

# Adventist Review

General Organ of the Seventh-day Adventist Church

October 20, 1983

Mission—  
the world

Page 3

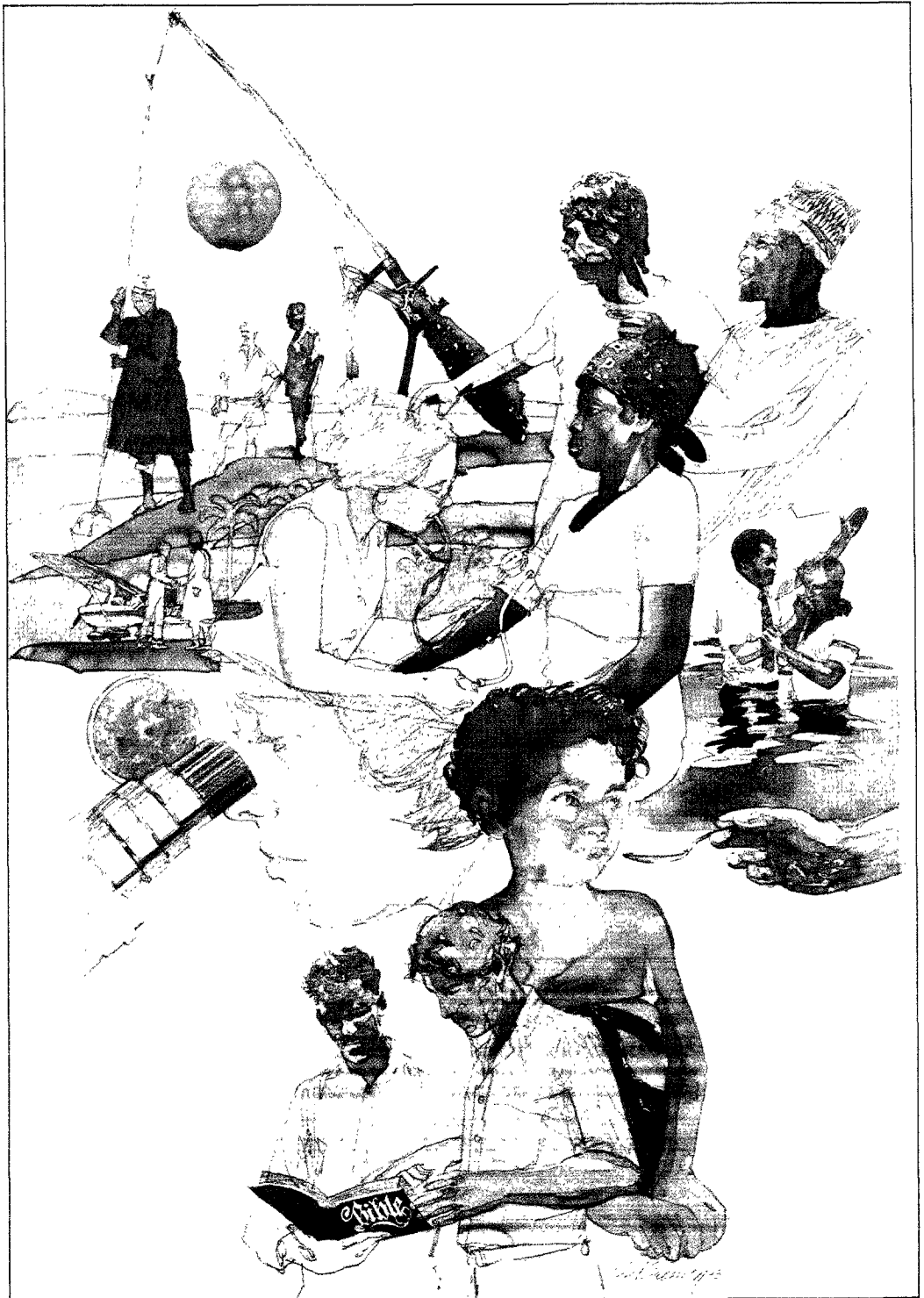
Mission—  
the ongoing  
story

Page 13

Mission—  
critique

Page 27

This issue features  
Seventh-day Adventist  
missions, beginning  
with J. N. Andrews,  
the church's first  
officially sponsored  
overseas worker.  
More about the cover  
on page 2



# About this issue

"No matter where you go in this world," remarked an international traveler, "you'll find two things—Goodyear tires and Seventh-day Adventists."

True—almost. Adventists have gone where even Goodyear tires have not.

The Seventh-day Adventist Church has become a yeast among the peoples of Planet Earth. Jesus first gave us the idea of the leaven that permeates the lump. That is the way His kingdom spreads—silently, invisibly, powerfully, transforming lives.

And, again from Jesus, we see the "lump" as the world. He has commissioned His followers; the world is our oyster, to be opened up to the rule of His grace.

Other Christians have felt, and feel, the force of the Master's missionary command. Other churches have sent, and send, men and women abroad on the Master's business.

But taken as a whole, no body of Christians has the world view and world concern of the Seventh-day Adventist Church. Small though we are and heavily engaged in maintaining educational and medical institutions, we pour human resources and money into the work overseas. We have a pervasive sense of being part of something bigger—far bigger—than our local church or conference, or even country of citizenship. Our vision is international—every nation, kindred, tongue, and people (Rev. 14:6, 7).

The Sabbath school mission report. The procession of missions at a General Conference session. Stories from the mission field

at camp meetings. Tales of Eric B. Hare and Georgia Burrus and Fernando Stahl. Out of such stuff is the Adventist psyche made.

On October 21, 1883, a great man breathed his last—John Nevins Andrews, usually regarded as the first Adventist foreign missionary. One hundred years later we salute him as one who began an age—the ongoing era of the Adventist thrust into all the world.

This special issue does not focus on the past, however. Rather, we think that the passion encapsulated by Andrews' life is best captured by telling the story of Adventist mission today—its changing face, its needs, the sort of people it calls for.

Coordinated by REVIEW managing editor Jocelyn R. Fay, this issue looks first at the two Andrewses—J. N. and the university that bears his name. Then it gives a series of reports from many lands to illustrate the impact, struggles, and problems of Adventist mission today. In a third part the issue focuses on a critique of Adventist mission as it confronts the dimensions of the unfinished task.

My wife and I served overseas for more than 15 years in India. Our children were born there. We left with many happy memories and a thousand friends. Reading copy for this issue moved me greatly.

I hope it will speak to you also. That it will cause you to wonder at what Christ, the Lord of the mission, has wrought. And to see your role in the ongoing leavening of the world for Him.

W. G. J.

## About the cover

The painting on the cover of this issue has been provided by the General Conference Secretariat, which will be using it for mission recruitment posters and brochures. It was painted by Paul Salmon, a commercial artist from northern Virginia whose work can be seen in the Smithsonian Institution's Air and Space Museum in Washington, D.C. At the Secretariat's request the painting is representative of the mission aspect of their work.

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Vol. 160, No. 42.

# J. N. Andrews: an era begins

**October 21, 1983, marks the 100th anniversary of the death of the church's first missionary.**

By RON GRAYBILL

**T**he picture of J. N. Andrews waving goodbye as he embarked on his mission to Europe is engraved in the Adventist imagination. Each figure in Harry Anderson's painting tells a story about our church's first missionary to a foreign land.

It is Monday, September 14, 1874. J. N. Andrews, age 45, is leaving for Switzerland aboard the Cunard steamship, *Atlas*. With him are his son, Charles Melville, nearly 17, daughter Mary, almost 13, and Ademar Vuilleumier, a French-speaking Swiss who will translate for Andrews.

Mary, the youngest, is in many ways the most precious to her father, for he sees in her the image of his beloved wife, Angeline, who died of a stroke two years earlier. John never quite recovered from the death of his wife. "During the entire period of our married life no unkind word ever passed between us," he said.

As Mary stands on the deck of the *Atlas* in Boston harbor, straining to get one last look at her friends from South Lancaster, she little knows the pain and hardship that lies ahead of her. Like any visitor to a foreign land, she suffered the little inconveniences. She didn't like sleeping under feather blankets, but that was nothing, really. She excelled in the study of French, even joining in a pact with her father and brother to use only the French language in their conversations with one another. She became so proficient in French grammar that she sometimes was able to catch errors overlooked by Brother Louis Aufranc, who was helping J. N. Andrews prepare the French *Signs of the Times*.

But so passionately dedicated was J. N. Andrews to the success of his mission that he neglected his family's well-being in order to have more money to translate and publish missionary tracts and papers. In Europe, the family lived on baker's bread, graham pudding, potatoes, and occasionally cabbage. They used milk and butter only for cooking and had almost no fruit. Unlike most widowers of his time, J. N. Andrews failed to marry again, even when



**Each person in this Harry Anderson painting has a story to tell about the beginning of Seventh-day Adventist missions.**

Ellen White urged him to do so. Six years after Angeline's death he confessed: "I am still a deep mourner for the wife that sleeps in death, and my affection seems incapable of detaching itself from her, taking up some other, however worthy." The children suffered from the lack of a mother to attend to their domestic needs.

John's son, Charles Melville, was also very close to his father. "He is perfectly steady and quiet and gives me no trouble," his father wrote from Switzerland. "He is my companion by day and by night, and seems to prefer my company to that of any young person."

But there is yet another figure on the deck of the *Atlas*. Ademar Vuilleumier has no special friends or family to bid goodbye. He is returning to his native land. He, rather, looks up at J. N. Andrews, wondering, perhaps, if this American can ever master the difficulties of French well enough to be of help to his people. Vuilleumier was actually a convert of Michael B. Czechowski, a Polish patriot and former Catholic priest who had come to America, become a Seventh-day Adventist, and had requested the General Conference to send him back to Europe as a missionary. When the request was refused for lack of funds (and lack of confidence in Czechowski's financial abilities), Czechowski won the sponsorship of the Sundaykeeping Adventists and went to

*Ron Graybill is an associate secretary of the Ellen G. White Estate.*

Europe anyway. Once there, however, he taught his converts the Seventh-day Sabbath all the same, but did not dare tell them of the existence of Seventh-day Adventists, for after all, his support came from Sundaykeepers.

Michael Czechowski, then, was really the first Seventh-day Adventist missionary to Europe. Eventually his converts discovered a copy of the *Review and Herald* among his things and subsequently made contact with Adventists in Battle Creek. Vuilleumier came to the United States in 1870 and stayed for four years learning English. He told Andrews of the difficulties Swiss Adventists had in finding work and keeping the Sabbath. When Andrews discovered that several of them were skilled watchmakers, Andrews arranged to import their watches and assumed the responsibility of advertising them in the *Review*.

In 1869, James Erzberger, another Czechowski convert, had come to Battle Creek seeking to learn more about Seventh-day Adventists. Andrews had been chosen to tutor him in English. The choice was natural. John had already distinguished himself for his interest in languages. His library, a portion of which has recently been cataloged and restored by the French Adventist Seminary at Collonges, contained books in Latin, Hebrew, and Greek as well as German and French. Andrews eventually gained a reading knowledge of the Bible in some seven languages, although his longing to "preach Christ in the French language with freedom" was never fully achieved.

### Thoroughly dedicated missionary

J. N. Andrews was a thoroughly dedicated missionary. When the *Atlas* landed, almost three weeks later, in Liverpool, Andrews did not spend his time sightseeing. Instead, he made contact with William M. Jones, the leader of the Seventh Day Baptists in England. Through him he did everything he could to establish contacts with Sabbathkeepers in England and Scotland.

This same strategy, of seeking out Sabbathkeepers, characterized Andrews' labors in Switzerland. In this way he

was instrumental in establishing the work not only in Switzerland but in France, Germany, and Italy. With his own money he paid for advertisements in leading continental newspapers asking for those who kept the seventh-day Sabbath to contact him. Meanwhile, he visited the towns where Czechowski had worked, beginning in Neuchatel, Switzerland. He found between 70 and 100 Sabbathkeepers in Switzerland and soon organized them into regular Seventh-day Adventist churches.

Most of Andrews' efforts were devoted to publishing the French *Signs of the Times: Les Signes des Temps*. To do this he studied French intensively. Nevertheless, his paper occasionally contained Americanisms and errors—much to his distress.

Only failing health brought Andrews' mission to a close. Weakened by poor diet and sanitary conditions, Mary contracted tuberculosis. John brought her with him to the General Conference in 1878, then stayed on to try to help her recover.

Despite his best efforts, Mary died late that year and was buried beside her mother in Mount Hope Cemetery in Rochester, New York. Mrs. White wrote lovingly to the heartbroken father: "Mary, dear precious child, is at rest. She was the companion of your sorrows and disappointed hopes. . . . Through faith's discerning eye, you may anticipate . . . your Mary with her mother . . . answering the call of the Life-giver. . . . The Lord loves you, my dear brother. He loves you."

Dr. Kellogg had warned Andrews that Mary's disease was contagious, but he could not refuse her wishes or deny himself the privilege of nursing her. He cared for her night and day, and before long he was suffering her disease. By the spring of 1881 he was confined to bed, certain of his own death unless God intervened. He struggled on till the fall of 1883. His aged mother came to Europe to be with him. His last days, it is said, were filled with cheerfulness, freedom of spirit, and hopeful trust in God. He died, one hundred years ago, on October 21, 1883. □



J. N. Andrews launched *Les Signes des Temps* ("Signs of the Times") in July, 1876, in Basel, Switzerland, pictured here in the 1880s.

# Mission to the world—1894

**During the Gay Nineties, Adventists saw their field as the whole world, not just Christian nations.**

By ROBERT G. WEARNER

The developing countries in Africa, Asia, and Latin America were not generally included in the Adventist world view during the lifetime of John Nevins Andrews, our first denominationally sponsored missionary. During the two decades after his sailing in 1874, Adventist missionary endeavor was limited almost exclusively to work in Europe, Australia, and South Africa.

When the last decade of the century, commonly called the Gay Nineties, arrived, a change took place in Adventist mission. After 1888 the church gained a new vision of Jesus and His righteousness that coincided with a great missionary awakening. Adventists saw their field as the whole world, not just Christian nations.

The early years of the decade saw literature evangelists beginning to work in Argentina, Brazil, India, Mexico, Jamaica, and other places. (George King in British Guiana and Abram LaRue in Hong Kong already had begun to sow the gospel seed in the previous decade.) Colporteurs were the forerunners of the evangelists and Bible instructors.

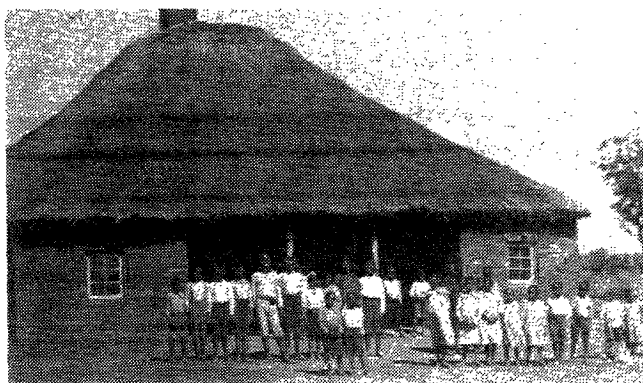
The year 1894—which witnessed the founding of the Solusi school, in Bulawayo, Rhodesia (now Zimbabwe)—marked a turning point in Adventist missions.

Look over my shoulder, if you will, as I page through the file of old copies of the *Review and Herald* published during that year. I am sitting in the James White Library on the campus of Andrews University as I carefully turn the large yellowed pages now almost 90 years old. I touch them with a sense of reverence because I find registered here the progress of God's work as it entered the Third World.

The first issue of 1894 carries a letter from O. A. Olsen, then president of the General Conference, writing on shipboard as he traveled from South Africa to New Zealand. He tells of the progress of Adventist work in South Africa and reports that the South African Conference voted to send A. T. Robinson and P. J. D. Wessels into the interior of the continent to investigate the possibility of establishing a mission. He wrote, "We are glad that the time has come when we can begin to plan for definite work in the interior of Africa."<sup>1</sup>

Members must have read their church paper with great interest as the Solusi story unfolded during the following months. The first Adventist mission among non-Christian people was about to be born.

*Robert G. Wearner, now retired in Moberly, Missouri, was born in the Far East and worked for 21 years in the South American Division.*



**In 1896, two years after Solusi Mission was founded, missionaries provided for and educated about 30 children whom famine had left destitute. These formed the nucleus of the first school on the Solusi compound. From this school came the first converts, as well as the first workers for the Matabele field.**

About six months later Joel C. Rogers informed *REVIEW* readers, "As the six lively-looking mules pulled their wagon out of Brother Wessels' yard on Sunday, May 6, at 2:30 p.m., many of the students and teachers of our college [at Claremont, South Africa] were there to see them start."<sup>2</sup> Two carts, six mules and six missionaries (Harvey, Giep, Druillard, Wessels, Sparrow, Burton) would travel north 700 miles on the railroad to the end of the line at Vryburg. There the men would buy 16 oxen to pull the second wagon and start the tedious trek of hundreds of miles over the thorn-bush savanna to Bulawayo.

On August 21 appears a brief back page news note by F. M. Wilcox, chairman of the Mission Board, reporting the safe arrival of the group in Bulawayo on July 5 after two months of travel. There they contacted Dr. L. S. Jamieson, governor of the new province, and received a donation of land for mission purposes. Wilcox quotes two sentences from Harvey's letter: "Thus far we have not been molested in the least by lions, tigers, or snakes. We dwell safely." These words tell volumes about the perils of the way. Seven more articles about the new mission appeared in the church paper before the end of the year.

## Adventist work in South Pacific

Turning back to the front of the ponderous volume, we find another first. On January 30, A. J. Read announces the dedication of the first Polynesian native church in Papeete, Tahiti, on November 29. Subsequent news stories tell of a new printing press in the same city and of new work on nearby Raiatea.<sup>3</sup> So Adventist work among the native population of the South Pacific was well on its way.

F. M. Wilcox mentions British Guiana (now Guyana), on the northern coast of South America, in the March 6 issue. He begins his article, "As most of our people know, the first work done in South America was done by Elder G. G. Rupert, in 1886-87." But he stayed only a few months, baptizing 30 people and organizing a small church. Wilcox reports the arrival of the first resident pastor, G. W. Kneeland. In later months I note five additional articles written by Kneeland or his wife.

Time does not allow us to read all the stories on Inter-America, but we see names of many countries in this area where mission work is in progress during this red-letter

year: Trinidad, Barbados, Jamaica, the Bay Islands, British Honduras (now Belize).

The July 10 issue reports another first for the year. This time it is from Mexico. It is the initial item in a long article by Wilcox entitled "The Work in Many Lands." "The work that first claims our attention, because it lies nearest to us, is the operations we are carrying forward in Mexico. Our mission there was established January 1, 1894. This is the first attempt that we have made hitherto in the line of medical missionary work outside of this country [U.S.A.]." He goes on to say that Dr. Lillis Wood was heading a group of eight workers in founding a small sanitarium in Guadalajara.

Toward the end of the same article Wilcox includes a short paragraph on West Africa and the work of Sanford and Rudolph. The *Seventh-day Adventist Encyclopedia*, page 512, tells us: "The first SDA missionaries [in present-day Ghana], Edward L. Sanford and Karl G. Rudolph, arrived at Apam on February 22, 1894."

As I continue to page through the file I am surprised to see several articles about Turkey. It was the first country in the Middle East where permanent Adventist work was established. Most of them are written by H. P. Holser, who organized the first church in Turkey in Constantinople (now Istanbul) on March 12. There were 20 members—six Greeks and 14 Armenians.<sup>4</sup>

As we leaf through the old *REVIEWS* we observe several articles describing China and Japan. No organized work would be started in these countries for several years, but it is obvious that the editors were eager to keep before the church the challenge of these great unentered areas.

As I continue my search for Adventist work in the developing countries in 1894, I find two names repeated several times. Four or five articles each were published under the names of A. B. Stauffer and William Lenker. Both wrote lengthy articles about their colporteur work in Brazil and India, respectively. Stauffer had started selling Adventist books in Argentina two years earlier, along with C. A. Nowlen and E. W. Snyder. Eventually all three traveled northward to work in southern Brazil.

On the other side of the world, Lenker and A. T. Strop had

## Missionaries look at humorous side of life

No doubt every person who has traveled or worked in a foreign culture has amusing stories to tell of adjustments, misunderstandings, and adventures. Davona Church, an American who teaches prepared childbirth classes at the Adventist Hospital of Haiti in Port-au-Prince, comments that it is important to be able to see the humorous side of life.

Mrs. Church writes that one day she and her husband were shopping at the Iron Market, a well-known craft shop, when they became separated. "I peered down one aisle and up the other, hoping to catch a glimpse of him," she says. "A merchant noticed me looking around intently and in his best English asked, 'What you looking for, madame?' I replied, 'I'm looking for my husband.' Taking my arm, he pulled me toward his craft stall, saying, 'Come this way—I have many. Good price!'"



Georgia Burrus, F. H. Westphal and family, and W. H. Thurston (not pictured) and family left Battle Creek, Michigan, for overseas service on Sunday evening, July 15, 1894. Miss Burrus went to India; the Westphals and Thurstons to South America.

arrived in Madras, India, on November 22 of the previous year. *REVIEW* readers were informed regularly of their travels and work in that great non-Christian land. Lenker showed his talent as a writer as he told about the land and the people.

An article by F. H. Westphal in the October 16 issue unexpectedly unites the work of the three angels in South America with that in India.

### Missionary departure

He tells of a missionary departure on Sunday evening, July 15, 1894, when a train left Battle Creek en route for New York City carrying the W. H. Thurston family, called by the Mission Board to work in Brazil; the F. H. Westphal family, soon to organize Adventist work in Argentina; and Georgia Burrus, a Bible worker soon to begin gospel work among the women of India.

I wish we had an account of their conversations as they shared their hopes and fears. The missionary group all embarked on the same steamship, the *S. S. Paris*, bound for Britain. Seven days and 17 hours after departure from New York they arrived at Southampton. How they must have prayed for one another as the families separated from the young Bible instructor! Within nine days the two families sailed for South America on the *S. S. Magdalena*, but Miss Burrus endured months of delay before she could reach Calcutta, India.

After twelve days on the high seas the Westphals and Thurstons first sighted the palm-bordered beaches of Pernambuco in northeastern Brazil. On August 12 the Thurstons disembarked in Rio de Janeiro. One sentence from Westphal's report says much: "There was no one to meet him, and in a strange country of a strange language it is quite difficult in many ways." A few months later Thurston sent a letter to the *REVIEW* narrating their experiences with culture shock, in learning a new language, and adapting to new customs as they set up a book depository for colporteurs. The General Conference purchased their ticket to Brazil, but they were to be self-supporting after arrival. Their faith was tested many times, but God always provided for their needs.<sup>5</sup>

The Westphals journeyed on to Buenos Aires, arriving August 18, just a month after leaving New York. Colporteur R. B. Craig was there to greet them and help them adjust to their new life. But Westphal did not linger in the capital city.



He left his family with the Craigs and boarded a riverboat to the north a week later.

One reason Westphal had been called to work in Argentina was that he spoke German. A company of Germans who were keeping the Sabbath lived in Entre Rios province and had requested a minister. His journey northward toward Crespo was no "joy ride." It was the middle of the winter in the Southern Hemisphere, and the boat had no blankets. He came down with influenza and felt miserable as his boat approached the river port of Diamante. His letter had not reached Crespo, so no one was there to meet him at the dock. Not knowing Spanish, he could not communicate. Eventually he found a German farmer who kindly took him in his wagon to meet the small Sabbathkeeping group in Crespo.

As we might expect, the missionary received a royal welcome. On the first night the eager people would not allow him to rest until he had preached three sermons!<sup>6</sup> "After two weeks' work we organized a church of 36 members," the pastor reported.<sup>7</sup> The date was September 12. It was the first Adventist church in Argentina. Westphal worked in several other places and organized a church in Buenos Aires, the capital, before the end of the year.<sup>8</sup>

We search the 1894 REVIEWS in vain to find some report from Georgia Burrus, the Bible instructor who remained in Britain when the Westphals and the Thurstons sailed July 27. Pastor D. A. Robinson had planned to head up a mission to India, but his administrative work in Britain obliged him to postpone his sailing for more than a year. Rather than wait for the Robinson family, the intrepid young missionary decided to proceed alone. She must have experienced serious delay somewhere, for she did not arrive in Calcutta until January 23, 1895. The ocean voyage from England to India at that time normally took a month.<sup>9</sup>

Since Adventist colporteurs were busy working elsewhere, no fellow believers were at the wharf to greet Miss Burrus. A kindly captain and his wife helped her find a room to rent.

The sights, sounds, and smells of the great city must have been overwhelming. She had to fight back the tears as she sat alone in her room. She had suffered a minor mishap just before leaving the ship—her watch had fallen accidentally to the deck and now refused to run. She assessed her situation: no friends in a strange land, no income to pay food and rent bills, no knowledge of a difficult language. And now even her watch was broken! What next? But she did not forget that God was still watching over her.

With her face buried in her hands, she cried, "Oh, Father, I'm so lonely. If only I could hear my watch ticking again, I think I would feel better. Would it be too much to ask . . . ?"

Immediately her watch began to tick, tick, tick as before. The weight of depression lifted, and she gathered courage to face the study of Bengali. She found a teacher. Funds came from unexpected sources. She became accustomed to her new field of labor.

Within ten months the Robinson family arrived with Martha Taylor. Soon Georgia and Martha organized a school for girls and her 40-year mission to the women of India was begun.<sup>10</sup>

The story about the watch was not in the REVIEW. I heard her tell it myself, for she was a neighbor in California when I was a boy. Then she told us about Luther Burgess, a young

bachelor from Minnesota who came to work in India. There was some confusion, since their names were so similar—Burrus and Burgess. Some people called her Burgess by accident, while others did so to tease her, she said.

Then, with a twinkle in her eyes, she declared: "We decided to resolve the confusion of names by getting married!" Luther and Georgia Burgess dedicated decades to the cause of God in India.

The yellowed pages of the *Review and Herald* have told their story. The year 1894 was a period of missionary advance in many parts of the Third World. Great progress has been made on all fronts in the nine decades that have followed. May God be praised! □

#### REFERENCES

- <sup>1</sup> *Review and Herald*, Jan. 2, 1894.
- <sup>2</sup> *Ibid.*, June 19, 1894 (see Virgil Robinson, *The Solusi Story*, p. 13).
- <sup>3</sup> *Ibid.*, Feb. 13 and April 24, 1894.
- <sup>4</sup> *Ibid.*, April 10, 1894.
- <sup>5</sup> *Ibid.*, Nov. 20, 1894.
- <sup>6</sup> F. H. Westphal, *Pioneering in the Neglected Continent*, pp. 14, 15.
- <sup>7</sup> *Review and Herald*, Oct. 30, 1894.
- <sup>8</sup> *Ibid.*, Jan. 22, 1895.
- <sup>9</sup> *Ibid.*, Dec. 3, 1895.
- <sup>10</sup> Ava M. Covington, ed., *They Also Served*, pp. 65ff.; C. M. Maxwell, *Moving Out*, p. 108.



### Missionaries retire after decades of service

Elder and Mrs. Doyle Barnett, who for more than four decades served in China and the Far East, recently received a gift and congratulations from Far Eastern Division president W. T. Clark in conjunction with their retirement.

In 1940 the Barnetts set sail for China at a time when the flames of war had engulfed large sections of that country. For the next 43 years they devoted themselves to the work for Chinese people on mainland China, in Hong Kong, in Taiwan, and in Southeast Asia. During these years Elder Barnett served in capacities as diverse as mission and union president, union Voice of Prophecy director, union lay activities and Sabbath school director, division stewardship director, coordinator of the division's Spirit of Prophecy program, and administrative assistant to the Far Eastern Division president.

Mrs. Barnett, who might well be called Mrs. Lamb Shelter, first conceived the concept of providing simple meeting places for the large numbers of children who, although loved by their elders, were nevertheless largely ignored during the Sabbath school and worship services. During her years as Sabbath school director in the Southeast Asia Union, she launched a campaign that ultimately led to the erection of thousands of lamb shelters throughout the division. Since 1975 she served as the associate director of the Far Eastern Division Sabbath school department.

W. T. CLARK  
President  
Far Eastern Division

# From everywhere to everywhere

**A church that turns inward  
soon will begin to die.**

By G. RALPH THOMPSON

One Thousand Days of Reaping has caught the imagination of the world church of Seventh-day Adventists more than anything else has done in recent times. All our world divisions are engaged in one of the greatest outreach missionary efforts ever seen in our ranks. Wonderful, thrilling news is coming in from every part of the world field.

Baptisms for the second quarter of 1983 totaled 105,372—more than 1,000 a day. And baptisms for the year ending June 30, 1983, were 373,899—more than 1,000 a day for the 12-month period. Our world church membership as of June 30, 1983, was 4,005,596. This is a tremendous worldwide response to the clarion call made at the Annual Council of 1981, which brought to us the challenge of the One Thousand Days of Reaping.

We Seventh-day Adventists consider the world our mission field. All our workers in every country of the world, along with all our church members, are engaged in a combined operation for the finishing of the work of God on the earth. This is reflected in the mission offerings that we give to our churches around the world for the one objective of

seeing that our brothers and sisters learn the blessed truths of the Advent message.

Until recent times missionaries generally have come from North America, Europe, and Australia. These traditional home bases still supply many missionaries to the world field, and North America still leads two to one in the number of workers sent out to serve in what traditionally has been called the Third World. But now many of these Third World countries have become home bases. The Philippine Islands in the Far Eastern Division today is one of our richest sources of workers, and Filipinos serve in many different divisions, especially in Africa and Inter-America. Japanese missionaries also serve in the South American Division, especially in Brazil, where there are many people of Japanese descent.

The Summary of Missionary Departures for 1982 shows not only interdivision workers but also intradivision workers serving in a foreign country within their own division. It records 265 new workers going out, 307 returning, 183 student missionaries, 40 Adventist Volunteer Service Corps workers, 50 Sustentation Overseas Service workers, 332 Special Service workers, and 41 nationals returning to their own division—a total of 1,218 missionary departures for 1982.

## Nationals returning

We are extremely interested in the number of nationals returning, and hope the figure will increase year by year. We encourage all our divisions to continue their contacts with their young people who are studying abroad to see if we can get more of them to return.

The 1982 list of current missionaries from divisions other than North America numbers 483. The Far Eastern Division leads the way with 70, the South American Division is second with 57, and the Inter-American Division is third with 44.

Many interdivision workers are located in North America, the majority of whom work in the General Conference and its institutions. A large number of others serve the North American Division on an independent transfer basis.

A recent check of our current list of unfilled calls shows that we are looking for 175 regular missionary appointees, 39 nationals to return, and 138 short-term volunteers. Under conferences/missions, we need the following: 16 administrators, 18 departmental personnel, 8 pastors/evangelists, 5 accountants/secretaries, 3 miscellaneous. Under educational organizations: 8 administrators, 44 faculty and staff; in medical organizations: 42 physicians, 8 dentists, 9 nurses, 5 specialists in health-related areas, and 4 miscellaneous; and in publishing organizations: 2 administrative and 1 editorial.

The staff of the Secretariat has spent considerable time discussing the recruitment, evaluation, and processing of prospective missionaries in an effort to make the work faster and more efficient. We are eager to find better ways of doing our work. However, the challenge of recruitment is one that involves the whole church.

In these times of international problems, economic distress, rising nationalism in the developing countries, and the resulting lessened interest in missions by members in the homelands, it is not easy to recruit interdivision workers. People are not standing in line begging to leave their secure environment, homes, and investments to go abroad.

*G. Ralph Thompson is secretary of the General Conference.*



Late in 1972 Kojiro Matsunami and his family left the Japan Union Mission for overseas service among the Japanese people of Belém, Pará, Brazil. The Matsunamis are pictured at their departure, saying Goodbye to representatives of the union.



We need the continued support of our members, conference and union leaders, and institutional heads who continue to give a sympathetic ear and lend a helping hand when we try to interest their personnel in overseas service. At the same time, we will continue to encourage as many nationals of the overseas countries as possible to return to their homes.

### No more missionaries?

Some have asked, Will there ever be a time when we will not need any more missionaries? Shouldn't we be preparing for that time when the work in every area on all levels will be staffed by people from that area? More and more governments are insisting that citizens of their countries be prepared to assume leadership posts. I think this is to be expected, and frankly, the church has been working toward this all along. That's why we have established our colleges around the world—to prepare nationals for leadership.

But I believe we will always need some missionaries. I hope the time never comes when we will not be able to send some of our specialists in education, medicine, administration, business, and other areas to some other part of the world to make their contribution. I believe we ought to have workers going from everywhere to everywhere as much as the political situation will allow. Our world church must keep a world view even in the matter of its worker force. Somebody from some other part of the world may be able to bring a fresh outlook and approach to an old problem.

I hope the emphasis on missions will not die out in any of our churches, regardless of how sophisticated they may be. I

hope that we will not become insular, inward-looking, thinking only of our own immediate needs and not those of the church family. Any church that turns inward without being conscious of the larger field soon will begin to die. The genius of our spiritual predecessors from the early days of Adventism was summed up in their missionary outreach to the fields afar.

We can be justly proud of what God has wrought for our church, and yet we must be humbled by the fact that multiplied millions still wait to hear the message of God's truth. Vast numbers of people live in countries where we have barely established a presence, in addition to the millions in countries where we for years have been established only in certain centers.

It is obvious that much land remains to be possessed. The Seventh-day Adventist Church still has a unique message to give to the world, and during these One Thousand Days of Reaping we have the opportunity to see that when the Advent message is preached with power and conviction under the blessing of God, men and women still respond.

This is why this church was established; this is what Seventh-day Adventism is all about. The converts who join our ranks are the credentials that validate our existence as a church.

The only reason we are here as a people is to carry out the Great Commission given to us by the greatest missionary this world has ever known, our leader Jesus Christ. Let us be sure to order our priorities in such a way that we will make first things first, that our message is proclaimed clearly from everywhere to everywhere. □

## How to become a missionary

1. Make sure your love for the Lord Jesus Christ governs every other consideration in your life.

2. Ask God for unselfish love for every one of His children so that you can get along well with those of differing cultures.

3. Cultivate the ability to speak easily and comfortably to others of what the Lord Jesus has done and continues to do for you.

4. Perfect a skill for which there is likely to be a need. Since some countries do not grant visas and work permits to missionaries without at least the baccalaureate degree, continue your education as far as possible.

5. Secure some successful experience in your home country as evidence of your likelihood of success in a new culture. Because it costs a rather large sum to move a missionary family to its assignment, wise use of the Lord's money requires that the appointees committee select the applicants most likely to succeed.

6. Ask the General Conference Secretariat Information Service (6840 Eastern Avenue NW., Washington, D.C. 20012) for an application form. When you write, specify whether it is volunteer or regular service you seek and whether you are single or married. Returning this form will not commit either the General Conference or you to an official invitation, but will place your name and qualifications in the computerized personnel bank, opening the door for the Lord to lead you into mission service should that be in His plan for your life.

7. A call may not come immediately. Enhance your chance of selection by securing all the experience you can. Do ask for an

update form at least every two years, or more often if you move or change your name, so that you may be easily located. If your file indicates that you have exactly the qualifications needed for a particular opportunity, it will help if you can be found easily!

### Additional hints

1. Be as open in your choice of location as possible. While language skills or other good reasons for interest in certain countries are taken into consideration, willingness to serve wherever needed broadens your opportunities.

2. Learn another language if you have the opportunity. At present French-speaking missionaries are in short supply. If you have a good academic foundation, you may be given intensive language study either before departure or en route to your assignment.

3. Get acquainted with furloughing and former missionaries, learning all you can about their experiences.

4. Take advantage of every opportunity to talk with a General Conference representative at your church, school, or camp meeting. Personal acquaintance often will help reinforce the conviction of those in responsibility that your desire is sincere and your motivation strong.

5. Watch the departure notices appearing monthly in the ADVENTIST REVIEW to see what jobs missionaries are sent to do.

6. Pray for and support others who are invited—the challenges they face are enormous.

ROWENA OLSON  
General Conference Secretariat

# International students at Andrews University

Workers from many lands keep J. N. Andrews' flame ablaze.

By KIT WATTS

Returning from a trip abroad, an Andrews University faculty member reflected that Loma Linda University graduates help *finance* the world church; but Andrews graduates, by filling positions at every level of responsibility from pastors and teachers to administrators, make their impact by *leading* the world church.

This may be more true than ever, for the university named in honor of Seventh-day Adventists' first missionary has become an international campus, drawing students from 85 countries. I found this diversity firsthand one Friday evening in 1980 when I stood among that season's graduates. We formed a long double line from the steps of Pioneer Memorial church down the green toward the library. Above us the breeze tossed about a colorful array of flags that were flying for the many lands from which Andrews students come. In the midst of this, I suddenly realized that in my part of the line everyone except me was speaking Spanish!

Statistics for the 1982-1983 school year show that about one out of every four AU students comes from outside the United States. Of the 700 foreign students here that year, 450 came from 14 countries—Australia, the Bahamas, Bermuda, Brazil, Canada, England, Indonesia, Jamaica, Kenya, Korea, Malaysia, South Africa, India, and Trinidad.

Those who come to America come here by the same faith that led John Nevins Andrews to leave. By faith they separate from home and family, struggle with a new language, wrestle with the choking squeeze of inadequate finances, and plunge into a culture and school system that may be strange and forbidding. And many have never seen anything like a Michigan winter!

## Adventist perspective

To gain Adventist perspective on moral education and character development, Iris Yob came from Australia to Andrews. For eight years she had chaired the education department of Avondale College, where 250 students were enrolled. But a sense of isolation enveloped her. "We were the only Adventist senior college and the only education department in the whole division. And I was one of just a few women teaching, and single besides. At Andrews I have had the chance to begin advanced study and meet a cross section of Adventist educators. It's been a special boost to my morale," Iris added, "to meet other Adventist professional women who provide a role model and give me a sense of self-affirmation."

*Kit Watts is periodical librarian at the James White Library, Andrews University.*



The Rodor family



M. Ponniah

"We landed here in January," Amin and Rita Rodor recall. Subzero temperatures and windrows of snow were fearful phenomena to native Brazilians. But to better understand theology and its Adventist dimension, as well as how the gospel might be shown relevant to Third World poor people—this is why the Rodors came to Andrews University, winter or not. Amin will return to his teaching at Northeast Brazil College when he finishes his Th.D. degree next year. Rita, who painstakingly taught herself English from Amin's books, has studied nursing and may work in a hospital or teach.

"We've gone far beyond our original goals. The Lord has blessed us," Rita said. "What's more, we have a new baby that will be the best souvenir we can think of from America!"

Melchizedek Ponniah realized that his fellow Protestant clergymen who were ministering to the educated, English-speaking population of Madras, India, were conversant about theological ideas he'd never heard of.

"I wanted to come to Andrews to study theology in the company of committed Adventists. And I wanted to learn how to better apply the gospel in my own culture. Dr.

## Categories of mission workers

**Regular appointees**—New and returning workers who in most cases serve mission terms of six years with a midterm leave of three months. For single workers the term is two years.

**Adventist Volunteer Service Corps**—Those who volunteer to serve overseas from one to two years at their own expense, without salary.

**Special Service**—Those recruited to fill a temporary need overseas. Most terms of service are a year or less.

**Sustentation Overseas Service** (sometimes known as SOS)—Workers who are "retired but retreaded," assisting with short-term programs or covering positions on a temporary basis, generally without remuneration.

**Elective Service**—Senior medical or dental students from Loma Linda University who elect to serve for three months in a mission hospital abroad.

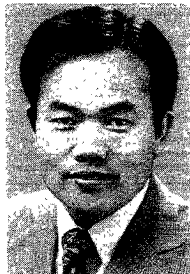
**Student Missionaries**—College students who spend a year overseas before graduation, usually paying their own way.

**Nationals returning to their homeland**—In many cases, workers who have gone to another country to study and are returning to their positions at home.

Oosterwal has been my guru," he said, smiling broadly. Though Melchizedek was penniless when he arrived eight years ago, he was also persistent. He and his family will return to India, where he will assist in editing two journals published in English.



**E. Escobar**



**J. Lee**



**R. Kacelenga**

Because English was not offered in the schools they attended in Inter-America, the Escobars faced a major language hurdle. And though they have been sponsored, twice they had to sell their personal goods at much less than their value in order to move to America and meet their expenses here.

But Edgar, who has chaired the theology department at Colombia-Venezuela Union College, is quick to point out advantages of studying at Andrews—the excellent teachers and an excellent library. "I have also made friends from everywhere," he notes. Many of his classmates are now scattered around the world. These global friendship ties formed at Andrews University may, he believes, prove to be a unifying factor in the church's future.

Jairyong Lee taught at Korean Union College after having gone to the seminary in the Philippines for a M.Div. He was surprised when he received a call to return to the Philippines to teach. But first he must go to America and earn a Th.D. "It has a lot of requirements. Though I like languages and speak some Japanese and Tagalog besides my native language, I would have to learn English well. And there would be French, German, Hebrew, and Greek, too! But I decided that if it was the Lord's will, I would come."

His wife finds it hard to feel confident with English, but his daughter absorbed it quickly as a first-grader. When summer vacation began, she proclaimed she was going to read 10,000 pages. "She did it by August!" Jairyong remarked with amazement. The Lees will be the first Korean family to become missionaries in the Philippines.

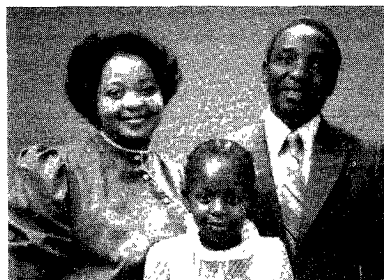
Coming to Andrews University was a last resort for Ritch Kacelenga. His attempts to begin an M.A. degree in his home country of Malawi or in Zimbabwe, where he was a missionary, kept aborting. He had problems with Sabbath classes, with too much responsibility, and too little time. A political uprising forced the issue. Solusi College, where he was headmaster of the secondary school, closed in June 1978, and no one knew when it would open. On the promise of a small scholarship at Andrews, Ritch and his family came to America. Though twice he underwent cataract surgery and at times held down four or five jobs simultaneously, Ritch successfully completed an M.A. and then a doctoral degree in educational administration. When he assumes leadership of the Adventist secondary school at Lower Gwelo, Ritch has something special to give. "I have learned the Adventist

philosophy of education," he says. "So many of my teachers have had to do their advanced study in secular universities. I want to help them gain our special perspective. When they are truly Adventist Christian teachers, we can offer a truly Adventist Christian education."

Long before Teofilo Ferriera came to Andrews University, he had a world view of Adventism. He had studied at Helderberg College and Collonges, then at universities in Lisbon and Jerusalem. As a young man, he spent seven years in Angola while his father was president of the union. Teofilo and his talented wife and children worked eight years in Israel trying to make the gospel attractive in a land where 72 languages are spoken and it is illegal for Jews to become Christians. And on the side he worked with the Portuguese Bible Society as one of six translators who were commissioned to prepare an interconfessional text of the Old Testament acceptable to both Protestants and Catholics.

What did Andrews University have to offer Teofilo Ferriera?

"Fresh air," he said. "It can be difficult in other universities to gain what is most relevant to our church and its mission. When rationalistic or atheistic ideas are taught, you row against the tide." He looks forward to teaching at Collonges when he completes his Ph.D. dissertation on the book of Daniel. "This is a God-led movement, so it does not matter where we work—only that we help when we're needed," he said.



**The Jorge family**



**T. Ferreira**

Flavia Jorge joyously says, "God is our sponsor. There's no other way to explain it." Her journey toward an Adventist education has been long and circuitous. Though her mother was an Adventist, her father was of the Catholic faith and opposed her dreams. But Flavia persisted and canvassed until she earned her own money to head for Collonges via Portugal. She met and converted Fernando, and they were married. Wanting to follow up their training in France, the Jorges found their way to America. Summers of canvassing tested their faith, but one year they became acquainted with an Adventist doctor who paid one year's schooling, and with a Dutch Reformed minister in California. He and his congregation invited Flavia and Fernando to canvass among them. When they still lacked adequate funds, the pastor called Andrews University on their behalf, promising \$1,000 a month toward the Jorge's expenses for two years.

"At Andrews we have grown spiritually and intellectually. We've learned to trust and depend on God completely. I don't know where God wants us to go next, but I'm sure he wants us somewhere. We're ready when He is."

The missionary spirit is not dead among those who follow John Nevins Andrews. □

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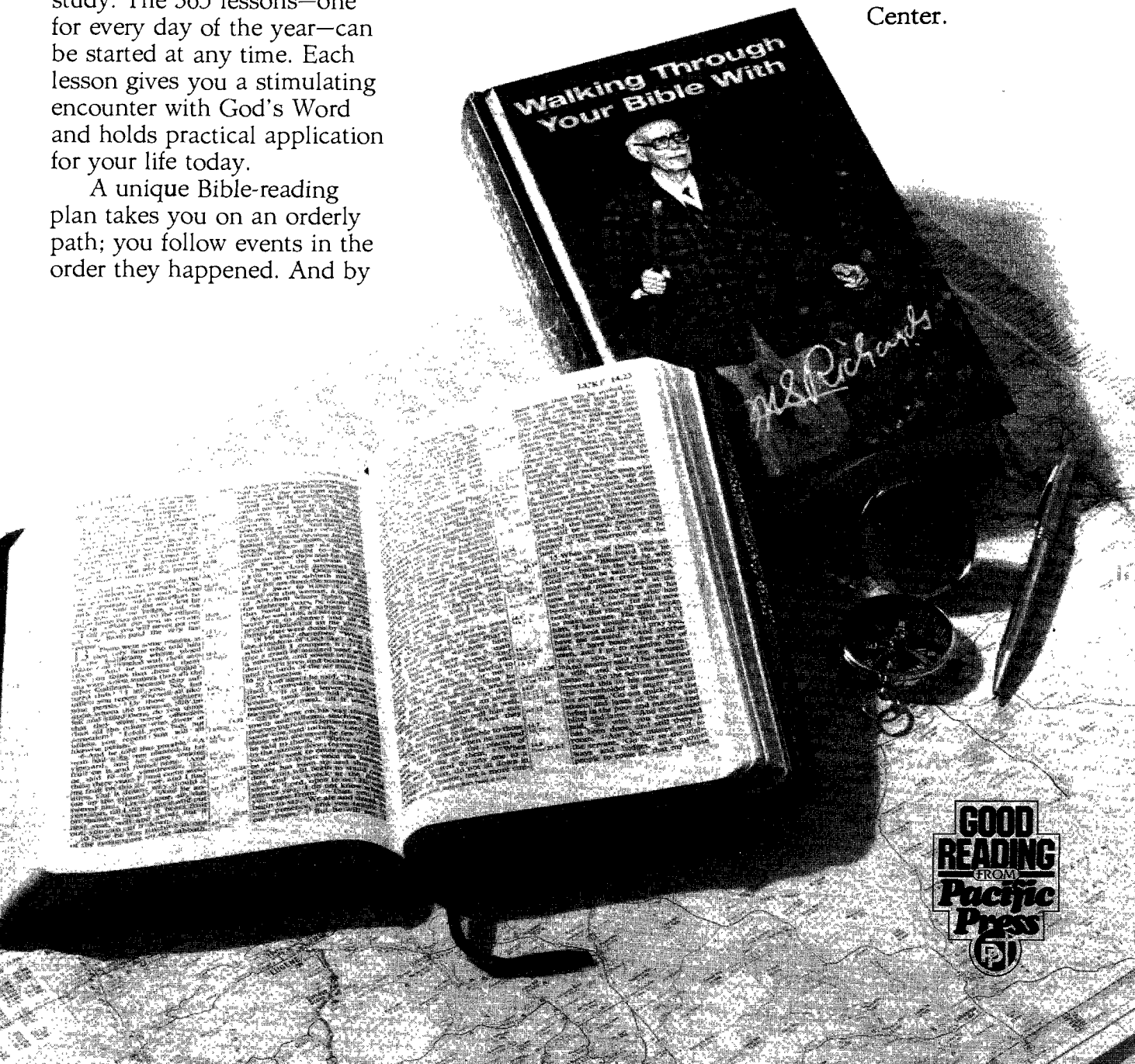
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## India's Andaman Islands and a man named Joseph

By J. R. L. ASTLEFORD

It often is difficult for church administrators to ask denominational workers to accept the challenge of pioneering work in an unentered area—particularly if the area is remote or underdeveloped. It is more difficult still for workers to assess the factors and decide whether to accept or reject such an invitation. What about the children? Are there medical facilities? What is the climate? Will the children miss their relatives? A host of other questions must be considered.

Understandably, it was with hesitation that R. D. Riches, president of the Southern Asia Division's Northern Union, met with C. C. Joseph in Calcutta to discuss the possibility of his establishing a permanent Adventist ministry in India's Andaman and Nicobar Islands. However, Pastor Riches was both stunned and delighted by Pastor Joseph's reply. "Don't ask me if I'm willing to go," he said. "Just ask me to go!"

In 1979, student missionary Ashley Kongari had spent a summer vacation working as a literature evangelist in the Andamans. The following summer he returned with a group of fellow students from Spicer Memorial College, and together they held public meetings and health programs. A definite interest had developed that needed to be followed up.

The Andaman and Nicobar Islands, 293 in number, have a surface area of 8,327 square

kilometers (3,215 square miles), spread over a length of 700 kilometers (435 miles) in the Bay of Bengal. Politically a part of the Indian republic, the 188,254 islanders (1981 census) range from urban sophisticates to stone-age tribes.

The capital town of Port Blair is 1,255 kilometers (780 miles) from Calcutta. The islands are predominantly flat, the highest point being 732 meters (2,400 feet). The climate is distinctly tropical, with an average rainfall of 125 inches. The temperature ranges between 23° C. (73° F.) and 31° C. (88° F.), and the relative humidity varies between 80 and 90 percent.

Ninety percent of the land area is either reserve or protected forest, with 36 percent of

this amount earmarked as Primitive Tribal Reserve. People living virtually at a stone-age level live in these forests—Onges, Sompens, Sentinals, Yarwas, and Nicobarese.

Because of the hard work of various missionaries at the end of the past century, the Nicobar Islands were considerably developed. In fact, most of the Nicobarese have become Christians. The Bible has been translated into their language and their villages have places of worship. They have no songs other than hymns. However, the area is now restricted and no mission work is allowed—although certain people are being converted to Islam. Seventh-day Adventists have never worked in the Nicobar Islands, but now progress is being made in the Andamans.

It was a great day for Pastor Joseph, his wife, Anita, and children Thomas and Sunita when they landed in Port Blair the first of May, 1981. As they searched for accommodations, Pastor Joseph often prayed

about his health and that of his family. Doctors had warned him that he possessed a condition that would make it unwise for him to live in an area of high humidity. But the God who kept the Israelites healthy in the wilderness has been with him, and so far he has enjoyed good health.

The loneliness weighed heavily upon the Joseph family, so their first priority was to make friends. Soon they had many friends, and as conversations turned from everyday matters to questions of life and death, Bible studies began.

Although Pastor Joseph enjoyed a favorable reception and many agreed with his message, few felt able to follow it fully because of Sabbath problems that pose a major obstacle in India for those employed in both government service and private enterprise.

In a place called Patherhatta, Pastor Joseph held his first evangelistic meetings. Soon he had a group of 35 people attending Sabbath school. When the union Ministerial Association director, L. Colney, visited, he was able to baptize nine of them.

Like the first Christians, the Andaman believers worshiped in homes for lack of a church building. This became more difficult because of the power of God's Word—there are now 23 church members and 42 Sabbath school members, too many to worship in a small house. Eventually the Northern Union was able to find enough money to build a modest but still uncompleted church building.

With the spirit demonstrated by this pioneering family—who like Isaiah have said, Here we are, send us—supported by the prayers of the worldwide church family, we can be certain that the church will continue to grow in the Andaman and Nicobar Islands.



**C. C. and Anita Joseph report 23 church members and 42 Sabbath school members worshipping in their own church in the Andaman Islands, where the Josephs have worked since 1981.**

*J. R. L. Astleford is health and temperance director of the Southern Asia Division's Northern Union.*



# Native North Americans gather

Reprinted with permission from the North Pacific Union *Gleaner*.

One of the more unusual camp meetings in the Northwest was the recent second annual Native North American camp meeting. Held at the Adventist Indian Center on the Umatilla Reservation in Mission, Oregon, it attracted representatives from Ontario, British Columbia, Alberta, Washington, Oregon, Montana, Wyoming, and New York.

Gospel progress among the Native Americans hasn't kept pace with other ethnic work in the Northwest. Workers are few and the challenges are great, but

this hasn't hindered the courage of those who have an interest in the work.

There are Lee and Verna Clay, who pioneered the work on the Umatilla Indian Reservation. Add to these names David and Cheryl Holloway, self-supporting workers on the Blackfeet Indian Reservation in Montana, and their strong supporters, Edith Crowder and her son Bill, members of the Blackfeet tribe.

There is interest among the Lummi Indians in western Washington, and an Indian center will be built there in the next few months. Except for a few scattered Native American members, that about sums up the extent of Indian work in the North Pacific Union Conference.



**Anna Bramhall, a native Fijian, carries on a work for Native Americans on the Wind River Indian Reservation, Wyoming.**

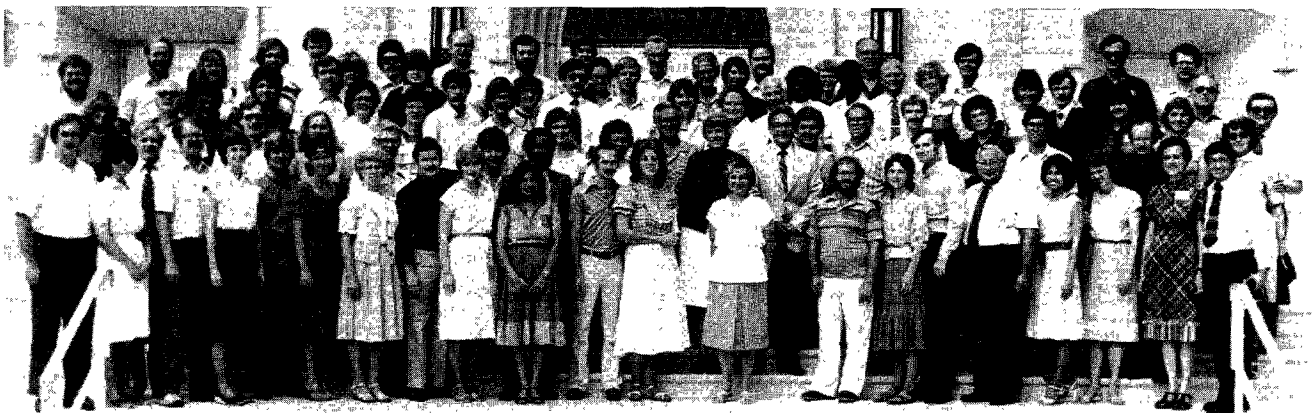


**Edward Desjarlais, from Alberta, is a Cree Indian who spoke at the camp meeting for Native North Americans.**

But the workers aren't discouraged, because they see the leading of God in their work. Mrs. Crowder, some years ago, dreamed that she was in a small congregation. She was searching for truth at the time. Some

weeks later she attended the Adventist church in Nampa, Idaho, and recognized Pastor Ed Brown as the one she had seen in her dream. She attended meetings and was baptized.

Among the guest speakers at



## Mission institute prepares appointees for service

Eighty-seven participants attended the summer, 1983, session of the Institute of World Mission, held on the campus of Andrews University July 7-August 6. Of these, 30 had served in mission before, and another three had been student missionaries.

Accompanying their parents were 51 children, varying in age from 6 months to 17 years. The preschool children attended the Ruth Murdoch Elementary School's child-care center, while the school-age children participated in the summer day camp organized and operated by the Pioneer Memorial church.

The objectives of the Institute of World Mission are to provide missionaries with an orientation course that will create attitudes necessary for successful mission service today; to develop a fellowship in which learning can take place; to create an awareness of current issues and possibilities in mission; and to instruct missionaries in life and work in a cross-cultural context.

Among the courses taught were Principles and Practice of World Mission, by Gottfried Oosterwal; Missionary Anthropology, by John Elick; Area Studies, by Louis Nielsen (Africa) and Gottfried Oosterwal (Asia/Oceania); Health and Hygiene in the Tropics, by Albert Whiting; and Missionary Mental Health, by Elden Chalmers. Other classroom activities included films, guest speakers from the General Conference, and discussions on current issues in mission.

Two programs that the missionary appointees found to be of

value were "As Others See Us" (a panel consisting of four national leaders from Africa, Asia, and Latin America) and the "Matching Program" (which gave the missionaries the opportunity to meet and associate with national workers from the countries to which they are going).

The program had two new features this summer: an orientation program for missionary children, under the direction of Janet Schlunt; and a full day of meetings where the participants, grouped together according to their professions, met with specialists from the General Conference to discuss their specific work in the different settings overseas. There were two main professional groups—medical, with 25 people; and educational, with more than 55 people.

To conclude the summer, 1983, session of the Institute of World Mission, the mission appointees celebrated the Lord's Supper on Friday evening, August 5, and participated in a dedication service in the Pioneer Memorial church on Sabbath morning. Then, strengthened in their commitment to God's message for this age, they scattered once more to continue His work in such places as Bangladesh, Botswana, Colombia, Egypt, Ethiopia, Guam, Hong Kong, Japan, Kenya, Lebanon, Malawi, Pakistan, Philippines, Sierra Leone, Singapore, Sri Lanka, Sudan, Taiwan, Tanzania, Zaire, Zambia, and Zimbabwe.

MAUREEN H. STEMBRIDGE  
Department of World Mission, Andrews University



the camp meeting was Joseph Espinosa, who heads the Native American work in the General Conference. Other visitors included Raymond Obom-sawin, Oneida Indian evangelist from Syracuse, New York; Raymond Hetland, a physician from Toronto, Ontario; Jere Patzer, executive secretary of the Upper Columbia Conference; Basi Van Dieman, pastor from Alberta; and Edward White, director of human relations for the North Pacific Union Conference.

MORTEN JUBERG  
Editor

North Pacific Union Gleaner

FRANCE

## J. N. Andrews symposium held at Collonges

About 30 scholars, professors, and church historians met at the French Adventist Seminary in Collonges, August 30-September 3, for a symposium in honor of the first official Adventist overseas missionary, J. N. Andrews. Among them were two great-grandchildren of the Adventist pioneer.

Those in attendance listened to a series of lectures on different facets of Andrews' life and work. They also visited historical sites in Switzerland, where Andrews began Adventist work in Europe.

On Sabbath, September 3, 1,500 persons from almost all of the European countries assembled for the final day of the symposium in an Evangelical-Reformed church in Basel, Switzerland. Speakers at these closing meetings were Edwin Ludescher, Euro-Africa Division president; Daniel Augsburg, from Andrews University; Jean Zurcher, Euro-Africa secretary; Joseph G. Smoot, Andrews University president; and Gottfried Oosterwal, director of the Institute for World Mission.

Those assembled rededicated their lives to finishing the task that J. N. Andrews had barely begun when he died 100 years ago.

HEINZ HOPF

REVIEW Correspondent

## Hostile student missionary learns to love Japan

By PERRY TKACHUK

In my late teens I wanted to be a Christian, I wanted to discover meaning in God. But when I looked at the members of my church I saw no power, no peace. To make matters even more confusing, I was struggling to decide between becoming a professional musician or a physician. Finally settling on medicine, I decided to begin by obtaining a degree in respiratory therapy.

One day my college president called me into his office and shocked me by saying, "Perry, you were not meant to be a doctor. You should be a preacher!" I laughed. If only he knew the life I was living! I told him that I felt ministers must feel "called." He responded, "You prepare yourself for the call, and the call will come."

Days later, he summoned me to his office a second time. "Perry," he said, "we want you to go to Japan as a student missionary, representing our college." I laughed again, this time out of pure frustration. *Me*

*Perry Tkachuk is assistant secretary of the Japan Union Mission.*

a missionary? *Never!* I firmly said No. He told me to come back a few hours later and give him my answer. A chill of fear ripped down my back.

I returned to the president's office fully prepared to say No, but when I tried to say it, only "Of course I will go" would come out. I stood there stunned by my own words. Then I ran. I cried. I did not want to go. I had no burden for the Japanese people. And most of all, I did not like it that Someone seemed to be mysteriously guiding the affairs of my life.

Five weeks later I was on a plane, traveling away from my girlfriend, friends, family—and worst of all, giving up my dreams of a medical career. God was taking my crutches away and making me stand by myself, facing life alone with Him.

I landed at Tokyo Airport filled with hostility. I hated Japan. The only thing keeping me there was pride and a lack of money to return home. One night two of my English students invited me to a friend's house for a social evening. During a lull in the conversation, after we had played and

sung together, they asked me to teach them about the Bible. I couldn't believe it! I broke out in a cold sweat and started shaking.

Suddenly a text flashed into my mind: "When they deliver you up, take no thought how or what ye shall speak: for it shall be given you. . . . For it is not ye that speak, but the Spirit of your Father which speaketh in you" (Matt. 10:19, 20). I cried out silently, Lord, these people are searching; I am not. Please use me to help them—but please don't touch me.

It was 8:30 P.M. The next time I looked at the clock, it was 11:30 P.M. I had talked to them for three hours without a break. My fingers had flipped nimbly to texts I hadn't read since childhood. I seemed to be preaching a sermon while at the same time sitting and listening to myself speak. The sermon was not for them—it was for me. For the first time in years I could see clearly that Jesus loved *me*. He valued me. He wanted to have an abiding relationship with me.

That night when I reached my apartment, I fell down by my bed and wept. I felt that long-awaited-for experience—peace with myself, my God, and the world around me. While still on my knees I heard a voice calling me to be a preacher. I laughed again, not out of fright or frustration, but at the thought that God had to send me so far in order for me to find Him. In the midst of more than 110 million people who could not see God, I had a glimpse of Him that night. Ever since that moment Japan has had an irreplaceable spot in my heart.

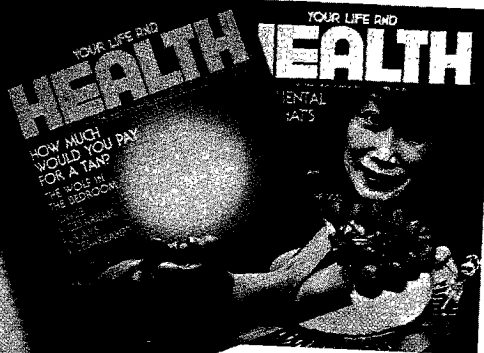
In graduate school I found the prospect of returning to Japan growing dim, so with my wife, Dee Dee, I accepted a call to the British Columbia Conference in Canada. We loved our church and knew we had a mission there. We wanted to stay there the rest of our lives. But we received a phone call in early 1981 inviting us back to Japan.

My college president was right—the call came. And with a heart full of love instead of hostility, I was eager to accept it.



Tokuo Hatanaka (right) translates as Perry Tkachuk, formerly a hostile student missionary, preaches at the Osaka Center.

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## Mission field converts European

By COSTAS CHRYSSAFIS as told to CHARLES D. WATSON

The story that I am about to tell has all the components of a typical mission story: European in the South Sea Islands, association with local people, conversion, baptism—you know how it goes. There is, however, one significant difference: In this story the local people convert the European. But perhaps I should start right at the beginning.

I was born into a closely knit, moderately religious Greek Orthodox family in London.

*Costas Chryssafis is currently working on a water project in Newpoort, Cape Province, South Africa. Charles D. Watson is an associate secretary of the General Conference.*

But by the time I was nearing the completion of a civil engineering degree at Bristol University, I was about as secularized as one could be. In fact, when a rather famous preacher held an evangelistic crusade at the university, I went along to ridicule and to confound him with difficult questions.

To my surprise, the meeting hall was packed. As I listened to the speaker's words, it was as if a curtain were drawn away from my eyes and for the first time I could see the meaning of life. The outcome was that I gave my life to Christ, an experience I shall never forget.

Soon after my conversion I left England for the Solomon Islands, where I was to partici-

pate in a volunteer program similar to the Peace Corps. Christianity had crystallized my desire to serve, and I wanted to see whether Christianity could do for those of other cultures what it had done for me.

Upon arrival in Honiara, the capital of the Solomons, I began to worship with a South Sea Evangelical Church group. I thrilled to their singing, fellowship, prayer, and preaching, although I was somewhat dubious about their emphasis on tongues-speaking. When they laid their hands upon me so that I might receive the full baptism of the Spirit, they were greatly disappointed and I was severely embarrassed when nothing happened.

When I was to be transferred to the western Solomons, my evangelical friends warned me about a certain denomination that was strong in that area—a denomination that emphasized the keeping of the Ten Commandments. I was certain that this denomination believed in

salvation by keeping the Ten Commandments instead of in salvation by grace. I left for the western Solomons strongly prejudiced against Seventh-day Adventists.

The first village in which I worked was a Methodist one on the island of Vela Lavella. The people were extremely kind Christians. But one thing disturbed me: their poor health habits, such as chewing betel nut and smoking. I couldn't help observing that one family in the village, a Seventh-day Adventist family, was different. They were better-dressed, cleaner, and didn't smoke or chew betel nut.

One day while on a government boat traveling to Honiara, I found a magazine with its cover torn off. I read every article. Although I didn't know who produced the magazine, I did notice the name at the top of the pages: *Signs of the Times*. I was most impressed with its quality.

Later I was transferred to

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## Ellen G. White: The Australian Years 1891-1900

By Arthur L. White

Rendova Island in the western Solomons, to a Seventh-day Adventist village called Ugale. Although I was reticent to work in an Adventist village, I couldn't fail to be impressed by what I saw. It was cleaner; it was incredibly organized; it had a village council composed of elders and deaconesses; and it had an impressive school that had been built a few decades earlier. The people didn't engage in the irreverent playing of musical instruments, chew betel nut, or smoke. Although I was still a smoking Christian in those days, when I observed the quality of these people's Christianity I had no choice but to throw my cigarette packet into the lagoon and say farewell to my habit.

Naturally, I was reluctant to

attend church services despite repeated invitations from the village elders and the chief, Harry Kaipa. However, the one thing I never could refuse was an invitation to the meal the villagers shared after their church service each Saturday. I was amazed by the quality of the food, but what impressed me the most about the invitations to lunch was that they were extended despite my negative attitude toward Adventism and my unwillingness to attend church services.

Chief Kaipa was so persistent that eventually I did attend a church service. When I entered, I was given a hymnbook. Still believing that Adventists did not believe in Jesus Christ, I remember noting that in the chorus of the song they were

singing was the word *Jesus*, and above the chorus was the word *refrain*. So I said to myself, "There you are, one must refrain from singing that verse because it's got the word *Jesus* in it!" Such was the degree of my prejudice—not to mention my lack of understanding of how hymnbooks are laid out!

I was impressed with the quality of the Sabbath school program. The speakers spoke with clarity and conviction, and the material was of high standard. The worship service was presented with equal power. Trying to come to grips with what I saw, I decided that Adventists were efficient, serious-minded, Bible-studying people; and even if I couldn't worship with them, they at least were entitled to my respect.

After I had attended services a few times, Chief Kaipa decided to give me a Bible study—in pidgin. As sunset was drawing near, he took me to the back of the church, opened his Bible, and gave me a study on the 2300-day prophecy in the book of Daniel.

It was as if a world heavyweight boxing champion had hit me between the eyes. I was stunned to think that the Bible had so much to say about history and about the future. In fact, I simply could not believe that Chief Kaipa's Bible was the same as mine. But he showed me that our Bibles were exactly the same—and for the first time I realized that the Bible was more than an ancient code of moral conduct; it is more up-to-date than tomorrow's paper.

## FOR THE YOUNGER SET

### Young radio missionaries broadcast in Italy

By HEINZ HOPF

Dominated by a huge medieval castle, Conegliano is a typical Italian town of some 25,000 inhabitants, situated in the province of Treviso, about 40 miles from Venice. The whole region, fertile and famous for its wine, is densely populated. Nothing seems extraordinary about this city until you notice on a hilltop the 2,000-watt FM radio tower that broadcasts to listeners in hundreds of neighboring villages and towns. But the tower is not as outstanding as the voices and programs that witness about Jesus.

A professor of psychology doing a research survey among schoolchildren was talking recently with the third- and fifth-graders at the Conegliano elementary school. Suddenly she was startled to recognize the voice of one of the students. "Claudia, have I met you before?" she asked the 11-year-old girl.

"I don't think so," Claudia answered.

"But your voice sounds so familiar!"

"Maybe you listened to one of my radio programs recently," the girl explained.

Though they are normal, humble, almost shy children, Claudia Fiorella and her 9-year-old brother, Giuliano, have become famous since the day a year ago when their father, Ruggiero Fiorella, builder and owner-operator of the local Adventist FM station, invited them to say a few words over the air to the town's children. That first attempt proved to be so successful that they continue to moderate the children's program on Radio Voce della Speranza ("Radio Voice of Hope").

Claudia shares her love of books with her audience by selecting a passage from an appropriate book, usually from the Adventist press, and reading it. She relates the miracle of Creation, stories about animals, nature, his-

tory, or daily occurrences. Giuliano, more interested in music and electronics, selects the records. (Giuliano, who helps his father construct new station equipment, has made simple electronic devices himself.)

After they broadcast a story, the children talk about what the story means to listeners in their daily lives. They describe their experiences with the Lord Jesus and tell of answered prayers. They share their love for Him and

their hope of meeting Him when He returns. They converse naturally, without a trace of stage fright.

Because of their witness, they have become well known, but that is not what is important to Claudia and Giuliano. What matters to them is that they are witnessing about their Lord.

And the psychology professor who recognized Claudia among the hundreds in school? She is now in contact with the Adventist Church.



Two Italian children, Claudia and Giuliano Fiorella, broadcast programs for children on their father's radio station.

At this time a young man named Harold Sade arrived on the scene, an evangelist from the central district of the Solomons. He had been sent to work in the western Solomons in a predominantly Methodist area, but he made Ugale, the Adventist village, his home base. He had great energy and enthusiasm, and when he heard about me, I became the recipient of his evangelistic fervor. Not a day went by but what we discussed some aspect of Adventist belief, usually the question of Sabbath versus Sunday.

I had come across a book written in New Zealand attacking the Adventist Church for Sabbathkeeping. Using it as my ammunition reservoir, I posed many difficult questions for him.

When A. A. Godfrey, the president of the Adventist work in the western Solomons, and another minister from Australia came to conduct a series of meetings, I listened to the sermons night after night. Again I was moved deeply by what was said. My respect for Adventists was growing each day, but I stood aloof.

Each night Harold arranged discussions with the visiting ministers so that we could tackle some of my questions. I was surprised that these two hard-working ministers were willing to take time for after-hours studies, which sometimes continued into the early hours of the morning. Pastor Godfrey presented clear evidence from the book of Daniel concerning the change of Sabbath to Sunday, but when a person is as prejudiced as I was, it is hard to give up cherished beliefs and embrace new doctrines.

I refused to concede defeat, and I am sure the two ministers must have been frustrated to have spent so much time with me without seeing any positive results. Pastor Godfrey told me before he left, "I am convinced that if you want to follow truth, you will become a Seventh-day Adventist." Needless to say, I scoffed at the idea.

When the water project that I had been working on at Ugale was completed, I was transferred to Paradise Village on

New Georgia Island. The people were gracious and hospitable, but I craved the deep spiritual fellowship and discourse that I had enjoyed with the Adventists at Ugale, and with Harold in particular.

To my delight, I discovered that some of the children in the village were studying Voice of Prophecy correspondence courses. Like a man dying of thirst, I would borrow the lessons from the children when they had finished them and read them from beginning to end. I readily accepted the truths of the state of the dead, tithing, the Second Coming, baptism by immersion, and even the Sabbath. I started sending my tithe to Honiara.

When I discovered an Adventist village a few kilometers down the coast, I regularly commandeered two boys with a canoe, who rowed me across the reef to the village. What fellowship I found there; and what a joy it was for those people to have a foreigner worship with them—a person seeking to learn more about their beliefs. And the food they ate after church was just as delicious as that which I had enjoyed at Ugale!

### Moment of decision

The moment of decision had come. I wrote to tell Harold that I wanted to be baptized. Time passed, and I heard nothing. Then one night Harold walked in the door. He had made a treacherous and time-consuming journey, taking risks so that I might be baptized.

Inexplicably, at that point I lost my nerve. "I can't go through with it," I told Harold. "I can't subject myself publicly to the humiliation of baptism before a crowd." The idea of dying to self—I wasn't sure I was willing to do that. And the thought of becoming a member of the Seventh-day Adventist Church filled me with trepidation. I realized that I still had not totally overcome my prejudice. But thank God, the power of the Holy Spirit prevailed.

We returned to Harold's village. As word quickly spread that the white man was going to be baptized, a large crowd gathered. I was told that I was

the first white man to be baptized in the western Solomons. I will never forget the feeling of elation that I experienced as I stepped into the beautiful warm waters of the Pacific that day. I had come to know Jesus more

fully than I ever had before.

A European went to the mission field and associated with the local people, and a conversion took place. The story is a familiar one; only the roles were reversed.

## God guides workers in Ghana

By WILMA GRAMKOW

Was it only two months ago that I sped through Accra's street to reach home before the curfew?

Was it only two months ago that I wondered where I could obtain flour and sugar because we expected company?

Was it only two months ago that Steve Hall told me to fill buckets with water quickly because the water might be turned off for three days—and it really was?

Was it only two months ago that the electricity went off for three days, and I wondered how much longer I could endure the hot and humid climate without an air conditioner?

A look at the calendar tells me yes, only two months ago we left Ghana to take our furlough in Germany. It seems so much longer to me.

My thoughts go back to February, 1982, when we arrived in Accra. I felt so lonely in that big city, but our neighbors, the workers at the Advent Publishing House, and the members of the Labone church soon made me feel at home. We now have good friends among those people.

I remember being shocked at empty shops and high prices for fruits and vegetables. Later I learned where to buy my fruits and vegetables more reasonably. I learned to accept things as they were and to plan accordingly. I learned the blessing of sharing, of giving and taking. Most of all I learned to trust the Lord to provide food whenever necessary.

*Wilma Gramkow and her husband, Dieter, are expatriate workers in Ghana.*

The time I ran out of sugar and flour, none was for sale in the shops, and I had no time to travel to the neighboring countries of Togo, Nigeria, or the Ivory Coast, where we usually did our shopping. What should I do? There was just one thing to do—I prayed. I told God we expected company and I needed to bake bread and if possible a cake.

Before I even finished my prayer, somebody knocked at my door. Mrs. Talley, the Advent Publishing House manager's wife, brought me sugar, flour, and quite a few other things. She had felt inspired to clean out her refrigerator. The Talleys soon were going home to the United States and thought I might need these items. I surely did! A few minutes later one of my neighbors, Mrs. Armah, also brought me some flour and sugar. I couldn't believe it! In the evening came another surprise: A non-Adventist neighbor brought me a kilo of sugar and a kilo of flour! That evening I prayed a special thank-You prayer.

It was like this—giving, taking, sharing—until our furlough. People share what they have with their relatives, friends, and neighbors, as they did in apostolic times. Those months in Accra have been a blessing to me—and have made me appreciate more than ever our furlough in Germany. I enjoy the shopping centers. I appreciate everything we have or receive or buy. I am thankful for everything.

In spite of many difficulties, our work in Ghana goes forward. There is so much to do

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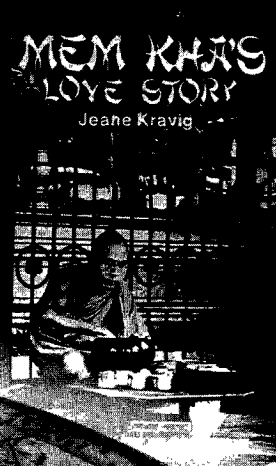
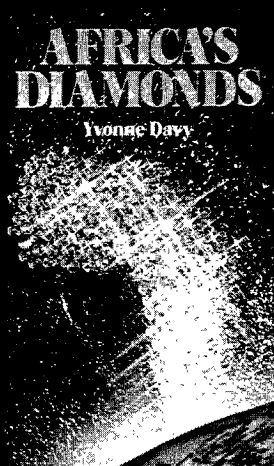
Dedicated emissaries cut through cultures, circumvented languages, set aside ambitions—all for His sake and the sake of His children.

They met in school. They found they shared a fire for Africa. Their common interests soon led to love, marriage and a ministry in Africa. Rossier and Myrtle Campbell spent their lives delivering the Advent message to the dark continent. Their struggles were vastly rewarded. **AFRICA'S DIAMONDS**, by Yvonne Davy. A Daybreak book. US\$3.95

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at the Advent Publishing House that 11 new workers have been employed in a time when other companies are thinking of going out of business. People in Ghana and nearby countries have a great hunger for Christian literature, and we must meet this need. Once I gave a market woman from whom I bought vegetables a *Good Health* magazine. She was so happy for it that she gave me a special price and said, "Please come back tomorrow." Books and magazines are treasured and are shared with everyone who likes to read.

Just before my husband left for Germany, the Advent Publishing House workers offered to work one Sunday without pay to help to meet a price crisis for our books. My husband was so happy—this time it was his turn to pray a thank-You prayer.

Another time we had difficulties getting urgently needed books to Nigeria, because our truck wasn't allowed to cross the border. Our son, Xaver, went to the High Commissioner for Nigeria. Everyone at the press told Xaver, "It's no use, save your time." But my husband and son prayed about this matter, and Xaver obtained the special permission to enter Nigeria with our truck this one time. Another thank-You to God!

Then the Togo border was closed to land traffic, and we had to send printed matter by air. It seemed impossible financially. We prayed with the press workers, and in answer to our prayers a special rate was discovered we hadn't known about. An efficient agent sees to it that our boxes leave the country as soon as we bring them to the airport.

Sometimes it seems that our work in the mission field is a continuous struggle, because of economic problems, import licenses, export licenses, needed raw materials, and so forth. But God always rewards our faith and sends help when we need it. When I am downhearted or weak from malaria or from the climate, I remember John 14:1—"Let not your heart be troubled"—and I feel comforted enough to carry on.

## Single worker in IAD couldn't say No to call

By FRED E. HERNANDEZ

We in the Inter-American Division have been greatly blessed by the many overseas workers who have lived among us and served faithfully. Recently I interviewed Barbara McDonald, who has spent 29 years of continuous missionary service in Puerto Rico.

### How did you become involved in overseas service for the church?

My Christian parents, my happy home life, and Adventist schools led me to want to serve God as a missionary somewhere. When I graduated from Pacific Union College with a B.S. in nursing, I was asked to come to Puerto Rico for one year. This seemed like a good opportunity to travel and prepare myself for service in some other mission field.

Then I received a telephone call from the General Conference asking me to go to Puerto Rico for a three-and-one-half-year mission term. One year seemed all right, but three and one-half years sounded terribly long. Yet I could think of no logical reason to say No, so I answered Yes.

### When you arrived in Puerto Rico, what were your responsibilities?

I was asked to head the maternity department at Bella Vista Hospital, a job for which I had no experience. A local doctor promised to teach me, and I was allowed to spend one month in the city hospital checking patients and delivering babies. Our work schedule at the hospital was six days a week, plus call time. At times I felt so tired I thought I would never make it through three years, much less 29 years!

### You founded the flourishing school of nursing at Antillian College. What made

*Fred E. Hernandez is communication director of the Inter-American Division.*



Barbara McDonald

### you think of beginning this school?

Nursing students from the nearby university and vocational school were using our hospital facilities for in-hospital practice. It seemed that we should have our own Christian students gaining experience there and praying with patients, giving spiritual help, as well as physical. We needed a school of nursing. The hospital administrators had talked about it but considered it too expensive. I knew very little about a school, but I had a Master's degree by then and decided that if God directed and sent people to help, we could enter into this venture.

S. E. Cole, academic dean at Antillian College, offered to help me work out a curriculum. The hospital was accredited, but the college was not, so it was recommended that we start the school in the hospital. We began in 1965 with one nurse faculty member, Ida Patzer. Mazie Herin, from the General Conference, came and gave us some planning help, and Walton Brown, also from the General Conference, passed through on his way to Washington and took our proposal for a school to the General Conference.

Ten students graduated from the first three-year diploma program. Then the problem of state boards arose—they were offered only on Sabbaths. Three

of us went to talk to the board and explained our position. Our chaplain and Bible teacher had a lawyer friend who went to the Secretary of State. Permission was granted for our ten students to take the examinations before the other students did, and not on Sabbath. In order for us to become accredited, it was important that the graduates pass the examinations. All ten of them passed.

Once the education department of Antillian College became accredited, it was possible to move the school of nursing from the hospital to the college and offer an Associate degree. Glenda Rolfe headed this program, which began in 1972. At this time the other nursing schools on the island were closing their diploma programs and opening Associate degree programs. Myrta Anglada, a national, graduated from a diploma school, received her B.S. from Southern Missionary College and her M.S. from Loma Linda, and returned to teach at Antillian College. In 1976, when Glenda Rolfe left, Myrta Anglada became chairman of the department of nursing.

Then Antillian College received full accreditation. Alice Heyde Gipson came in 1980 and set up the B.S. program of nursing, and the first class of 19 graduated this past May. This year 184 students are enrolled in the nursing program at Antillian College—the largest group on the campus. Today the college is considered one of the best schools of nursing on the island, if not the best.

### Barbara, have you experienced any loneliness as a single person during your many years of service?

Not at all. In fact, I have so much company and so many things to do that I have never felt lonely. Being single has given me more time to participate in musical groups, give violin lessons to children, give special music for evangelistic meetings, teach health classes in local churches, participate in branch Sabbath school evangelism, and to get to know more of God's people. I have a large family in Puerto Rico.

## BRAZIL

### Youth enjoy PRISMA service

Ninety-eight Seventh-day Adventist university students this vacation have gone to mission fields throughout Brazil to serve in a welfare-evangelistic thrust called PRISMA (Projecto de Integração e Serviço da Mocidade Adventista—"Project of Interaction and Service of the Adventist Youth"). They have worked on mission launches, in hospitals and clinics, in schools, and in churches.

This is the sixth consecutive year young people in South America have dedicated a vacation period to witness for their Lord. They have returned home thrilled with the experience and willing to serve as full-time missionaries as soon as they graduate.

While these young people treat the needy in faraway places, traveling and serving under uncomfortable conditions, their spiritual life seems to grow and take on new meaning. Every night each student attends and helps with an evangelistic meeting.

The youth are encouraged by the support they get from the local field, and by statements

such as this one of the Igarapé Miri mayor, Radamés de Almeida: "For several years I have been watching the work these young people have done, and I recognize the value of this project. I will do anything in my power to support them in their great Christian work here in the Amazon."

In Barra Azul, Paraná, the PRISMA task force participants lived four weeks in the home of Eliseu Soares, president of the Community Association. Impressed by the work these young people have done, he opened his heart to the influence of the Holy Spirit, and he and his family decided to be baptized. This was the beginning of the first Church of PRISMA, as people call it. ASSAD BECHARA

*REVIEW Correspondent*

## ZAMBIA

### Sad experience brings renewed dedication

To come apart and rest a while was just what we needed! Living at an isolated mission station in Zambia, Africa, with little contact with the outside world, was sometimes discouraging. Now we were to have four weeks of holiday, to

rest, buy supplies, and just enjoy other people's company—such a refreshing and happy change. It was exciting to go to a store and buy milk and fresh bread, and even a luxury like Milo (a hot drink mix) was such a treat!

All too soon the four weeks were over, and once again we were back in our own home, greeting our workers, and being reunited with Rani, our family dog.

The children, jumping for joy, raced around the back to see Matilda, our Friesian cow. Matilda had been blind since birth, but had developed acute senses of hearing and smelling. Her gentle mooing joined the other sounds of welcome.

"Well, Joel, how have things been?" Joel Ndala is our health educator and assistant leader of our TALRES (Trans-Africa Leprosy Rehabilitation and Research Service) program.

"Good. Very good. The Lord is opening many new doors. Let me tell you." And Joel went on to tell of new church companies opening in three areas; of 27 new homes for the poor completed, making a total of 127 homes now occupied; of crossing the river with our health aides and opening new areas for leprosy work. I sat drinking in the good news.

Then Joel said, "I have some bad news."

Again I sat listening, but this time the smile left my face. A sudden feeling of discouragement rushed over me. For every step forward, the devil is right there trying to pull us backward, trying to make us feel that it is not worth the effort to work for these people in this forsaken area.

While we were away one of our leprosy patients had been pressed to the point of despair. This mother lived with her four children, the father having died from tuberculosis. She had spent most days working in other villagers' gardens, doing the work of a man, just to get enough food to give her family one meal a day, a meal consisting of only a little enshima (cornmeal porridge) and some leaves. To add to her problems, one of her children was subnor-

mal. Edwin needed more care than she could afford to give, but at least while she was working she was providing a little food.

Then one day she noticed that her stumpy fingers, eaten away as they were by leprosy, had become infected and a new ulcer was appearing. As the mother looked at her hands she knew that there would be no more work and no more food. Yet out of desperation she went back to the fields, trying to hold the hoe in her swollen hands. The next day her hands were puffed up like a ball, and there was no way that she could hold the rough field implements.

That night the little family lay down to sleep without even a taste of food. Maybe tomorrow would bring some help. Day after day the mother lay on her mat watching her family starve. The children were not strong, and with their weakened condition their bodies could not fight for survival. Within two days of each other, two of the children died.

Torn with grief, the mother could stand it no longer. With her club hands she made a knot in a rope. It was a painstaking ordeal, because the knot had to be strong. Then, throwing the rope around the limb of a tree, she ended her misery. No more would leprosy rob her body of the ability to work; no more would starvation gnaw at her stomach.

Two pitiful children looked at their mother's body. Little Edwin, unable to understand, sat in the sand with tears running down his cheeks, his body rocking back and forth.

As Joel finished the story, my thoughts were racing. I know we are going to help these children, and even more, I know that God is going to help us help them. We will carry on building, giving food, clothes, and medicines. Why? Because it is Jesus out there suffering with His loved ones. What a challenge to each of us to show His love to a desperate world.

PAUL GIBLETT  
TALRES Director  
Zambia Union  
(now on appointment to  
Zimbabwe)



Youthful PRISMA volunteers give medical assistance in conjunction with the Luziero XV launch on the Cajá River, Brazil.

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**THESE  
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# Couple learns that God still performs miracles

By SAMUEL C. JACKSON

I have come to "believe that the universe and everything in it, including every person and the whole of each person's environment, with every event, every occurrence, every occasion, both good and bad, together with all human history, its wars, its victories and defeats, its developments and changes, . . . are in the hands and under the control of a beneficent God; and that 'in everything God works for good with those who love him, who are called according to his purpose.'"

The above philosophy was taken from *God Sent A Man* (p. 5), by Carlyle B. Haynes.

For many years after my initial encounter with the book, these words remained dominant in my mind. But usually God reminds us of what He would have us know by some experience that He permits to touch us. And so it was with my experience.

Approximately ten years ago my wife, Sara, and I were called to do mission service on the island of Jamaica at the West Indies College in Mandeville.

We both were quite involved in our work at the college. I was chairman of the music department, and Sara was in charge of health services.

Two years after our arrival at West Indies College I began to experience extreme tiredness and weight loss. Since the above symptoms continued for an unusual period of time, I decided to consult a physician.

I went to Kingston to the Andrews Memorial Hospital. There I was referred to a urologist. After a rather thorough examination, I was diagnosed as having an enlarged prostate gland.

After more extensive tests

were completed, and unbeknown to me, the urologist revealed to Sara a much worse condition than he had originally suspected. The doctor was sure it was cancer.

The biopsy confirmed the doctor's diagnosis, and he suggested cobalt treatments immediately.

Sara requested a transfer for me to go to the United States so that we could be near our families. The transfer was granted, but we did not know where to go in the United States. We had sold our home there; our married children were apartment dwellers, and Denise, our youngest child, was in college.

## Turned to the Lord

Sara's custom was to arise early in the morning to study and meditate, so she naturally turned to the Lord for guidance. God had been planning for this long before we knew we would need such guidance.

Sara telephoned Maurice Battle, of the General Conference, explained to him my situation, and told him we would be coming home for medical reasons. He assured her that arrangements would be made for our return to the States.

On April 30, 1975, we arrived at the Baltimore-Washington International Airport. There waiting for us were a car from the General Conference and our daughter, Denise.

We were taken to the General Conference guest house and given a meal ticket that we could use for five days. The apartment was furnished with everything we needed.

I was referred to Henry Wise, a urologist on the staff at Washington Adventist Hospital.

After the doctor's initial examination, I was immediately admitted to the hospital. This time the news was shocking; the cancer was much worse.

Dr. Wise told my family that the cancer was growing fast, was highly malignant, and was inoperable. The doctor did not believe that I would live through the prescribed six weeks of cobalt treatments.

In the meantime, Sara was receiving calls from all over the country inquiring about my condition. I learned later that entire churches were praying for my recovery. West Indies College students and faculty members set aside a day of special prayer in my behalf.



Eight years ago, Samuel Jackson was given six weeks to live. Now in good health, he and his wife, Sara, serve in Kenya.

I had developed a real faith in God, and I knew I had not come home to die.

A few days later my condition worsened. Sara contacted all our family members to come to see me as soon as possible. I needed to have my right kidney drained immediately, as it was no longer functioning.

Telephone inquiries continued to come to my wife—calls from many of my friends. A monetary gift came from friends and members of the City Temple church in Detroit, where we had once been members.

On the day of my kidney surgery, Charles E. Bradford, vice-president of the General Conference for North America, came to the hospital and prayed with me. Later, after my cobalt treatments began, I was anointed by Earl E. Cleveland, Walter Starks, and Dunbar

Henri. Other ministers accompanied them.

Immediately I began to respond to the treatment. Within two weeks after starting the cobalt treatments I was discharged from the hospital. The doctor was puzzled but delighted at my rapid response to treatment.

The late Louis B. Reynolds, former editor of *Message* magazine, and his wife took my family and me under their wings after my dismissal from the hospital. They assisted my wife

and daughter in locating a lovely apartment.

My treatments continued for several months. I received several weeks of cobalt treatments, then chemotherapy, and I was hospitalized several more times. But with the prayers of faithful friends and a life-style change incorporating the natural remedies, we were able to accept a call in 1977 (just two years later) to Middle East College in Beirut, Lebanon.

It has been eight years since I was given six weeks to live. I know a miracle was wrought in my life. Praise the Lord!

Sara and I are enjoying our work at the Adventist University of Eastern Africa, Eldoret, Kenya. We know now—more than ever—that the best course is to put oneself in God's hands.

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# Statistics of change in worldwide churches

**Never forget that “human souls, with human needs” are behind the figures.**

By BRUCE BEST

The Christian faith is a colorful concern, currently heading toward the following mixture of its adherents: 47.4 percent white, 19.3 percent black, 11.6 percent brown, 11.0 percent tan, 7.2 percent yellow, 3.3 percent red, and 0.2 percent gray.

If it's possible to measure anything religious by skin color, 1981 was a special turning point for Christianity. It was the first time for 1,200 years that “nonwhites” made up the majority of the global church.

Back in A.D. 500, the world was 22.4 percent Christian, and only 38.1 percent of this group was white. By A.D. 1000, the proportion of Christians in the world population was down to 18.7 percent, but most of them were white—a trend which carried on to make Christianity an almost all-white affair (92.6 percent) by the start of the sixteenth century.

But the tables were gradually turned. By 1800, Christians as a proportion of world population were growing (to 23.1 percent), and the white dominance was on the way down (to 86.5 percent). This double trend was confirmed at the start of the next century and again in 1950, when Christians were 34.1 percent of world population but only 63.5 percent of them were white.

These statistics—including the further dwindling of white Christians just last year into minority status once again—are recorded in a massive publication entitled *World Christian Encyclopaedia*. It is released by Oxford University Press in Nairobi, where editor David Barrett is research officer for the Anglican Church in Kenya. . . .

Only 0.2 percent of the world's people could be called atheist or agnostic at the start of this century, but it seems this group has now mushroomed to 20.8 percent of global population, and keeps on increasing at the rate of 8.5 million “converts” every year. Their stronghold is Europe and North America.

“A large percentage . . . are the children, grandchildren, and great-grandchildren of persons who in their lifetimes were practicing Christians,” says the survey. “No Christian strategist in 1900 had envisaged such a massive rate of defection from Christianity within its nineteenth-century heartlands.”

Nevertheless, the total statistics of Christians do seem

impressive—especially the one asserting there are just over one billion active, practicing church members among the total “Christian population,” which is estimated to hit 1.55 billion in 1985.

Growing? At a net rate of 64,000 new Christians a day right now. It seems like a very healthy figure, except that most of it is simply the difference between the births *among* Christians and the deaths *of* Christians. There are, presumably, many potential defectors in the new Christian offspring.

One serious growth area, however, is Africa, where the number of Christians has risen from 9.9 million at the start of this century to an estimated 214 million now. One quarter of this annual gain, says the survey, are “net new converts”—that is, the total number of conversions to the faith, minus the defections.

But when it comes to common ethnic and language characteristics, the dominant Christian group in the near future is expected to be not the Africans, but the Spanish-speaking mestizos of Latin America.

Christians in this ethnolinguistic group will total 173 million by the end of this century, predicts the survey. They will quickly take over from U.S. whites, who, with 108 million church members in 1980, have formed the main ethnolinguistic Christian bloc until now.

That shift points to another, which has already taken place, in the area of language. The main Christian language these days is Spanish (207 million), followed by English (196 million) and Portuguese (128 million). After that come, in order, German, French, Italian, Russian, Polish, Ukrainian, and Dutch.

The change hasn't really asserted itself yet, however. English still holds sway as the language of Christianity. The TV and radio audience for Christian programs is 412 million in English, only 176 million in Spanish. And 41 percent of all Christian periodicals are in English.

The survey predicts there will be 1.84 million worship centers in the world by 1985, and estimates that there are 65 new congregations being formed every day. The cutting edge of Christian growth is nonwhite indigenous churches, and the Pentecostals are doing very well, numerically.

But there is some disturbing ecumenical news in this trend. While there were about 1,900 different denominations at the start of this century, there are now more than 22,000. Five new *denominations* are being set up every week. Clearly, Christian unity is not the big success story of current church development.

There are plenty of other statistics, and the encyclopedia goes to some lengths to assure readers that they are not all cold. Never forget that “human souls, with human needs and feelings,” are behind the figures, it counsels. □

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# Missionaries— are they still needed?

**Missionaries are the most precious gift  
a church in one place can share  
with a church in another.**

NOELENE JOHNSON interviews  
WERNER VYHMEISTER and RUSSELL STAPLES

*Sensing that something exciting has been happening in Seventh-day Adventist world missions and that many in the church may not have kept up with the changes, the ADVENTIST REVIEW asked Noelene Johnson, editor of the Sabbath school mission reports, to interview two former missionaries, both of whom are trained in missiology and serve on the faculty of the Department of World Mission at the Seventh-day Adventist Theological Seminary.*



*Werner Vyhmeister, a Chilean by birth, married Nancy Weber, whom he met on an elevator at the 1958 General Conference session in Cleveland. They served in South America before coming to the Theological Seminary in 1975. He has a doctorate in history from the University of Chile in Santiago.*

**Review:** Dr. Vyhmeister, from your perspective as a missionary and a student of trends in Christian missions, do you think that the age of the missionary is over?

**Vyhmeister:** I do not believe that a time will ever come when missionaries are not needed, but our understanding of the term *missionary* may need updating. A missionary need not be only a European or a North American. Anybody who shares God's love is technically a missionary. Perhaps the term *missionary* should now be understood to mean interdivision worker.

Except where political restrictions bar the entrance of personnel from other countries, we should try to have a healthy mix of church workers of different backgrounds to ensure a balance in methodology and theological understanding. But missionaries no longer should expect that leading roles in overseas churches be reserved for them.

**Review:** How might cultural differences hamper the work of today's missionaries?

**Vyhmeister:** Missionaries should not try to place their own mold on the national church as their predecessors sometimes did. The way a missionary does things may seem better to him, but the local people may not understand the reasons for his well-intentioned "improvements." Unnecessary friction may result, or the local church may accept the form of what a missionary tries to share without perceiving the real essence of it.

Dr. Robert Johnston tells of a missionary wife in a Far Eastern country who observed that staff families slept on the floor. Disturbed by this, she began a campaign to get beds into the homes of national workers. To her this was an improvement. She convinced the nationals that beds were better than the bedding that they rolled out in the dining area at night and stored in closets during the day. So they bought beds. But then they needed bigger houses. When they could not afford to heat the larger houses, they requested larger salaries, all because of one improvement that did not fit their culture in the first place.

A training in anthropology helps too. It makes missionaries more sensitive to the possibilities of other cultures and to their need of transmitting the gospel without all the cultural trappings of the West. They will no longer speak of Mount Rushmore or the Golden Gate Bridge to peoples who have no idea what they are.

**Review:** How have missions changed in recent times?

**Vyhmeister:** Over the past 100 years since we began sending missionaries overseas, strong national churches have become established in many countries. Nationals manage and carry on most of the institutions founded by pioneer missionaries. Some governments have closed their countries or specific areas within countries to foreigners, but otherwise opportunities exist for missionaries particularly in institutional settings—hospitals and schools. Often people with technical training are needed to assist with maintenance-type work. Openings in pastoral, departmental, and administrative work are less frequent.

**Review:** We often hear of missionaries who serve extremely short terms or return earlier than expected. What is happening? Aren't missionaries as dedicated as they used to be?

**Vyhmeister:** We have no perfect way to measure dedication, but commitment and certain cultural factors often determine the length of stay. One of the most significant factors limiting the length of stay probably is a consciousness of the need to educate children well. Sometimes parents return for their own education.

**Review:** What would be a desirable length of service? How long should an aspiring missionary plan to stay?

**Vyhmeister:** Naturally that would vary with the kind of work and the setting. Sometimes the missionary is needed for a short time to train local people to do his job. In our institutions, however, missionaries often could stay indefinitely unless the laws of the country change. A physician, for instance, builds up a clientele. Doing this takes three to six years. If he suddenly leaves, the clientele disappears. When a new physician comes, he needs time for people to get to know him and to establish confidence, so a big turnover results in instability—especially in small institutions.

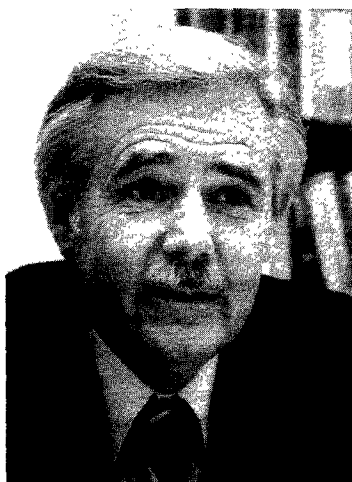
In educational institutions, the longer the missionary stays, the greater the impact and stability, particularly in higher education. The top leadership positions in an overseas field are still open to missionaries who have demonstrated their commitment to the field by staying on. The national church shows their confidence in such people by increasing their responsibilities.

**Review:** So would you say that the missionary commitment has changed?

**Vyhmeister:** In general the intensity of the commitment has changed. That highlights another problem. In the North American culture people are more used to change and physical mobility. Flying around the world is reasonably inexpensive, and this tends toward a rapid turnover. Other mission societies also have discovered that they must use more short-term missionaries in order to keep their mission programs going. Because people seem unwilling or unable to make long-term commitments, the short-term form of service is growing.

**Review:** Is it realistic for a Seventh-day Adventist in North America to plan for a career in missions?

**Vyhmeister:** At a critical point in the past, missionaries really were not well accepted in positions of leadership because nationals wanted to assume command. Now that that struggle is largely over, missionaries sometimes are invited to key leadership positions. But they must maintain a healthy relationship by working wherever the team considers they would fit best. A missionary might become a mission president or a departmental leader. But he should not come to expect it. He should first show that he is willing to serve as a pastor, teacher, or chaplain, whatever the need may be. So, yes, a career in missions is still possible.



*South African-born Russell L. Staples came to the Seminary with experience in pastoral ministry and theological education in the Trans-African Division. He earned a doctorate in systematic theology from Princeton Theological Seminary.*

**Review:** Dr. Staples, how should North Americans relate to mission in the 1980s?

**Staples:** In several ways. First, we should praise God for what He has done. The Adventist community of faith now numbers about 4 million worldwide and is growing and spreading rapidly.

Second, we should recognize that the task is not finished. It has only just begun. It is estimated that some 16,000 people [subnational] groups still have not yet been reached by the gospel.

Third, it would seem to be important to realize that a new

missionary era has dawned. God has raised up great new resources for world evangelization in the younger churches. The role of the Western church is to go into a partnership with them. God seems to be teaching us that the responsibility to tell the good news belongs to the whole body of Christ. The church in every place must accept the full responsibility of the gospel.

**Review:** Can you give an example of what you mean by this third point?

**Staples:** Yes. The Adventist Church in India has a membership of about 100,000. It is relatively small in comparison to the vast population of India, some 700 million. But at the same time it is a mature and stable church with many active workers. The responsibility of evangelizing India should not be denied the church there simply because the task appears too large for it.

**Review:** So what is our responsibility to this particular national church?

**Staples:** Probably the most helpful thing we can do is to entrust the church with the full responsibility of evangelizing India. If this proposition is accepted, then it is our responsibility to help them with this task. To put it more directly, in the dawning of this new mission era the Western church will not so much direct the church overseas as function as a servant church, assisting the younger church to fulfill a mutual responsibility.

**Review:** Specifically, how can we do this?

**Staples:** By encouraging the younger churches to accept their new responsibility. By helping them to fulfill difficult tasks in ways that encourage rather than displace local leadership. By helping them to accept and learn their own difficulties and problems and try to work out answers and solutions to them. To a certain extent we can facilitate this—by providing information on the basis of which decisions can be made, rather than making decisions for them. And we must give financial support in ways that do not cut the nerve of local stewardship.

**Review:** Why are people less enthusiastic about missions today? Is it because most of the good stories are from the past, from the pioneering era?

**Staples:** I would certainly agree that enthusiasm about missions is much lower now than it was when I was a youth. I would think one reason for a reduced missionary consciousness is a loss of direct contact with missionary work and the lack of information about what is happening. I cannot resist a comparison with evangelical agencies. Many missionaries in the latter have to raise funds for the support of their work from their home churches. Members in these churches know their missionaries, are constantly informed of what is happening, and have a direct sense of responsibility for the work. The level of missionary consciousness sustained by this system is high.

But this system also has problems. Missionaries may spend too much time fund raising and may lack the resources with which to work when they get to their mission field. Missionaries vary in their ability to raise funds, and as a consequence an institution may have an unsteady existence.

I find myself wrestling with ideas as to how we could regain the directness of the system without upsetting the financial structure of Adventist missions.

In addition, I think you are correct in your reference to a

one-sided emphasis on a pioneering style report. There's nothing wrong with these reports per se. The problem is that everybody knows there is much more to the missionary story. Perhaps an open forum in which events and issues are frankly discussed would help.

**Review: How does the present number of North American missionaries compare with numbers in the past?**

**Staples:** In 1972 the church sustained 1,546 North American missionaries. The number had dropped to 1,360 by 1975, and to 996 by 1979. Some mission agencies have strengthened their missionary force during the same period, however. Southern Baptists, for instance, increased their missionary working force from 2,500 to 2,906 between 1972 and 1979. Of course, it is possible for too many missionaries to be sent to a place. But if one looks at the map and visualizes the vast populations of earth with its many unreached peoples and thinks of the gargantuan tasks facing the Adventist Church, it becomes ridiculous to think that 900 North American missionaries presently serving overseas are not needed or are too many, or that Sabbath school offerings are enough to accomplish the task.

**Review: How can we engender more enthusiasm for a pioneering type of work?**

**Staples:** Perhaps it would be good for us to think about missions in terms of specific groups of people that need to be reached, and then lay the challenge of the unreached people before the church.

**Review: Do we need a different kind of missionary today? Do we need people who are willing to be servants and who are not desirous of rising through the ranks of the young church?**

**Staples:** Yes, we need missionaries who are willing to go as servants to help the younger churches fulfill their responsibility. We are entering a new era of mission that calls

for a style of discipleship that accepts the guidance of the younger churches. The old one-way era is coming to an end. But a new two-way missionary enterprise is only just beginning.

**Review: Will we still need missionaries?**

**Staples:** Yes, because quite apart from the great challenges of the unreached peoples, missionaries fulfill other functions. Missionaries are the most precious gift a church in one place can share with a church in another. Missionaries are a tacit reminder of the unity and universality of the church. Nothing is sadder than the declining, stagnant church that neither shares its gift to the world church nor receives those who bring fresh light into it.

**Review: What do you see in the future of the worldwide Adventist Church?**

**Staples:** We should be thinking of the church with a membership on the order of 7 million by the dawn of the third millennium. This projection is based on the present rate of growth. I cannot help believing that if we come to a new conceptualization of our task and of the possibility inherent in mutual cooperation, help the younger churches accept the full responsibility of the gospel, and demonstrate our commitment to this ideal by the great new missionary ministry of servanthood, our days of greatest advance lie ahead.

Of course, this won't simply happen by itself. Change must be planned. Change starts within, with reconceptualization and rededication. And it must be expressed outwardly in mutuality and service that permeates the church. True mutuality is marked by a willingness to share and an openness to receive. It removes all suspicion that one part of the church has aims of dominating the other. It breaks down the jealous guarding of particular interests. True mutuality is the portrait of a church fully united in obedience to God and in the fulfillment of His purposes. □

## Unreached peoples and the unfinished task

By NOELENE JOHNSON

One fourth of the earth's population is made up of active Christians; another one fourth could possibly hear the gospel of Jesus through contact with their Christian neighbors. But half the world's population is not only non-Christian but also culturally, racially, linguistically, or geographically separated from any Christian witness. According to Ralph Winter, of the U.S. Center for World Mission, these people presently are "not realistic candidates for membership in any Christian church."

Seventh-day Adventists have organized work in 184 of the 218 world nations—84 percent. But counting countries is misleading. For instance, entering China (population, one billion) is not at all the same as entering Liechtenstein (population, 30,000). And though Christianity entered India with William Carey in 1793, at least 260 significant people groups in India remain unreached—such as the Kashmiri Moslems, 6 million strong.

A *people group* is a group separated from others by cultural, linguistic, social, or tribal barriers. Experience has shown that until approximately 20 percent of a people group become

Christian, it is difficult for that group, by itself, to become effective in evangelizing the rest of the members of the group. Therefore, an *unreached* people group is defined as having fewer than 20 percent claiming to be Christian.

The result of such studies of unreached peoples is part of the reason for the increased effectiveness of evangelical Protestant outreach. Having identified 2,914 such groups, these organizations are studying receptivity to the gospel and ways to penetrate the groups with Christianity.

Thanks to their research, we know, for instance, that the 350,000 Dagombas of Ghana speak Dagbani, are predominantly Islamic-animists, are one percent Christian, and are somewhat receptive to the gospel. Unreached people groups exist on every continent, even the United States, where among other groups there are 550,000 non-Christian Mandarin-speaking Chinese.

Having identified more clearly the nature of our task in mission, perhaps we should not only work to win our neighbors, but also join forces to evangelize the unreached with an outreach tailored to their specific needs.

# Our middle name

## Mission is inseparable from our reason for existence.

By NEAL C. WILSON

With Seventh-day Adventists, "mission" is, as the expression goes, our middle name! Mission is inseparable from our reason for existence. It is woven into the fabric of our souls, of our consciousness, and of our distinctive message (Matt. 28:18-20; Rev. 14:6-12).

The hope of every Adventist, the great hope of the church, is the return of Jesus Christ in glory. We long to see Him face to face; we look forward to the event that will bring to an end all the misery that sin has wrought. It is the culmination of the salvation Jesus has provided for us.

In that hope we mark keenly every indication that His coming is near. We review all the signs that Christ Himself gave, as well as the many given by the prophets, of the approaching hour. One of the most clear-cut of these signs Jesus expressed to His disciples: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14).

Moreover, we understand it is our duty as Christ's disciples to help in the fulfillment of this particular sign of Christ's return. Among the last recorded words of Jesus on earth were "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

We can be thankful for the international nature of our church. We send gospel "ambassadors" from everywhere to everywhere. Our name, "Adventist," would be empty if we did not push to the farthest reaches our hope and expectation of Christ's return.

This passion to universalize our hope is integral with the church itself. Just 11 years after the General Conference was organized, the church, only 7,000 strong, sent overseas its first missionary. Others followed in quick succession; scores of thousands have left behind families and friends to advance the cause of God wherever their witness was needed. The nations of Europe, South America, Australia, southern Asia, Africa, the Far East, and the islands of the sea have given of their sons and daughters to proclaim the gospel in other lands.

Nor have we forgotten that "missions begin at home." Our love and concern for the brother or sister overseas would not be genuine did we not love just as much the physically and spiritually needy at our door. As Jesus told His disciples to begin their witness first in Jerusalem and progress from there to the uttermost parts of the earth, so ours is a "bifocal vision," witnessing at home and around the world with equal fervor.

This vision of mission has molded our church mentality. We have a universal church, a result in large measure of our world concern. Each Sabbath, through our missions appeal,

*Neal C. Wilson is president of the General Conference.*

our attention is focused on some needy area we may never have heard of before. As we give our offerings, petition the Lord in prayer, and share our loved ones, our hearts are knit in a common interest with those whose language and culture we may not understand.

The work and methods of missions were not the same when I went to Africa with my parents as when John Nevins Andrews first went overseas with his children in 1874. The challenges that Ted and Nancy, our son and his dear wife, find in the Africa of today are quite different even from when my wife, Elinor, and I served in the Middle East. More and more, administrative posts are being completely staffed with capable indigenous leaders. That is as it should be—that is why the pioneering missionary went there, to help develop local human resources.

We do well to remind ourselves that the first person Jesus sent as a missionary was a lay person—the demoniac healed by the shore of Galilee. Jesus commissioned him to go to his own area on the far side of Jordan. "And he went his way, and published throughout the whole city how great things Jesus had done unto him" (Luke 8:39). His ministry was so successful that the next time Jesus came that way, instead of the former resentment He found the people "waiting for him" (verse 40).

Each of us is bidden to be an eyewitness to what we have seen and heard and handled of the Word of life. "Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God."—*Christ's Object Lessons*, p. 327. Thus through our lives the Holy Spirit can minister to someone who otherwise might not be reached, and bring about great victories for the kingdom of God.

In faithfully carrying out our individual and united "mission," let us remember that "the presence of the Spirit with God's workers will give the proclamation of truth a power that not all the honor or glory of the world could give."—*The Acts of the Apostles*, p. 51. Only then will we be true to our "middle name!" □

## For further reading

The following list of books about missions was compiled for this issue of the REVIEW by Gottfried Oosterwal, director of the Institute of World Mission at Andrews University.

Buhlmann, W. *The Coming of the Third Church*. Maryknoll, N.Y.: Orbis Books, 1977.

Costas, O. *The Church and Its Mission*. Wheaton, Ill.: Tyndale House, 1974.

Hesselgrave, D. J. *Communicating Christ Cross-Culturally*. Grand Rapids: Zondervan, 1978.

Kane, J. H. *Understanding Christian Missions*. Grand Rapids: Baker Book House, 1975.

———. *Life and Work on the Mission Field*. Grand Rapids: Baker Book House, 1980.

McGavran, D. A. *Understanding Church Growth*. Grand Rapids: Eerdmans, 1980.

Oosterwal, G. *Mission: Possible*. Nashville: Southern Publishing Association, 1972.

——— et al. *Servants for Christ*. Berrien Springs: Andrews University Press, 1980.

Stott, J. R. W. *Christian Mission in the Modern World*. Downers Grove, Ill.: InterVarsity Press, 1975.

# Combine a Trip to Europe

with a stay at  
**Skodsborg Sanatorium,  
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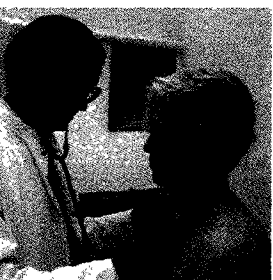
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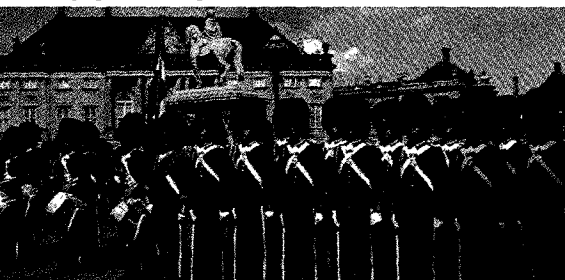
*Complete physical check-up*



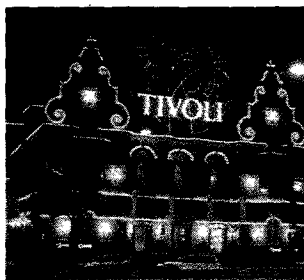
*Physical therapy*



*Jogging in Skodsborg Woods*



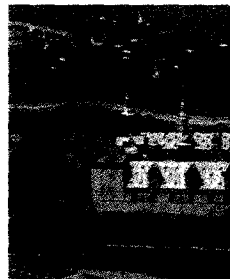
*Amalienborg, Copenhagen*



*Tivoli*



*The Mermaid, Copenhagen*



*Elsinore*



*Exeritags Park*



*Trips all over Europe*

Please send me information about  
Skodsborg Health Vacation Plan

Name: \_\_\_\_\_

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