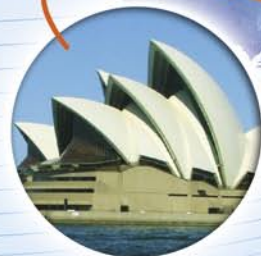


October 2011

# ADVENTIST WORLD



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# ADVENTIST WORLD

October 2011



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The *Adventist World*® (ISSN 1557-5519), one of the *Adventist Review*® family of publications, is printed monthly by the Review and Herald® Publishing Association. Copyright © 2011. Send address changes to *Adventist World*, 55 West Oak Ridge Drive, Hagerstown, MD 21740. For information about advertising, contact Genia Blumenberg, 301-393-3170 (gblumenberg@rhpa.org). PRINTED IN THE U.S.A. Vol. 7, No. 10, October 2011.



## WORLD VIEW

### Righteous Tears

As a teenager raised in the lush woodlands of a very small town, I remember the disorientation I felt when the choral group to which I belonged made its first visit to New York City. The constant soundtrack of the metropolis was unnerving, as though my ears had amplifiers in them. My eyes scanned the hot pavement and crowded storefronts for some piece of the leafy green world I much preferred.

I was completely unprepared when the middle-aged sponsor of our singing group took a deep breath of bus diesel exhaust, savored it slowly, and then exclaimed: “Oh, how much I miss city air!” I looked at him as I might eye some exotic predator in a zoo: I wondered if he was completely sane. He, of course, had grown up in these precincts. The wail of police sirens no longer made him flinch, and the wooded paths down which I loved to wander only made him think he had gotten lost in the forest primeval. Each of us assumed that our preferred environment was normative for the world.

There may have been a time when many Adventists could take comfort in the fact that most of those with whom we share this planet lived in rural or suburban

regions, but that day is past. Lament it as some do, it will not change the data: millions of people every year, in every region of the world, are moving from lifestyles built on agriculture to try their fortunes in the rapidly growing metropolises of Seoul, Mexico City, Mumbai, Manila, and Johannesburg.

We dare not miss this movement—or this moment. When we join Jesus in weeping over the cities, we weep not primarily because 3 billion people must live in them, but because those persons are, each one, the objects of our Savior’s love and tenderness—and thus, inevitably, of ours. Heaven has no prejudice against cities themselves: in fact, if measured as most Bible scholars indicate the New Jerusalem will dwarf the land area of all of the world’s big cities combined. It has been designed on a grand scale because heaven is still hoping that the unnumbered multitude seen in vision by the apostle John will yet dwell there.

Our task, then, is to invite them to move one more time—from one city to an infinitely better and holy one, in which there will be no more tears.

— BILL KNOTT

## WORLD REPORT

### London Adventist Youth March for Peace

Seventh-day Adventist youth leaders in London said they would hold two peace rallies in mid-August, responding to ongoing rampant looting, which began August 6 following community protest of a police shooting.

The events, sponsored by the church’s South England Conference, will be used to promote peace. Participants will distribute peace pledge

cards, which ask people to sign the cards to promote peace in their neighborhoods.

Since the initial announcement, conference officials downgraded the size of the event for safety reasons. An official statement said, “Any outreach or community service should be only within members’ own areas, they should not travel across town, and venture out only under direct instruc-



SEC FILE PHOTO BY RICHARD DE LISER

**CHURCH LEADER:** Sam Davis, president of the Adventist Church’s South England Conference, marches in a July 23 Adventist Pathfinder parade on London streets to promote peace one year ahead of the 2012 Olympics.

## WORLD REPORT

tion from local church leadership who directly understand the situation.”

Looting across numerous neighborhoods of London, and cities as far away as Birmingham and Liverpool, continued to flare into the night of Monday, August 8, although an increased police presence has calmed the situation as of *Adventist World's* press deadline.

The violence began Saturday night following a community protest of a police shooting in Tottenham. Local resident Mark Duggan was killed, and a police officer was shot but not killed in the incident, news agencies reported.

Tottenham, as well as other neighborhoods where violence first erupted, has often been associated with high unemployment and tensions with police. Copycat crimes soon swept across multiple neighborhoods and cities, the BBC reported.

The BBC reported that Prime Minister David Cameron returned from a vacation in Italy to address the situation.

“We are saddened by the events that have occurred in Tottenham,” Sam Davis, president of the Adventist Church in South England, said. “The loss of Mark Duggan’s life has mobilized many in the community to rightly ask for answers to what took place that led to this young man’s loss of life. However, this can never justify the wanton violence and destruction of property, looting, and vandalism that followed the protest.”

Davis said the conference’s Youth and Community Ministries departments were willing to join the community in the cleanup operation and are already working in one affected area to assist displaced families. —*Adventist News Network with British Union Conference staff*

## Tibet Gets First Adventist World Radio Broadcasts

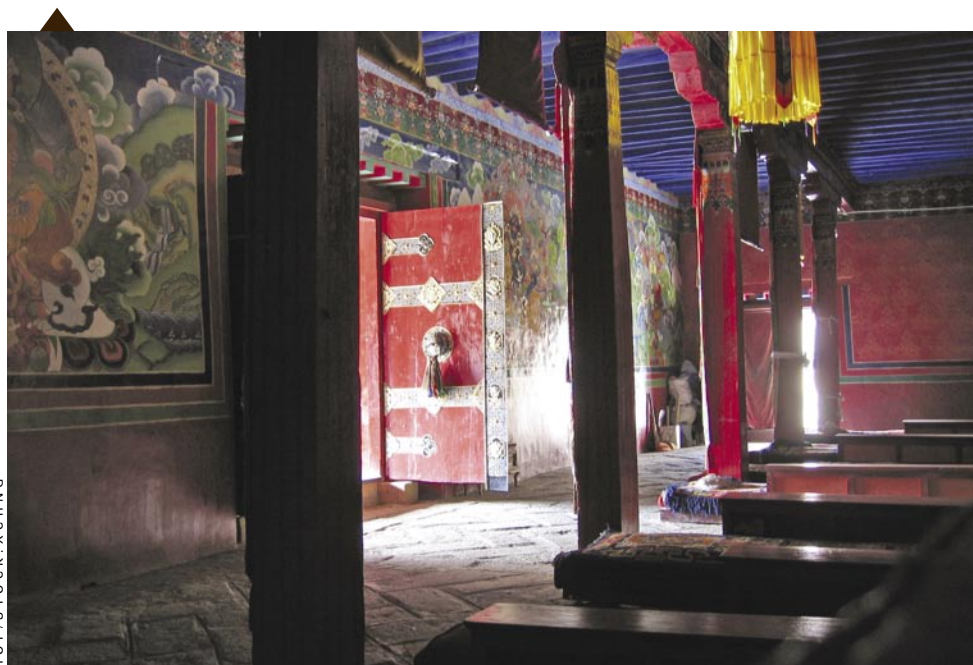
■ After a two-year search for a producer, Adventist World Radio is thrilled to begin airing its first shortwave programs in Tibetan.

AWR has two six-month broadcast schedules, which change in the spring and fall, and new languages are usually introduced at the time of the schedule change. “In this case, we are departing from our usual procedure and starting these new programs in the middle of our season,” said Dowell Chow, AWR president. “We have wanted to start Tibetan programs for many years, and now that we have a producer, we are eager to begin reaching listeners as soon as possible with the voice of hope.”

Tibet is a mountainous province or “autonomous region” in China,

with no organized Seventh-day Adventist Church structure and only a handful of church members among a population of 3 million people.

When AWR began spreading the word that it was looking for a Tibetan radio producer, a few leads came through contacts at other supporting ministries. Eventually AWR contacted—through e-mail—a man named Nurpu. He traveled to neighboring Nepal last fall to meet Chow at AWR-Nepal’s first listener reunion, and began training with AWR’s long-time Nepali producers and technician. Having learned the equipment and voice announcing skills, Nurpu returned home with a supply of radio scripts from the Nepali team, which he began translating by hand and contextualizing for the Tibetan people. Since then he has made the journey back to Kathmandu, Nepal, three



FRANK OLTHOFF/ISTOCK.XCHNG

**TIBET OPPORTUNITY:** Scene of a Buddhist temple in Tibet. The autonomous province in China is now getting broadcasts from Adventist World Radio.

times to do more recordings in the AWR studio. As programs were produced, AWR started airing them once a week on an FM station in Nepal near the Tibetan border.

Nurpu's trips require considerable perseverance: a long walk from his hillside home to a larger town, a bus ride, at least a full day's walk to the Nepali border, and another long bus ride to Kathmandu. The expedition, one way, can take between three and six days. Even at home Nurpu's life is not easy. Although his small house does have electricity and he is able to use the laptop computer provided by AWR, to access e-mail he must hike down the mountainside to a lower village to visit an Internet café. His days are very full as he raises some animals and food for his family and also works as a Gospel Outreach pioneer.

"Please pray for Nurpu as he continues the hard work of producing programs for his people," Chow says, "that he may be encouraged in this ministry, which is in its infancy."  
—*Shelley Nolan Freesland, Adventist World Radio*

## Adventist Church in Hungary Must Reregister

■ Under controversial legislation recently enacted, the Seventh-day Adventist Church in Hungary is one of 344 Christian churches and other faith groups that have lost their legal status and must apply to the Hungarian Parliament for registration.

Only 14 religious organizations have retained their previous status under the new law, which human rights advocates around the world have decried as "draconian" and "oppressive."

Tamás Ócsai, president of the Adventist Church in Hungary, has expressed his dismay that, in spite of previous assurances by government leaders, the church must now undertake the considerable task of applying to parliament for renewal of its registration.

"We're currently reviewing this matter with our church members, legal experts, the Trans-European Division, and the General Conference, and we intend to make a decision in September regarding the best way to move forward," Ócsai said.

"The Seventh-day Adventist Church in Hungary meets all the criteria for reregistration under the new law," he said. "We ask for the prayers of our brothers and sisters around the world as we face this challenge."

According to Raafat Kamal, director of the Public Affairs and Religious Liberty (PARL) Department for the Adventist Church's Trans-European Division, the legislation that was passed by the Hungarian Parliament during the early-morning hours of July 11 was very different from the version shown to faith groups during consultations in May and June this year.

"The process of applying for registration has now become politicized," Kamal said. "The outcome will be dependent on the political climate at any given time, and could expose religious minorities to unchecked discrimination."

John Graz, PARL director for the Adventist world church, says the new law has seriously compromised Hungary's standing as a country that respects and protects basic human rights.

"This law is inconsistent with both European values and with international covenants protecting reli-



TED FILE PHOTO

**REGISTRATION NOW REQUIRED:**  
Tamás Ócsai is president of the Adventist Church in Hungary.

gious freedom," Graz said. "We respectfully urge Hungary's lawmakers to consider the message this law sends to the international community, and to take steps to protect its religious minorities."

The legislation, called the "Law on the Right to Freedom of Conscience and Religion, and on Churches, Religions, and Religious Communities," requires religious groups that are not one of the 14 "approved" religious groups to undergo a process of applying for legal status. The new law also narrows the legal definition of "religious activities" and imposes a number of stringent conditions that must be met before an organization is granted the right to refer to itself as a "church." The law comes into force on January 1, 2012.

The Adventist Church in this central European country has more than 100 congregations and some 5,000 members. Since Communist rule in Hungary ended in 1989, interest in religion has grown, with some 55 percent of the population now identifying themselves as Roman Catholic.

—*reported by Bettina Krause, IRLA, with Adventist News Network*

## WORLD REPORT

Seventh-day Adventist communicators from across Cuba gathered recently at La Víbora Adventist Church in Havana for a three-day conference to network, sharpen their skills, and learn better ways to communicate hope in their communities.

Nearly four dozen communicators were in attendance to learn how to write news articles, as well as hear about communication duties and responsibilities, the direction of the media, practical communication, the church as a super-communicated organization, and social networking.

With practically no Internet access and limited working equipment, the church headquartered in Havana struggles to communicate with its four regional offices that oversee more than 280 congregations in the 16 provinces on the island.

“Through this conference we wanted our communicators to be clear on the objective of building bridges of hope throughout our country,” said Dayamí Rodríguez, communication director for the church in Cuba. “Every construction site needs to have professional builders for a successful outcome; the same goes for us as communicators of the truth. We must be trained to fulfill the mission of the church.”

It’s not only about keeping a church informed but also about reaching every corner of the island, said Rodríguez. Informing and reaching is still a process that takes time, she explains.

“We work with what we have available,” said Rodríguez. “Our best way to communicate among our regional offices is through landline telephone communication and newsletters.”

“We are able to promote our church initiatives, plans, strategies, and activities from the different departments and ministries to reach across all our provinces,” she added.

Rodríguez, who has been communication director for a little more than a year, said the conference was also an opportunity to push communicators to network and establish more dialogue among themselves—in spite of existing challenges.

However, these challenges have not prevented a growing church from establishing a structure for communicating and spreading the good news of salvation through printed newsletters and pamphlets, Rodríguez added.

Coralía García has been a passionate communicator as she spreads hope in Santa Clara, the central region of the island. For 12 years García has labored to produce monthly newsletters to inform members about what is taking place in the church in her region and the island, share encouraging stories, and bring about unity to a church membership mostly aware of what takes place in a short-mile radius around them. She is able to print dozens of newsletters for members and nonmembers who subscribe to them.

She is excited to participate in the conference, the first she has seen organized for decades.

# Cuba’s Seventh-day Adventist Church Sharpens Communic

*Membership has grown to 31,000 in 20 years, despite limited resources*

By LIBNA STEVENS,

*Inter-American Division, reporting from Havana, Cuba*

“This workshop has really helped me in expanding my knowledge and confirming my resolve to continue doing my best to communicate our message,” said García. She hopes that networking among her fellow Adventist communicators on the island will result in greater outreach.

Arnaldo Rodríguez, 30, pastors an Adventist group of 30 members in Batabanó, a municipality in the south of Havana. He is also the communication director in his church. Rodríguez is in awe of what he has learned in the conference, but sometimes feels overwhelmed by the lack of resources, such as a phone, computer, camera, and more.

“I liked what I’ve learned in this conference,” said Rodríguez. “The tools we may or may not have are not important; the message we must carry is most important.”

Rodríguez, who is an information systems technologist by trade, left his cyber job to become a pastor two years ago. He points out that he worked with wonderful tools before, but is comforted by the importance of the message he must carry. He is excited to be part of a team composed of techs like him from throughout churches in Havana that assists when church programs or special activities take place and productions are needed.

Reider Querol, communication director for the East Conference in Cuba, struggles with limited resources, but strives every month to publish a series of pamphlets with news and information for each of the church’s departments and ministries.

Yordángel Franco Navarro, who oversees a mountain-



PHOTOS BY LIBNA STEVENS



**Left: PRESENTATION:** Abel Márquez, associate communication director for the church in Inter-America, presents a seminar at La Víbora Adventist Church, Havana, Cuba, July 1, 2011. **Right: CONGREGATION:** Participants in worship service July 2, 2011, during the communication seminar at La Víbora Seventh-day Adventist Church.

# ation Skills

ous area belonging to the newly organized mission in the eastern part of the island, hopes to soon find ways to better communicate in his region. A former journalist, he dreams of one day using a camera to capture images of what is taking place in the churches he oversees. He reports on the progress of his region to his fellow communicators from a used-up notebook and holds photograph prints of activities and stories that took place several months ago.

“These photos were taken by a member who shared them with me,” said Franco. He admits his news is not “fresh,” but it’s the only way he can share it now.

Most communicators like Franco do not possess a camera. García is one of the few who do; a church member gave her a 7.2-megapixel digital camera years ago before that member left the island. Many of her colleagues have not been so fortunate.

Dayami Rodríguez understands the challenges her communicators face. She too struggles to produce materials with limited equipment. Her small studio staff endeavors to work with a broken-down video camera, a used donated home-video camera, an old CD burning machine, and a computer. “It’s what we can work with as we produce audio and video programs for our membership,” said Rodríguez. Yet she points out that the work of spreading the message of hope and communicating activities and events is still multiplying and not limiting the church.

Rodríguez, who also heads the community’s Art and Culture Department, recently organized a island-wide activity where dozens of Adventist artists displayed their paintings and works. She plans to organize a photography competition to involve church members across the island with whatever cameras they have at hand.

“We will continue to work the best we can to share hope,” said Rodríguez. “Our communicators will share their learned knowledge in this conference with their respective churches and territories.”

Rodríguez, just like her fellow communicators, dreams of when online access will be available on the island to satisfy their hunger to learn of what is taking place in the Adventist Church surrounding Cuba and around the world. For now, they hope for a better tomorrow and work hard to network together.

Aldo Pérez, president of the church in Cuba, firmly shares the vision of communication on the island. With a growing membership of more than 31,000 members, he and his fellow administrators see the greater impact communicators can have on the island.

“Now, more than ever, we see the importance of communicating more love and hope, and believe in the work they are doing,” he adds. “We have grown rapidly from 10,000 members in 1990 to 31,179 this year and believe the role of the communication department is invaluable.”

“We know how crucial it is to have an informed church membership and hope that our administrators and leaders in each of our four fields capture the vision of how communication can aid in the integrated evangelism strategy of sharing the message of truth,” said Pérez.

“The leadership of the union communication department and the administration during the event allowed me to see the commitment they have to sharing love by using all available means,” he added.

The Seventh-day Adventist Church in Cuba was established in 1905. The church oversees three conferences, one mission, a seminary, and more than 280 churches and congregations. ■

## WORLD VISTA

Historians and sociologists tell us that most of the people on earth during the past 6,000 years have lived in rural areas, necessitated by an agricultural lifestyle that had to be “close to the land.” In 1800, only 3 percent of the world’s population lived in urban areas. By 1900, 14 percent were living in cities, although only 12 cities had 1 million or more inhabitants.

During the twentieth century the world experienced unprecedented urban growth. In 2007, for the first time, 50 percent of the world’s population was living in cities. More than 400 cities now host at least 1 million inhabitants: at least 20 cities have populations greater than 10 million.

I’ve lived or worked in some of the world’s great cities, including Cairo, Washington, D.C., metropolitan Los Angeles, New York City, Abidjan, and Moscow. As I studied the faces of the thousands caught in the urgency of city life, I developed a particular burden for the church’s mission to big cities. My concern for big cities is an important part of how I follow Jesus.

Nearly 2,000 years ago Jesus paused on the brow of a hill and looked at the capital city of Jerusalem. Though He knew what would happen to Him, and that He would be rejected by many in that city, He wept over Jerusalem with some of the most empathetic language in Scripture (Luke 19:41-44). Following Jesus in the modern world means learning His heart of compassion for those who live in the crowded metropolises of today—understanding their needs, studying their habits, and yes, weeping for their condition if they are without a saving relationship with Him. It’s far too easy to stay within our own comfort zones rather than reaching out to the masses of people in the great urban centers of the world.

By TED N. C. WILSON

# Big Cities—Bigger Vision

*Every member involved in every possible outreach*

### Seeing the Big Picture

A commitment to the people of the world’s great cities is not a trendy modern impulse, but is instead firmly based on Christ’s ministry as seen in the Gospels and clearly explained in the writings of Ellen White. As Seventh-day Adventists we’ve often focused our work on rural and suburban areas while many of the great cities remain largely unentered. Several factors are responsible for this, including the undoubted difficulty of urban ministry and the fact that we have received inspired counsel from Ellen White about the desirability of country living. God’s original plan placed human beings in a delightful garden, not a crowded city, but Ellen White is equally clear that we must accept and work with the situation as we find it today. The Spirit of Prophecy offers us a very balanced approach for ministering to large cities, clearly recognizing that many people, including many Seventh-day Adventists, may need or choose to live in the cities. An “in-out” approach by which those ministering in cities are encouraged to regularly recharge their spiritual and physical “batteries” in rural environments is a realistic and restorative approach to the tough realities of urban ministry.

As Ellen White described it, “out-

post centers”—including training schools, lifestyle health facilities, and missionary homes—would be established just on the edge of urban areas. A cycle of outreach moves the missionary into the city to engage with people on the level of their need, inviting responsive persons out to the outpost center for rehabilitation and recovery, and then returning with them to continue the cycle of witness. This in-out movement is essential for this special work, because God never intended believers to spend all of their lives in dense, overstimulated urban areas of the modern world.

### Essential, Comprehensive, and Sustainable

Let’s reaffirm the fact that Seventh-day Adventists understand that cities are where God would have us focus our work just now—because that’s where the people are. While we continue our efforts in rural and suburban areas, we ought to intensify our work for the hundreds of millions who live in the great metropolises of our planet. More than a century ago Ellen White wrote that “the work in the cities is the essential work for this time. When the cities are worked as God would have them, the result will be the setting in operation of a mighty





movement such as we have not yet witnessed.<sup>1</sup>

Even as we agree that the half of the world's population living in big cities needs to be reached with the three angels' messages, the task looks daunting. Our big city strategies have often been spasmodic, with large evangelistic campaigns sometimes followed by months and even years of silence. The Spirit of Prophecy model is very different, and involves a sustained, biblical, and compassionate approach to doing urban evangelism.

This model is best described as “comprehensive urban evangelism”—with the emphasis on *comprehensive*. The model includes establishing working units and activities in the cities that use the skills and gifts of local churches, young people, small groups, medical missionary workers, pastors, social workers, literature evangelists, and all available media channels. Diverse, well-planned, and sustainable programs for evangelizing the cities of the world are needed. We must not have one big program once in a while and then forget the people of the cities.

### **The Beehive Model**

Ellen White eagerly described the church's efforts in San Francisco around 1906 as a “beehive” of activity.<sup>2</sup>

This, she wrote, most closely resembled what the Lord had in mind for doing city work—everyone working together, each with specific responsibilities, but all integrated with the common goal of evangelizing the city.

Ellen White elaborated on what she termed “centers of influence” in the many communities that make up a city. These centers of influence can be churches, bookstores/reading rooms, various kinds of street ministry, vegetarian restaurants, educational entities, community service centers, health education centers, or clinics. There may be new and creative outreach methods of community service or Internet-based witnessing strategies that target special communities. The key quality is sustainability: how can we continue interacting with the community in helpful Christian service and evangelistic outreach, rather than lapsing into sporadic activities?

This kind of comprehensive urban evangelism will change both the cities, through the power of the Holy Spirit, and us as a church family. By individually studying the Bible and the Spirit of Prophecy, we will find platforms for cooperation and sustainability, and experience the Spirit-inspired unity among His people for which Jesus prayed (John 17:21).

### **Reaching the “Big Apple”**

Just now church leaders are focused on trying to replicate this “beehive” of activity and work in New York City and then, through God's power, in many other large urban centers of the world.

Many wonderful Seventh-day Adventist evangelistic activities are taking place in hundreds of cities around the world, but we have to intensify our efforts using the “comprehensive” approach described here. While many useful strategies for wit-

ness have been implemented in New York and elsewhere during the past century, we have never been able to put together all the elements Ellen White described.

Some may ask the question “Why New York?” Ellen White indicated that New York should be a symbol for how other urban areas should be worked.<sup>3</sup> New York City is a unique microcosm of the world's population, illustrating both the amazing diversity of the world's people and the special challenges of designing methods of witness that will appeal to them.

Over the coming weeks and months church leaders will be discussing how to plan, implement, and launch a multidimensional approach for New York City and other major urban centers. The “beehive” model suggests a swarm of activities: evangelists, health ministry leaders, and creative outreaches targeted to specific populations are needed from all over the globe if these plans are to succeed. By God's grace the church will then replicate this approach in each of the church's 13 world divisions—focusing on the large cities in each division, union, and local field with sustainable evangelistic outreach.

For the New York City initiative, the North American Division, along with its unions and conferences in the specific area of New York City, will lay the groundwork over the next two years and then coordinate the sustained beehive of activities that will extend beyond public evangelism. Health work and “medical missionary work” (a multidimensional approach to meeting people's needs as seen in Jesus' ministry and outlined in the Spirit of Prophecy) must feature largely in all this. I foresee a tremendous opportunity to demonstrate even greater cooperation with our Seventh-day Adventist health profes-

## WORLD VISTA

sionals, institutions, and the many supporting ministries that enrich Seventh-day Adventist mission.

We are now in a multiplatform media age, and we need to use all available media to the fullest as we lay plans for urban outreach. When a city dweller hears about something on the radio, sees the same message on TV, views it on different Internet sites or Facebook, then comes across the same thing in print or on billboards, that individual will be far more receptive to one-on-one contact.

Here is where we will particularly need the energetic support of the church's young adults. Imagine hundreds of dedicated Seventh-day Adventist young people going to New York City every year, selling truth-filled magazines and books, walking the boulevards and parks to witness about their love for Jesus! This is at the heart of city evangelism: we have to make and maintain contact with people using Jesus' methods of interaction (see the Spirit of Prophecy article "To Make Him Known," on page 23 of this edition). Now imagine thousands of Seventh-day Adventist young people doing the same thing in hundreds of cities around the world!

Next month I'll focus on this talented population—this army of youth "rightly trained"<sup>4</sup>—and why we need to motivate and support them as they invest their time and love in reaching the world's great cities. ■

<sup>1</sup> Ellen G. White, *Medical Ministry*, p. 304.

<sup>2</sup> Ellen G. White, *Welfare Ministry*, p. 112.

<sup>3</sup> Ellen G. White, *Evangelism*, p. 384.

<sup>4</sup> Ellen G. White, *Christian Service*, p. 30.



**Ted N. C. Wilson** is president of the General Conference of Seventh-day Adventists in Silver Spring, Maryland, U.S.A.



# A One-Day Church

## Olanchito, Honduras

The Olanchito Adventist congregations knew what they wanted: nothing complex, just a remodeling job on the small, concrete classrooms nestled around the main church. They were thinking paint: maybe stretching the land to find room for a couple new classrooms.

That was their request to the conference, union conference, and division offices. It was also the request Maranatha Volunteers International received.

Darrell Hardy, Maranatha's vice president for Latin America, visited Olanchito while scouting a number of potential one-day, church building sites in Honduras.

"It looked good," Hardy said, "but I think there is a possibility for much more. This might be a great location for a one-day school campus."

The Camelback Seventh-day Adventist Church in Phoenix, Arizona, also knew what they wanted: a mission trip that would bring their members closer together; an adventure that would focus them on the needs of others; something complex; not just a remodeling job, but a whole school campus with at least 10 rooms.

That was the request they made to Maranatha, who quickly connected them with the church members in Olanchito. They put a visiting team together and flew to Honduras with a set of carefully designed plans.

Before they shared their plans, they asked the congregation and school leaders to describe their dream for ministry in Olanchito.

"We have to have the school fixed, but what we really need is a soccer field," said school principal Denora Alvarado. "If we are going to be the best school in town, we need a new field where all the people will come to play *fútbol*."

Camelback and Maranatha listened. They changed the plans, helped find better land, and built a field for *fútbol*. Then they built a new school around it. They also remodeled the old school!

Everyone knew what they wanted. But God knew even better!

*The One-Day Church program is a collaborative effort between the Seventh-day Adventist Church, Adventist-Laymen's Services and Industries (ASI), and Maranatha Volunteers International. These stories come to you each month from Maranatha's storyteller, Dick Duerksen.*





# REACH North America

*A collaborative strategy for the church at every level*

By DAN JACKSON, *president, North American Division*

Our North American Division territory is at war, spiritual warfare. The issue? The great controversy! Can you see the signs: mean-spirited politics, addictions of every sort, satanic entertainment, inroads of secularism, rampant materialism, ominous threats of terrorism? As the old hymn reminds us: We are living and dwelling in a “grand and awful time.”

Against this bleak backdrop enters the Seventh-day Adventist Church. We’re uniquely positioned for the battle. After all, we have a distinctive message of hope and wholeness. If the world ever needed our message in the past, it *really* needs it now.

*A message of hope:* Adventism is a message illustrated by sanctuary truths, modeled in the life of Christ, communicated by the prophets throughout the ages, and succinctly expressed in the three angels’ messages of Revelation 14:6-12. These special messages point prophetically to Christ’s second coming: a concept embroidered in our very name, Seventh-day Adventist!

*A message of wholeness:* Our distinctive message not only points toward the future—it adds abundant life to the present! Hundreds of scientific studies have confirmed the benefits of our Adventist message of health—a key doctrine embraced by the church early in its history. Cou-

pled with the assets of physical health is the assurance of God’s saving grace and protecting care.

## **A “War” Strategy to REACH North America**

Success in any battle requires discipline. Ellen White said it best: “If discipline and order are necessary for successful action on the battlefield, the same are as much more needful in the warfare in which we are engaged as the object to be gained is of greater value and more elevated in character than those for which opposing forces contend on the field of battle. In the conflict in which we are engaged eternal interests are at stake” *Evangelism*, p. 115).

One year ago leaders in the North American Division assembled in Silver Spring, Maryland. They came from Bermuda to Bakersfield, from Maine to Miami, and points in between. They were pastors, university leaders, health-care professionals, and church administrators—all ages, personalities, and cultures. It was a striking portrait of diversity.

Yet one thing brought them together: the desire to REACH North America! These leaders, different in so many ways, were unified around five themes. In an anonymous survey they overwhelmingly endorsed these themes as a way to organize our diverse efforts in communicating hope and wholeness to North America

and points beyond.

One thing quickly became evident: Before attempting to REACH the world, the church has to be prepared for battle. As at Pentecost, we must come to one accord (Acts 2:1), and receive the outpouring of the Holy Spirit. Then—like those disciples at Pentecost—we will turn the world upside down for God (Acts 17:6). This preparation, as well as the battle itself, is reflected in five themes that have come to be known as REACH North America.

**Revival and transformation:** connecting with God through public and personal worship

**Education for discipleship:** every youth and adult learning, growing, and becoming more like Christ

**Alignment within the church:** connecting within our diverse church family

**Community outreach and evangelism:** connecting with our communities to share hope and wholeness

**Healthy leadership and management:** God’s mission-driven stewards insisting on personal and churchwide excellence

REACH is not a program, project, or initiative. It is not a mandate handed down by church leaders. It is not a quinquennium slogan that expires in four or five years to make room for yet another cutesy catchphrase. Rather, the five REACH elements are enduring principles that we as a church value: organizing themes



that help our church clarify, focus, and unify around a common mission.

### REACH Throughout North America

In an age of skepticism and critical analysis it's easy to overlook the positive things happening within our North American Division. "Whatever things are of good report . . ." said the apostle Paul, "think on these things" (Phil. 4:8, KJV). REACH events and activities are happening in every union conference territory.

The remainder of this article contains a survey of events that illustrate the five themes of REACH. They are shared not as activities to emulate, but as ideas to consider.

### Revival and transformation: connecting with God through public and personal worship Southwestern Union Conference

By any stretch of the imagination, bringing 400 teens together for a weekend retreat with no plans for programming should be a recipe for disaster, right? Well, something happened at Ozark Adventist Academy,

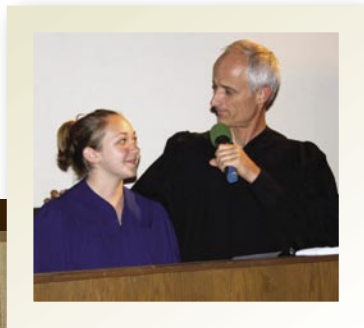


DAVID GUERRERO

Arkansas, in October 2010.

First 70 and then 400 youth gathered embarked upon a spontaneous outpouring to God that included hours and hours of prayer, testimony, and forays into the surrounding community, knocking on doors and praying with anyone willing to pray. Fifty academy-aged youth were baptized in an unplanned ceremony.

The story of Ozark Academy's transformation is still being written, and the transformation is spreading like a virus!



CONNA BOND



### Education for discipleship: every youth and adult learning, growing, and becoming more like Christ

#### Lake Union Conference

MIDWEST is an innovative small-group curriculum created by David Guerrero, pastor of the Stevens Point church in Wisconsin. It's designed for persons interested in getting training to feel confident and competent in leading individuals to Christ, as well as utilizing their giftedness in ministry to reach others with our distinctive Seventh-day Adventist message.

Students attend classes for three months and participate in field work, where they learn to receive and give Bible studies, preach, defend their faith, and apply Bible-based health, stewardship, and relationship principles as effective workers in ministry. Results of this small-group discipling have already been seen in increased church attendance, baptisms, and more vibrant walks with the Lord.

#### Pacific Union Conference

More than 1,000 youth gathered one Sabbath at Forest Lawn, Hollywood Hills, for the LIFE Youth Discipleship Fest (above left). Organized by the Southern California Conference Hispanic Youth Ministry, the weekend activities introduced phase one of a four-part strategy, training youth in active discipleship, after which youth will be trained to share personal testi-

monies, form small groups, and receive small-group resources. During the meetings 130 young people answered the call to become missionaries by starting small groups in their communities.

**Alignment within the church: connecting within our diverse church family**

**Mid-America Union Conference**

Women’s ministries of the College View church has for the past 19 years conducted a friendship evangelism project known as Women in Touch, which helps women in the church connect with each other and with women from the surrounding community. They sponsor “parties with a purpose” that are fun, Christ-centered, nonjudgmental, and evaluated for effectiveness.

**Seventh-day Adventist Church in Canada**

With a membership of approximately 30,000, the Ontario Conference is one of the most diverse conferences in the North American Division. Its office staff alone represent more than 15 different nationalities! They capitalize on the diverse strengths that each culture brings to the mix.

Unfortunately, growth in their conference is limited mostly to immigrant populations. In seeking to interest more of the indigenous white Canadian community in the life of the church, they’re organizing walking clubs with smart uniforms to motivate seniors to stay mobile and sociable.

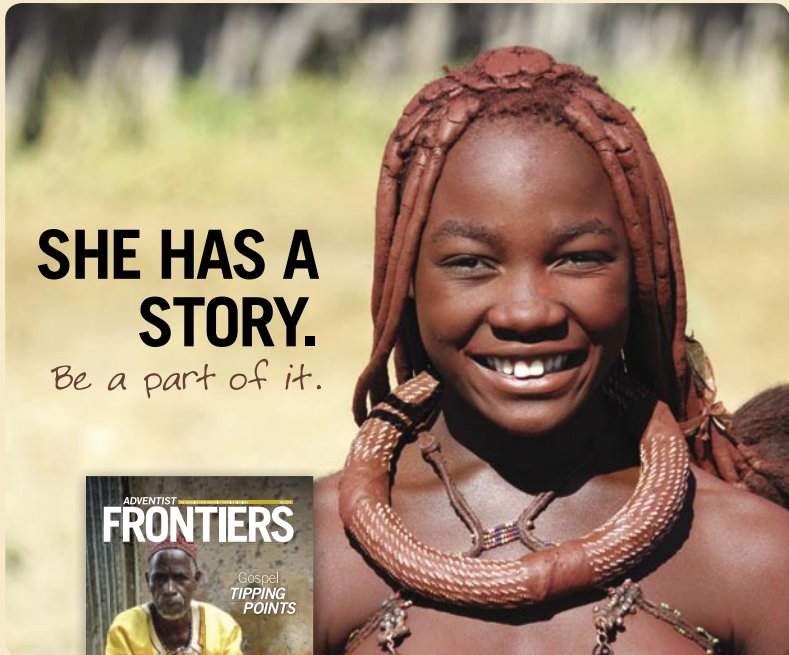
**Community outreach and evangelism: connecting with our communities to share hope and wholeness**

**Atlantic Union Conference**

More than 1,000 youth and young adults converged in Hartford, Connecticut for “Impact Hartford,” a two-day program in which young people engaged in community outreach projects.

**Southern Union Conference**

Selected conferences within the Southern Union have organized an innovative friendship ministry. Every family has a friend, relative, neighbor, or coworker with spiritual, emotional, or material needs. An invitation was extended to the 10,000 Hispanic fami-



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lies in the Union territory, to open their homes to those persons in need. The idea is to pray for them, invite them for fellowship, and at the right time share with them Adventism's distinctive message of hope and wholeness.

### North Pacific Union Conference

The Port Orchard, Washington, church conducted a Coronary Health Improvement Project (CHIP) seminar at the church's fellowship hall, with 16 sessions over seven consecutive weeks (above, right). Video lectures by Hans Diehl were followed by small discussion groups to encourage each other, exercise progress reports, and time to sample various foods. A CHIP cookbook was given to each participant.

### Healthy leadership and management: God's mission-driven stewards insisting on personal and churchwide excellence

#### Seventh-day Adventist Church in Canada

Wall-to wall communication is an important component of the REACH strategy of the Seventh-day Adventist Church in Canada. Conference presidents John Fournier (left) and Ken-



neth Wiebe (right) dialogue with ADRA Canada director Ronald Kuhn and Canadian University College president Mark Haynal (center right).

### Columbia Union Conference

A constituency meeting might be an unlikely place for a love fest! Yet that's nearly what happened in April 2011. There were good reasons the union officers were unanimously reelected within minutes. The union was free of long-term debt, its Wash-

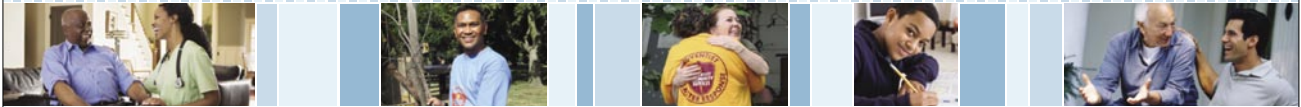
ington Adventist University has made impressive gains, and evangelism is flourishing, among many other things! The young Tremols sisters, 14 and 11, gave Bible studies to friends that resulted in 13 baptisms. A check for \$100,000 was presented to one conference for evangelism. Healthy leadership helps make wonderful things happen!

What kind of war do we fight? The Weymouth translation of Ephesians 6:12 states, "For ours is not a conflict with mere flesh and blood, but with the despotisms, the empires, the forces that control and govern this dark world—the spiritual hosts of evil arrayed against us in the heavenly warfare."

The North American Division is engaged in a different kind of war. It is not a conflict of hostility and bitterness, but a battle waged with God's amazing grace poured out to a world in desperate need of His love. A glorious outcome has already been decided!



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## NAD PERSPECTIVE

# Living Up to Our Potential



By  
DAN JACKSON

I recently used this space to share with you some thoughts about REACH North America. This acronym, REACH, outlines the mission of the Seventh-day Adventist Church in North America. It provides a framework for all our activities to ensure that we stay focused and balanced as we pursue our mission. Let me remind you of the five areas of REACH:

- R—Revival
- E—Education for Discipleship
- A—Alignment
- C—Community Outreach and Evangelism
- H—Healthy Leadership and Management

Last time I focused on the area of revival. Certainly our connection with our God has to be the top priority for every Seventh-day Adventist. Now I want to share with you some thoughts about the E in REACH—education for discipleship. Scripture says that Jesus “increased in wisdom and in years, and in divine and human favor” (Luke 2:52, NRSV).\* The E is all about following Jesus in this growth process.

I first saw the person who later became my best friend when he was a 19-year-old freshman at Canadian Union College (now Canadian University College). He came from a troubled background: turned out of his own home at the age of 13, he began working on oil rigs in northern Canada, lived at times as a homeless person, and eventually became a teenage alcoholic. And now we were fellow students at a Seventh-day Adventist school. I watched over time as he softened and

gave his heart to Christ, eventually becoming a teacher, a pastor, and later a conference and union conference departmental director. He retired a few years ago, but continues to touch people’s lives with the love of Jesus.

I wonder how my friend’s story would have ended if he had never attended an Adventist academy and college. I could tell countless stories about the impact of the Adventist educational system on the lives of young people. Our schools are, simply put, institutions in which students become disciples of Jesus, educated for this world, and prepared for eternity.

Ellen White urged us in her writings to be intellectual Christians. We are to investigate the Scriptures for a strong foundation to our faith. But we are also to dig constantly for deeper understanding and wisdom in all aspects of life. In a world absorbed with superficial thinking, the weirdness of “reality TV,” and materialism, Christians are called to study and contemplate those things that enoble and develop the intellect.

Many of our schools have emblems that say something like mental, manual, moral, representing our belief in the wholistic development of the human being. We are not called just to educate the intellect of our children and youth; tied together are the mind, the spiritual being of the person, and one’s physical health.

But the E in REACH not only represents our investment in our school system; it’s not only about classroom teachers and school buildings. That E stands for a philosophy of lifelong learning. We

are not meant to be rote learners, simply mastering a body of information. True education is the pursuit of a lifetime.

The Health Ministries Department of the North American Division, under the leadership of Katia Reinert, is developing excellent resources for health ministry in local congregations throughout North America.

One of the initiatives of the Health Ministries Department is Adventists InStep for Life. This is the Adventist part of a national campaign to raise awareness regarding childhood obesity and encourage people of all ages to increase their physical activity and consume healthier foods. The North American Division has taken on a goal of 1 million collective aerobic miles of physical activity, which is one third of the goal for the entire nation. We have already reached the 500,000-mile mark. You can read more about this and join the project by visiting the Web site: [www.adventistsinstepforlife.org](http://www.adventistsinstepforlife.org).

So education for discipleship is all about you and me learning each day to be better followers of Jesus; reflecting His character in our minds, in our bodies, and in our hearts. ■

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**Dan Jackson** is president of the North American Division, which comprises Bermuda, Canada, and the United States.

# The PEOPLE'S PLACE

WHERE IN THE WORLD IS THIS?



PHOTO SUBMITTED BY NNADOZIE WOGU

## QUOTE OF THE MONTH

*“True mission work is meeting people where they are and responding to their plight.”*

—Pastor Busi Khumalo, director for youth and Adventist chaplaincy ministries in the Southern Africa-Indian Ocean Division, emphasizing the important role of young people and their involvement in community

## ADVENTIST LIFE

A man was preaching a sermon with a translator. The sermon was getting to the climax as the preacher said, “Church of God, Zachariah climbed on top of the tree to see Jesus! I said

Zachariah climbed the tree . . .”

The man who was translating whispered to the preacher, “It’s not Zachariah, it’s Zacchaeus.”

The quick-thinking preacher immediately said, “OK, then Zachariah got down from the

tree and Zacchaeus climbed up to see Jesus.”

—Tovimbanashe Sayi, currently at the Adventist University of the Philippines, relating an event that occurred at an Adventist youth camp in Zimbabwe

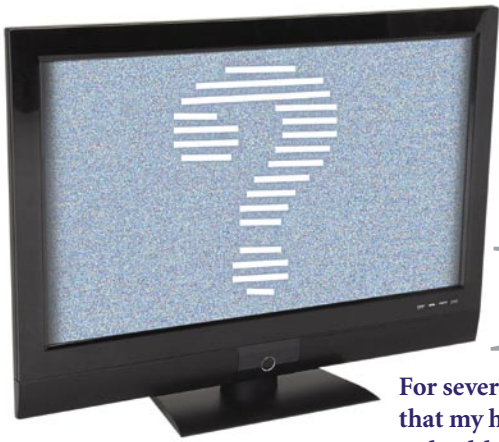
## INBOX

Did you know that *Adventist World* has been used for evangelism? I recently learned the value of something many of us might take for granted. While leading a team of 14 young adults and their sponsors from the Pennsylvania Conference in preaching ShareHim evangelistic meetings in Honduras (I am the conference president), this summer I watched as the district pastor distributed copies of *Adventist World* (translated into Spanish) to his church members—and especially to those who were not yet Seventh-day Adventists. I had the privilege of observing the evangelism prospects eagerly reading through the latest copy of the *Adventist World* magazine. What a wonderful work the magazine is doing in reaching around the world with the Adventist message!

—Ray Hartwell, Reading, Pennsylvania, United States



**ANSWER:** In Daido, Douala, Cameroon, Nnadozie Wogu, a theology major from Babcock University in Nigeria, poses with the closest of his friends in the church he served while canvassing (serving as a literature evangelist) during the 2010 summer in Cameroon.



# Too Much TV?

By ALLAN R. HANDYSIDES  
and PETER N. LANDLESS

**For several years we didn't have a television, and now that we have one, I'm concerned that my husband and kids watch too much TV. Sitting in front of the TV screen seems unhealthy to me. Do you have any advice?**

Actually, your question raises several issues, all of them pertinent to us as Christians and parents. Concerns with media focus on a few areas. One of these is the content; another is the time factor; a third is the way the media insinuates itself into our lives and disrupts family relationships. We will discuss these three areas, and then—as always—leave the decisions, which are the tough choices, to you.

**Content** varies so tremendously that it's difficult to make one sweeping statement. Anyone who views a sampling of commercial TV is soon aware that explicit sexual content, violence, and highly debatable ethical situations are constantly being served in a titillating and explicit manner. Documentary, educational, and informational programs are available, but need to be carefully sought for and selected. The rapid-fire imagery of modern TV flicks quickly from one image to another with consequent shortening of the attention capacity of modern young people as a group. What we feed our eyes alters our brains, and recent studies on brain plasticity indicate that new neural connections and networks are centered in response to how we feed our brain.

**Time** spent in front of a television has been associated with an increase in obesity, thought to be related to the inactivity of the “couch potato.” A recent article published by Anders Grøntved and Frank B. Hu in the *Journal of the American Medical Association*, June 15, 2011, suggests a direct linear correlation between type 2 diabetes, fatal heart attacks, and all-cause mortality and the duration of TV watched each day. Not only is the inactivity a factor, but the food eaten while watching is both excessive and usually of a high-fat, salt, and calorie value.

It's estimated some 40 to 50 percent of free time in many countries is spent watching TV. This means it's the third-most-common activity, after working and sleeping, in many populations. Such numbers suggest that about three and a half to four hours per day are being spent watching TV in Europe and Australia. In the U.S. the average number of hours is estimated at five hours per day.

A third area of concern—although we are sure there are many more—is the disruption of **family relationships**. So

many husbands and wives become “e-hermits,” living in isolation—with disastrous consequences for relationships.

The strongest protective action against at-risk behavior relating to substance abuse and self-demeaning activity is to form strong, trusting, supportive relationships with our children. How many youngsters are deprived of these relationships by parents who immerse themselves in “surfing the Net” or watching favorite TV programs? Some children are perched to “vegetate” in front of the “idiot box”—the surrogate babysitter.

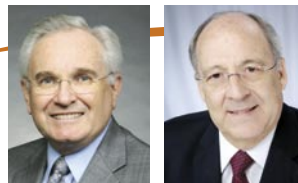
It's foolish for us to rail against modern technology; it's far more important for us to regulate and use it for its positive potential, while avoiding the pitfalls.

We recommend that you select content very carefully, limit the time spent watching, and intentionally engage in actual family interaction.

Not only will you reduce risks of obesity, but you also will encourage meaningful interaction that will yield a lifetime of benefits to you and your family.

The urbanization of modern societies has led to greater reliance on TV and the Internet. The difficulties of making a living and paying for the never-ending latest technology have many of us competing to have the newest gadget or phone. We probably should have an “electronic blackout” every day, setting a family time that is dedicated and inviolate.

You are correct in your concerns—but you will have to decide on change *together*, and make the time-out from TV (and the Internet) a most precious and valuable time. ■



**Allan R. Handysides**, a board-certified gynecologist, is director of the General Conference Health Ministries Department. **Peter N. Landless**, a board-certified nuclear cardiologist, is associate director of the General Conference Health Ministries Department.

**W**e all do it. Everybody knows the experience—without exception. It is part of our daily life. Small children are familiar with it, just as older people and everybody in between. No matter whether you are a student, a successful businesswoman, or unemployed, you have to deal with it. Nobody is exempt. Men experience it just like women, single persons the same as married couples. Divorced people have to live with it, and widowers as well. You encounter it when you are healthy or when you are sick. It does not matter where you live on this globe or what color your skin is. It is a universal human condition. I am not talking about sin. And yet I hardly know anybody who looks forward to experiencing it. What am I describing the whole time? I'm talking about *waiting*.

#### **We All Wait**

Every human being waits.

We hope and dream—and wait.

We are hungry and thirsty—and wait.

We yearn for change and look for happiness—and wait.

We experience suffering and are in pain—and wait for relief.

We study and work—and wait for the results. Some things we hope for are delayed—and keep us waiting. We pray—and wait for answers. We wait in line at the supermarket and the gas station. We wait in traffic jams and at airports. We wait for the mail to arrive. We wait so good things will happen and bad things will go away. Some wait at night to fall asleep, and some even wait to die.

It seems as if our entire life, from birth to death, is characterized by waiting. Some waiting appears short, and time passes quickly. For other things we wait our whole life. It appears that waiting makes us aware that often the most important, most



# Waiting

*God's way of transformation*

By FRANK M. HASEL

essential, most beautiful, and most lasting things in our life are things beyond our control and power. And so we have to wait.

I have reflected on the dynamics of waiting in my own life during the past two years, particularly when my wife was diagnosed with terminal cancer. I have waited a lot in hospitals before treatments began and after they ended. We had to wait for the results to come in and for new appointments with the doctors. And where did we wait? In the waiting room, as the place is conveniently called.

I don't know about you, but I hate to wait. I don't like long lines or traffic jams or delayed appointments. I don't like tardy people or processes that prolong. I want to get things done fast and efficiently. I want to move forward. And normally I know how best to go about it quickly and easily. I know what I need to accomplish, and I know how to get it done. Often waiting appears as a meaningless delay of something that I want to reach much faster. But as long as we are not in heaven, God calls us to wait. There is no human life without waiting. Waiting is part of our human existence. It characterizes us as beings, which exist in time. Waiting is part of our story, our history. There is no historical succession without waiting. There is no life without waiting. The person who lives—waits! The person who waits—lives!

### Waiting Upon God

Even the biblical writers knew about this experience. The prophets often expressed waiting with the question: "How long, O Lord?" (see Hab. 1:2; Dan. 8:13). The biblical authors employed several word pictures that can be understood adequately only when waiting provides the background to them.

The Bible speaks about hope. The wonderful Advent hope of Jesus' soon coming (Titus 2:13). Hope has to do

*We all  
Wait  
because  
God's grace  
has not yet  
ended.*

with waiting. The person who hopes—waits!

Then there is the patience of the saints. "Here is the perseverance of the saints who keep the commandments of God and their faith in Jesus" (Rev. 14:12, NASB).<sup>\*</sup> Perseverance and patience have to do with waiting. The person who is patient—waits!

Scripture also speaks about the longing of the believer for God. "As the deer pants for the water brooks, so my soul pants for You, O God" (Ps. 42:1, NASB). Longing has to do with waiting. The one who longs—waits!

Consider Scripture's take on suffering. Suffering has to do with waiting. The suffering person asks: "How long will it last, Lord Jesus?" The person who suffers—waits!

In the Bible, God also calls us to be alert and to be awake, so that we are ready when He returns (see 1 Peter 5:8; Luke 12:37). The person who is alert—waits!

In the final analysis we all wait because God's grace has not yet ended! Even God, in His great mercy and patience, waits. He waits for us. He waits for you, and He waits for me. God does not want to lose anybody who could be saved. And so He waits to extend His grace and mercy.

### Waiting Transforms

Waiting is difficult. Waiting without hope and without meaning is almost unbearable. Only a person who has a worthy and meaningful goal in view can be patient and perseverant while waiting for it. The temptation in times of waiting is to focus on the things we wait for. We tend to focus on the obstacles that need to be removed, or the good things that will bring change. But remember: waiting isn't just about what you are hoping for in the future. From a biblical perspective waiting is also about what I will become as I wait! Waiting always presents me with a spiritual choice: Will I allow myself to question God's goodness in what I experience, or will I embrace the opportunity of exercising living hope in times of waiting?

Living hope is a hope that is alive because it is grounded in God's faithfulness and trusts His never-failing promises. If God has allowed me to live, He is using my waiting as an opportunity to change me into somebody I would never be if I didn't have to wait. Rather than being a meaningless drag and a hindrance, I am learning to see that waiting actually is fundamentally about what I will become as I wait. In this sense waiting is an expression of God's goodness. It is restorative because it is one of God's unique tools to develop my character so that I can become the person He wants me to be. ■

<sup>\*</sup> Scripture quotations marked NASB are from the *New American Standard Bible*, copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by The Lockman Foundation. Used by permission.



**Frank M. Hasel** is a dean and professor of the Theological Seminary at Seminar Schloss Bogenhofen, Austria.

I love mosaics.<sup>1</sup>

Since kindergarten, where I was given colored paper and scissors and told to make a picture, mosaics have represented for me the challenge of creating beauty out of diverse and dissimilar parts. Unlike my paper creations, which often began falling apart on the way home from school, many mosaics are made of precious stones and have endured for centuries. Some months ago I was with a group visiting Masada, the mountaintop retreat of King Herod the Great. Overlooking the Dead Sea and surrounding desert, the ruins of Masada are a haunting reminder of

# NUMBER 14 GOD'S Mosaic

*The wonder of unity in diversity*

By CHERYL DOSS



the suffering and the determination of the Jewish people. As we wandered through the excavated palaces and bath-houses, storage buildings and plazas, we saw numerous mosaics. Still beautiful, made of thousands of bits of stone of many shapes, sizes, and colors, they have survived the ravages of war, vandalism, and time. They are astonishing for their diversity, creativity, and sheer endurance.

## God's Masterpiece

The church—indeed, all of creation—reminds me of a mosaic: abundantly diverse, remarkably creative, and blessedly enduring. Think of the food we enjoy every day—so varied in flavor and color and texture. Consider the marvelous creativity and amazing variety in the animal kingdom—lions and anteaters, elephants and orangutans, warthogs and giraffes, and on and on. God's remarkable creativity is also revealed in the way He made people so diverse—tall and short, all shapes and sizes, brown eyes, black eyes, blue eyes, straight hair, curly hair, wavy hair, and no hair at all. Some of God's amazing creative ability He has shared with His human children, enabling them to cre-

ate an astonishing variety of cultures. There are so many different ways of eating and dressing, of living, thinking, and working. The Bible tells us that this creation diversity will endure to the heavenly kingdom. The lion and the lamb will be there, and all the nations of the earth, recognizably distinct as they gather around the throne (Isa. 11:6; Rev. 7:9).

The Hagia Sophia was the greatest church of Christendom for nearly 1,000 years. When the Muslim conquerors of Constantinople turned it into a mosque, the many mosaics that adorned it were plastered over. With the birth of the modern nation of Turkey, the Hagia Sophia became a museum, and the plaster was painstakingly removed from the mosaics. A partially restored mosaic head of Christ in one of the upper galleries is stunningly beautiful. With gold and silver, lapis lazuli, and other diverse and precious materials the artist created a work of enduring beauty that was hidden for centuries behind plaster. How often we too want to plaster over differences, to deny people creativity, to forget the enduring nature of human diversity.

## Diversity and Unity

While we easily rejoice in God's diversity and creativity in nature, variations in people and cultures challenge the unity of the church. Too often this divides us. Human diversity was a challenge in the early church as well. Yet the good news of the gospel, Paul says in Galatians 3:28, is that *in Christ* these differences are no longer important—"there is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female." Paul challenges the church to cross every cultural barrier—religions, society, gender—to become one in Christ. The metaphor of the body in 1 Corinthians 12 illustrates what he means by this oneness. Just as the body needs its diverse parts ("if the whole body were an eye, where would be the hearing?"),<sup>2</sup> just as suffering in one part causes suffering to all (verse 26), just as the weaker parts of the body are indispensable (verse 22), so, Paul tells us, we need to value differences in the church and use every part for the good of all. We need people who look different and think differently. We need creativity and diversity in worship and witness. We need apostles and prophets, teachers, healers, all the varied gifts (verses 27-31). Most of all, he says, we need the greatest gift—the gift of love for all people everywhere (1 Cor. 13).

The Seventh-day Adventist Church reflects the enduring creativity of the world's diversity. Within our fellowship are people of many languages, cultures, and ethnicities. There are people of distinctive gifts, varied backgrounds, and different ways of thinking. Just as the stones of a mosaic can be individually distinguished yet the picture seen only when all the stones are viewed together, so it is only as we come together in love, accepting the enduring value—indeed, the necessity—of our differences, that we can be one in Christ. Only as we creatively use every part of the body and all the different gifts that God has given His church can we share the good news with "every nation,

tribe, tongue, and people" (Rev. 14:6) and complete the mosaic of His kingdom.

"At the Concert of the Age," gospel artists Phillips, Craig, and Dean sing, "the great I AM takes center stage." A parade of nations will walk by in saris and suits, dashikis and kaffiyehs, and "the kings of the earth bring their glory" (Rev. 21:24). At the Concert of the Age Indians will play their tablas, Pacific Islanders their guitars, and Africans their finger pianos. Americans will be there with their marching bands, Mexicans with mariachi bands, and Filipinos with anklong bands. Chinese will play bamboo pipes, Brazilians will come with accordions, and, no doubt, the Scots will be there with bagpipes wailing.

That is why Seventh-day Adventists remain a world church and why creativity and diversity is so important to our unity. That is why we study and worship, witness and serve in many different ways. We want all people everywhere to be part of that "great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb" (Rev. 7:9), praising God on that heavenly Sabbath day. Then together we will be God's most glorious, diverse, creative, and enduring heavenly mosaic. ■

<sup>1</sup> Small pieces of colored glass, stone, or other materials arranged to form a picture.

<sup>2</sup> 1 Cor. 12:17.



**Cheryl Doss, Ph.D.**, is a seasoned missionary and director of the Institute of World Mission of the General Conference of Seventh-day Adventists. She resides with her husband, Gordon, in Berrien Springs, Michigan, U.S.A.

# Unity in the Body of CHRIST

The church is one body with many members, called from every nation, kindred, tongue, and people. In Christ we are a new creation; distinctions of race, culture, learning, and nationality, and differences between high and low, rich and poor, male and female, must not be divisive among us. We are all equal in Christ, who by one Spirit has bonded us into one fellowship with Him and with one another; we are to serve and be served without partiality or reservation. Through the revelation of Jesus Christ in the Scriptures we share the same faith and hope, and reach out in one witness to all. This unity has its source in the oneness of the triune God, who has adopted us as His children. (Rom. 12:4, 5; 1 Cor. 12:12-14; Matt. 28:19, 20; Ps. 133:1; 2 Cor. 5:16, 17; Acts 17:26, 27; Gal. 3:27, 29; Col. 3:10-15; Eph. 4:14-16; 4:1-6; John 17:20-23.)

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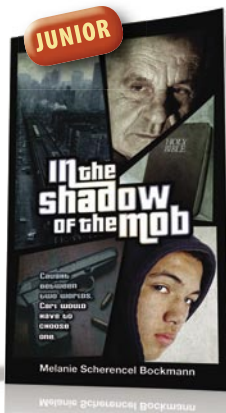
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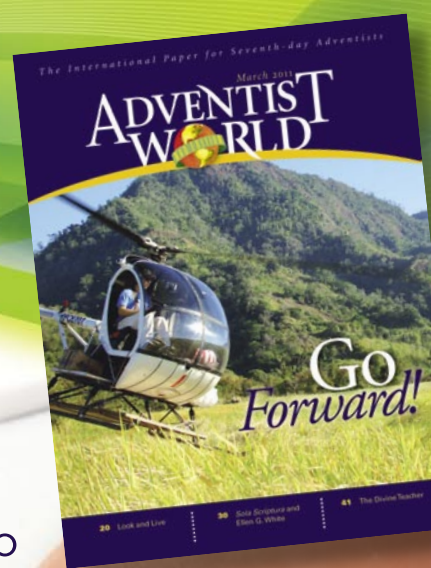
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# Into *the* Cities

# With Loving Arms

*Using Christ's methods to reach the world's great cities*

By GARY KRAUSE



## Our Mission Fields

The largest cities (arranged alphabetically) in the world are:

- Beijing, China
- Buenos Aires, Argentina
- Cairo, Egypt
- Delhi, India
- Dhaka, Bangladesh
- Guangzhou, China
- Istanbul, Turkey
- Jakarta, Indonesia
- Karachi, Pakistan
- Kolkata, India
- Los Angeles, United States
- Manila, Philippines
- Mexico City, Mexico
- Moscow, Russia
- Mumbai, India
- New York, United States
- Osaka-Kobe, Japan
- Rio de Janeiro, Brazil
- Sao Paulo, Brazil
- Shanghai, China
- Tokyo, Japan

The first weekend after the September 11, 2001, terrorist attacks in New York and Washington, D.C., Graydon Carter, editor of *Vanity Fair*, was on the phone to Christopher Hitchens, a contributing editor to the magazine.

Carter was in his home near Seventh Avenue, Manhattan; Hitchens was stranded at the Denver, Colorado, airport. While talking, they both heard a band playing “Battle Hymn of the Republic.” Intrigued, Carter headed out into the street and saw a small marching band of African-American teenagers, a group of Seventh-day Adventist students from Oakwood College (now Oakwood University).

The group, in New York City from Huntsville, Alabama, had touched the heart of a secular editor of a secular magazine in the heart of one of the world’s most secular cities. “Their noble posture and their music held the people around them like a pair of loving arms,” wrote Carter. “At that moment, and in that place, it was a charm that soothed this savaged breast.”<sup>1</sup>

The cities of the world desperately need to be wrapped in the loving arms of the gospel. More than 100 years ago Ellen White wrote: “The Lord has been calling our attention to the neglected multitudes in the large cities, yet little regard has been given to the matter.”<sup>2</sup>

### The Challenge

Imagine standing in the New Market area in Dhaka, Bangladesh, watching rickshaws roll down Peelkhana Road, each carrying a person, one every minute. Statistically speaking, you’d be standing there for nearly seven days before a rickshaw came past carrying an Adventist.<sup>3</sup> Similar scenarios—some even more dramatic—play out in urban areas around the world.<sup>4</sup>

In the 1880s the Seventh-day Adventist Church placed a high priority on city missions in the United States. The General Conference published an annual report on city mission from 1885 through 1899. In 1886 the report indicated there were 36 missions, employing a total of 102 denominational workers, and training 224 lay members as interns and trainees.<sup>5</sup>

# Adventists in Cities

■ There are at least **20** cities with populations of at least 10 million.

By the turn of the century a “medical missionary” project in Chicago, sponsored by Dr. John H. Kellogg, included “a small hospital, free clinics, a soup kitchen, visiting nurses program, emergency residences for men and women, and the Life Boat Mission, where evangelistic and social work was done.”<sup>6</sup> When looking for where best to locate the mission, Kellogg and an Elder Olsen approached the police chief and asked for “the dirtiest and wickedest spot in all Chicago.”<sup>7</sup>

Yet just a few years later Ellen White said that the Seventh-day Adventist Church had “neglected” the cities. If we’re candid, we have to admit that 100 years later little has changed. In 1910 the population of

New York City was nearly 5 million; today it’s almost double that. In 1910 Ellen White described urban ministry as “the essential work for this time.”<sup>8</sup> How would she describe it today?

## The Way Forward

As we face the incredible challenge of the cities, how should we move forward? Ellen White summarized the incarnational ministry of Jesus, which she called “Christ’s method,” in five steps.<sup>9</sup> This method is key to urban ministry.

1. **Mingling.** In the late 1990s, under the leadership of Mark McCleary, the Southwest Philadelphia Seventh-day Adventist Church, in Pennsylvania, planted three new congregations. McCleary led his church members in mingling with the people

of their communities. They formed a local chapter of Sisters for Christ, a program to prepare young women for adulthood; they helped flood victims; they mentored young people. Pastor McCleary was an officer on the West Philadelphia Partnership Board—a group of organizations partnering to enhance civic life in the community.

The church plants were involved in everything from helping people find jobs to baby dedications and Vacation Bible Schools. When McCleary received a call to lead a church in Washington, D.C., community leaders lobbied the mayor of Philadelphia to keep McCleary in the city.<sup>10</sup>

Jesus left heaven, came to earth,

*Continued on next page*

## Our Greatest Mission Challenge

The world’s urban areas are our greatest mission challenge for at least three reasons.

1. **Sheer numbers.** In Stockholm, Sweden, 410 Adventists live among a population of 1.25 million—a ratio of more than 3,000 people for every Seventh-day Adventist. In Kolkata, India, there are 558 church members among a population of 15 million. That’s one Adventist for more than 26,000 people.

In the United States 80 percent of the population lives in urban areas<sup>1</sup>—but only one in three Adventist churches is located in an urban area. In Pittsburgh, Pennsylvania—a metropolitan area with 2.4 million—there are fewer Adventists

today than there were in 1948 when George Vandeman held evangelistic meetings in that city.<sup>2</sup>

Urban areas thrive and grow everywhere—Africa, Asia, the Pacific, Europe, and the Americas. Mainland China has nearly 40 cities with more than 2 million people. Cities contain most people in the 10/40 window and in the secular West. They’re the world’s future—a rapidly growing future.

2. **Unique urban issues.** In many parts of the world, a Global Mission pioneer running an outreach effort is the biggest show in town, bringing out almost the entire village. Try the same thing in downtown Sydney, Australia, and

you’re competing with theaters, cinemas, restaurants, concert halls, clubs, and numerous other places of entertainment—along with the sheer busyness of people’s lives. For many, church is a quaint curiosity, a relic of another era.

3. **Adventist dislocation from cities.** While most people live in urban areas, most Seventh-day Adventists, churches, and institutions are located away from this mission field. In many cases, urban churches are commuter churches—with many or most of their members driving to church from the suburbs. Without proximity to the mission field, the church is distant, an observer, at best an occasional visitor.

<sup>1</sup> Stone and Wolfeich *Sabbath in the City*, p. 2.

<sup>2</sup> Monte Sahlin, *Mission in Metropolis: The Adventist Movement in an Urban World* (Lincoln, Nebr.: Center for Creative Ministry, 2007), p. 156.

## Adventists in Cities

- The population-to-Adventist ratio in the world's largest cities is **953:1**.
- By comparison, the population-to-Adventist ratio outside the world's largest cities is **423:1**.



and lived among us. He put on human skin, got His hands dirty, rubbed shoulders with us. Bible writers record how Jesus physically touched people. In Matthew 8 and 9 alone He touched five people, including a leper—thereby making Himself ritually unclean according to Jewish tradition.<sup>11</sup>

It's great to distribute literature, to support public evangelism, radio, and Internet outreach. But these only support, not replace, personal, hands-on, mingling ministry. Just as we send missionaries to other lands and cultures, so we need missionaries in cities to make a long-term, on-the-ground commitment to city ministry.

2. **Showing sympathy.** Speaking of the city of Nineveh, God asked rhetorically: "Should I not have concern for the great city?" (Jonah 4:11).<sup>12</sup> Centuries later Jesus showed that same concern: "When he saw the crowds, he had

compassion on them, because they were harassed and helpless, like sheep without a shepherd" (Matt. 9:36).

Wayne Krause pastors a church he and a small team planted in an urban area an hour or so north of Sydney, Australia.<sup>13</sup> It's in the middle of a community of thousands of young families, the vast majority of whom have never stepped foot inside a Christian church.

One day a couple from Wayne's church was shopping in a local mall when a young man approached them and asked if they would take him to a methadone clinic. Without thinking twice, they took him there immediately. Afterward they drove him home and cooked him a hot meal.

The young man started attending church each Sabbath, and afterward members took him to the methadone clinic. At a court hearing several

church members surprised the young man by showing up to support him. A few weeks later his entire family showed up at church.

Dressed in heavy-metal regalia, complete with chains and leather, they sat in the front seats of the church. The boyfriend of one of the sisters was the lead singer in a heavy-metal band and had every finger on both hands covered with silver. Wayne looked out from the platform and decided to change his sermon and talk about the great controversy between good and evil.

None of the family was Christian, but after the service they came to Wayne and asked how they could be

## Life Hope Centers

Ellen White envisioned putting Christ's method into action in urban areas through wholistic ministry centers that she called "centers of influence." They would feature a variety of activities such as lifestyle education, small-group meetings, literature, restaurants, treatment rooms, public meetings, and "reaping" ministries.

"It is through the social relations that Christianity comes in contact with the world,"<sup>1</sup> she wrote, and urged Adventists to "strive to place themselves where they will come in direct contact with those needing help."<sup>2</sup>

The Office of Adventist Mission is working to help establish a network of self-sustaining centers of influence in key urban areas around the world. These will be branded the same, be undergirded by the same theological/spiritual principles, but will vary in shape, size, and sophistication depending on the city. Their look, style, and flavor will be shaped to local situations, but the philosophy and principles of operation will be consistent.

These centers will have a goal of becoming self-sustaining financially, and, where possible, will be linked to some revenue-generating enterprise such as a medical or dental clinic. They'll utilize local Adventist workers and volunteers, and partner with church departments, institutions, and lay organizations.

Although these centers are primarily seed-sowing, they should connect to small groups and urban church planting initiatives. They must be long-term, on-the-ground projects.

<sup>1</sup> Ellen G. White, *The Ministry of Healing*, p. 496.

<sup>2</sup> Ellen G. White, *Testimonies for the Church*, vol. 8, p. 76.

## Adventists in Cities

■ In 2010 there was **1** Adventist for every **405** people.

on God's side in the war between good and evil. After Wayne explained the gospel to them, they all asked to have Jesus as the center of their lives.

**3. Ministering to needs.** We're told that when the apostle Paul arrived in Athens, he spent some time as a tourist. He "walked around and looked carefully" at what the Athenians were worshipping (Acts 17:23). Like Paul, we have to stop, look, and listen.

A few years ago Wayne's church discovered that some students were arriving at the local public school each day without having had a proper breakfast. Church leaders started working with school administrators, and soon this Seventh-day Adventist church was serving the needs of these hungry kids. Later, when Wyong Grove Public School decided to hire a chaplain, they turned immediately to Wayne's church. Rochelle Madden of Wayne's Central Coast Community Church is employed as school chaplain for this public school, fully funded by the Australian government.

"My role as chaplain is to be a window to Jesus," says Madden. "I really want the kids, parents, and teachers to see a Christian as someone who really cares about them and what's going on in their lives."<sup>14</sup>

Seventh-day Adventists should be at the forefront of making cities better places.

In the book of Jeremiah, God instructed the Jewish exiles about how they should function when they got to Babylon: "Also, seek the peace and prosperity [*shalom*] of the city to which I have carried you into exile. Pray to the Lord for it, because if it

prosper [shalom], you too will prosper [shalom]" (Jer. 29:7).

The Hebrew word *shalom* is a powerful word with layers of meaning. It conveys thoughts of peace, well-being, and prosperity. Adventists should be at the forefront of making cities better places to live. Every person in the city should have a friend because Adventists are living in, working among, and praying for the *shalom* of the city.

Jesus modeled a wholistic ministry that perfectly balanced the spiritual and physical: "Jesus went through all the towns and villages, teaching in their synagogues, proclaiming the good news of the kingdom and healing every disease and sickness" (Matt. 9:35).

To care for someone's physical needs while being blind to opportunities to share the good news about

Jesus is to sell ministry short. Just talking about spiritual things and neglecting the physical also ignores Christ's example and sabotages our witness.

**4. Winning confidence.** In 2004 Andrew Clark was called to Pittsburgh, Pennsylvania, to head up Adventist Community Services in the aftermath of Hurricanes Ivan and Francis. It was his first posting after graduating from Columbia Union College (now Washington Adventist University) with a theology degree. Clark and his team helped families rebuild their homes and their lives.

After the floods had subsided and business was almost back to normal, the local town council met to discuss whether to grant Adventist Commu-

*Continued on next page*

## Country Living

Adventist dreams of living in rural areas often find their grounding in Ellen White's counsel. But a thorough review of her writings presents a broader view of our duty to the city.

Monte Sahlin, director of research and special projects for the Ohio Conference of Seventh-day Adventists, found 107 articles in the Ellen G. White periodical index in which she addressed the topic of urban ministry. He found 24 articles that gave instruction on moving out of and establishing institutions outside the cities. But 75 percent of the articles gave specific instruction to move *into* the cities to reach those who live there.<sup>1</sup>

For example, she wrote: "There will be laymen who will move into . . . cities . . . that they may let the light which God has given them shine forth to others."<sup>2</sup> "Why should not families who know the present truth settle in these cities?"<sup>3</sup>

<sup>1</sup> Monte Sahlin, *Mission in Metropolis: The Adventist Movement in an Urban World* (Lincoln, Nebr.: Center for Creative Ministry, 2007), p. 16.

<sup>2</sup> Ellen G. White, in *Advent Review and Sabbath Herald*, Sept. 29, 1891.

<sup>3</sup> *Ibid.*

# Adventists in Cities

■ In 1880 there was **1** Adventist for every **89,768** people.

nity Services an occupancy permit. In a powerful tribute to our church, more than 100 people from the community came out to support Clark and the church: pastors of other denominations, business leaders, mothers, etc.<sup>15</sup>

**5. Bidding people to follow Him.** Inviting people to follow Jesus isn't some artificial construct placed on top of all the other steps. It's a natural outgrowth. Will all people accept Jesus? No. Does that mean we stop mingling with them and serving them? Certainly not.

As Clark and his team mingled, showed sympathy, ministered to needs, and won confidence, they received plenty of criticism from other Adventists. "You've been mingling for months now; where are the results?"

But God has His own timing. One day a tattooed teenager Clark had been working with said, "Pastor Clark, am I an Adventist yet, or what?" I received a message from Clark pleading for help in finding a Bible worker. Bible study requests were starting to flood in. "PLEASE HELP!!!!" Andrew wrote, in his typical enthusiastic style. "We are four people already stretched too thin trying to follow up 70 leads so far!"

Ellen White wrote that Christ's method, when accompanied by the power of persuasion, prayer, and God's love, "will not, cannot, be without fruit."<sup>16</sup>

## Will We Have the Faith?

When Moses sent spies into Canaan, he instructed them to investigate three things: (1) the land, (2) the people, (3) the cities.

The spies returned with glowing reports of the land and its produce,

but also a daunting picture of the people and cities (Num. 13:26-30). The people were giants, the cities were "fortified and very large" (verse 28). Only Caleb and Joshua dared speak of victory against such formidable obstacles.

Today's twenty-first-century cities are also "fortified and very large." The fortifications aren't made of stone; they're reinforced by the intangible fortifications of secularism, postmodernism, and consumerism. Will we have the faith of Caleb and Joshua to say that, with God's help, "we can certainly do it" (verse 30)? ■

<sup>1</sup> *Vanity Fair*, November 2011.

<sup>2</sup> In *Advent Review and Sabbath Herald*, Nov. 11, 1909.

<sup>3</sup> This is calculated on the basis of 730 baptized Seventh-day Adventists in a Dhaka population of 7 million people. This is a conservative figure; many authorities estimate Dhaka's population at up to 15 million.

<sup>4</sup> Of course, there are some notable exceptions to this trend. Many inner-city Adventist churches have been lighthouses for the good news for many decades.

<sup>5</sup> Ivan Warden, "Ellen G. White Speaks on Urban Ministries."

<sup>6</sup> *Ibid.*

<sup>7</sup> Quoted in Amy Lee Sheppard, "Doers of the Word: Seventh-day Adventist Social Christianity in Thought and Practice During the Gilded Age" (unpublished B.A. honors thesis, Department of History, University of Michigan, Mar. 26, 2007), p. 67.

<sup>8</sup> Ellen G. White, *Medical Ministry*, p. 304.

<sup>9</sup> Ellen G. White, *The Ministry of Healing*, p. 143.

<sup>10</sup> See [www.advantagetechsolutions.net/SW2001\\_html/history.htm](http://www.advantagetechsolutions.net/SW2001_html/history.htm) and Monte Sahlin, *Mission in Metropolis: The Adventist Movement in an Urban World* (Lincoln, Neb.: Center for Creative Ministry, 2007), pp. 128, 129.

<sup>11</sup> He also noticed in the press of the crowd the touch of a woman who had been sick for 12 years.

<sup>12</sup> Scripture quotations are from the *Holy Bible, New International Version*. Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc. Used by permission. All rights reserved worldwide.

<sup>13</sup> For more information about this church, visit [www.cccc.org.au](http://www.cccc.org.au).

<sup>14</sup> Rochelle Madden, "My Ministry Idea," *South Pacific Record*, June 4, 2011, p. 12.

<sup>15</sup> A video of the event, "Finding Carnegie," can be viewed at [www.youtube.com/watch?v=htzdzAHs4co](http://www.youtube.com/watch?v=htzdzAHs4co). To view more Adventist mission videos about this church-planting initiative, visit [AdventistMission.org](http://AdventistMission.org) and type "Carnegie" in the search box.

<sup>16</sup> Ellen G. White, *The Ministry of Healing*, p. 144.



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

# Hea

The scene is etched in my mind forever—as vivid today as it was more than 40 years ago. It was one of those sweltering July days in the summer of 1968. We were waiting for the traffic light to change at an intersection in New York City's Bowery. We often returned from our home in southern Connecticut to New York City to visit Dad's childhood neighborhoods. New York City was in Dad's blood. Somehow he wanted his children to understand their heritage. Dad's stories of growing up in the city were priceless family treasures, heirlooms to pass on from one generation to the next.

In the late 1960s sections of the Bowery were havens for men and woman using alcohol to escape from the reality of life. The run-down tenement apartments, dingy storefront bars, and trash-littered streets told tragic stories of broken lives, shattered homes, and ruined futures.

As I sat gazing out the car window thinking about the lives of the unshaven, bleary-eyed men lying on the sidewalk in a drunken stupor, I noticed a red-faced man with a shabby plaid shirt staggering over to the car. As he approached he simply said, "Could you spare a man a dollar?" A dollar to buy another drink, no! But food, yes! We rummaged around and came up with a semblance of a lunch.

As I handed it to him, he reached

By  
MARK A. FINLEY

# Jesus' rt Cry

*What  
does Jesus  
see when  
He looks  
at today's  
cities?*

through the open window, cupped his hands around my head, and pulled my face toward his. The stench of alcohol on his breath was overpowering. As I looked into those bloodshot blue-green eyes, he quietly said, “Thank You, Jesus,” and turned and staggered away.

Although years have passed since our chance encounter, his words have lingered in my mind. I have wondered: *If Jesus were here today, where would He be?* Would He be basking in the comfort of His suburban home writing books about reaching city people? Would He be preparing a “how-to” fully illustrated DVD to reach the cities? Would He be taking a demographic study to assess city needs? Or would He be there in the context of human need ministering to the poor, the marginalized, and the disadvantaged? Would He be there pointing the educated, the sophisticated, and the wealthy to life’s true meaning?

## Jesus and Cities

Jesus loves the cities. He loves the cities because that’s where people are, and Jesus loves people. Cities have no shortage of one thing, and that’s people. They’re everywhere. Matthew’s Gospel records: “Then Jesus went about all the cities and villages, teaching in their synagogues, preaching the gospel of the kingdom, and healing every sickness and every disease

among the people” (Matt. 9:35).

The gospel record is too plain to be misunderstood: Jesus immersed Himself in the lives of people in cities. He brought hope to the hopeless, peace to the troubled, forgiveness to the guilty, and power to the powerless. His heart overflowed with love to broken, battered, and bruised people living in the cities. His ministry in the cities was not only to those who were economically disadvantaged. It was also to the wealthy who were spiritually impoverished.

The rich were attracted to His authentic revelation of the Father’s love. Nicodemus, a respected, well-to-do religious leader, secretly sought Him out one night. Matthew, a cunning tax collector, responded to His call. A Roman centurion was transformed at Calvary. Jesus appealed to young and old, rich and poor, educated and uneducated, religious and skeptical. Male and female, Jew and

Gentile, were attracted to Him. His care, compassion, and concern for each individual was unequalled.

Matthew’s Gospel states that He had compassion on the multitudes (Matt. 9:36). Luke adds, “Now as He drew near, He saw the city and wept over it” (Luke 19:41). You can never weep until you draw near. Your heart can never be broken in love over the city until you “behold” it in its raw wildness.

Cities are places of incredible contrast. They are places of sugarcoated pleasure and heartbroken sorrow; abject poverty and staggering wealth; starry-eyed greed and selfless sacrifice; sheer excitement and absolute boredom; cultured sophistication and open rudeness. They are filled with honest-hearted, committed believers, as well as skeptics and those who could care less about religion. Jesus’ heart of love overflows to each one of them.

Have you ever wept over the poverty of children who are not your own, but His? Has your heart ever been broken over the emptiness of hollow lives consumed with greed? Have you ever wept “soul tears” for millions in the world’s cities attempting to eke out a meager existence but who do not know the meaning of their own existence? They have little or no knowledge of God’s everlasting gospel to an end-time generation.

## Listening to Jesus’ Heart

If we pause long enough, we may hear His sobs—the heartbroken, ago-

## Want to Know More?

To learn more about Global Mission’s Center for Secular and Postmodern Studies, please visit [www.secularandpostmodern.com](http://www.secularandpostmodern.com).

More than 50 percent of the world’s population now live in cities. To reach the people in these urban areas, the church is establishing centers of influence designed to meet their physical and spiritual needs and lead them to Christ. To help fund these centers of influence, such as the New Seed Church Project in Brazil, please support “Project Fund 9730.”

nizing cries of Jesus for lost people living in the cities. Ellen White wrote: “Our world is a vast lazar house, a scene of misery that we dare not allow even our thoughts to dwell upon. Did we realize it as it is, the burden would be too terrible. Yet God feels it all” (*Education*, p. 264). And the Old Testament prophet wrote: “In all their affliction He was afflicted” (Isa. 63:9).

Jesus experiences the pain of this world’s sin in ways we can never imagine. Lost people are the object of His love. He “desires all men to be saved and to come to the knowledge of the truth” (1 Tim. 2:4). He is “not willing that any should perish but that all should come to repentance” (2 Peter 3:9). The one thing that matters to Him more than anything is people saved in His kingdom eternally.

If we have little interest in reaching lost people, are we really following the One who came “to seek and to save that which was lost” (Luke 19:10)? If the

burden of His heart is not the burden of our hearts, are we fully surrendered to Him? If we are complacent about sharing His love with lost people, can we really claim we are His disciples?

The call of the cities is a call to passionate prayer. It is a call to rally tens of thousands of Adventists to set aside significant time each week to pray for this world’s population centers by name. It is a call to members living in the cities to compassionately witness to their friends and neighbors. It is a call to young people to dedicate a year of their lives to mission in the cities. It is an appeal to church leaders on all levels to plan comprehensive definitive strategies to reach the cities of their territories with the three angels’ messages. It is an urgent appeal to re-allocate our financial resources. Ministry in the cities is not inexpensive, but it is absolutely imperative if the church is going to make an impact on the cities. This urgent appeal to

city mission is an appeal to the self-sacrificing ministry of Jesus.

In this crisis hour, when we are living on the knife-edge of eternity, the status quo will not do. Whatever success the church has had in the past in reaching people in the cities is not sufficient for today. This is a time for aggressive action. This is a time for creative thinking. This is a time for a commitment to action. No half-hearted efforts will reach the cities in this final hour. God calls for our best efforts and all our commitment. In the light of His incredible love and the immense sacrifice He made for us, can we do any less? ■



**Mark A. Finley** is an assistant to the General Conference president.

## Reaching *the* Unreached *With* Hope

*It started as a dream . . .* Everything began on May 4, 2005. That’s the day Kleber Gonçalves and his family returned to Brazil after spending nearly nine years studying at Andrews University.

His mission? To start a new church plant in São Paulo, one of the largest urban centers in the world, with a population of 20 million people. New Seed (*Nova Semente*) would be the first Seventh-day Adventist church in South America designed to reach secular/postmodern people for Jesus.

Gonçalves immediately began recruiting people from established Adventist churches to serve as the core group for New Seed. “The essential prerequisite for those who wanted to join our church plant,” says Gonçalves, “was passion for God, passion

for His church, and passion for lost souls.”

The group started with 16 members and met at the São Paulo Conference facilities. For six months they met weekly to pray, dream, and plan their new church.

During this time their group grew to about 45 people. They decided to launch New Seed in November of 2005.

“Since our first public worship service, the work has been intense and highly rewarding,” says Gonçalves. For the first two months they had between 180 and 200 people worshipping with them each Sabbath—45 to 60 of them were postmodern people. But this number grew quickly as visitors began to bring friends and relatives to the evangelistic services.

By 2006 they had grown so large that

they rented a nearby convention center. It wasn’t long before 750 to 900 people were attending one of their three services each Sabbath. It was time to move again!

In 2010 New Seed rented a larger facility that enabled them to hold two Sabbath services. And they’ve kept growing.

“During these past few years the Holy Spirit has transformed many people through New Seed and its ministries,” says Gonçalves. More than 90 people have been baptized so far, and another 60 are attending the Bible study classes held four times a week at New Seed.

“I deeply believe that through the establishment of postmodern-sensitive communities such as New Seed and other actions supported by Global Mission, the church is becoming aware of the immense challenges and the great opportunities that exist in leading secular/postmodern people to Christ.”



SP I R I T of P R O P H E C Y



# To Make Him Known

By  
ELLEN G. WHITE

*Honoring  
Christ means living as He lived*

**T**he world needs today what it needed nineteen hundred years ago—a revelation of Jesus Christ. A great work of reform is demanded, and it is only through the grace of Christ that the work of restoration, physical, mental, and spiritual, can be accomplished.

Christ's method alone will give true success in reaching the people. The Savior mingled with [men and women] as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, "Follow Me."

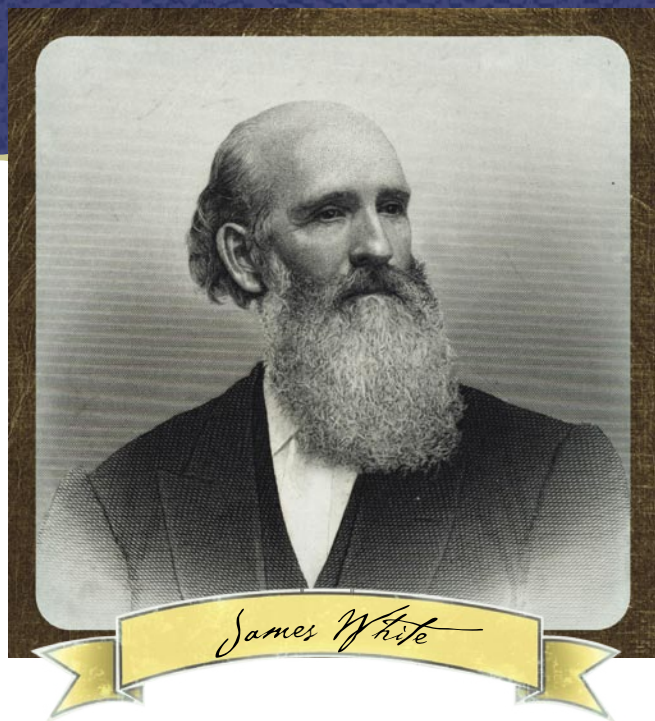
There is need of coming close to the people by personal effort. If less time were given to sermonizing, and more time were spent in personal ministry, greater results would be seen. The poor are to be relieved, the sick cared for, the sorrowing and the bereaved comforted, the ignorant instructed, the inexperienced counseled. We are to weep with those that weep, and rejoice with those that

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rejoice. Accompanied by the power of persuasion, the power of prayer, the power of the love of God, this work will not, cannot, be without fruit. . . .

Many have no faith in God and have lost confidence in [humanity]. But they appreciate acts of sympathy and helpfulness. As they see one with no inducement of earthly praise or compensation come into their homes, ministering to the sick, feeding the hungry, clothing the naked, comforting the sad, and tenderly pointing all to Him of whose love and pity the human worker is but the messenger—as they see this, their hearts are touched. Gratitude springs up. Faith is kindled. They see that God cares for them, and they are prepared to listen as His Word is opened. ■

This is an excerpt from the chapter "Teaching and Healing" from the book *The Ministry of Healing*. Seventh-day Adventists believe that Ellen G. White (1827-1915) exercised the biblical gift of prophecy during more than 70 years of public ministry.



# Our Praying Pioneers

By  
JAMES R.  
NIX

*Prayer wasn't just a form—it was a way of life.*

In early 1865, in the closing days of the Civil War in the United States, people on both sides wanted the war to end. Sheer physical and emotional exhaustion caused them to have no use for evangelistic meetings. The federal government still desperately needed more soldiers. Consequently, noncombatant Adventist preachers were not at all popular with the general population. The national crisis definitely impacted the fledgling Seventh-day Adventist Church, causing a tremendous burden to roll upon James White. It seemed almost as if the new church were going to end within two years of being organized.

At that low point, both for our church as well as for the United States, James White, cofounder of the Adventist Church, called for a period of fasting and prayer for March 1 through 4, 1865.<sup>1</sup> The closing day coincided with the second inauguration of President Abraham Lincoln on March 4, 1865.

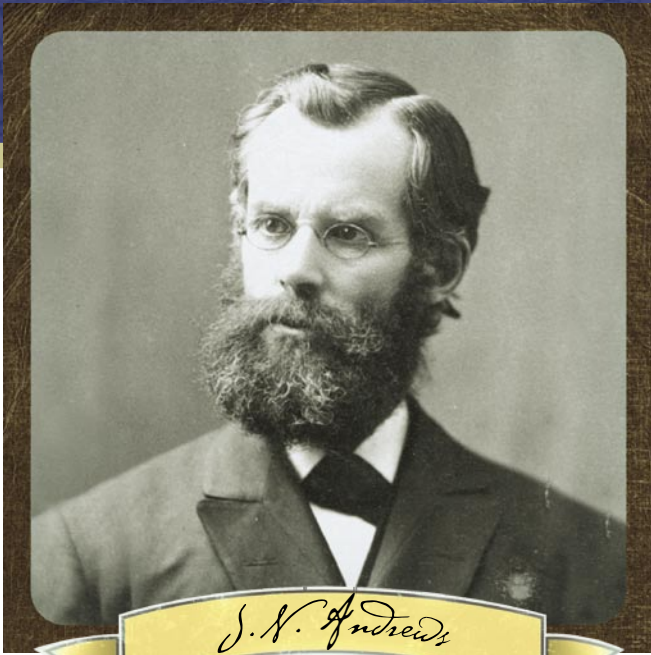
Describing the specially called prayer meetings, Martha Amadon, Adventism's first home school teacher and daughter of the denomination's first president, John Byington, recalled, "Elder James White . . . led out in such prayer and supplication of Heaven as I never saw [a] mortal exercise. His faith seemed to reach right up to the secret place of the Most High. . . ."

"At the close of that remarkable service . . . as earnest brethren slowly walked from the house of God, they said, 'We shall now soon see the end of this war. That prayer of Brother White's went into the most holy place of the temple above.'" And so it seemed; for within five weeks General Robert E. Lee surrendered his Confederate forces to General U. S. Grant, and soon thereafter the entire war came to an end.

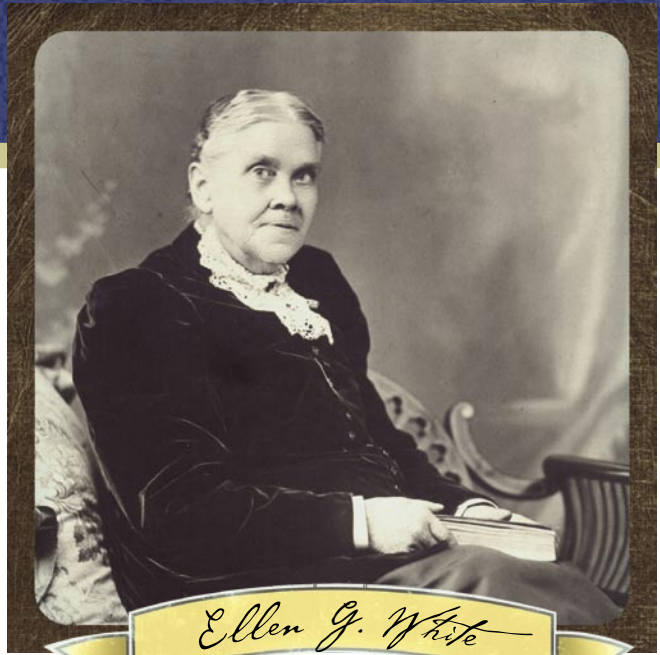
## Power in Prayer

Without a doubt James White was a mighty man of prayer. He and his wife, Ellen, had a prayer grove on their property in Battle Creek to which they often went for earnest seasons of prayer.<sup>2</sup> His niece recalled, "I do not think one hardly hears such prayers as my Uncle James White used to pray, up in those lonely attic rooms or haylofts. . . . I often remember him when [the] sun was dropping down to go away off by himself and pray until darkness fell—he would forget to come down—but wringing his hands pleaded with God until [he had] obtained the blessing."<sup>3</sup>

Martha Amadon also said about his prayers, "Elder White was a man wonderfully gifted in prayer, and on some occasions he seemed to enter the very vestibule of



J. N. Andrews



Ellen G. White

heaven while pouring out his soul in supplication to God.”

A story is recalled regarding a season of prayer held one Sunday morning in 1868 in the *Review and Herald* editorial office. Each Sunday morning the *Advent Review and Sabbath Herald* workers met in the editor’s room for a season of prayer. On one occasion James White met with them while he was recuperating from a stroke. He led out in prayer, asking God’s blessing on the publishing house and on the *Review*, that every page be the means of saving many and that every printer and worker might see the fruits of their labor in the new earth. As White prayed he broke down and wept.

Uriah Smith, who was editor of the paper at the time, wrote, “For a season we all wept together in silence, save the audible sobs, and the hearty response from those present.”<sup>4</sup>

The third son of James and Ellen White, W. C. White, was in his 80s when he thought back on family worships when he was a boy growing up in Battle Creek, Michigan. At 7:00 all the family gathered in the parlor for family worship. James White would read a text of Scripture and then comment briefly, after which all joined in singing a hymn. White then prayed. W. C. White recalled about his father’s prayers at worship, “He did not ‘offer a prayer’; he *prayed* with earnestness and with solemn reverence. He pleaded for those blessings most needed by himself and his family, and for the prosperity of the cause of God. Anyone present not accustomed to such seasons of prayer would be deeply impressed with the seriousness and solemnity of the occasion.”<sup>5</sup>

**Power to Persevere**

Another pioneer who also was recalled as being a mighty man of prayer was J. N. Andrews, Adventism’s fore-

most scholar, first official foreign missionary, as well as defender of the seventh-day Sabbath.

As a teenager John Andrews asked his father to buy him books so he could teach himself to read the Bible in Greek, Hebrew, and Latin.<sup>6</sup> Eventually he could read the Bible in seven languages.<sup>7</sup> He also admitted to a fellow worker that if all copies of the New Testament were lost, he could reproduce it from memory.<sup>8</sup> This all resulted from his habit, started as a teenager, of rising at 4:00 a.m. in order to read his Bible and pray before breakfast.<sup>9</sup>

Years later, while working in Battle Creek on the first edition of his *History of the Sabbath*, Andrews would sleep on a bed in the editorial room of the *Review* office in order to save money. Having no privacy during the day, he would, when he felt the need to pray, climb up into the attic where the old periodical issues were stored. Years later Maud Sisley Boyd, at the time a young *Review* worker, recalled, “Frequently we would see [Andrews] winding his way through the composing room to an almost perpendicular ladder which led to that dimly lighted, ill-ventilated place, where he would spend hours pleading for wisdom to present correctly the truths that have since enlightened the world regarding the history of the Sabbath. This made a profound impression on my young mind.”<sup>10</sup>

**A Prophet’s Prayers**

Ellen White’s prayers were also clearly remembered by people who heard her pray. H.M.S. Richards, Sr., *Voice of Prophecy* radio program founder, was a teenager in 1909 when he heard Ellen White pray at a camp meeting in Boulder, Colorado. Richards recalled that he sat on the front row,



## *Pioneer leaders of the Seventh-day Adventist Church were people of prayer.*

right in front of the pulpit where Ellen White spoke.

After finishing her sermon, she said “I want to pray before I sit down.” Richards was impressed by the fact that she started by saying, “O my Father. . . .” Not “our Father,” but “my Father.” He said it was as though she was talking with a personal friend. In fact, he recalled that her prayer was so intimate, and so moving, that he was afraid to open his eyes for fear of seeing God standing right there by Ellen White. Soon, Richards said, quiet sobs were heard in the audience: men and women repenting of their sins.

A great revival spread over the audience as a result of Ellen White’s prayer. As Richards summed up the story, he said that when Ellen White spoke, she was just a dear, sweet grandmother talking to the people. But when she prayed, God honored her as His prophet.<sup>11</sup>

Another who was profoundly moved by hearing Ellen White pray was Alma McKibbin, one of Adventism’s first church school teachers in California, and author of the denomination’s first Bible textbooks for use by elementary teachers. At the time McKibbin was living in Healdsburg, California. In fact, she was renting Ellen White’s old home from her. But on this occasion McKibbin was ill. Consequently, she decided to go to the St. Helena Sanitarium for treatments.

But when she arrived, the sanitarium was full. So McKibbin ended up having to stay for a few days with Sarah Peck, a friend of hers who was working as a secretary for Ellen White.

Peck lived in a small cottage just opposite Ellen White’s “Elmshaven” home. Because of her illness, McKibbin couldn’t sleep. When in the early-morning hours a light

came on in Ellen White’s writing room, McKibbin recalled it being a comfort just knowing that someone else was awake.

Before Ellen White began to write, she prayed out loud. McKibbin later recalled that she never had heard such a prayer in her life. This was not a public prayer being said for the benefit of an audience. Quite the opposite: Ellen White had no idea that anyone else was listening. But through the clear night air McKibbin heard almost every word.

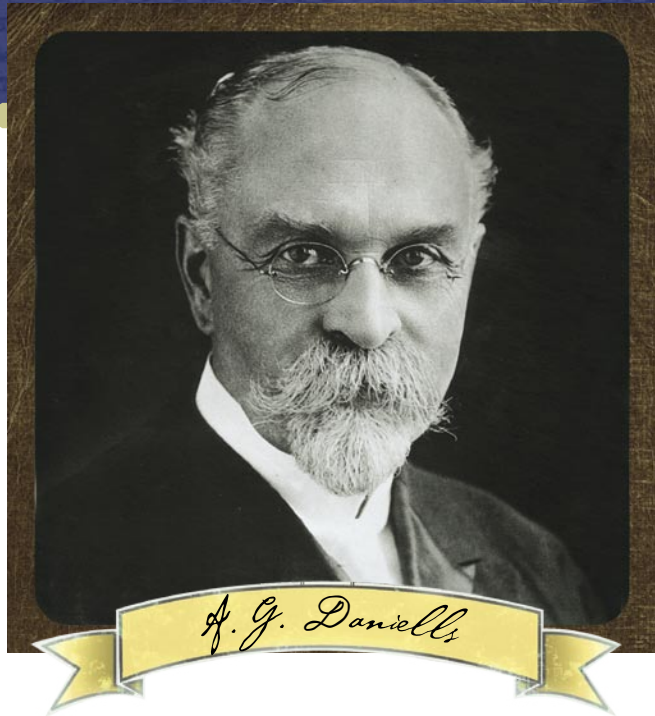
As Ellen White prayed that morning, she prayed for the leaders of our church, that they would always be faithful and true in their roles as leaders. Ellen White also prayed for the pastors and teachers, that they would always uphold truth. And before closing, she prayed for the young people of our church. McKibbin recalled how earnestly Ellen White implored God on behalf of the young people that they would accept Jesus as their personal Savior and never let go of Him.

McKibbin said that after hearing Ellen White pray, for the first time in her life she began to understand the deep burden a prophet bears for an entire people. Although she’d read about the burden of Isaiah or the burden of Jeremiah for the people of Israel, hearing Ellen White pray that early morning gave McKibbin a glimpse into just what that means.<sup>12</sup>

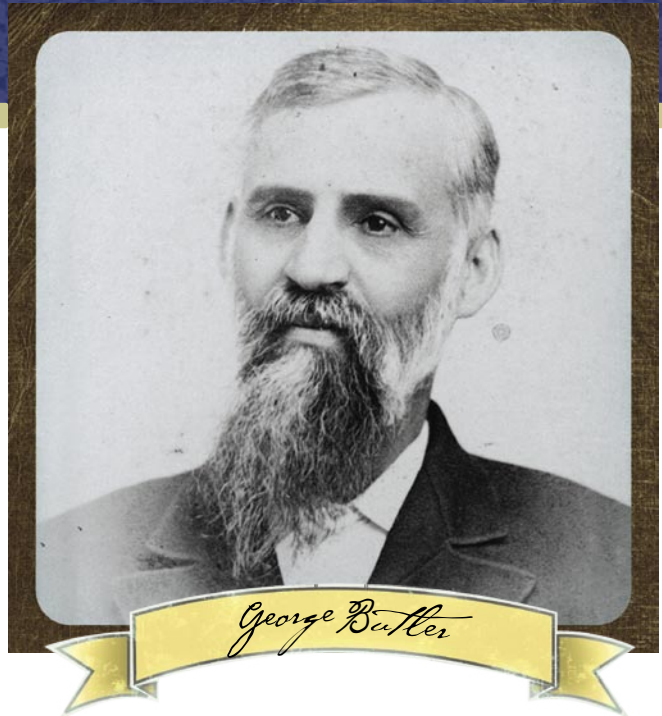
### **A Cloud of Witnesses**

Prayers of other pioneers are also remembered. Anna Knight, a young Black girl from Mississippi who later gave her entire life working for the church both as a missionary and as an educator, recalled the prayers of those tasked with finding a location to start a school for young Black Adventists. Knight recalled the tears that flowed as members from the General Conference Committee prayed earnestly to God for help as they searched for the property on which Oakwood University today stands.<sup>13</sup>

A. G. Daniells, then president of the Australasian Union Conference, later recalled a time he spent an entire night praying for financial relief for Avondale College in Australia.



A. G. Daniells



George Butler

lia. As the morning light broke, he recalled receiving a most positive answer: “I will deliver thee. I will meet this situation. Be of good cheer.” Although not knowing how God was going to fulfill His promise, Daniells believed it would happen. Following several miracles, within just a few weeks the necessary money came, all in answer to prayer.<sup>14</sup>

Pioneer leaders of the Seventh-day Adventist Church were people of prayer. Many other stories have come to us from those early days regarding their prayer habits. Ernest Lloyd, a young man of 20 years of age in 1900, recalled noticing the knees on the suit pants of the pioneer ministers when they preached—the knees were the most worn parts of their suits because of all the praying they did.<sup>15</sup>

Lloyd’s recollection is easy to envision when one reads in the obituary of former General Conference president G. I. Butler of his great sorrow when the cancer that eventually killed him made it impossible for him to kneel to pray three times a day as was his custom.<sup>16</sup>

Christ said, “Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks receives; the one who seeks finds; and to the one who knocks, the door will be opened.”<sup>17</sup> The same God who answered prayers in Bible times, and in the days of our pioneers, still invites us to bring all our needs and concerns to Him.

With such an open invitation, why do so many hesitate to take advantage of His offer? As Ellen White asked: “Why should the sons and daughters of God be reluctant to pray, when prayer is the key in the hand of faith to unlock heav-

en’s storehouse, where are treasured the boundless resources of Omnipotence?”<sup>18</sup> ■

<sup>1</sup> Gerald Wheeler, *James White*, p. 145.

<sup>2</sup> *Ibid.*, p. 88.

<sup>3</sup> Mrs. H. J. Gilbert (Lillie Belden-Gilbert) to M. E. Olsen, Jan. 19, 1913, Ellen G. White Estate correspondence file.

<sup>4</sup> Richard Hammond, “Uriah Smith” (unpublished dissertation), p. 44; Paul A. Gordon and James R. Nix, *Laughter and Tears of the Pioneers*, pp. 13, 14.

<sup>5</sup> William C. White, “Sketches and Memories of James and Ellen G. White, XXX. Early Memories of Our First Home,” *Review and Herald*, Feb. 13, 1936; see also Wheeler, p. 89.

<sup>6</sup> Virgil Robinson, *Flame for the Lord*, pp. 10, 11.

<sup>7</sup> *Ibid.*, p. 101.

<sup>8</sup> John O. Corliss, “The Message and Its Friends—No. 5, John N. Andrews, Its Pioneer Missionary,” *Review and Herald*, Sept. 6, 1923, p. 6.

<sup>9</sup> Robinson, p. 10.

<sup>10</sup> M. S. Boyd, “The First Italian Tract,” *Review and Herald*, Sept. 18, 1924, p. 61.

<sup>11</sup> Robert E. Edwards, *H.M.S. Richards*, pp. 37, 38; Arthur L. White, *Ellen G. White, The Later Elmhaven Years, 1905-1915*, p. 216; J. R. Spangler, “The Editor Interviews H.M.S. Richards [Sr.],” *Ministry*, October 1976; also 12-inch record with H.M.S. Richards’ recollections of Ellen White on one side produced by the Voice of Prophecy circa 1976 or 1977 entitled “The Last Message” (later H.M.S. Richards’ recollections of Ellen White were rereleased on a small LP sometime between 1979 and 1981).

<sup>12</sup> James Nix, oral history interview with Alma McKibbin, transcript Aug. 2, 1967, pp. 9, 10; photocopy of Alma McKibbin’s undated handwritten notes “My Memories of Sister White—3”; Alma E. McKibbin, “My Memories of Sister White,” typescript; with added notes in brackets [Alma E. McKibbin, “A Talk Given at Prayer Meeting in the Mountain View Church,” Feb. 15, 1956], pp. 10, 11.

<sup>13</sup> Anna Knight, *Mississippi Girl*, pp. 208, 209.

<sup>14</sup> James Nix, comp., *The Spirit of Sacrifice and Commitment, Experiences of Seventh-day Adventist Pioneers*, pp. 192-196.

<sup>15</sup> Story told to James Nix by Ernest Lloyd about 1967.

<sup>16</sup> Obituary for G. I. Butler, *Review and Herald*, Aug. 29, 1918, p. 16.

<sup>17</sup> Matt. 7:7, 8.

<sup>18</sup> Ellen G. White, *Steps to Christ*, pp. 94, 95.



**James R. Nix** is director of the Ellen G. White Estate in Silver Spring, Maryland, U.S.A.

Travel through the high desert of north-central Arizona in the southwestern United States, and you come to the town of Page. Head south from there, and you enter the land of the Navajo nation. This is the reservation of the largest Native American tribe in the United States. There is no Seventh-day Adventist church in Page—at least not yet. But one family has been hoping and praying for a church there.

“Native Americans originally occupied this land,” says Dan Jackson, president of the Seventh-day Adventist Church in North America. “The rest of us are really immigrants. Yet our First Nations, or Aboriginal peoples, are among the most underserved populations in our ministry outreach in North America.”

The closest Seventh-day Adventist church is a two-hour drive away in Flagstaff. In Utah are the Monument Valley (two and a half hours to the east) and St. George (three hours north) churches. There’s nothing to the west of Page except the Grand Canyon.

had the same experiences you had, so there’s no excuse why you can’t change the way your life is.’ You can talk to them straight and they don’t have any excuse for not really responding. It really impacts them.”

### A Ministry Is Born

When the Fowlers first moved to Page, they lived in a traditional Navajo hogan. Today they live in a house that’s still not finished because their ministry comes first. Not only did Allen and Kelley move to a new location—they also found a ministry to the Navajo people.

Kelley says, “The whole model of going to the door and asking, ‘Do you want to have Bible studies?’ doesn’t work out here, because they have to see that you care about them and that you really have their best interests in mind. Then they’ll trust you.”

As the Fowlers saw the needs around them, they decided to build a community center so that they could help their newfound friends and neighbors.

# Walking in Their Shoes

By  
RICK KAJIURA

*Getting close to people by stooping to serve*

### A Homecoming of Sorts

Allen and Kelley Fowler came with their family to this area several years ago. For Kelley and the children it was a new adventure. For Allen, a Navajo, it was like coming home. In the years since he had left, Allen had met and married Kelley, started a family, and become a Seventh-day Adventist.

Allen’s family expected him to return the same as when he had left. When he came back as a Christian, they were shocked. After three years they’re getting used to it.

Because Allen is a Navajo, he brings a unique perspective and understanding to their ministry. “To understand Navajos, you have to walk in their shoes, take part in their grief, take part in their way of life,” says Allen. “Then they won’t say, ‘You never did this; you never experienced this.’ When you lived there, you grew up there, you can say, ‘I know you. I know what happened and how it happened. I

“The community center has been such a beautiful work in progress,” says Kelley. “To us it feels like it took a long time, but in the scheme of things it’s almost done, and it only took two and a half years to get it done with all the mission trips that came.

“Our goal for the community center is to have cooking classes at least once a week. We would love to have people come in and help us, to move here and help us on a regular basis; to have a cooking class every week and to make sure people would always know that it would be on Tuesday night. We would love to have a well. The well is in progress. Once the well is put in, it’s going to be even more of a draw, because people have to travel so far for their water.”

The community center is nearly finished thanks to the help of volunteers who have come on mission trips to help Allen and Kelley.

Jim Genn is one of these volunteers using his building talents to work among the Navajo. “Everyone has a talent,” he says. “If you turn your talent over to God, He’ll tell you what the talent is. It might be out here scooping sand, driving nails, or sending money—whatever.”

Some people, such as Francis Browning, found a mission field in their own backyard. “We went to Mexico a number of times, until it got so hard to get across the border. Now it’s getting unsafe to be down there, so we started looking for something closer to home. Here we don’t have to have a passport, we don’t have to get airline tickets for a long flight. There are mission fields all over if we just look for them.”

OFFICE OF ADVENTIST MISSION



that they’ve asked a Bible worker to come and help them.

The Bible worker, Carla Clare, reports, “I’ve been here only a few weeks, and I’ve realized that we have more than 200 names.”

Although most of their ministry is on the reservation where they live, Allen and Kelley are feeling God’s call to start a church in Page, the nearest town. For Allen it’s a homecoming in more than one sense.

“It feels comforting to be here and to work for God. God places you where you need to be, for the experience, and anything in life is to prepare you for work that you don’t know of but that God will show you in time. When I walk here, it brings me memories of my childhood. That’s why God let me go through that experience—so I’ll be able to be prepared for now.”

“To have a young couple move to Page, Arizona, and build a community center where there can be studies, worship, and so on is an exciting project,” says Dan Jackson. “To see our native work all throughout North America is a



**Left to right:** BUILDING FOR THE FUTURE: Allen and Kelley Fowler hope this community center will provide their friends with a venue to take classes in health, family, and spirituality. UNITED IN SERVICE: With their two children, Allen and Kelley Fowler hope to bring the message of Christ’s love to the Navajo nation.

### Something for Everyone

Why do people like Jim and Francis help with projects like this?

“These [projects] don’t belong to me,” says Jim. “They belong to the Lord.”

Even though it’s not quite finished, the community center is already making a difference in Allen and Kelley’s neighborhood. “Now that it’s almost done, we’ve really seen a huge increase in the awareness of the community that we’re here to help them,” says Kelley. “We just want to keep the mission trips coming. We need mission trips for pretty much anything you can imagine that a trip could do—medical missionaries, building, dentistry, you name it. They need our help.”

Some of those being helped are interested in learning more about what Allen and Kelley believe. They had so many requests

positive thing because it is a growing work. But we do have to support this very worthy project.”

Twenty-five percent of this quarter’s Thirteenth Sabbath Offering will help finance projects in the North American Division, including ministries to Native American and immigrant populations. Thank you for supporting Adventist Mission.

For more reports of Adventist Mission around the world, visit [www.AdventistMission.org](http://www.AdventistMission.org). ■



**Rick Kajjura** is a writer/producer for the Office of Adventist Mission.

**QUESTION:** *What is the purpose of church standards?*

Church standards answer an important question: How should Christians live? Most of the Bible's content is about how we should live—how we should relate to God, other humans, and nature. The Christian church has always taught the value and need of biblical standards, and the Adventist Church has continued this biblical tradition. When Adventists state that the Bible is our only creed, we mean that whatever the Bible says about the Christian life should be accepted and put into practice. We have identified a number of biblical standards that those who join or have joined the church are expected to exhibit in their Christian lives. By this we demonstrate that we have accepted Christ as our Savior and Lord.

**1. Church Standards and the Gospel:** Although we should not equate biblical standards for the Christian life with the gospel, they do not play down the gospel. They presuppose the gospel and have it as their center. In other words, church standards should contribute to the unfolding of the meaning of the cross and its implications for the lives of believers. They are our response to God's love for us revealed on the cross of Christ. God did not leave it up to us to decide how Christians should live. He informed us about the impact of Christ's work on our daily life through the example of Jesus, the Scripture, and the guidance of the Spirit. When put into practice, church standards reveal the work the Holy Spirit is doing in us.

**2. Content of the Standards:** Biblical standards deal with all aspects of our lives.

**Spiritual Life:** Our spiritual life is strengthened and grows through prayer, Bible study, the proclamation of the gospel, attendance at church services, and Sabbath observance.

**Moral Life:** God is interested in our moral purity and in our commitment to a holy life. Therefore, what we watch, read, listen to, and think about is important. Consequently, we willingly submit to His will as revealed in the Ten Commandments and, above all, in the life of Jesus.

**Physical Life:** Since God is interested in our bodies and

their proper function, the practice of good health principles is important. The way we dress and adorn ourselves is significant in what it reveals about our values. We practice modesty, simplicity, and purity in the way we dress and adorn our bodies.

**Social Life:** God is interested in how we interact with others on a daily basis. This applies to the family (husband and wife, children and parents), to the church family, and to society at large.

**Material or Financial Resources:** God is interested in blessing us and in guiding us concerning the proper use of our financial resources in order to help us overcome our natural selfishness. Consequently we apply biblical principles of stewardship to the way we manage what we have and to the use of natural resources.

**3. Collective and Personal Standards:** In order for the world church to work together toward a common goal, it has to agree not only on its doctrines and mission but also on standards of life required

from its members. Those standards, accepted by the totality of the community of faith, are the *minimum*, not the maximum, of what is expected. They are based on biblical passages or on biblical principles (for example, not smoking, as well as the nonuse of drugs, is based on health principles found in the Bible). Such connection with the Bible makes them authoritative for the world community of believers.

Some individual or personal standards are not necessarily promoted or required by the world church. In such cases the believer should not try to impose them on others. They are simply individual decisions (for instance, whether or not to eat eggs or cheese, or to have a TV at home). Individuals should be careful not to develop an attitude of superiority and religious pride.

Whatever we do should be done to the glory of our Lord, who is our Creator and Redeemer. ■

# For the Glory of GOD



By  
ANGEL MANUEL  
RODRÍGUEZ

**Angel Manuel Rodríguez** recently retired as director of the Biblical Research Institute of the General Conference.





# Getting Through Dark Days

By MARK A. FINLEY

We all have dark days from time to time, days we wish we could just stay in bed. Like a dark cloud, discouragement hangs over us. We're bothered; we're troubled. It might be a fractured relationship, a financial burden, a health problem, or countless other things. But whatever it is, we can't seem to get it out of our minds.

In this lesson we will study life-changing principles to get through tough times and dark days. These biblical principles will make a positive difference in your life. Here's one thing to remember: You are not alone in your feelings. Great people of faith, biblical giants, felt the same way. They have found a way through their difficulties, and you can too.

## 1. What feelings did David express in Psalm 6:6, 7?

*"I am weary with my groaning; all night I make my bed swim; I drench my couch with tears. My eye wastes away because of grief; it grows old because of all my enemies."*

These verses reveal David's \_\_\_\_\_.

## 2. Where did David find the source of his strength? What new emotions flooded his soul?

*"Blessed be the Lord, because He has heard the voice of my supplications! The Lord is my strength and my shield; my heart trusted in Him, and I am helped; therefore my heart greatly rejoices, and with my song I will praise Him" (Ps. 28:6-8).*

The source of David's strength was \_\_\_\_\_.

David's new emotions were \_\_\_\_\_.

## 3. What is the purpose of the trials and difficulties God allows us to experience from time to time?

*"Trust in Him at all times, you people; pour out your heart before Him; God is a refuge for us" (Ps. 62:8).  
"Before I was afflicted I went astray, but now I keep Your word. You are good, and do good. Teach me Your statutes" (Ps. 119:67, 68).*

God's purpose in trials and difficulties is to:

a. \_\_\_\_\_

b. \_\_\_\_\_

c. \_\_\_\_\_

God does not bring grief and sorrow into our lives; He wants only the best for us. But since we live in a world in which both good and evil exist, God often does not prevent difficulties from coming upon us. But despite the trials, He strengthens us to grow through them, and leads us to a deep dependence upon Him in those trials.



**4. How did Paul, a prisoner in Rome at a time of great trial, counsel the believers in Philippi?**

*“Rejoice in the Lord always. Again I will say, rejoice!” (Phil. 4:4).*

*“Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God” (Phil. 4:6).*

**Paul counseled the Christians in Philippi to:** \_\_\_\_\_

Notice that Paul does not encourage the believers to be glad that they are experiencing trial. He focuses their attention, not on the trial, but on the Lord. He urges them to “rejoice in the Lord” in spite of their trials and to present their requests to the Lord “with thanksgiving.” As one would-be poet said: “Looking at our trials, our trouble grows; looking at Jesus, our trouble goes.” Jesus provides strength for every trial, and courage to face every difficulty.

**5. What assurance allowed Paul to “rejoice” even in life’s tough times?**

*“I can do all things through Christ who strengthens me” (Phil. 4:13).*

**6. After the mighty victory on Mount Carmel over the prophets of Baal, Elijah was so exhausted he became discouraged and fled from the threats of King Ahab. How did God support him? What can we learn from this experience?**

*“Then as [Elijah] lay and slept under a broom tree, suddenly an angel touched him, and said to him, ‘Arise and eat.’ Then he looked, and there by his head was a cake baked on coals, and a jar of water. So he ate and drank, and lay down again” (1 Kings 19:5, 6).*

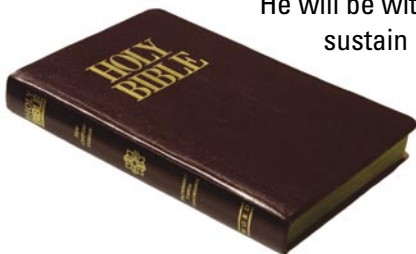
At times our feelings of discouragement are because we are exhausted. They have their roots in our being overtired. We may have pushed ourselves too hard for too long. We may need exactly what Elijah needed—a little encouragement, a good meal, and a good night’s rest.

**7. What promise does our Lord give us in every trial?**

*“God is our refuge and strength, a very present help in trouble” (Ps. 46:1).*

**God is a \_\_\_\_\_ in trouble. What does that mean to you?**

God does not promise us that all our days will be trial-free, but He does promise us that He will be with us in each of life’s trials. He will strengthen, encourage, guide, and sustain us. That’s something we can rejoice about.



**“Dealing With Worry and Fear”** is the topic of next month’s Bible Study.

## LETTERS



### Conquering Fear

After my hospital duty I picked up a copy of the July 2011 *Adventist World* at the information counter where this magazine is being shared with our patients too.

I was so anxious that day. I did not know what to do and where to go just to ease my anxiety—and I was afraid Satan might catch me empty, then lead me to sin against my Father in heaven.

It just so happened that I read first the article “Conquering Fear,” by Victor Samwinga. The subhead says this:

“I’m thankful that I was reminded to open my Bible. There I found the antidote for my feeling that day. Yes! Truly there is no greater peace and comfort than to be right with God.”

—SHEENA DAWN LOUEL EDRIAL, *Negros Oriental, Philippines*

“Living every day the victory provided by Christ.”

I’m thankful that I was reminded to open my Bible. There I found the antidote for my feeling that day. Yes! Truly there is no greater peace and comfort than to be right with God.

More blessings to this publishing ministry.

SHEENA DAWN LOUEL EDRIAL  
*Negros Oriental, Philippines*

### Adventist Camporees

I was absolutely thrilled to open the July 2011 issue of the *Adventist World* and read the report about the IAD Pathfinder Camporee in Mexico, where more than 20,000 Pathfinders from 34 countries made history (see article by Alfredo García-Marenko on pages 6 and 7). As the third Pathfinder leader of the Adventist Church, I attended the camporees and fairs in the IAD in the 1970s and 1980s. The numbers are now fantastic! We praise God for the tremendous growth of the Pathfinder program in Inter-America and around the world.

I attended the first NAD Camporee in Camp Hale, Colorado, 1985, where 17,000 were present. Then came

Oshkosh, Wisconsin, where more than 22,000 came in 1999; 32,000 in 2004; and in 2009, more than 33,000 gathered together.

I did attend the largest SAD Camporee in Santa Helena, Parana, Brazil, in 2005, where 22,000 were present. They could have had nearly 30,000, but the people of the city were afraid to have that many young people in their city. At the end of the camporee the mayor and city officials said: “Let them come next time; these are the best kids we’ve seen.”

The same day that I was reading the magazine I received an e-mail giving me the sad news that Henry Bergh had passed away on July 15, 2011. From ecstasy and joy my heart was saddened by the death of one of the pioneers of the Pathfinder program. Among other things, Bergh was the one who wrote the Pathfinder song. “We Are the Pathfinders Strong” is our message to the world as we praise the Lord for this great agency of the church to lead boys and girls to Jesus.

At the event I just read about in Mexico, 258 were baptized. And thousands more are baptized yearly for the glory of God.

LEO RANZOLIN, SR.  
*Estero, Florida, United States*

### Deeply Touched

I was deeply touched by Chantal J. Klingbeil’s article entitled “Blessed Is She” and the idea of growing beyond fear (June 2011). Klingbeil wrote: “God has a strange way of dealing with fear. He does not offer new circumstances or things. He simply tells us not to be



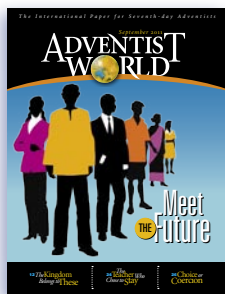
## LETTERS

afraid. . . . Happiness will mean facing her fears and then choosing to obey God's command not to fear. It will mean taking God at His word, claiming His promises."

I was falsely accused of something by the people of the village where I work for one of ADRA's projects in Burkina Faso. I have received threats of eviction from the village and even death threats.

In this stressful situation the pastor and my wife were a great support for me. Now I have learned to trust God more than ever.

MUSABIMANA ALEXIS BAZÈGA  
*Burkina Faso*



CANO FAMILY  
*Argentina*

I've been really blessed by reading the articles in *Adventist World!* Thank you! I've just left the United States for Australia—I hope it's possible to get

**Every Word Read**  
Thank you for *Adventist World!* We like the magazine, and we read every word, right up to the very last letter. I lose nothing!

the magazine over there.

YONG SHIN CHEE  
*Victoria, Australia*

*Our advice to this reader and others with similar concerns is to contact the Seventh-day Adventist Church union conference or division office in your region of the world. We are gratified that the magazine is filling this need.*

—EDITORS.

**Letters Policy:** Please send your letters to the editor to: [letters@adventistworld.org](mailto:letters@adventistworld.org). Letters must be clearly written and to the point, 250-word maximum. Be sure to include the name of the article, the date of publication, and page number with your letter. Also include your name, the town/city, state, and country from which you are writing. Letters will be edited for space and clarity. Not all letters submitted will be published.



## THE PLACE OF PRAYER

God is good! Our crop of wheat was seriously affected by a particular herbicide we were advised to spray on it. After we had urgent prayer and did our best to counteract the damage, the experts who came to see it were all pretty much speechless. It is stunted in comparison to the other area but still growing, nice and green. It's too early to know what the yield will be, but it will definitely not be a total loss.

Thank you for continued prayer.  
RONALD, *Zambia*

Please pray for my family. We are going through very difficult times. Please pray for me, too, for my future career.

CHRISTIANE, *France*

Please pray for my sons-in-law, who are not Adventists. Also pray for my husband, that God can work on his heart so that he will find his way back to Jesus.

PETRA, *Germany*

Please pray for a friend of mine who is going through a tough financial downfall. Their house is being repossessed, and the business is failing.

STELLA, *South Africa*

My prayer goes for the new commitments that our churches have voted on for another year. May we be able to live up to His standards and do ministry that will be to God's liking.

JUANITA, *United States*

Please pray that my son will be able to continue his studies in secondary school, and for me to get a job and solve our financial problems.

ULO, *Estonia*

I write on behalf of a small church in northern Australia. The congregation has declined during the past 10-15 years from a membership of around 60 to 10-15. We need the Holy Spirit to be poured into our hearts to help

us "be in one accord" and reach out to the community.

DAVID, *Australia*

My friend, a 37-year-old single mom, was recently diagnosed with cancer. Please pray for her.

SERGE, *via e-mail*

I am from the Congo but am now in Uganda as a refugee. Help me in prayer—I am suffering so much.

DAVID, *Uganda*

**The Place of Prayer; send to [prayer@adventistworld.org](mailto:prayer@adventistworld.org).** Send us your prayer requests and praise (thanks for answered prayer). Keep your entries short and concise, 75 words maximum. Items sent to this category will be edited for space and clarity. Even though we will pray for each entry during our weekly staff meetings, not all submissions will be printed. Please include your name and your country's name with your entry. You may also fax requests to: 1-301-680-6638; or mail them to *Adventist World*, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600, U.S.A.

## NAD LETTERS



### Partners in Service

I am responding to the article written by James R. Nix, “Partners in Service” (August 2011). It is refreshing to find an article that

reflects true devotion to one another under the auspices of the marriage union between a man and a woman. The trials the Whites endured together, the poverty that they lived through, the commitment to God that they displayed, and the devotion for one another that they shared are indeed examples that all of those who are husband and wife should emulate in this postmodern world.

Thank you, *Adventist World*, for printing this example of what true marital love through God’s grace can be.

WILLIAM HENSON  
Cañon City, Colorado

### You Shall Be a Blessing!

I am responding to the article “You Shall Be a Blessing!” by Erhard Biró (July 2011). Perhaps Biró inadvertently omitted the word “Not” from the beginning of his statement on page 21: “Surprisingly, he [Abraham] is also not depicted as a faultless hero.”

Why is this surprising to the author? To me, this is no “surprise,” as God in His infinite wisdom knew that we would be encouraged by reading accounts of men and women who, in fact, had faults, because even with these He could still accomplish much because they had faith in Him.

ANTHONY VAN WOLFEREN  
Newcastle, California

### Time to Wake Up!

The data for the graph (right) was taken from “Time to Wake Up!” by Ron E. M. Clouzet (June 2011). I am a mathemati-

cian, statistician, and software developer. The way the data was presented in the article made it hard for the reader to agree with the article. I put the data into an Excel spreadsheet and made a graph. I have found from experience that pictures of data are generally more effective than data alone.

I have shown this graph to several members of my church. This article has aroused my interest in gathering data for earthquakes and other natural disasters to determine the relationship between them and Bible prophecy.

CARLYLE DWAYNE FLEMMING  
North Richland Hills, Texas

No offense to Ron E. M. Clouzet, but I found his article “Time to Wake Up!” (June 2011) kind of off-putting.

He gives the impression that in his mind most of the church in North America just sits around in sloth and inactivity. My friends and I know what it means to have a relationship with Christ, and we find creative ways to reflect Christ’s character to people in our community.

Will they show up to a session of Prophecies Decoded? Maybe, maybe not. Most of them prefer to see Bible principles lived out in our lives rather

than projected on a screen from some satellite downlink.

JOSH BELL  
San Francisco, California

### Monotheistic?

Perhaps I’m not following author Jo Ann Davidson. She wrote in “God in Three Persons—Blessed Trinity” (March 2011) that “the ancient Hebrews . . . were rigorously monotheistic (and remain so today).”

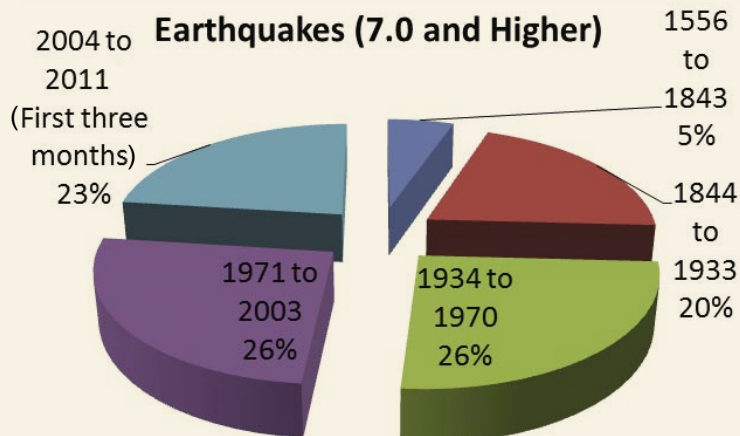
In the book of Amos alone are named three idols/gods: Sakkuth, Kaiwan, and Rephan (*The Clear Word*) or two idols/gods in the King James Version: Moloch and Chiun.

From the time of Rachel in Genesis to 1 John 5:21 we see the Bible talking and warning against idols (false gods).

Israel, Judah, and Ephraim were condemned because they worshipped false gods, not YHWH.

So we Seventh-day Adventists, being “spiritual Israel,” must see if we’re truly worshipping who we say we are (and we are repeatedly told to remember His name, YHWH), or if we’re worshippers of material things like sex, money, etc.

R. T. WILLIAMS  
Philadelphia, Pennsylvania



EXCHANGE OF IDEAS

## The Feet My SAVIOR Washed

This month a reader shares a special foot-washing experience.



GILLES VAN LEEUWEN

Communion Sabbath? Today? That's the last thing I wanted to hear while walking to church in flip-flops, splattering muck across my ankle-length skirt. A recent tropical storm had wreaked havoc in the little Honduran town of El Suyatal.

Far from home, I tried not to fidget as I self-consciously stared at my mud-caked feet planted firmly upon the church's dirt floor. Between the car

horns blaring, dogs barking, roosters crowing, and the ever-present outside loud-speaker advertising "fresh" produce, I listened to the speaker rattle off in Spanish which room to enter for the foot washing. Lynette, a precious Honduran friend of mine, leaned over to me with a smile and asked if she could wash my feet. My confident, affirmative response did not match the hesitant look on my face.

As I scrunched my oversized foot into the water basin, I couldn't help noticing how quickly the water changed to a muddy brown color. Expecting the usual two-second splash, I was surprised when Lynette began to drench my feet with water and gently massage the mud away. For several minutes she scrubbed between my toes and around my nails just to make sure that every spot of filth had been cleansed.

*She shouldn't have to do this!* I thought. *That's not fair. I can take care of it!* After all, who would want to touch such muck with their bare hands? But I slowly started to feel something change. I began to fight back tears as I realized what heartfelt love and sacrifice she was showing.

At that moment it all began to make sense. Through the muddy water surrounding my feet, I saw a clearer picture of Jesus. I saw myself as Peter: self-conscious, self-sufficient, and works-oriented. Yet Lynette's example gave me another picture as well. I couldn't help feeling the warmth of God's presence as He told me He does this and more for me! He didn't have to, I don't deserve Him—but He loves me! As I felt the tears begin to fall on my cheeks, I prayed to God, "Please, cleanse all of me! Please, give me that heart of love as well. Lord, I surrender all." I didn't want this moment to end—I felt so close to Christ. I had never realized before how beautiful that service can be—but I know now.

Since my return from Honduras, I have, in all honesty, avoided the ordinance of humility service. The genuine experience I had in that adobe-walled room is still so fresh with me. But the next time I do participate, I plan on looking for a stranger whose feet I can wash. Not the nicely scrubbed, perfectly manicured type; but the filthy ones that look as though they have traveled many hard roads. You know, like the feet that my Savior washed.

—CARISSA McSHERRY, *United States*

*"Behold, I come quickly..."*

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The *Adventist World*, an international periodical of the Seventh-day Adventist Church. The General Conference, Northern Asia-Pacific Division of Seventh-day Adventists®, is the publisher.

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Vol. 7, No.10

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