article.

MRS. R. J. REED

Rialto, California

Counsels on Football

I think "I Detest Football" (Jan. 3, 1974) was one of the best write-ups on sports I have ever read. It is helpful to read what Ellen White has to say about cricket and tennis as found in *Counsels to Teachers*, page 350 and following; also on football in *Fundamentals of Christian Education*, page 225 and onward.

The viewers of these games are either ignorant of the counsel given by Sister White or reject it, which is dangerous.

R. LUTTON

Hornsby, Australia

Less Drugs, More Instruction

The articles on drugs by Dr. T. R. Flaiz and D. A. Delafield (May 30) were greatly needed. I have done medical secretary's work in its various phases for nearly 20 years. Some of that time has been in association with Adventist physicians, some not. It has been a disappointment to me to observe many Adventist doctors using medications as much as other good physicians when they should have been spending the time counseling patients regarding their habits. I realize the pressures they are under, but could we not try harder to follow Mrs. White's counsels on health?

MRS. B. PETER JENSEN

South Lancaster, Massachusetts

Separate From the World

Our General Conference president's article entitled "'Another Generation . . . Which Knew Not the Lord?'" (May 23) stirred my heart as nothing else has done before, and it impressed upon my heart more strongly than ever that as God's chosen people we must be separate from the world. Ellen White says: "God intends that His people shall be a peculiar people, separate from the world, and be living examples of holiness."—*Testimonies*, vol. 2, p. 689.

DAVID FERNALD

Camden, Maine

WHY LOVE?

By ELLA RUTH ELKINS

THREE-MONTH-OLD Johnnie lay in his crib, obviously exhausted from the screaming ordeal he'd just gone through in an unsuccessful attempt to arouse his mother to change and feed him. His breaths came in convulsive sobs, the only sound in the house. How could he know his mother was out visiting with a neighbor and that even though she might have been near, she probably would have ignored his cries for his deserved attention? Day in and day out, life went on like this for Johnnie. Spasmodically he got a bottle shoved into his mouth, propped up with a pillow. Baths were too often neglected and comforting kisses and hugs were virtually unknown.

After a few years, Johnnie's mother decided to look for a change—another man for a husband. Day after day she spent more and more time giving attention to others

Ella Ruth Elkins, formerly a school teacher, is now a pastor's wife in Elgin, Oregon.



Johnnie was lonely and unhappy. His mother had left him alone with nothing to eat.

rather than to those in her own family, and Johnnie began to feel left out more than ever.

After a while Johnnie's mother found part-time work in a café and on occasion took her little son with her. Johnnie was just barely four and he seemed to enjoy the ride on the streetcar, as his mother took him to work with her.

One day his mother left for work, leaving Johnnie to fix his own breakfast. But as he searched the cupboards that he could reach, he found nothing that was simple enough for him to fix. He ran outside to play, but as the morning wore on, his stomach growled all the harder.

Then all of a sudden he got a bright idea. He ran downtown where the streetcar tracks stretched for long miles down the street. He looked down the tracks and saw the streetcar coming. It stopped for him and he climbed aboard. He had no money. He was too little to think of that.

He smiled broadly at the conductor and told him he wanted to find his mother because he was hungry and if he could find her, she could fix him something to eat. The conductor glanced at the little boy who looked exactly like his dark-haired mother and said, "All right, Sonny. I think I know where we can find your mother."

Johnnie sat in the seat behind the conductor and held tightly onto the rail. And the next time the streetcar stopped the kind man said, "Right there, Sonny. I think you'll find your mother working in that café."

Ordered to Feed Her Son

And she was. Johnnie grinned from ear to ear as he ate the food her boss sternly ordered her to prepare for him. Johnnie was so happy to find his mother that he didn't even mind the resentful look that had crossed her face at the sight of him.

Several months later Johnnie's mother took him with her on the bus and they traveled from one State to another. Johnnie kept asking why daddy did not come with them, but there was no answer to comfort his troubled heart. At the end of their travels another man seemed to try to take the place of his daddy, but this only added to the confusion in his puzzled mind. This other man did not love Johnnie. Usually he ignored him or treated him as if he were a nuisance. Johnnie overheard him tell his mother she had to "get rid of the kid." Perhaps he feared that Johnnie would tell about the bakery goods that had been stolen. So Johnnie was put on the bus with a note of instructions pinned to his coat collar. The note had little Johnnie's name on it and the address to which he was to be taken in the next State, nearly a thousand miles away.

Johnnie didn't remember much about that long, lonely trip. He remembered mostly how his father swept him into his arms and wept when he came home from work one evening and found Johnnie sitting on the front porch talking with one of the neighbors, the note still pinned to his coat. Johnnie had pushed back a little in his father's arms and asked in surprise, "Why are you crying, Daddy? Aren't you happy to see me?"

Of course his daddy was happy! What father wouldn't have been! and of course Johnnie was happy to be at home again too. But something was lacking. Johnnie was too little to realize it was mother-love. Actually, he'd had so little, how could a person miss something he'd never had?

Johnnie was covered with impetigo from head to toe when his father took him to live with relatives. Johnnie stayed with one relative for a few weeks, then he was shuttled off to another and then to another. It was quite a merry-go-round experience minus the pretty music and the happy times.

Later his father married a young lady with an Adventist background and Adventist relatives. A brand-new life opened before Johnnie. This new mother loved him. She bathed him daily and helped to cure his ugly skin disorder. For the first time in his young life he knew what mother-love was. He grew to love this new mother devotedly and

during his teens he joined the Adventist Church through the efforts of his mother's friend.

Johnnie is grown now. And because of the stepmother-love and by the grace of God he holds a respectable position in conference work and in his community. But only God and he know the desperate struggle he had in order to gain the victory over his personality, warped as a result of his early life's being robbed of mother-love and affection.

People such as Johnnie, who have been robbed of love and affection from birth, must battle hard to overcome personality traits that others who have had this love know little of; and they often find themselves at a loss to know how to understand, cope with, or help them.

Some of the personality traits these children grow up with and suffer from (and I really mean *suffer*) are suspicion, jealousy, unworthiness (I never had love, so I don't deserve it), aggressiveness (if you don't give me your love, I'll steal it), difficulty in loving others because love is learned, withdrawing (I don't deserve love), failure to discipline their children for fear they will lose their love and affection, and lack of self-confidence (it is difficult to build self-confidence if a person feels he does not merit love). Some may even look for a love substitute such as drugs or even pets. There are other substitutes.

So, what can be done for these disadvantaged children to help them overcome these defects? (Some people call them sins.) The first thing we can do is to remember that Christ never censured human weakness. So we shouldn't either. We'll try to understand it and in doing so we will have taken our first giant step.

Show and Tell

Another thing we can do to help these people to overcome their weak points is to show them abundantly that we love them. We can show it by living it and thereby showing them what true love really is. Love is contagious, and we can pass it on.

But showing is not enough. We must also tell it. I'm sure I am only one wife in more than a million who has frequently asked her husband, "Honey, do you love me?" Of course he loves me. I knew he did before I asked him. And I also knew that his answer would be, "Yes, dear, I love you more than anyone else in this whole wide world—so much that words can't

tell!" And I'll feel good and warm inside. I just wanted to hear it again. It's so reassuring!

And the Johnnies of this world need this reassurance even more. Ellen White tells us, "All other children who have lost the one in whose breasts maternal love has flowed, have met with a loss that can never be supplied. But when one ventures to stand in the place of mother to the little stricken flock, a double care and burden rests upon her, to be even more loving if possible, more forbearing of censure and threatening than their own mother could have been, and in this way supply the loss which the little flock have sustained."—*Testimonies*, vol. 2, p. 58.

Perhaps even husbands and wives could profit by heeding this counsel if they are married to a "Johnnie." Maybe some of us live next door to a Johnnie, or maybe there are some Johnnies in our

church families. If so, it would be well to remember that showing a person that you love him and telling him are compatible partners!

How can we know when a kind word spoken in season is what a friend in distress needs to inspire him with hope to keep fighting his secret battles with life? Maybe we'll never know. But this I know, I've been on the receiving end when the light of my hope had been snuffed out and someone unknowingly practiced 1 Corinthians 13: 4-8 and rekindled the flame of hope once again within my bleeding heart.

I've been deeply grateful to that person ever since. So now the least I can do is to pass it on, and my prayer is that the Lord will help me to keep my senses alert to impart love and understanding in abundance to all the Johnnies with whom I come in contact in my everyday encounters. □

The Other Side of the Hill

By ENID SPARKS

FOR THE YOUNGER SET

TIM AND JIM WERE TWINS who lived a long time ago, before there were any cars, buses, or airplanes. They lived with their father in a sod cabin near the Indian settlements in Oklahoma.

Their father had only a heavy lumber wagon and two farm horses to pull it. It took a long time to travel anywhere, so the boys didn't get to attend Sabbath school very often. But they and their father had Sabbath school at home every Sabbath.

The boys always learned their Bible verses. One Sabbath they learned Psalm 27:1: "The Lord is the strength of my life; of whom shall I be afraid?"

"I like that verse!" exclaimed Tim. "I'm always going to remember it."

"And I'm always going to remember my favorite hymn," added Jim, starting to sing:

"Trust and obey, for there's no other way

To be happy in Jesus, but to trust and obey."

On Sabbath afternoon the boys decided to visit the Anderson family, who lived at the top of the big hill. They often visited the Andersons, but today the family wasn't at home.

"Oh," moaned Jim, "now we'll have to go back home!"

Tim shook his head. "No, let's walk on and see what's on the other side of the hill."

The boys knew they shouldn't, but they kept walking anyway. Soon they came to a schoolhouse. It was a much bigger school than the one they attended, so they went onto the grounds. Then they heard the sound of a horse on the hard-packed road.

"Someone's coming," whispered Jim. "Let's hide."

Quickly, the boys darted behind the woodshed. Peeking out, they saw an Indian riding a spotted pony. He turned into the schoolyard. Now the boys grew frightened. They thought the Indian might be after them.

Scrambling through the tall weeds behind the woodshed, they circled back to the road. There they heard the hoofbeats again.

Terrified, the boys clambered down the hill and puffed into their yard. "Oh, Father!" they screamed. "There's an Indian after us."

Father hurried out to meet them and looked up the hill to see his friend Big Wolf riding down the road.

"Boys," father scolded gently, "that is my friend. I have met him in town several times, and he said one day he would ride out to see us. You shouldn't have been afraid."

Suddenly Jim remembered something. He looked at his brother. "I think we forgot the Bible verse we learned this morning and the hymn we sang. We should have remembered that the Lord is our strength and that we should have obeyed father in the first place and not gone down the other side of the hill."

Tim knew that they had forgotten, too. Then father put an arm around each of his boys. "I'm glad that you realize your mistakes," he said softly. "Perhaps seeing Big Wolf as you did will help you to remember."

"Oh, it will!" the twins declared as they went with father to meet their new friend, who really wasn't scary at all.

DO YOU KNOW...

- 1 Martin Luther refused even to shake hands with his fellow reformer Ulrich Zwingli, because of slight differences in their beliefs?
- 2 the Adventist Church has opened a medical school in Mexico?
- 3 where the land of Nod came from, where Cain went to live?
- 4 many "health-minded" Adventists still eat one or two eggs daily, even though the American Heart Association recommends a limit of three per week?
- 5 Yellowstone church services were conducted between June 8 and August 31?
- 6 the new birth doesn't necessarily demand a personality overhaul?
- 7 the Sabbath school of the Oshawa, Ontario, church gave a copy of *Steps to Christ* to each of the 3,000 homes in Bowmanville?
- 8 the Far Eastern Division sent out 38 missionaries last year?
- 9 that Jesus probably didn't baptize anyone?

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PACIFIC PRESS:

Born in Sacrifice,

By JUANITA TYSON-FLYNN

PACIFIC PRESS PUBLISHING ASSOCIATION, born 100 years ago, is ever growing—growing in size, growing financially in material assets, and growing in community pride. But most important, it is growing in dedication to the finishing of the work in this generation. This is the one true purpose of its being.

More than 100 years ago, in 1848, before California had received Statehood and while its population was sparse, when San Francisco was a sprawling village with dusty rutted roads, came the cry of Gold! Gold! Gold!

About this same time Ellen White received special instructions for her husband, James. "You must begin to print a little paper and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first."

But James White was penniless. "There were those who had means," Ellen White went on, "but they chose to keep it." However, they could not stop God's cause. From this message of the Lord the publishing of the *Advent Review* in Battle Creek, Michigan, was begun. That was in 1850.

As the Bible says, "when the fullness of time was come," streams of light from the printed page began to spread.

Juanita Tyson-Flynn is an editorial assistant at Pacific Press Publishing Association.

Those streams of light now circle the globe.

The news of gold in the West spread throughout the country like wildfire. It was at such a time that the way was being prepared for the gospel to spread in California. The Kelloggs, a staunch Adventist family, arrived in the West and immediately began to tell their friends and acquaintances about the second coming of Christ and about the Sabbath. When in 1868 the D. T. Bourdeaus and the J. N. Loughboroughs arrived, there were already a few hundred believers in the State of California.

Review Only Contact

Their only contact with other believers came spasmodically through the *Advent Review* and *Sabbath Herald*, sent by friends. In writing of the value of the printed page, one brother stated: "I desire the *Review* so that I may know how the brethren are getting along, and rejoice with them." Later he wrote: "We are deprived of all religious privileges in this place, as there are none of the faith that we know of in this state, and the *Review* is all the preaching we have."

Another brother wrote: "I feel that if there ever was a state that needed to be enlightened in regard to the Advent doctrine and Sabbath, it is this one."

Again, "when the fullness of time was come," James and Ellen White and their two sons, Willie and James Edson, went west to California. It was

during a camp meeting in 1872 that Adventists laid plans for a health institute and a branch publishing house. But who would provide the funds? Elder White felt an urgency to publish a paper on the West Coast; but where? and how?

Through inspiration Ellen White spoke to her husband one day while crossing on the ferry from San Francisco to Oakland.

"Somewhere in Oakland is the place to locate the paper," she said.

We began almost immediately to have a paper, *The Signs of the Times*, published. The subscription terms: "\$2.00 a year to those who choose to pay a subscription price, and free to all others as far as the paper is sustained by donations of liberal friends of the cause." That was June 4, 1874. The purpose of the *Signs* then, as it still is today, was "to be not only an expositor of the prophecies, a report of the signs of our times, but also a family, religious and general newspaper for the household."

When the printer sold out his business after a few printings of the *Signs*, James White rented a printing office and a room, purchased type, and kept on with the paper. The printed sheets were carried from the press to the place of mailing in a wheelbarrow. This was the job of Willie White, the Whites' youngest son, who thus earned \$1.00 a day. Truly the publishing work on the West Coast was born in sacrifice, but



The first Pacific Press building was constructed in 1875 in Oakland, California. Today the modern printing plant covers 15 acres.

Growing in Dedication



Many things have changed in the 100 years since the founding of the press. Today a U.S. mail truck arrives daily to haul five tons of printed material from the Mt. View plant to the post office in Oakland, California. In 1875 the job was done with the horse and buggy pictured here.

those engaged in the work could not be lured into more lucrative jobs.

Back East again, James White made a stirring appeal to the brethren for funds. He urged them to raise \$6,000 and promised that those in the West would raise \$4,000. The believers, Eastern and Western, rallied to the call. In Yountville, California, the believers, assembled at another camp meeting, gave in gold and pledges \$19,414. When all the pledges came due in 1876, \$20,000 had been raised.

Construction in Oakland

The Pacific Seventh-day Advent Publishing Association, as it was then called, began constructing a plant in Oakland. The building was to be in the form of a Greek cross. Equipment installed included a Cottrell and Babcock roller, an air spring, a drum cylinder printing press, a Universal job press, and an upright donkey engine. Willie White and his associate, W. E. Whalin, now acted as mail boys, carrying the papers in a market basket and under their arms to the post office.

From the beginning Pacific Press prospered. But there were those who felt it could not prosper for long on only the *Signs of the Times*. Gradually commercial work came to the plant. Pacific Advent Press became known for its quality printing and prompt delivery.

Warning after warning came to the press from Mrs. White concerning the commercial work being done. She urged the press to desist and to move from the city fast growing up around it.

Providentially the small town of

Mountain View, looking for industries to build up its town, turned to Pacific Press. The town donated four and one-half acres of land adjacent to the Southern Pacific Railway line, a choice location for a printing industry. Mountain View had been but a stagecoach stop; an industry such as the Pacific Press would give it prestige.

A number of the workers were content to live in tents while the new plant was being built and homes were found for them. A brick building soon took shape, and work began to come in from customers who had been left behind in Oakland. Mrs. White continued to implore the brethren to rely on God alone and give up the commercialism.

Once again, "when the fulness of time was come," God allowed the press to suffer. It was on the morning of April 18, 1906, at 5:18 A.M. that a great earthquake convulsed the whole Bay area. The walls of the press crumbled, its offices were a shambles; however, within days the presses were again running. The consecrated workers felt that God had permitted this thing to happen for a purpose, which it was incumbent on them to discover.

Fire Destroyed Plant

Some of the commercial work was discontinued after the earthquake, but not all. Just three months later, on a Friday around midnight, fire broke out through the roof of the photo-engraving department. The cause was never determined. But the plant on Sabbath morning lay in ashes and twisted metal,

utterly destroyed, so much so that scarcely a charred board remained. Paper stock, finished books, type, plates, manuscripts—all were gone. But that Sabbath morning were the press workers discouraged? No! They dedicated themselves to go on and finish the work. This is the spirit of the press family still, 100 years after its founding.

From the day of the fire Pacific Press eliminated all commercial work. That resolution, formulated after the great fire of 1906, has been strictly adhered to. The Lord has set His seal of approval on this stand by giving the institution greater prosperity than ever before in its history.

Pacific Press today is one of the largest and most complete publishing houses in the West. It covers more than 15 acres and employs 320 Seventh-day Adventist workers. It publishes in 26 languages. It has modern equipment, including sheet-fed two- and four-color presses, one equipped with in-line sheeters, and a perfecting press capable of turning out 5,000 sheets an hour, or an average of 640,000 pages every hour. Pacific Press can turn out 10,000 case-bound books a day. Assets have grown to more than \$11 million.

But in this, its one hundredth anniversary year, Pacific Press workers glory not in what they have, but what they can do to spread around the world the truth they hold dear. The press takes its place beside its sister institutions that are sending the beams of light around the world. □

JUNGLE INTERLUDE

By C. M. Bunker

IT IS 7:30 A.M. in Kuching, Sarawak, Borneo. Already the jungle morning has settled in with its oppressive heat. Pastor Hugh Johnson* is on his two-way radio checking with villages such as Marudi, Taret, and Enkareau.

"What are your needs this morning? Are there any new cases of malaria? What about accidents? What antibiotics shall I bring?"

In another room of the mission house Mrs. Johnson (Bonnie) is attending to the needs of 5-month-old Nina.

"You are a little jungle baby," the mother tells her fretting little daughter. "You must learn not to be impatient."

It will be many hours before the Johnsons will be able to sleep again. As soon as Hugh can get his supplies ready, he and Bonnie and the baby will fly up into the jungle. On their way they will stop at two small settlements by the river, to conduct dental and family planning clinics.

Hugh Johnson, formerly of the United States military, and his wife went to Kuching two years ago as volunteers, because he had seen the great need when he was stationed in Southeast Asia. They had planned to give a year of their time, but now it has become their way of life.

Hugh's mother, Mrs. Bunker, and I were privileged to spend two months with them in Kuching during the Thanksgiving and Christmas holidays.

Fifty-four years of preaching in America, full and busy ones, had still not prepared me for the round-the-clock schedule of work in the mission field.

On December 2, Hugh and I started out by express boat to Simunjan. It was a four-hour trip by the Rajang River. There we met the pastor from Mungu Ai. We changed boats and traveled five more hours, cramped in the bottom of the boat, to the longhouse in Mungu Ai, where we were to hold a clinic.

I had my first experience staying in a longhouse and working till hours after the stars came out, caring for all the people who had come for help. Thirty-five families live in a longhouse, eight or more persons to a room measuring perhaps 12 by 14 feet. The partitions are thin, the roof thatch, and the floors split bamboo.

We set up the clinic on the veranda and worked until I was literally ready to drop with fatigue, and still the people came.

C. M. Bunker is a retired conference president living in Watsonville, California.

At last, too tired to eat, I crawled under the mosquito netting and was awakened at three o'clock the next morning by preparations for us to go down river to catch the express boat.

In the darkness of that jungle morning, with the *put-put* of the gasoline engine carrying us past various dangers, I thought of those who pioneered the work in Borneo—of Gus Youngberg and his family who carved a mission out of the jungle, and of Albert Munson, builder of the first church in Borneo, who planted an avocado tree that still shares its fruit. The avocados sell for a dollar apiece, and the money goes into the Sabbath school Investment Fund.

My thoughts were brought back to the present with a bang and a pop from our motor. Only a mile to go to meet the express boat, and we were out of gas! We had no extra, so Hugh wrenched a couple of boards free and used them for paddles. We made it just in time.

Another four hours and we were at the landing dock at Kuching, greeting our family. Our wives seemed to have mysterious smiles, as if they had a secret too good to keep. After Hugh and I had cleaned up we found out the reason: There in the jungle of Sarawak they had planned a dinner for my seventy-seventh birthday—complete with birthday cake!

Chapel From Overflow

At Marudi, up near the north central coast, we held a two-week evangelistic campaign for the Chinese people. This is one of the places where there is no Adventist church; however, the Government has donated land for one, and we hope a chapel will be built with funds from the second quarter Thirteenth Sabbath Offering overflow.

We held the evangelistic meetings and a Five-Day Plan to Stop Smoking, in the Commerce Hall. Hugh gave the health talks that began each evening's meeting, and I gave a short doctrinal talk afterward. I found that evangelistic meetings in Borneo are very different from ones I had conducted in the States. We stress the health viewpoint, and then lead gradually into the doctrines.

George Wang, a ministerial intern, stayed in Marudi to study with the 36 people who made their decisions during the meetings. Four people who had been studying before made their final decisions as the result of the two-week series. One was a young woman who had taken the Chinese Voice of Prophecy lessons. We were glad to be able to baptize these believers.



C. M. Bunker and H. C. Johnson held a series of meetings in Marudi, Sarawak. Four persons were baptized at the series' end.

Mrs. Bunker remembers best the morning she, Bonnie, the baby, and L. L. Bock, associate secretary of the General Conference, who had just arrived in Sarawak, set out to visit the Ayer Manis School.

Bonnie was driving their little Datsun to take Elder Bock on his school inspection tour. The jungle road was rough. After Elder Bock's visit to Ayer Manis we went by Land Rover with Clarence Goertzen, Ayer Manis principal, and Mrs. Goertzen to visit a longhouse.

On the way we crossed a river where the bridge was so narrow we thought any moment a wheel might slip off the edge. Elder Bock decided he would take pictures of this incredible crossing and trust his feet to carry him over. A few miles up the trail when the Land Rover bogged down in the sticky mud, he and Elder Goertzen, along with native helpers, brought huge logs from beside the trail, and forced the vehicle back onto dry land.

We stayed in Sarawak for eight weeks and came home with memories to last a lifetime.

We remember celebrating Thanksgiving as the Pilgrims never dreamed of, with pineapples, papayas, and other exotic foods eaten off of teakwood trays.

Mrs. Bunker was able to enjoy her first grandchild's first Christmas. It was a special occasion, although the small tree decorated with red-yarn bows was in sharp contrast to the firs and pines of our homeland.

But more than anything we were impressed by the dedication of the people with whom we worked.

Never again can we take our blessings here in the homeland for granted. As we think of the dear new friends we made and the busy days of our jungle interlude, we are proud to have been a part of it all, though only for a little while. □

* Hugh Johnson has now returned from Sarawak to Pacific Union College, where he studies theology while teaching flying at the college airport.

World Evangelism Congress Stresses Urgency and Unity

Three thousand seven hundred delegates and observers from 150 countries met July 16 to 25 in the Palais de Beau-lieu in Lausanne, Switzerland, for the International Congress on world evangelism. Representatives of almost all Christian religious groups studied better methods for the evangelization of the world.

Billy Graham, honorary president of the congress, gave the opening address. He emphasized the chaotic situation through which the world is passing and pointed out Jesus as the only One who can save humanity bent on suicide.

In the main auditorium was the motto, "Let the Earth Hear His Voice," written in six languages. It was pointed out that 2 billion persons have never heard the name of Christ. To emphasize the challenge, an electronic computer calculated that the world population during the ten days of the congress increased by 1,852,837 persons, and since the last congress in Berlin in 1966, by 590,193,076.

The importance of discovering new techniques for the proclamation of the gospel was emphasized. Nevertheless, it was recognized that basically it is the personal witness that draws souls to Christ.

Homage was paid to the missionaries who have left their homelands to go to the most isolated areas of our planet to search for the lost, translate the Scriptures, do medical missionary work, and teach the Word of God.

A spirit of urgency and concern in view of the unfinished task prevailed throughout the congress. Time after time it was stressed that these are difficult times and that humanity is running the risk of wiping itself out, a victim of its own inventive genius.

Theological differences were not

taken up. The purpose of the congress was to create a united brotherhood to present Jesus Christ to non-Christians. Many calls were made for the delegates to leave behind the obstacles that have separated them in the past and to dedicate themselves to unity with one another, and in a spirit of prayer to ask God for the pouring out of the Holy Spirit so that the work can soon be finished.

It was a privilege to attend this world congress and participate in their urgent planning for the finishing of the work. I left with the belief that as Adventists we have a special message for mankind in this twentieth century—the third angel's message. Let us redouble our efforts to "Let the Earth Hear His Voice."

ARTURO SCHMIDT, *Evangelist
Euro-Africa Division*

MICHIGAN

Sixty Missionaries Attend Andrews Mission Institute

The Department of World Mission at Andrews University conducted its ninth annual Institute of World Mission from June 17 to July 24 on the Andrews University campus. Each year, under the sponsorship of the General Conference, this institute provides an orientation program for outgoing missionaries, both furlonghees and new appointees.

This year some 60 adults enrolled in the program, including a woman physician from Poland, who will be returning to a second term in Africa with her family, and a young woman from Thailand, who will be teaching biology in Puerto Rico. Some were young people who had grown up as missionary children and are now going back as overseas workers themselves. Still others had been student missionaries a few

years ago and chose to return to that way of life, now with families. Some were this year's college graduates, answering the needs for clerical and technical workers. Others were seasoned missionary families, seeking while on furlough to better equip themselves for further service.

Classes included "Man and His Religion," taught by Gottfried Oosterwal, and "Missionary Anthropology," taught by Russell Staples. A third course, "Science and Principles of World Mission," explored the essence of Seventh-day Adventist mission today, its message, its aims, and its methods, as well as the practical implications of working and living overseas. For this course guest lecturers from various specialties contributed their sugges-tions.

P. W. Dysinger, of the School of Public Health, Loma Linda University, joined the staff for the final week and presented a course on health and hygiene. He discussed health and sanitation needs around the world, described Adventist medical work and its attempt to meet these needs, and gave practical suggestions to those in the group who will be participating in the medical work. He also discussed the health needs of the missionary family.

Each morning began with worship. Along with the classes, participants enjoyed films, discussions, and recreation. They also presented two Friday evening vesper services in Pioneer Memorial church.

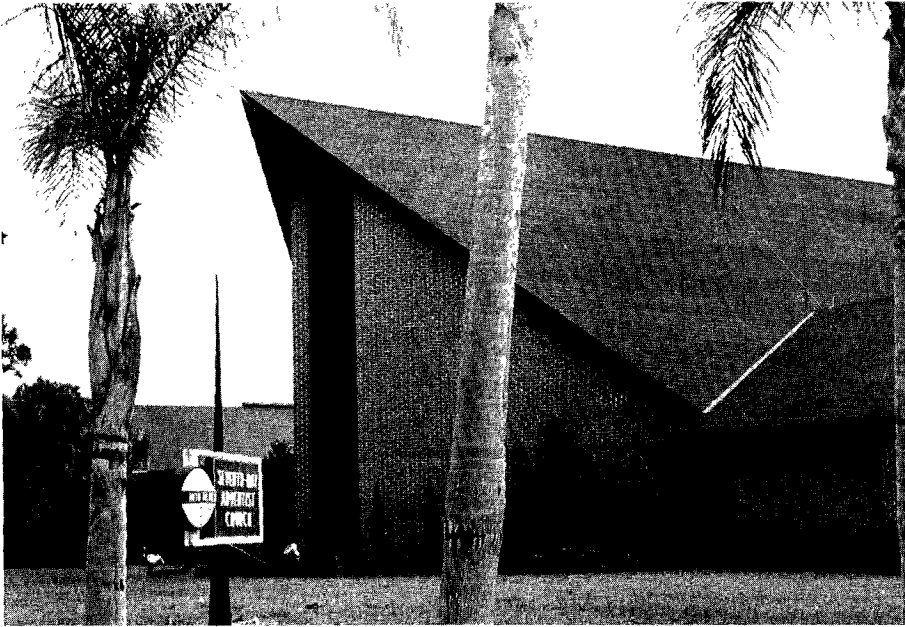
After a concluding communion service on Wednesday morning, 60 missionaries scattered once more, determined to strengthen Christ's work in such places as Bangladesh, Brazil, Ethiopia, Haiti, Hong Kong, Japan, Kenya, Korea, Lebanon, Malawi, Malaysia, Mauritius, Nigeria, Pakistan, Peru, Rhodesia, Singapore, Tanzania, Thailand, Zaire, and Zambia.

MADELINE S. JOHNSTON
Andrews University



Each year the General Conference sponsors a missions orientation program for mission appointees at Andrews University, Berrien Springs, Michigan. Three instructors (front row, extreme right) are Roy Williams (GC), Gottfried Oosterwal, and Russell Staples.

North Americans Dedicate Four Churches

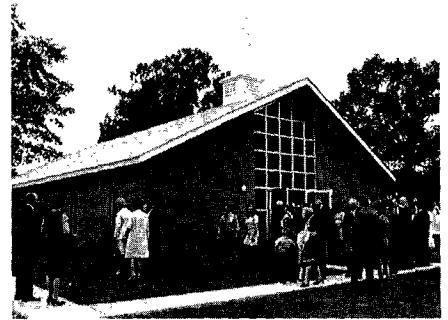


TAMPA, FLORIDA

The Tampa, Florida, First Seventh-day Adventist church held its dedication services on the weekend of February 9. This edifice, seating more than 700, represents the culmination of more than five years of active effort, and serves the believers of the northern sector of the city.

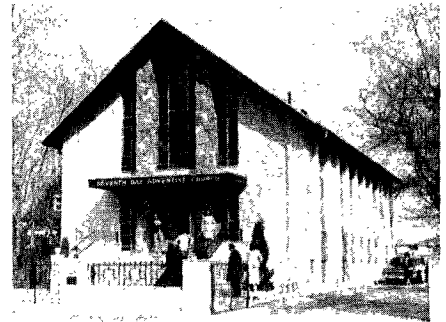
The dedication weekend coincided with the retirement from active ministry of Leslie R. Mansell, pastor at that time. R. H. Shepard is the church's new pastor.

RALPH TOMPKINS
Church Press Secretary



CEDAR GROVE, TENNESSEE

The Leach church in Cedar Grove, Tennessee, was dedicated October 6. Although present membership is 83, the church seats 120.



WILLOWDALE, ONTARIO

The only Seventh-day Adventist Yugoslavian church in Canada, located in Willowdale (Toronto), Ontario, was dedicated April 13 with Theodore Carcich, a general vice-president of the General Conference, as speaker.

Jovan Slankamenac, president of the Seventh-day Adventist Union of Yugoslavia, visited Canada for the occasion.

Adventist work among the Yugoslavians in Ontario began 25 years ago, and in 1955 a church of 17 members was organized in Toronto. Membership has now grown to 106.

It took one year to build the new church, with 60 per cent of the labor donated by church members and friends. Voy Vitorovich, an Adventist architect of New York City, donated 600 hours of time in drawing up the plans. The sanctuary seats 220.

THEDA KUESTER
REVIEW Correspondent



MONTROSE, COLORADO

Neal C. Wilson, General Conference vice president for the North American Division, was the featured speaker at weekend dedication services for the Montrose, Colorado, church, June 7 and 8. William C. Hatch, Colorado Conference president, and H. L. Haas, conference secretary-treasurer, also joined Kenneth R. Schelske, pastor, and the congregation in the consecration of their sanctuary.

Construction of the 250-seat church was begun in October, 1968.

C. GERRY FISHER
*Director, Department of Communication
Colorado Conference*

Health Personnel Needs

NORTH AMERICA

Accountants	Nurse aides
Air-cond. mechanic	Nurses, LVN
Clin. spec.	Nurses, med.-surg.
Computr. progrm.	Nurses, psych.
Cooks	Nurses, staff
Diet., ther.	Nurses, superv.
Food-serv. dir.	Occup. ther.
Housekpr., exec.	O.R. tech.
Inhal. thers.	Orderlies
Key-punch ops.	Pharmacists
Laundry mgr.	Pulm.-function tech.
Med. rec., ART	Sec., exec.
Med. technols.	Soc. wrkr., MSW
Nuclear-med. technol.	Stationary engr.

Write or call Health Personnel Placement Service, General Conference of SDA, 6840 Eastern Avenue NW., Washington, D.C. 20012. Telephone: (202) 723-0800, Ext. 349.

Because of immigration requirements, this notice applies only to permanent residents of the United States and Canada.

To New Posts

Worker transfers within union conferences are not listed here. Such transfers, when brought to our attention, may be found in News Notes.

Leonard Ayers, stewardship secretary, Michigan Conference, formerly pastor, Oregon.

Richard J. Barnett, public relations director, Faith for Today, from same position, Kettering Medical Center.

Bernard L. Cook, secretary-treasurer, Illinois Conference, from same position, Washington Conference.

Hugh Coy, assistant business manager, Thunderbird Academy, Scottsdale, Arizona, formerly controller, Union College, Lincoln, Nebraska.

Madelyn Coy, dean of girls, Thunderbird Academy, formerly teacher, Union College.

Warren Dick, secretary-treasurer, Wisconsin Conference, from same position, Montana Conference.

Harold Hampton, music teacher, Mile High Academy, Denver, Colorado, from same position, San Pasqual Academy, Escondido, California.

N. K. Harvey, auditor, Central Union Conference, formerly secretary-treasurer, Kansas Conference.

Arthur Hauck, acting chairman, Communication Department, Columbia Union College, from staff, Union College.

Mrs. Arthur Hauck, staff, Columbia Union College, formerly teacher, Helen Hyatt Elementary School, Lincoln, Nebraska.

FROM HOME BASE TO FRONT LINE

S. Eugene Cole (U of Nebr. '70), returning as principal, Dominican College, Santo Domingo, Dominican Republic, and **Ethel (Reynolds) Cole** (UC) left Miami, Florida, July 4, 1974.

Roy L. Henrickson (WWC '51), to serve as business manager, Rumah Sakit Advent, Bandung, Java, Indonesia, and **Jewel (Hatcher) Henrickson** (AU '40) of Tillamook, Oregon, left Portland, July 21, 1974.

Elizabeth J. Hiscox (LLU '27), returning

as physician, Giffard Memorial Hospital, Nuzvid, India, left New York, July 28, 1974.

Daryl Louis Meyers (AU '69), returning as evangelist, Nigerian Union Mission, Ikeja, Nigeria, West Africa; **Kerstin M. (Pettersson) Meyers** (SMC '68) and son left New York, July 23, 1974.

Edward F. Reifsnnyder (AU '64), to serve as principal, Far Eastern Academy, Singapore, and **Eloise (Holloway) Reifsnnyder** of New Market, Virginia, left Los Angeles, July 21, 1974.

Robert J. Steele (LLU '51), to serve as physician, Youngberg Memorial Hospital, Singapore; **Ethel M. (Payne) Steele** (Wash Adv Hosp '41) and her mother, of Willowsdale, Ontario, Canada, left Vancouver, July 21, 1974.

ADVENTIST VOLUNTEER SERVICE CORPS, SUSTENTATION OVERSEAS SERVICE, RELIEF/SPECIAL SERVICE

Clair L. Johnson (WWC '63) (AVSC), to serve as acting director, English Language School, Osaka, Japan; **Beverly Ann (Paulson) Johnson** and daughter, of Fresno, California, left Portland, July 14, 1974.

Evelyn Patterson Thomas (LLU '62) (R/SS), to serve as physician, Ile-Ife Adventist Hospital, Ile-Ife, Western State, Nigeria, and son, of Redlands, California, left Los Angeles, July 17, 1974.

William Everett Tucker (CUC '74) (AVSC), of Adelphi, Maryland, to serve as teacher, Mount Klabat College, Menado, Indonesia, left San Francisco, July 17, 1974.

Wendall K. Ward (SMC '74) (R/SS), to serve as director, SMC Mission Project, Francia Serpii, Atchemo, via Puerto Cabezas, Nicaragua; **Kathryn A. (Kurtz) Ward** and two children of Collegedale, Tennessee, crossed the border at Weslaco, Texas, July 7, 1974.

Deaths

ADAMS, Elbridge Martin—b. Dec. 18, 1881, Iowa; d. June 8, 1974, Lower Lake, Calif. He attended San Fernando Academy and Union College. He married Sophia Weldon Conway in 1910. After serving briefly in the United States they were called to the Philippines, where they were early mission workers. They were charter members of the original Manila church. Later they opened work in the Central Highlands. They had a furlough in 1920, and after their return to the Philippines he connected with the publishing house and taught at the school. Later he directed the work of the Northern Luzon Mission. During World War II they were interned in concentration camps. Their rescue came within minutes of the time they had been ordered executed. They stayed on in the Philippines after the war. After a furlough he became president of the Philippine Union Conference, which position he held until his retirement in 1952. They helped establish two schools in the Philippines, one of which is named Adams Mission School in their honor. Survivors include his daughters, Elinore Graham and Aldene Conley; seven grandchildren; three great-grandchildren; cousins, nieces, and nephews (two of the latter being W. Melvin Adams, of the General Conference Religious Liberty Department, and C. Milton Adams, chaplain of Simi Valley Hospital).

CLEVELAND, May Carolyn—b. May 14, 1911, Rockford, Ill.; d. May 25, 1974, Portland, Oreg. In 1929 she married Elder Clyde C. Cleveland. From 1947 to 1962 they served in Singapore,

Malaya, and in Bandung, Java, Indonesia. From 1962 to 1973 Mrs. Cleveland served as secretary to the superintendent of the Review and Herald Publishing Association. Survivors include her husband; two sons, Edgar M. and Sydney M.; four grandsons; and a sister, Mrs. Roy R. Crow.

MOORE, Madge E.—b. March 17, 1889, Boone County, Iowa; d. May 17, 1974, Portland, Oreg. She taught for more than 30 years in denominational schools, including church school, Walla Walla College, Atlantic Union College, Golden Gate Academy, and Portland Union Academy. Survivors include a sister, Mrs. A. V. Oliver; a niece, Mary Pick; and two nephews, John B. and G. C. Oliver.

SOLONIUK, George Eli—b. Aug. 22, 1889, Chernovitz, Romania; d. April 1, 1974, Oshawa, Ontario, Canada. In 1915 he married Anna Samograd. They were the first two Ukrainian Adventists in Canada. His Bible studies resulted in the beginning of the Innisfree, Beauvallon, and Myrnam churches in Alberta. In 1925 he graduated from a theology course at Battleford Academy. He was ordained in 1929. He ministered in Manitoba, Saskatchewan, Ontario, British Columbia, and Alberta. Survivors include his wife; a daughter, Mrs. Carl Weis, of Washington, D.C.; two sons, Victor, an anesthetist at Loma Linda, California, and William, president of the Manitoba-Saskatchewan Conference; eight grandchildren; two sisters, Mrs. G. Jeladas and Mrs. Tom White; and a brother, Nick.

SPURGEON, Charles Hadden—b. June 19, 1893, Sevier Co., Tenn.; d. Dec. 6, 1973, Leesburg, Fla. During the 35 years of his ministry he served several conferences in the Southern Union. Survivors include his wife, Clarice; two sons, Carl and Wendell; three daughters, Velma Albright, Nannie Mae Sturgill, and Clarice Turner; 11 grandchildren; 16 great-grandchildren; and three sisters.

WILLIAMS, A. H.—b. July 24, 1889; d. March 22, 1974. Dr. Williams became an Adventist under the ministry of H. H. Votaw in 1910, when he and Mabel Blanche Donaldson were married. After serving as a literature evangelist briefly, he worked in southern Burma. In 1915 he was ordained, and in 1920 he became treasurer of the Southern Asia Division. In 1926 he was elected president of the Northwest India Union. In 1934 he returned to England, where he studied medicine, graduating in 1940. Thereafter he built up a practice until his retirement in 1961. During this period he was medical director of the Stanborough Hydro and Nursing Home, often without salary, building up the institution after World War II. His first wife bore him seven children. She died in 1933. In 1935 he married Iris White. A son, Stephan, was born to this union. Survivors include his wife, four sons, and three daughters.

Notices

International Religious Liberty Association Legal Meeting

□ Notice is hereby given that a legal meeting of the International Religious Liberty Association will be held on Monday, October 14, 1974, 9:30 a.m., in the University church, Loma Linda, California, for the purpose of transacting such business as may properly come before the members of the Association. M. E. LOEWEN, Secretary

Coming

Missions Extension Offering	September 14
Missions Centennial Day	September 14
Review and Herald Periodicals Campaign	September 14-October 12
Bible Emphasis Day	September 21
JMV Pathfinders	September 21
Thirteenth Sabbath Offering (South American Division)	September 28
Health Emphasis Week	October 5-12
Church Lay Activities Offering	October 5
Voice of Prophecy	October 12
Sabbath School Visitors' Day	October 19
Community Relations Day	October 19

Steps to Christ in Lappish

The GC Spirit of Prophecy Book Subsidy Fund will assist the publication of 5,000 copies of *Steps to Christ* by Ellen G. White in Lappish. This little-known but ancient tongue is spoken by the Lapps who inhabit northern sections of Norway, Sweden, Finland, and the northwest corner of Russia. So far as we now know, this is the first Adventist book to be published in that language. Our Norwegian publishing house, Norsk Bokforlag, is producing this small but mighty volume. B. E. SETON

Seventy-seven Baptized in Honduras

James Zackrison, president of the Honduras Mission, said that 77 persons were baptized in the first baptism in the San Pedro Sula field school and evangelistic campaign conducted by Pastor Salim Japas. Other baptisms will follow. N. R. DOWER

N.A. Relief Offering Mounts

North American church members contributed \$347,977 in the July Disaster and Famine Relief Offering, making total contributions by Seventh-day Adventists in World Service, Inc., in 1974, \$383,907. Additional funds expected in 1974 from North America and all other world divisions will probably push the total relief offering beyond the half-million-dollar mark.

Extensive SAWS flood and famine relief projects are underway in such areas as India, the Sahel region in Africa, the Philippines, and Bangladesh. C. E. GUENTHER

Better Living Voice of Youth Series

Adventist youth throughout the world are planning to conduct hundreds of Better Living Voice of Youth programs as their contribution to MISSION '75. The Better Living series is a brand-new set of lectures consisting of a short temperance lecture and a short doctrinal message.

Its purpose is to introduce the public to a better way of life. There are 15 lectures in the series. In addition, there are visual aids prepared for each lecture. These are printed on four-page handouts to be given to everyone in the audience before the lecture begins.

These new materials are printed by the Review and Herald Publishing Association and are available through Adventist Book Centers. The youth and temperance departments of the church jointly present this new project for young people. LAWRENCE M. NELSON

Missionary Physicians Needed

John R. Ford, a Seventh-day Adventist surgeon from San Diego, left the States in late June for a period of relief service at our Saigon Adventist Hospital in Vietnam. Mrs. Ford, an education consultant, has worked closely with Dr. Ford and our workers in Saigon during this volunteer service. From Saigon they write: "It has been a marvelous experience for both of us, and we feel our lives have been greatly enriched. We would like to thank you for giving us this opportunity."

There is a pressing need for more missionary physicians in Saigon, Bangkok, Hong Kong, Taipei, and Tokyo. The opportunities for soul winning and service in these mission hospitals are great. Regular terms of service are most rewarding for the physician and his family. Relief physicians meet emergency needs.

Contact the Secretary, General Conference of Seventh-day Adventists, Washington, D.C. 20012. D. S. JOHNSON

Gift to New Zaire Members

Newly baptized members in the Kasai Province of Zaire are to receive a year's free subscription to *Revue Adventiste*, the French edition of the REVIEW AND HERALD. A Voice of Prophecy branch office is also to be established at the Lulengele Mission in the Kasai Province.

Youth Meetings in Egypt

An MV and Pathfinder Training Institute was held in Heliopolis, Egypt, recently. The meetings were directed by Jack Mahon, newly elected youth director of the Middle East Union, assisted by A. H. Brandt, youth director of the Afro-Mideast Division, and Leo Ranzolin of the General Conference Youth Department. Workers, administrators, and youth leaders were present to receive new direction for the youth program in Egypt.

Nightly meetings for local church members culminated on Sabbath with talks in the Heliopolis and Cairo churches. LEO RANZOLIN

People in the News

L. Earl Lawrence, formerly executive officer and hospital administrator of The Clinical Center, a 511-bed hospital operated by the National Institutes of Health, Bethesda, Maryland, has been named administrator of Loma Linda University Medical Center succeeding C. Victor Way. Mr. Way resigned recently to accept the assignment of manager of the Faculty Practice Program for the Loma Linda University School of Medicine.

A. W. Werline, 88, an Adventist educator for more than 50 years, died on September 1, 1974, in Takoma Park, Maryland.