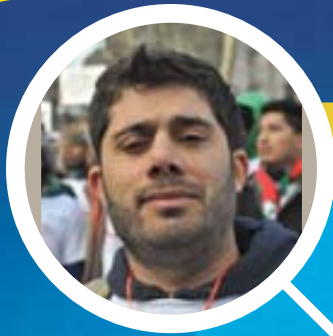


June 2013

ADVENTIST WORLD



ESSAM HABIB
Middle East & North African Union
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RUSSIA



HANG DONG WON (LANCE)
Northern Asia-Pacific Division
SOUTH KOREA



JOSH WOOD
South Pacific Division
AUSTRALIA



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Southern Africa-Indian Ocean Division
SOUTH AFRICA

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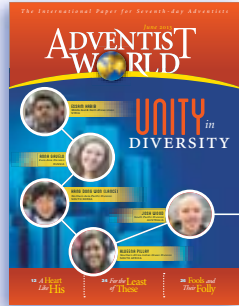
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Visitors to the General Conference headquarters usually first reveal their identity as newcomers by the way they walk the hallways. There's a slowness in the step that sets them apart from those of us who work there. Our crisp and purposeful strides connote familiarity and haste—"How late am I to that committee meeting on third floor?"—while theirs show caution, as though they feared getting lost in the corridors and cubicles.

So it was I spotted them some weeks ago, a group of college-age young adults, looking a little lost. "Can I help you?" I asked, briefly forgetting my errand. "Are you looking for someone or some office?"

"Yes," one said slowly. "We're looking for the Youth Department. We have an appointment there."

I turned to escort them back along the way I had just come. "And where is home for you?" I asked.

"Well, we're kind of from all over," another said slowly. "We're all working in New York City this year with the One Year in Mission program."

"And you," one said with a growing grin that soon took over his face, "you are the editor of *Adventist World*. I recognize your picture from the front of the magazine."

I laughingly confessed to being the editor of this journal, the man behind the picture on page 3.

Suddenly smiles erupted everywhere, and the hesitation in the step disappeared. "*Adventist World*," several murmured to each other in differently accented English. "Oh, yes, we've read your articles in *Adventist World*."

And suddenly a very large globe became remarkably smaller, more human, even navigable. Though we had never met before, we had a connection that bridged our different cultures and languages. *Adventist World* became for us a place of shared faith and common experience.

As you read their story in this month's cover feature, pray for the connections this magazine makes possible between millions of Seventh-day Adventists. We may never meet in person until the kingdom, but we still participate in "one great fellowship of love throughout the whole wide earth."



Bill Kautz

WORLD REPORT

Newly Released Footage shows Family of Imprisoned Pastor in Togo

■ A new video featuring the family of a Seventh-day Adventist pastor imprisoned in Togo was published on YouTube by the church's world headquarters in April 2013, the latest step in the effort to obtain signatures petitioning the government for his release.

The move is part of ongoing diplomatic efforts to secure the release of Antonio Monteiro from detainment on unsupported charges, church leaders said.

Church leaders said they are hoping to obtain 1 million signatures to the petition, which will be brought to government officials.

"The Adventist Church for the first time is showing the pictures of his wife and family to help church and community members worldwide understand the importance of signing the online petition," said Williams Costa, Jr., communication director for the Adventist world church.

"They are part of our family, and we want people to understand how much they are suffering by missing a husband and father," Costa said. "We're asking all members and those who support justice to join the petition."

The petition and the video are at the Web site pray4togo.com.

Monteiro has been in prison for more than one year. Togolese government officials last month rejected the Adventist Church's fifth request for Monteiro's release, according to a lawyer from the church's Sahel Union Mission working closely on the case.

Monteiro was detained for conspiracy to commit murder after a Togolese man implicated him and two other Christians, one an Adventist, as conspirators in an alleged criminal ring that trafficked human blood. The witness had earlier confessed to the murder of some 20 young girls, claiming he was only carrying out orders.

However, the witness has a documented history of mental insta-



A WIFE'S PLEA: Mandalena dos Anjos, wife of imprisoned pastor Antonio Monteiro, is interviewed on camera about the separation of her family in Togo. "We have never been apart for this long," she said.

ADVENTIST NEWS NETWORK

Continued on next page ▶

WORLD REPORT

bility, and his statement is widely considered unreliable, a representative from the National Commission of Human Rights in Togo said.

Evidence and testimony additionally suggest that the statement implicating Monteiro was obtained under duress.

Church leaders said the witness met Monteiro when the pastor previously ministered to him.

A native of Cape Verde, Monteiro had since 2009 served as the church's Sabbath school and personal ministries director for the Sahel Union Mission, headquartered in Lomé. A police search of Monteiro's home and local church headquarters shortly after his arrest failed to produce any evidence of his connection to the case.

Public pressure to solve the string of murders likely thwarted his release and exoneration, church officials said. Prior to Monteiro's arrest, human rights groups and a local women's coalition accused Togolese police of not doing enough to solve the crimes. —reported by Adventist News Network

Landless Director-elect of Adventist Church's Health Ministries Department

■ Delegates of the 2013 Spring Meeting voted April 14, 2013 to elect Dr. Peter Landless, a physician and pastor, as director-elect of the Seventh-day Adventist world church's Health Ministries Department. Landless will replace current director Dr. Allan Handysides, who has announced he will retire in September.

Delegates also received the names of two nominees for other vacancies at the church's headquarters in Silver Spring in the U.S. state of Maryland. They elected Jesse Johnson to fill a

vacancy on the Adventist World Radio board. Johnson is currently president of netAserve, which provides technology support to the Adventist Church.

Kimberly Westfall will serve as associate director for quality control for the General Conference Auditing Service (GCAS). Westfall currently works as GCAS regional manager in the church's North American Division territory. She holds a bachelor's degree in business administration and is a certified public accountant.

Landless, who has served as an associate director for the church's Health Ministries Department since early 2002, has advocated for compassionate and comprehensive health ministry, urging each church to act as a health-care center to the surround-

ing community. His career has spanned clinical practice, research, teaching, and administration, both academically and in the Adventist Church. The South African native began practicing medicine in 1974. He has since completed specialties in family medicine, internal medicine, and cardiology.

"It has been a pleasure to work with someone who has been a true friend and colleague," Handysides said of Landless. "We've worked together as a team. I support [this nomination] with all my heart."

Adventist world church president Ted N. C. Wilson said he was pleased that Landless brings not only an impressive medical career to the job, but also solid spiritual qualifications.



BRANDAN ROBERTS

UNITED IN PRAYER: Dr. Allan Handysides, right, retiring director of the Adventist world church's Health Ministries Department, prays for director-elect Dr. Peter Landless, center, with Adventist world church president Ted Wilson. "We pray that grace will permeate our lives," Handysides said of Landless and other church leaders. "May each of us be a beacon to call others from the darkness of sin."

“[Peter] has functioned as a pastor and continues to provide pastoral guidance,” Wilson said. “Any of you who know him know he has a deep concern and care for each of us.”

A formal tribute for Handysides is expected to take place in October at the church’s Annual Council business session. Until then, Handysides and Landless will work as codirectors.

Church officers will work closely with Landless to find a replacement for him, Wilson said, adding that they expect the new associate will share a similar passion for comprehensive health ministry.

—*Adventist News Network staff report*

Treasurer Says North American Tithe Up 1 Percent, 4.4 Percent Other Regions

■ In 1899 the fledgling Seventh-day Adventist Church had only \$55.33 in a bank account in Battle Creek, Michigan. Two years later the financial landscape had worsened. The church was some \$40,000 in debt. The fiscal crisis would spur early Adventists to reorganize the church’s priorities at the turn of the century.

On April 15, 2013, Spring Meeting delegates heard a considerably more optimistic report about their church’s financial standing—a testament to the faithfulness of membership worldwide and the prudent handling of funds at the various levels of the church, church financial officers said.

Tithe returned in the North American Division for 2012 was up about 1 percent from 2011 and totaled US\$933 million. Tithe from divisions outside North America increased 4.4 percent, for a total of close to \$1.4 billion.

Mission offerings from outside North America similarly rose, reaching about \$60 million, a 6 percent increase from the previous year. Meanwhile, mission offerings returned in North America dipped 2.6 percent, totaling nearly \$23 million.

“We have seen a tremendous increase in mission giving by divisions outside of North America,” Adventist world church treasurer Robert E. Lemon told Adventist News Network. “But I want to point out that in North America local churches often give to many projects directly, or their members go on mission trips. These acts of mission giving go uncounted.”

Spring Meeting delegates yesterday also heard initial recommendations to appropriate the church’s supplemental budget of nearly \$14 million.

“The blessing of the Lord has been evident in the giving and administration of our church,” said Adventist world church undertreasurer Juan Prestol. “We praise the Lord for that.”

Delegates voted to approve one of the appropriations—\$300,000 to South Sudan. Since Sudan’s split in 2011, most of the Adventist population has shifted to Christian-majority South Sudan. The appropriation from Adventist world church headquarters will fund much-needed infrastructure for the church there and pay off some existing facilities in the cities of Juba and Malakal.

Delegates also approved a \$7 million supplemental budget appropriation for the church’s General Conference Auditing Service (GCAS) as it phases in a new funding structure. Starting in January, a portion of audits will be funded by the audited organizations. After four years, funding for GCAS audits will be paid 80 percent by institutions, and 20 percent by conferences,

unions, and divisions, Lemon said.

Delegates also heard an item regarding Hope Channel—the Adventist Church’s official television network. Prestol noted that Hope Channel would require approximately \$8 million more than is currently budgeted for the network to continue providing current satellite coverage through 2020. The matter is expected to undergo further study later this year before delegates are asked to act, Prestol added. If approved, funding would come from the so-called extraordinary tithe, which was a one-time payment of \$102 million in tithe to the Adventist Church in 2007.

—*reported by Elizabeth Lechleitner, Adventist News Network*



FINANCIAL FOCUS: Adventist Church treasurer Robert E. Lemon reports to Spring Meeting delegates that the Adventist world church received about \$2.3 billion in tithe last year.

BRANDAN ROBERTS/ADVENTIST NEWS NETWORK

WORLD REPORT

In the end, it seemed fitting that an archivist—in this case, David Trim of the General Conference of Seventh-day Adventists—would encapsulate two days of presentations about a variety of topics related to the 150-year anniversary of the movement’s formal organization.

“This is a historian’s dream,” the waistcoated Trim said the afternoon of Sabbath, April 13, 2013, before an assemblage of world church officers. “Church leaders sitting down for two days listening to history—may it happen many more times!”

The two days of programs were not, however, merely an academic exercise. Instead, the presentations were designed to help delegates to the movement’s Spring Meeting, one of two biannual business sessions, understand the roots of present-day Adventism, as well as to draw lessons from the lives of pioneers, early believers, even apostates.

The fervor of early Adventists sometimes faded: Moses Hull was one of those who suggested the name “Seventh-day Adventist Church,” but later apostatized into spiritualism. John Harvey Kellogg, leader of the church’s early health and education departments, built the famed Battle Creek Sanitarium, but later wrested it from church control, and in 1907 was dropped from membership because of his advocacy of pantheistic ideas. Toward the end of his life, reported Bill Knott, editor and executive publisher of *Adventist Review* and *Adventist World* magazines, Kellogg acknowledged his errors, at least privately, but declined rebaptism for fear of igniting controversy.

Sadly, though, Knott said, “Kellogg’s story ended long before his death,” because of his separation from the movement.

OUT OF THE ASHES: Ella Smith Simmons, veteran educator and a general Vice President of the Adventist world church, discusses the demise of facilities in Battle Creek, Mich., and the subsequent rise of institutions such as Andrews University and Loma Linda University.



By MARK A. KELLNER, news editor, *Adventist World*, and ELIZABETH LECHLEITNER, *Adventist News Network*, reporting from Battle Creek, Michigan, United States

Adventist Leaders Hear Fresh Perspectives on Adventist Church History

At Battle Creek’s Historic Adventist Village, movement’s lessons recounted

Knott also discussed the lives and church careers of Hull, an Adventist for only six years, and A. T. Jones, whose involvement spanned decades and included some of the church’s most influential roles. For all his energy and skill, however, “the mind that could never grasp the shades of gray was just as unwilling to be counseled by anyone named White.” Knott explained, referring to much counsel given by church cofounder Ellen G. White to Jones.

G. I. Butler, an early church leader who served twice as president of the church’s General Conference for a total of 10 years, suffered broken health during his succession of leadership roles, and retired to Florida and tended orange groves. Butler also struggled with the teaching of “righteousness by faith” promulgated in 1888 and endorsed by Ellen White. Years later he was recalled to service as president of the church’s Southern Union Conference (southern U.S.),

and acknowledged that his Florida sojourn had given him a chance to reflect and accept the biblical teaching he had once opposed.

Butler’s remarkable acknowledgment is often overlooked, said historian Merlin Burt of the Center for Adventist Research at Andrews University in Berrien Springs, Michigan. Butler also went on to offer valuable mentoring of other younger leaders of the church.

Burt observed that the key lesson of Butler’s life is the power of redemption, even in the life of a leader.

“Even when God works and changes our own lives, our limitations still remain,” Burt said. “Hopefully, though, when we’re dependent upon God we can be more humble in our opinions, more charitable to others, less critical, and try to understand and care for others. When we are aware of the mercy of God, it makes us more merciful and able to be more effective leaders.”

During a midday break, delegates



LESSONS FROM LOST LEADERS: Bill Knott, editor and executive publisher of *Adventist Review* and *Adventist World* magazines, shares a presentation on the lessons from the lives and careers of three pioneers who were subsequently lost to the Seventh-day Adventist Church. They were Moses Hull, John Harvey Kellogg and A.T. Jones.

HENRY STOBER/ANN



Above: LIFT UP THE SHOVELS: Officials of the Seventh-day Adventist Church raise shovels at symbolic groundbreaking for construction of a replica of the movement's first Health Reform Institute in Battle Creek, Michigan, on April 12, 2013, at the Historic Adventist Village. **Left:** MISSION DEVELOPMENT: David Trim, a historian and director of the General Conference's Archives, Statistics and Research office, addresses Battle Creek delegates, April 13, 2013, on the development of a missions consciousness in the early Seventh-day Adventist movement.



BRANDAN ROBERTS/ANN

witnessed the groundbreaking of two new buildings on the campus of Historic Adventist Village — replicas of the church's first publishing house and first health reform institute in Battle Creek.

Ted N. C. Wilson, president of the General Conference, was flanked by presidents of the church's 13 world divisions. The leaders raised bright-blue shovels into the air for a photo shoot, a stark contrast to the gray drizzle that clouded the village.

"May this be a reminder of the importance of transferring truth through the spoken word, and the written word," Wilson said, referring to the future rebuilt publishing house.

During a Friday afternoon presentation Adventist world church vice president Delbert Baker explored how the early church's outreach method put it at the leading edge of advocacy for equality. Adventist Church pioneers were uniformly abolitionists, he noted.

Indeed, Baker said, early Adventists were a diverse group, well representing gender, age, and ethnicity diversity in their culture. A former slave named Charles Kinney became the church's first Black minister. Missionary Anna Knight was the first Black female missionary of any faith to labor in India.

Progress, however, "was not accidental" or "easy," Baker reminded delegates. It often required the "prodding of members" and the "confrontation of Ellen White."

Ella Smith Simmons, an Adventist educational system veteran now in her second term as a general vice president of the world church, spoke of the collapse of institutions centered in Battle Creek—the Battle Creek Sanitarium, destroyed by fire, rebuilt, and later snatched away by Kellogg; the *Review* and Herald Publishing Association, also burned in a fire; and Battle Creek College, which ultimately collapsed—and noted that the failures and prob-

lems were the ashes from which major institutions such as Loma Linda University and Andrews University grew.

In his Sabbath afternoon presentation, Trim noted the change in Adventist attitudes that moved the church from solely preaching its message in North America to a focus that took it "into all the world," as many church signs proclaimed. Trim cited Ellen White's comment that "the vineyard includes the whole world and every part of it."*

Concluding the weekend, Wilson drew this lesson from the life of G. I. Butler: "You can't be a leader and think you know it all—you have to come to the foot of the cross, every day."

He said the church must "reignite our fervor for the Second Coming. . . . Never succumb to the temptation to relax [this]: we need to go home! I hope this weekend will reenergize us for mission."

**Testimonies for the Church* (Mountain View, Calif.: Pacific Press Pub. Assn., 1948), vol. 6, p. 24.

Intimidating and lonely—those were my first impressions of New York City. Looking up at the tall canyon of skyscrapers towering above me and noticing the constant stream of people everywhere, I wondered what difference a 21-year-old could make in the city that never sleeps.

I had just graduated with a B.A. in religion and business administration from what was then Columbia Union College in May 1971, and the Greater New York Conference sent me to the West Eleventh Street Seventh-day Adventist Church in Greenwich Village for a summer internship.

Greenwich Village is well known for its artists and actors, brownstone buildings, and tree-lined streets, and in 1971 as a rallying place for the anti-war movement and hippie scene. During the 1950s, 1960s, and early 1970s Greenwich Village also played a major role in the development of American “folk music,” with many songwriters and performers such as Bob Dylan, Jimi Hendrix, Barbra Streisand, Bette Midler, Simon and Garfunkel, Liza Minnelli, James Taylor, and Joan Baez all getting their start in the Village’s nightclubs, theaters, and coffeehouses.

An Adventist “Coffeehouse”

In thinking about how to reach out to the people of this very diverse community, a group of us went down into the basement of that old historic Seventh-day Adventist church and decided it would be the perfect place to start an Adventist “coffeehouse” where people could hang out, listen to music, sing, talk about Christ, and enjoy snacks along with nonalcoholic and noncaffeinated drinks.

As we explored under the nearly century-old church, we found a passageway to the coal bins underneath the sidewalk. Of course the coal bins were no longer in use, but with the old arches in the brickwork it looked quite ancient and looked so hidden, so we named it “The Catacombs.”

We took the coffeehouse idea to the church board, asking for permission to chop out some blocks of concrete and put in a door and steps leading down from the street. There were some board members who were hesitant, but in the end they supported us.

To make The Catacombs inviting and comfortable, some renovations were needed. A few weeks earlier, when I sent out my graduation

announcements, I had requested that my friends send me donations for New York City evangelism instead of a gift. Fortunately, I had received a rather generous amount of money, which I turned in to the conference office. These funds paid for the necessary renovations for our underground Adventist “coffeehouse.”

Preparing The Catacombs

The church youth and young adults were excited, working feverishly to get the place ready for opening night.

We put in electrical wiring and placed pieces of carpeting over the dirt floor. We brought in little square card tables, covered them with checkered tablecloths, and added bottles with candles in them. We hung colorful religious posters on the walls, placed lots of interesting literature in various spots, and prepared snacks and drinks, and before long our Adventist “coffeehouse” in Greenwich Village was open. Tony Romeo, an advertising expert at the time (who, interestingly, now is the pastor of this church), drew the sign we put up over the narrow entrance to The Catacombs.

We opened The Catacombs just

City Lights Burn Out

Bring them the “Light of the World”

By TED N. C. WILSON

before I left New York to continue my studies at the field school of evangelism in California, then on to Andrews University and Loma Linda University for graduate studies in theology and health. Although I had to leave when it opened, I heard that The Catacombs was a wonderful success. Later I returned to the amazing and challenging city of New York, where I pastored and worked in urban evangelism for about seven years, using health ministry as an effective outreach.

Lessons Learned

I learned a very valuable lesson during my first encounter with New York—getting involved in a mission project takes away the harshness and edge of working in an intimidating city. It takes the focus off oneself and puts that energy into reaching others for Christ.

I also learned that while at first the city may seem intimidating, after a while you adapt to the city, learning your way around and feeling more at home.

Most important, I learned how much I had to rely on the Lord for creativity, wisdom, and spiritual protection in how best to use my time and work effectively.

Reaching the Cities

This month I have the wonderful privilege of going back to the church in Greenwich Village, where for three weeks I will be sharing the truth as it is in Jesus in public evangelistic meetings proclaiming the exciting news of His soon return!

These meetings are part of a renewed, comprehensive, integrated outreach to the millions of people living in megacities. New York City has been chosen as the first of about 630 cities where the church plans to hold evangelistic meetings over the next several years. It is an urban center whose population reflects a microcosm of the world. In addition, Ellen

White urges that the work done in New York City should be a “symbol of the work the Lord desires to see done in the world.”

Representatives, many of them young adults, from all 13 divisions of the world church are involved in this effort, known as NY13 (www.ny13.org), and the knowledge gained from their participation will allow them to be able to do a similar work back home. Plans are already in place for reaching the major cities scattered across the 13 world divisions, including Bogotá, Buenos Aires, Christchurch, Geneva, Hamburg, Kiev, Kinshasa, Lagos, London, Luanda, Manila, Mexico City, Moscow, Mumbai, Munich, Port Moresby, Prague, Suva, Sydney, Tokyo, and Vienna.

New York 2013

Since the beginning of this year scores of meetings are already in progress in New York, with more than 400 evangelistic meetings to be held throughout 2013, including parts of New Jersey and southern Connecticut. Between 250 to 300 evangelistic speakers and several hundred support personnel, including pastors, local elders, and church members, are participating. Additionally, more than 2,000 Bible workers have been trained to assist in the evangelistic meetings’ visitation program.

Medical ministry plays an integral, vital part in urban outreach. More than 1,500 health workers have been trained to conduct wellness seminars, home visitations, cooking schools, small-group health meetings, health expos, and Let’s Move fitness events in conjunction with the evangelistic meetings. You will be hearing much more about comprehensive health ministry in which all of us can be part of the right arm of the gospel in following Christ’s footsteps by helping with people’s needs and pointing them

to the Master Physician and Savior.

Several hundred youth and young adults are engaged in various community projects known as the “Compassion Ministry,” an initiative of the youth departments of the conferences and unions involved in NY13. In March more than 6,000 youth and young adults marched over Brooklyn Bridge into Manhattan to make a “compassionate statement” against violence in the city of New York. You can visit their Web site at compassion-now.org.

A Life-changing Challenge

Of the more than 7 billion people on earth, *more than half* live in large cities. One estimate indicates that by 2050 approximately 70 percent of the world’s projected 10 billion people will be living in the cities! Who will reach these masses for Christ? What will drive this mission?

The power is not in human beings, in committees, in policies, in presidents, or in administrative officers. The power and truth presented is found in the Word of God, in the Spirit of Prophecy, in earnest prayer, and in the power of the Holy Spirit (see Zech. 4:6). Our biblical message to the cities will unite us as a worldwide people and guard us from isolating ourselves from society and from each other.

As I prepared for life after college, several conferences offered to sponsor me to attend the seminary; one of them was the Greater New York Conference. In considering the various options, my father told me, “A lot of these places are nice, but if you really want a challenge, go to New York.” By God’s grace it worked out and changed my life forever.

Looking for Light

Friends, the world around us is crumbling and disintegrating—politically, economically, socially, ecumenically, and in the natural world. Jesus is

coming very soon. We are living at the end of time, and now is the time to reach the millions upon millions who are crowded into the world's cities, seeking for something better, but not knowing where to turn.

"A large number of precious souls are groping in darkness, yet longing and weeping and praying for light," wrote Ellen White in 1900.¹ Her words are even more applicable to today.

Do you want to let your light shine brighter than any city lights? With God's help you can. Recorded at the end of the book of Daniel, a heavenly being tells the prophet that "those who are wise shall shine like the brightness of the sky above; and those who turn many to righteousness, like the stars forever and ever" (Dan. 12:3, ESV).²

If you have been thinking about working for God in the city, *now is the time* to take action. I urge you to contact your church pastor or your local conference office and let them know of your interest.

Ellen White wrote: "There is no change in the messages that God has sent in the past. 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."³

Let's move forward and be part of the "mighty movement," for we are on the very brink of eternity. ■

¹ Ellen G. White, *Manuscript Releases* (Silver Spring, Md.: Ellen G. White Estate, 1990), vol. 4, p. 135.

² Scripture quotations marked ESV are from *The Holy Bible, English Standard Version*, copyright © 2001 by Crossway Bibles, a division of Good News Publishers. Used by permission. All rights reserved.

³ Ellen G. White, *Medical Ministry* (Mountain View, Calif.: Pacific Press Pub. Assn., 1932), p. 304.



Ted N. C. Wilson is president of the Seventh-day Adventist Church.

Glow Stories

GLOW: Giving Light to Our World

Giving Light to Our World—GLOW—is an outreach initiative that originated in California, United States, but is now branching out to other world divisions. It's based on the concept of church members distributing GLOW tracts—free of charge—at every opportunity. The tracts are printed in 29 languages.

Here are two short stories from Poland that depict lives touched by GLOW:



STORY 1: While walking down a street in Poland, a young woman carrying English GLOW tracts handed one to a fellow pedestrian.

The man could speak only English and was familiar with GLOW tracts. "You must be a Seventh-day Adventist," he said. The woman nodded, but then the man refused to take the tract. "I'm an atheist," he explained. The woman continued to encourage him to accept

the tract, but when he finally did, he wrote on it the address of an Internet site that promotes evolution and handed it back. The woman responded, "I'll promise to check out your site if you promise to read this tract." The man agreed and left, carrying the tract in his hand.

STORY 2: Asia, who lives in Poland, was passing out GLOW tracts on the street when she met a woman of another denomination passing out literature as well. The two exchanged flyers, talked for a few moments, and then returned to distributing their literature. When the woman noticed that more people were taking Asia's tracts and few were being thrown away, she asked, "What church are you from?" Asia explained she was a Seventh-day Adventist. The woman was already familiar with Adventists because she had listened to Adventist sermons on the radio. She then asked Asia for the address of the local Adventist church and attended the following Sabbath. She now is also involved with handing out GLOW tracts.

Stories compiled by U.S. Central California Conference GLOW director Nelson Ernst. To find out more about GLOW, go to sdaglow.org.



Too Sweet for Our Own Good

The pitfalls of sugary drinks

By ALLAN R. HANDYSIDES and PETER N. LANDLESS

In your column you encourage hydration and drinking plenty of fluids. Our teenage son loves drinking soft drinks, but he has gained a lot of weight. How do we balance the counsel we receive on drinking adequate amounts of liquids, especially as we see our son now struggling with his weight?

When we encourage the intake of fluids, we're referring primarily to drinking pure water. As you point out, many people, both young and old, are drinking increasing amounts of soft drinks (also known as sodas or sugar-sweetened beverages [SSBs]). These drinks are laden with refined sugars and are fueling the epidemics of obesity and diabetes throughout the world. Significant consequences result, especially in low- and middle-income countries.

As part of a Global Burden of Disease (GBD) study, a recent scientific publication analyzed 114 national dietary surveys. These data were representative of more than 60 percent of the world's population. Regarding SSBs, there was marked variation in the average consumption, ranging from less than one drink per day in elderly Chinese women to more than five drinks per day in young Cuban males.

The investigators first determined the relationship of sugary-drink intake to body mass index, or BMI. The BMI is the relationship of height to weight; a BMI above 25 is regarded as overweight, and a BMI above 30 is regarded as obese. We encourage you to determine your own BMI; knowing your numbers is very motivating when it comes to making lifestyle choices and changes.

The GBD study revealed that worldwide more than 180,000 deaths annually are related to consuming large amounts of sugary beverages. The

majority of the deaths occurred in low- and middle-income countries. Mexico had the greatest number of deaths related to drinking sugary drinks, with 318 deaths per million adults; Japan had the lowest per capita rates, with about 10 related deaths per million adults.

What is the reason for this frightening relationship between sugary drinks and death rates? As the consumption of sugary drinks increases, the BMI goes up (accelerating the obesity epidemic). The elevated BMI increases the occurrence of heart disease, diabetes, and cancers related to obesity, namely, breast, uterine, esophageal, gallbladder, colorectal, kidney, and pancreatic cancers.

The intake of sugary drinks also adversely affects blood pressure. The International Study of Macro/Micronutrients and Blood Pressure (INTERMAP) published this finding in the journal *Hypertension*, February 28, 2011: Consumption of even one SSB increased blood pressure. Consumption of two to three cans of soda resulted in a more significant increase in blood pressure. This is especially problematic in people who have hypertension as blood pressure control becomes more difficult. Non-sweetened beverages, however, had the opposite effect.

What about artificial sweeteners? While in a restaurant in Europe we asked what sugar-free beverages were available? Without a moment's hesita-

tion—and with an obvious twinkle in his eye—the server responded, “We have pure water, sirs!” That line has never been forgotten. Pure, clean water is the best beverage by far, and we all would do well to drink it in healthful and plentiful amounts.

The data on artificial sweeteners is mixed, with some evidence showing benefits in preventing weight gain; however, there is an additional component: often people who use artificial sweeteners think they have more room for additional calories in liquid or solid forms and pack on the weight and develop diabetes anyway!

Adventist churches worldwide could take the lead in ensuring clean and secure water sources in their local communities, making every church a community health center. Wherever we live, we would do well to limit the use of plastic bottles, which have become such a horrific source of pollution and a health threat. As communities witness our caring and responsible approach, a desire will grow in their hearts to be introduced to the Water of Life, our loving and gracious Lord Jesus. ■



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 an associate director of the General Conference Health Ministries Department.

Of all the metaphors in the Bible, there is probably no other that engages my attention in such a way as the vivid trope “heart of stone.” After all, a heart of stone is an absurdity, an oxymoron.

A heart of stone might make a great sculpture or an odd memento. It is not meant, however, to be installed in a human body. It is cold and heavy, as cumbersome and bloodless as boulders in the mineral realm are meant to be. You don’t jump-start a stone by giving it the shape of a heart, for that matter. A heart of stone does not contract; it neither beats or pumps. It is actually a heart *turned* stone; not a life-giving organ but a petrified epigraph.

My physician friends tell me there is a condition commonly called “heart of stone.” Its medical, high-sounding name is “cardiac calciphylaxis.” Often a result of severe and long-standing renal failure, cardiac calciphylaxis is the last stage of a process by which the vascular system of a patient begins to literally “collapse.” This usually leads to vascular thrombosis, skin necrosis, and sepsis. In its most severe version, the vascular calcification reaches the heart (thus its name). When this happens, there is not much left for the physician to do. A heart of stone is not meant to live for long. It is the death sentence to a sham life.

Heart-hardening Behaviors

The Bible reveals at least two behaviors that trigger the onset of “spiritual cardiac calciphylaxis.” The first has to do with the clogging effect of disobedience. In the Epistle to the Hebrews, we are bidden to exhort each other daily, not to “be hardened through the deceitfulness of sin” (Heb. 3:13). And quoting Psalm 95, its author adds: “Today, if you will hear His voice, do not harden your hearts” (verse 15).

By
MARCOS PASEGGI

A Heart LIKE His

*What do we need
to become people after His own heart?*

The second behavior relates more to a lack of action. In the story of Jesus’ encounter with two mourning disciples on the road to Emmaus (Luke 24:13-35), our Lord chastises His hearers, telling them: “O foolish ones, and slow of heart to believe in all that the prophets have spoken!” (verse 25). Especially as regards Bible prophecies, Jesus says, sloppy study habits and halfhearted beliefs have the potential of making our hearts slow, heavy, and unfit for vigorous, healthy, spiritual pumping!

Thus, whether by commission or omission, a failure to act according to the written and the incarnate Word

places us in a dangerous heart-hardening zone, from which recovery seems to become harder by the moment. Progressive calciphylaxis indeed!

Ask Your Doctor

Thank God, there is hope for hearts in the process of life-threatening calcification. The solutions are provided in the context of the same passages referred to above. “Do not harden your hearts,” reads Psalm 95:8. But in that song, the psalmist introduces us to the antidote even before referring to the problem. He writes, “Oh come, let us worship and bow

down; let us kneel before the Lord our Maker, for He is our God” (verses 6, 7). As we worship and acknowledge God as our Creator and Redeemer, keeping in mind that as creatures, “we are the people of His pasture, and the sheep of His hand” (verse 7), our hearts find a fulfilling and uplifting way of staying responsive to the promptings of His voice.



not discouraged because your heart seems hard. Every obstacle, every internal foe, only increases your need of Christ.”* Indeed, the Master Physician invites us to adopt His most drastic approaches to spiritual calciphylaxis. Once more, His treatment is twofold.

First, the Lord calls us to “circumcise the foreskin” of our hearts—another great Bible metaphor! This is

My statutes and keep My judgments and do them” (verse 20). A heart of flesh is obedient and wise, for it belongs to a thriving person who delights in the law of the Lord (see Ps. 1:2). It is a throbbing organ, protected from the onset of calcification. And a heart that beats with the heart of the Infinite is never again in danger of suffering from spiritual calciphylaxis. Indeed, it will be tender and pliable,

“A heart that beats with the heart of the *Infinite* is never again in danger of suffering from spiritual calciphylaxis.”

The second prescription is found in the same story of the road to Emmaus. After the heartbroken disciples discover they had been walking with Jesus all along, they say to one another: “Did not our heart burn within us while He talked to us on the road, and while He opened the Scriptures to us?” (Luke 24:32). Indeed, meeting Christ sets lukewarm hearts aflame. After eagerly drinking the words of Jesus and enjoying His presence, slow and foolish hearts cannot help but burn, giving away light and warmth to an otherwise coldhearted world.

The Ultimate Solution

Sin is so numbing, we might feel at times our hearts have been traveling along the hardening road for too long to apply for their tender reversion. But Ellen G. White aptly advises, “Be

an invitation to leave aside everything that makes our heart ordinary so it can become a chosen heart, one that carries in it the very marks of the distinctiveness assured by the reality that “we love Him because He first loved us” (1 John 4:19).

Second, God offers us the ultimate solution for a calcified heart: As we surrender to Him, He promises to give us “one heart” and to “put a new spirit” within us. Thinking of His children, the Lord declares, “[I will] take the stony heart out of their flesh, and give them a heart of flesh” (Eze. 11:19). A brand-new heart! Nothing less than an outright and comprehensive heart transplant!

Attuned Hearts

As in the case of a medical intervention, the goal of the Lord’s heart surgery is not without a purpose. He makes it clear, “that they may walk in

ever ready to reflect, return, and be renewed.

God’s offer includes His “divine pacemaker,” His Spirit (see Eze. 36:27), because He longs to bestow on us a heart attuned to the One who gave it all to remedy once and for all our hearts of stone. He promises us an organ that forever beats and pumps in rhythm with the will and ways of the Lord of the universe.

In short, He offers us nothing less than a heart after His own heart. ■

*Ellen G. White, *Messages to Young People* (Nashville: Southern Pub. Assn., 1930), p. 112.



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By PAUL WRIGHT

FOREVER and Ever

The final judgment in the light of GOD'S character

She said it during a seminar on the book of Revelation. I had been talking about Revelation 20 and the fate of unbelievers. We had just read about the final judgment in Revelation 20:10 and 15: “And the devil, who deceived them, was thrown into the lake of burning sulphur, where the beast and the false prophet had been thrown. They will be tormented day and night for ever and ever.” “Anyone whose name was not found written in the book of life was thrown into the lake of fire” (NIV).

“Surely there can be no more solemn verses in the whole of the Bible,” I said. “But please don’t misunderstand the words *for ever*. In the Bible, *forever* does not always mean eternal. It can also mean that the consequences of an action last through eternity.”

“Do you mean to say that Satan, his angels, and unbelievers will not burn forever?” Linda asked.

“That’s right,” I replied. “Just look at the way the word *eternal* is used in verse 7 of the letter of Jude. Jude writes that the people of Sodom suffered the punishment of “eternal fire.” The fires of Sodom are not still burning, however, nor are its inhabitants. Obviously eternal does not necessarily mean *for ever*. Besides, why would God want to see sinners in eternal torment?”

“Because that’s justice,” replied Linda, who was keen to remain faithful to the Word of God. “God is just, and the Bible says that a just God will punish sinners *for ever*. Just read Revelation 20:10 again.”

Hell and Hermeneutics

That evening Linda started a discussion, which turned the seminar into an in-depth Bible study about eternal “hell.” She knew her Bible well and told us that the expression *for ever* as used in Revelation 20:10 is the same expression that Peter used to describe the eternal character of God:¹ “To him be the glory . . . for ever and ever,” exclaimed Peter (1 Peter 4:11, NIV). “It is not consistent to understand the phrase as used by Peter in a literal sense and as used by John in a figurative sense,” Linda said. She had a point.

We looked at our Bibles again and noted that the word *aion*, “eternal,” and expressions using this word were often used by Jesus and the apostles in a nonliteral sense.²

But this was not good enough for Linda. She reminded us that in writing about the final judgment, John did not

use merely the word “eternal”—he used the emphatic “unto eternities of eternity.” *Why did he emphasize the idea of eternity if he didn’t mean it to be taken literally?*

In order to answer this question, we need to remember that John used a number of Old Testament expressions when he wrote Revelation. In talking about the final judgment, John seems to refer back to Isaiah 34:10, where the prophet described the destruction of Edom. Isaiah wrote that the smoke of Edom’s blazing punishment “will rise forever” (NIV). The problem with taking this expression literally is obvious. The land of Edom isn’t still burning or smoldering. Isaiah’s wording, however, was designed to underline to the Hebrew mind the complete and utter destruction of Edom. John, who had been brought up reading the Hebrew Scriptures, seemed to have used the destruction of Edom as an example for the final judgment. He loosely translated the idea of Isaiah into Greek to convey the concept that the final judgment will be as thorough and complete as that of Edom.³ Like Isaiah, he used the idea of eternity to convey permanence rather than to describe the literal amount of time the judgment will encompass.

ER

God's Character Enters the Mix

Linda was still sceptical but began to see the point. "So the word eternity means that the judgment will be thorough rather than lasting forever," she said.

"That's the bottom line," I replied and asked her to think about something else as well: "Would a God who tormented sinners eternally be a loving God? What would you say if a court decided to torture a criminal for all eternity instead of 'merely' pronouncing the death sentence? What would you think of the people who could come up with such a punishment?"⁴

Then she said it. "If you are right," she replied, "then the second death is not so bad. I think that I would actually *like* to know nothing through all eternity. Being nonexistent means that I would have no more worries, no more problems—I would be at rest."

There was a noticeable silence in the seminar room as the participants thought about what Linda had said. Linda had evidently accepted Christ because of her fear of eternal punishment. Now that she had heard that "hell" was not eternal, she had been forced to rethink her motives for wanting to go to heaven.

The discussion had taken up most of the seminar time, so I brought the meeting to an end by offering Linda a copy of *The Great Controversy*,⁵ and suggesting that she read the final chapter. In this chapter Ellen White presents a wonderful picture of a loving God and suggests that the greatest punishment human beings will suffer will not be eternal fire, but to realize that we have missed our chance to be with Him forever. Eternal life with Him will certainly be much better than the alternative. ■

¹ *eis tous aionas ton aionon*, "unto eternities of eternity."

² See Philemon 15; Luke 1:70; and Acts 3:21, where in each case the word *aion* has been correctly translated in a nonliteral sense.

³ See *The Seventh-day Adventist Bible Commentary* (Washington, D.C.: Review and Herald Pub. Assn., 1957), vol. 7, p. 832. For a very similar explanation, written from the point of view of evangelical commentators, see A. Pohl, *Offenbarung des Johannes*, Wuppertaler Studienbibel (Wuppertal: R. Brockhaus Verlag, 1989), p. 506.

⁴ Compare also the words of Jesus in Matthew 10:28.

⁵ Ellen G. White, *The Great Controversy* (Mountain View, Calif.: Pacific Press Pub. Assn., 1911).



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Millennium and the End of SIN

The millennium is the thousand-year reign of Christ with His saints in heaven between the first and second resurrections. During this time the wicked dead will be judged; the earth will be utterly desolate, without living human inhabitants, but occupied by Satan and his angels. At its close Christ with His saints and the Holy City will descend from heaven to earth. The unrighteous dead will then be resurrected, and with Satan and his angels will surround the city; but fire from God will consume them and cleanse the earth. The universe will thus be freed of sin and sinners forever. (Rev. 20; 1 Cor. 6:2, 3; Jer. 4:23-26; Rev. 21:1-5; Mal. 4:1; Eze. 28:18, 19.)

By SANDRA BLACKMER

UNITY *in* DIVERSITY

One Year in Mission

Lance's voice rose a few octaves as he exclaimed, "You've got to be kidding! You must have it somewhere!"

It was Lance's birthday, and his friend Janina had taken him to a Korean restaurant in Manhattan, New York City, United States, to celebrate. They were in a subway station ready to head home, and their train had just pulled up to the gate when Janina suddenly shouted in dismay, "Oh, no! I can't find my metro card!"

"Look through your pockets, your bag," Lance said. "And hurry—the train is going to leave."

A frantic search turned up nothing, and the train pulled away from the station without them. Just then Janina felt something in her pocket and triumphantly pulled out the elusive metro card.

"Here it is!" she said. "I found it!"

Lance and Janina jumped aboard the next train, and with a sigh of relief plopped into their seats. They then began an animated conversation on their favorite topics: theology and religion. Four people seated near them picked up on the discussion and eventually joined in. By the time their new friends reached their metro stop, Lance and Janina had given them some literature focusing on Bible teachings, and everyone had shared business cards and e-mail addresses so that they could keep in touch.



LARRY BLACKMER

Left: DISASTER RELIEF: OYiM member Carlos Sanchez (far right) leads volunteers from Sandia View Adventist Academy, New Mexico, deliver furniture to Hurricane Sandy victims. **Right: SNOW REMOVAL:** Several of the OYiM group removing snow at a local Adventist church following a brutal blizzard



ANTHONY STANYER



ANTHONY STANYER
Southern Asia-Pacific Division
PHILIPPINES



PERNILLE RASMUSSEN
Trans-European Division
DENMARK



PAUL OGAGA
West-Central Africa Division
NIGERIA

MAGNIFIED

“After they got off, we ‘high-fived’ each other on the train and were laughing so loudly that people kept looking at us,” Lance later noted. “They were wondering what was going on—why we were so happy.”

“It was providential that Janina lost her card,” he added. “The Lord wanted us to share our faith with those specific people.”

An Innovative Witnessing Initiative

Twenty-two-year-old Kang Dong Won, known as Lance, is one of 14 young adults from every Adventist Church division worldwide who are currently in New York City as part of a General Conference Youth Ministries Department initiative called “One Year in Mission,” or OYiM. This program constitutes the first phase of a vision to inject volunteerism into the DNA of Adventist Church youth. Lance’s home country is South Korea in the Northern Asia-Pacific Division. Other team members come from such places as South Africa, Russia, India, Tanzania, Germany, Syria, and Australia.

The OYiM goal in New York is to train these young adults, ranging in age from 20 to 39, to develop an integrated method of evangelism during their six-month

stay, provide opportunities for them to directly engage in leadership and decision-making, and utilize their talents to help prepare the groundwork for the NY13 evangelistic campaigns scheduled to begin in June 2013.

They are then to take the tools and skills they’ve acquired back to their home divisions, spend an additional six months instructing a freshly recruited team of volunteers there on what they’ve learned, and determine what methods can be successfully applied to their own unique cultures. The same process will subsequently follow in the unions and conferences.

“We are longing to have enormous mission involvement by young people,” says General Conference president Ted N. C. Wilson. “One of the ways we’re doing that is through One Year in Mission, where young adults can give a year of their lives in mission service around the corner, in their own territory, or around the world.”

Various church leaders from the General Conference (GC) and North American Division (NAD) headquarters in Maryland conduct weekly workshops to empower and instruct the group on different forms of outreach and evangelism.

Seeing Past Ourselves

A large part of OYiM comprises service for others, which involves feeding the homeless, helping with continued cleanup for those affected by Hurricane Sandy, visiting people in nursing homes and abused women’s shelters, and conducting children’s programs. The team also talks

and prays with people on the streets, including in New York City’s Times Square.

“Community service should be a lifestyle, something that we do every day,” NAD OYiM team member Janina Irving says. “We’re learning to be intentional about meeting people where they’re at, helping them with their needs, and then pointing them to the gospel.”

One project that team member Liz Motta of Brazil is involved with is tutoring kids two mornings each week at a local public middle school. Although difficult at first because the school prohibits the group from mentioning Jesus or the gospel, Liz nevertheless believes she and the others are making inroads with the children and staff.

“They see a difference in the way we deal with them and that we care about them,” she notes. “Even the teachers hug us and tell us, ‘We’ll miss you.’”

The need of community assistance in the form of disaster relief was intense in the region following the devastation caused by Hurricane Sandy in October 2012 and the brutal blizzard of February 2013, which Josh Wood of Australia describes as a “huge opportunity” for witness.

“We’ve been working with Adventist Community Services to help those affected by these storms, which has taken away from the time that could have been spent on evangelism,” Josh says, “but it still focuses on caring for people—just in different ways.”

The weekend of March 22 to 24, 2013, particularly focused on the service aspect of the program. The 14 young adults—under the direction of GC Youth Ministries Department director Gilbert R. Cangy, Greater



LIZ MOTTA
South American Division
BRAZIL



DARYL JOSHUA
Southern Asia Division
INDIA

JEREMIA MALUILA
East-Central Africa Division
TANZANIA



New York Conference ACS director Ruben Merino, and Atlantic Union youth director José H. Cortes, Jr.—led hundreds of volunteers in conducting “Acts of Compassion” projects throughout New York City. The highlight was when thousands of young Adventists from seven U.S. states marched across the Brooklyn Bridge to encourage compassion and to protest violence in the city. The event resulted in some New Yorkers wondering whether it’s time to return to God.

Paul Ogaga of Nigeria was helping tell children’s stories and teach crafts at the Far Rockaway Public Library when a woman from an abuse shelter came in with her three children. After watching her children listen to Bible stories and receiving boxes they made with “I love you, Mommy” painted on them, she asked Paul what church he belonged to. “When I told her that I’m a Seventh-day Adventist, she asked, ‘Is this how lively your church is? I’m going to come to your church. . . . God must have brought me here. He must want me to go back to church.’”

“The large number of young people who participated in [the projects and the march] is indicative of the way our young people want to serve God,” NAD president Daniel R. Jackson says. “They don’t want to serve God by sitting in a church pew listening to another hymn. They want to be out doing things in His name. And that is what this is about—doing things in Jesus’ name to touch people and to give them hope.”

Jackson and his wife, Donna, together with other church leaders, visited several Acts of Compassion projects and participated in the march.

Microcosm of World Church

Fourteen young adults—nine guys and five girls—from 14 world regions living and ministering in close proximity is “unity in diversity” magnified. They must contend not only with age, language, and gender differences but also cultural and theological ones. Lance, for example, views New Yorkers as not offering appropriate respect to one another, particularly to those in positions of leadership—a vital element of Asian culture. Josh, who has spent time in India, recognizes possible variations in economics and living conditions. Having resided by himself in a 12-room house in his home territory of Australia, he also has seen three generations of a family share a two-room house in India.

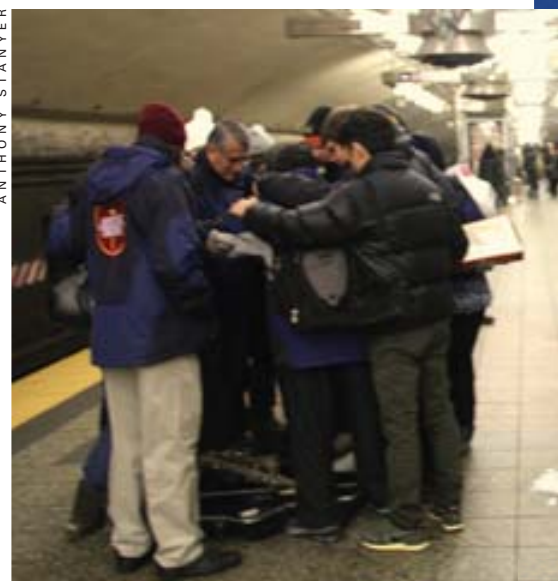
Theological points of view stretch from strong traditional ones to those many would ascribe to the “liberal” segment of the church. Questions such as what activities are appropriate for Sabbath have resulted in intense debates, with some onlookers wondering whether unity in mission is possible within such a diverse group. The young adults themselves, however, describe these as “growing experiences” that are leading to a better understanding of others and their way of life.

Lukas Hermann, an Adventist for only two years, depicts his home country of Germany as a place where “people tend to distrust each other and push each other’s views aside,” but notes that being in this group has helped him to better relate to those with differing perspectives and beliefs. “It’s also helped me personally, because I keep going back to the Bible to investigate more and find out things for myself,” he says.

“It’s taken some adjusting so that we don’t offend each other, especially on Sabbath issues,” Anthony Stanyer from the Philippines adds. “One time Lance and I had a long talk and shared our views with each other without pointing fingers. I was enjoying his perspectives and views and learning things from him, and vice versa. We don’t have to accept each other’s beliefs; we agree to disagree. But we still hug each other and live and work with each other.”

Anna Gavelo of Russia describes the team as being “colorful in our different ethnicities—in the color of our skin, in our habits. And yet,” she says, “in so many ways we are the same. . . . We are truly brothers and sisters in Christ.”

Some from the group have been raised in the Adventist Church; others, such as Essam Habib of Syria, who was



Above: PRAYER TEAMS: OYiM team members pray with passersby in a New York subway



CARLOS SANCHEZ
Inter-American Division
MEXICO



LUKAS HERMANN
Inter-European Division
GERMANY



JANINA IRVING
North American Division
TEXAS, USA



LARRY BLACKMER

Left: PRAYER WARRIORS: NAD president Daniel Jackson (left) and Greater New York Conference ACS director Ruben Merino (right) encourage OYIM team member Essam Habib, who led out in the prayer ministry in uptown Manhattan.

baptized just three years ago, was not. Essam is the only Adventist in his family and also in his region. In Syria he is alone on Sabbaths, and he says he must “create” his own activities. On Sabbath mornings he conducts his own personal worship and sometimes listens to the religion channel. Then he visits friends or others in the community who may need help in some way.

“I spend time doing good and showing people that I care about them,” he explains.

Pernille Rasmussen of Denmark cites

the group’s common mission as the unifying factor. Even though each one is from a different culture, “we’ve all come together with one purpose and goal, and that is to have Jesus as the center [of the program] and to have devotionals and pray together,” she says.

“The differences do not matter,” Jeremia Maluila of Tanzania adds. “We’re not fighting; we’re not continually discussing our differences. We’re always thinking

about how we can reach the many cultures using the different perspectives that we have.”



LARRY BLACKMER



LARRY BLACKMER

Above right: MARCH FOR COMPASSION: Thousands of young adventists from seven U.S. states march across the Brooklyn Bridge during Compassion Weekend. **Bottom right: TEACHING CHILDREN:** Liz Motta helps children do crafts at the Far Rockaway Public Library

Views of New York

The fast-paced lifestyle of the city has left some OYiM team members blinking in its wake. Essam in particular struggles with understanding why “people are dying to come to New York.”

“They just run from place to place. They commute long distances to go to work across miles and miles, and then travel miles and miles to go back home. They don’t enjoy life. In my country we have more rest and less



ANTHONY STANYER

Above: BASIC NECESSITIES: Helping to provide basic necessities such as food for community residents in need is a priority of the OYiM team.

Left: HURRICANE SURVIVOR: OYiM's Anthony Stanyer poses with a young survivor of Hurricane Sandy



COURTESY OF OYIM

work. Here they work harder to spend more money.”

Josh agrees, and notes that this lifestyle also raises difficulties with evangelism because Adventist Church members there are working those same hours, and therefore lack time and energy to do mission within their communities.

“They may have the desire to become involved in mission, but the location limits them,” he says.

Daryl Joshua of India has a different perspective of the city. He applauds the many opportunities for work and personal growth found there, particularly for immigrants who were unable to financially support their families in their home countries.

“They earn money that they can send back home. If their families are here with them, they are better able to support them and educate their children,” he says.

Immigrant families comprise a large segment of the New York City

population, many of which have grown up in New York and call it home.

Carlos Sanchez finds New Yorkers to be less friendly than the residents of the small Mexican town he grew up in and has learned that in order to reach people there you first must gain their trust through conversation.

“Before we leave our apartment each morning we always ask for the guidance of the Holy Spirit,” Carlos says, “and then we’re sure that God will put the people in front of us that He wants us to talk to.”

The cold temperatures of the region have been challenging Alveena Pillay of South Africa, but she is acclimating in others ways. She says she can now confirm the adage that New York City is a place that never sleeps.

“I posted a picture on Facebook of Pastor Ruben and me doing the grocery shopping at 1:30 a.m!”

Contrary to what she had been told before coming to the city—that New Yorkers never smile—Alveena has

found that when she smiles at others, most do smile back. One exception, however, still tugs at her heart. One day she noticed a man who appeared to be under the influence of alcohol or drugs and was wearing a jacket that was much too large for him. People were staring at him, but when he looked up and saw Alveena, she smiled.

“He didn’t know how to react,” she says. “It was heartbreaking to realize that he just wasn’t used to people smiling at him, that small kindness.”


Is It Worth It?

At the time of the interviews, the OYiM team had not yet completed their six-month term in New York City, but their mission endeavors were producing results, and they already felt convinced that God had personally led each one of them there.

“God has individually picked us,” Daryl says. “We may not fully understand why He selected us, but each of us must have something special to contribute, even though we have nothing in and of ourselves. But it was God who brought us here, and we just want to serve Him.” ■

*To learn about NY13, go to www.ny13.org.

To learn more about OYiM and to view videos of the program and team members produced by Adventist News Network, go to

 <http://oneyearinmission.org>.



Sandra Blackmer is an assistant editor for Adventist World.

By ELLEN G. WHITE

WARNING THE CITIES *Many long for light*

The spiritual darkness that covers the whole earth today, is intensified in the crowded centers of population. It is in the cities of the nations that the gospel worker finds the greatest impenitence and the greatest need. In these same wicked cities there are presented to soul-winners some of the greatest opportunities. Mingled with the multitudes who have no thought of God and heaven are many who long for light and for purity of heart. Even among the careless and indifferent, there are not a few whose attention may be arrested by a revelation of God's love for the human soul. . . .

An Opportunity to Hear

The Spirit of the Lord is still urging men to undertake this work with new courage and zeal, and never cease the effort until a thorough work is done. The Lord is in earnest with His people. Long have they delayed entering the cities; and now they must seek to redeem the time. . . .

As those who have talent to labor in the cities enter upon this work, even at considerable personal sacrifice, the blessing of heaven will rest upon them. The cities everywhere are calling for earnest, whole-hearted labor from the servants of God. . . . O that every believer would appreciate the fact that the Lord has a definite and decided work for each of His servants to perform! . . .

The message of the third angel of Revelation 14 is now to be proclaimed not only in lands far off, but in neglected places close by, where multitudes dwell unwarned and unsaved. . . .

The believers in every church should be aroused to take hold of this work. Let ministers, physicians, and all who know the truth, go about the Lord's work in a sensible way, with Bible in hand, and with heart open to receive divine instruction. Let them look unto Jesus, the author and finisher of their faith. If they have a proper sense of the sacredness of the work that Christ desires them to do, their ministry will be marked by a sacred influence that will give evidence of its heavenly inspiration. . . .

The Lord Is Calling

The Lord is calling upon men and women who have the light of the truth for this time, to engage in genuine personal missionary work. Especially are the church members living in the cities to exercise, in all humility, their God-given talents in laboring with those who are willing to hear the message that should come to the world at this time. There are

great blessings in store for those who fully surrender to the call of God. As such workers undertake to win souls to Jesus, they will find that many who never could be reached in any other way, will respond to intelligent personal effort. . . .

The truth should be everything to believers. When it becomes not only a matter of intelligence, but a quickening power in the life, believers will reveal a piety and grace that will distinguish them from worldlings. When truth really finds entrance to the heart, it works with


convincing power. Truth is a divine sentiment, a living element that cannot help revealing itself in the life of the receiver; it will work with convincing power in the soul

of everyone who gives himself unreservedly to God to be used as a messenger for the saving of the lost.

The labors of the apostles in the early Christian church were characterized by wonderful manifestations of the power of God in the lives of the believers. Through the inspiration of the Holy Spirit, multitudes were brought to a knowledge of the truth as it is in Christ Jesus.

Those who labor for souls in these times of impenitence and unbelief, must yield themselves wholly to God, and work in unison with heavenly intelligences. The power of the Holy Spirit will accompany the labors of those who dedicate their energies and their all unreservedly to the completion of the work that must be done in the last days. Angels from heaven will cooperate with them, and many will be brought to a knowledge of the truth, and will gladly cast in their lot with God's commandment-keeping people. Means will flow into the treasury; strong laborers will be raised up; the unwarned fields of the great regions beyond will be entered; and the work will soon close in triumph. ■

This article was first published in the *Review and Herald*, April 7, 1910. Seventh-day Adventists believe that Ellen G. White (1827-1915) exercised the biblical gift of prophecy during more than 70 years of public ministry.



“The needs of the world TODAY are no less than they were in the days of the apostles.”



THEN AND NOW: The first Adventist church building in Tramelan (right) and the current division headquarters in Bern (far right).



Gospel proclamation anywhere on earth is always a challenge. It is certainly so in Europe. Seventh-day Adventists in Europe are a minority, with a current membership of 371,000 on a continent of about 700 million people. About one third of that population is Roman Catholic, about 12 percent is Orthodox, and no more than one tenth is Protestant. Overall, Adventists are just 0.05 percent of Europe's population. Our numbers illustrate our missionary challenge.

A Continent of History

Western culture has its roots in the continent of Europe, a fascinating world full of light and shadow, superior civilizational achievements and the deepest human abysses. Europe—where Christianity's cultural era looks back on a 2,000-year history. Where pilgrims and monks lived, great theologians taught, and cathedrals, monasteries, and universities were built. In the name of God, crusades and inquisition raged, the advent of Islam was halted, and Luther confronted emperor, pope, and empire. Christian missionaries were sent off around the world, the great intellectual-historical trends and revolutions of the modern era began, and two devastating world wars with millions of deaths were fought. Christians, including Adventists, bravely took a stand against Fascist and Communist dictatorships, sacrificing their lives. Yet today it is atheism, secularism, and postmodernism that triumph. This is Europe! On no other continent, perhaps, have Adventists, since the beginning of their mission 150 years ago, been faced with so many social and political changes, conflicts, and firsts.

Adventist Firsts in Europe

Europe was the first continent after North America where Adventists began missionary work (1864). The first Adventist to set foot on European

By DANIEL HEINZ

Much to Thank God For

Europe, Divisions, especially the Inter-European Division (EUD)

soil was the unrelenting and unconventional missionary Michael B. Czechowski, historically regarded as one of the founders of Adventist world missions. A former Franciscan monk from Poland, converted to Adventism in North America, he worked among the Waldenses in northern Italy, and later in Switzerland, where in 1867 he founded the first Adventist church outside North America, in Tramelan. This old, wooden church, now unused, still stands. Ideally, it could be transformed into an Adventist museum.

In 1874 John N. Andrews, Seventh-day Adventism's first official missionary, arrived in Switzerland to continue Czechowski's work, making Switzerland the cradle of European Adventism. After 1886 Adventist missionary work experienced a breakthrough, when Louis R. Conradi succeeded for the first time in sinking Adventist roots in Europe by adapting missionary methods to European culture. Europe was also the first continent outside of North America that Ellen G. White visited (1885-1887). From Basel she traveled to various countries, opening the eyes of the young churches for mission, and bringing unity and spiritual guidance.

In Europe, the first division was created in 1913 as an official unit of church

administration, although the Seventh-day Adventist churches in Europe in effect had this status already since 1908. The administrative headquarters of the European Division, including many mission fields in Africa and Asia, was first located in Hamburg, Germany then from 1922 to 1928 in Bern, Switzerland, and London, England.

Growth and Development

This period, 1922-1928, may be cited as a time of significant progress for God's work: Adventist membership in Europe increased from about 53,000 to 89,000. In 1922, 30 missionaries from Europe were serving abroad. Six years later this number had grown to 134. Africa, in particular, was evangelized by many Adventist missionaries from Europe. As a result of the rapid growth of the church in Europe and Africa, the old European Division was reorganized into three new divisions. These were: a Northern European Division (now Trans-European / TED), based in London / St. Albans, and the Central and Southern European Divisions (collectively since 1972 the Euro-Africa Division, today the Inter-European Division / EUD), based in Berlin / Darmstadt and Bern. Adventist churches in the former Soviet Union, isolated from the world church in 1922, were able to form a separate division in 1990 (the



PAST AND PRESENT: Delegates to the South European Division Annual Council stand in front of the former division office in December 1951 (above). Today's EUD Officers: Bruno Vertallier, president (center); Norbert Zens, treasurer (left); and Gabriel Maurer, secretary. A delegate to the Youth in Mission Congress is baptized in Mannheim, Germany.



Euro-Asia Division), based in Moscow. Today the Seventh-day Adventist Church is organized into three European divisions that facilitate our service to the highly varied historical, political, linguistic, and cultural circumstances of the continent. Their growth, accomplishments, and effectiveness give us much for which to thank God. Still, the best form of management for Europe in the future continues to be a subject of animated discussion among dedicated church leaders.

More on the EUD

Inter-European Division (EUD), now headquartered in Bern, includes most Western and Central European and some Eastern European countries. Amid the territory's population of 336 million people, our 177,000 church members live in 11 unions speaking more than 30 languages. The division's rich missionary tradition includes many decades of promoting successful mission work in much of North, West, and Central Africa (particular in French- and Portuguese-speaking areas), and in the Near and Middle East. Evangelism in the secular countries of Europe still proves difficult after the waning of missionary awakening in Eastern Europe that followed the collapse of Communism. Despite this, the Euro-Africa/

Inter-European Division experiences many spiritual highlights. Romania's more than 67,000 Adventists, the highest number among all EUD countries, now host a "Waldensian Youth Project." University students are invited to work as literature evangelists during their summer vacations. Some even choose the option of working for one full year.

Gabriel E. Maurer, division secretary, notes, "I recently had the opportunity to meet 80 of these students and see and feel their contagious enthusiasm for sharing their faith through the printed word. It is an overwhelming experience to see how many of these students have radically changed from being entertainment-seeking young people to being committed, mission-oriented Adventist Christian youth."

A similar missionary awakening among young people can be experienced every year in Mannheim, Germany, where the Youth in Mission Congress is held with top speakers from around the world. Thousands of young Adventists from all over Europe come together to grow spiritually and be equipped for missionary work. Many decisions are made for baptism.

Equally impressive is the social commitment of the Adventist Church in the EUD. We thank God for organizations such as ADRA and ASI. They, and many

smaller mission initiatives by committed lay members make significant contributions to Adventist world missions. In many countries of the EUD new evangelistic projects are launched to reach a postmodern audience. Immigrant church membership admirably enhances this impetus to mission. Their missionary zeal continues to impact the deep secularism that pervades the EUD.

Our Hope

The EUD confronts its challenges with great hope. We have much for which to thank God. Because we know we are God's church, which He has sustained and led in a wonderful way in the past, and up to the present. The great days of the Advent movement in Europe are still to come. Earth's rulers pass on, but our Lord ever reigns. Our work is headed for a glorious climax: We work for His soon coming. ■



Daniel Heinz is director of the European Historical Archives of Seventh-day Adventists, located at Theologische Hochschule Friedensau, Germany.

Bundled up in my jacket and boots, my body is warm and shielded from the elements. My stomach is full after my morning meal. I open my car door on this cold day, and more than 50 people swarm around me. I hear the chattering of their voices in incomprehensible languages. The beauty of the different cultures represented here makes me feel as if I am in a different place.

I see grandparents with gray hair, parents with worried yet expectant looks on their faces, and shy, smiling children of all ages. Most are dressed in light summer clothing—short-sleeve T-shirts with

by church members, youth groups, students, and friends. People have responded to the call, their hearts touched by the great need. The clothes are handed out and received gladly, even if the sizes are not exact. Shoes that are too small or too big are better than none at all. Clothes that cover their bodies replace the cold with warmth. There are, of course, some that are disappointed today because there is never enough for everyone. Maybe a child received shoes but his sibling did not.

Are we in a remote village in Africa? Perhaps a war-torn city in the Middle East or a forgotten settlement in Haiti? No. This is in the United States of America, in the city of



So many people, so many needs

By
KELLI CZAYKOWSKY

For the Least of These



These are some of the faces we serve.

When the need is great, Adventists respond to the call.



Fraday needs shoes.

sandals on their feet, but they are shivering in the cold. They are here to see what we have brought on this Sunday morning. Something to fill their growling bellies? Maybe something to protect their feet against the cold? Our group tries to organize ourselves so we can distribute what we have brought in an orderly manner, but with so many people and with such great need, it is difficult.

We bring food today—100 slices of pizza, and it is gone in five minutes. “More! More!” the children cry. But we have no more today.

We bring jackets, sweaters, pants, and shoes, all donated

Clarkston, Georgia, only 10 miles outside of Atlanta. And as we have learned, Clarkston is ranked the number one city for housing refugees in the United States.

These people we are here to help are Seventh-day Adventist refugee families suffering in relative silence. Terrorized in their home countries, they have fled because of war and religious persecution—fragmented families who have escaped to safety in the United States. The terrors they have experienced in their collective pasts have left them silent, and seemingly powerless. What they hold on to is their faith and those of us who are willing to help them, for there is very little government assistance.

We Are His Hands

Our organization is called FREE,¹ which stands for Friends of Refugees Providing Education and Empowerment. The FREE project started when a group of friends heard about Adventist refugees in the United States who were praying for educational opportunities. We were

blessed to be able to help 15 kids complete paperwork and receive the Arete scholarship.² When the funds ran out, however, we were hit with the realization that these families had much greater needs. We knew we couldn't just stop with scholarships. We had to help in as many ways as we could.

Naing is 15 years old and attends Atlanta Adventist Academy (AAA). His sister Ning is 14 and attends Duluth Adventist Christian School (DACS). His other sister, Man Kim, is 6 and is in first grade at DACS. These children arrived just four years ago from a refugee camp in Thailand. They had to flee because they were persecuted for being Christians.

With guns loaded, Burmese soldiers chased after the kids in the jungle for weeks, treating them as targets. They somehow lived off of very little food and limited water. They prayed to God every night for their safety, in hopes of seeing the morning light. Although not all of the Chen tribe made it to the refugee camp, these miracle children did. They were now free from the soldiers' guns, but they lived locked behind the camp's walls. And if any of their family members didn't make it, they were not allowed to leave and find them.

Jasmine, now a senior at AAA, is from the Karen tribe. Her mother, Do Duu, was pregnant with Jasmine and her twin brother when the government attacked their village and burned down their huts. Do Duu ran away with only the clothes on her back. Hundreds of people fled as fire and bullets rained down on their homes. They lived in the jungle for weeks, where Do Duu gave birth to twins. There was no food or diapers or blankets—only leaves to keep the babies warm.

Many of the refugees who attempted to flee through the jungle simply didn't make it. That's why so many members of the tribe were in disbelief when they learned Jasmine and her brother had lived. Though Do Duu, Jasmine, and her sisters were eventually released from the refugee camp, Jasmine's twin brother was not, and he remains there today. Jasmine's dream is to become a nurse, go back, and help her people.

Daisy, Jasmine's 12-year-old sister, is a fifth grader at DACS. She is one of the happiest little girls you could ever meet. Even though she developed a blood disorder while in the refugee camp, her faith is tremendous. Every Tuesday our group takes her to Children's Healthcare of Atlanta for a six-hour platelet transfusion. "Just pray for me, Mrs. Kelli," she says at every visit. And she knows God will help her. Even while these refugees were being tortured and killed for being Christians, they held strong to their Adventist beliefs—full of faith, full of promise, and full of hope.

Gregory, a 25-year-old refugee from the Democratic Republic of Congo, met us one Sabbath when he stood outside for two hours so he wouldn't miss our Sabbath pickup for his neighbors. Waiting with his elderly father and 6-year-old niece, Gregory approached our packed vehicles and asked if we were Seventh-day Adventists. He had seen us picking up other Adventists and wanted us to know he was Adventist as well. We smiled at each other as we gathered the kids to make more room for him. Gregory now lives with eight family members in the same neighborhood in which many other Adventists also live.

We Are His Feet

What started out as a little project for FREE has now grown beyond measure, and there are many churches and individuals who have opened up their minds and hearts to their fellow brothers and sisters. For that we are grateful. We also believe that as the Lord continues to open doors, FREE will continue to walk through them.

We are currently working with refugee children and families from all over the world. We have provided 14 children with scholarships to attend Adventist schools. We organize food and clothing drives and fund-raising events to help provide for these families, as well as English classes. We take adults and children to medical appointments, and we are trying to find job training for them.

But there is still so much more to be done. We need a community building in Clarkston, in which we can store donated food, clothes, and other necessities. This building would be a place to which physicians could come and provide medical treatment for all who need it, and a place in which more than 300 Adventist refugees could worship God.

While FREE is trying to meet the immediate needs of our brothers and sisters in Christ and empower them so that they can become self-sufficient, we can't do it alone. But we also know we aren't alone. God will help us, as He helps others everywhere, to do His work.

"The King will reply, 'Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me'" (Matt. 25:40). ■

¹ To learn more, visit www.freerefugees.org.

² Arete Scholars Fund is a state-approved student scholarship organization (SSO) that administers the Georgia (U.S.A.) Tuition Tax Credit Scholarship Program for low-income families.



Kelli Czaykowsky is an occupational therapist, wife, and mother of five. She writes from Georgia.

Fools and Their Folly

The book of Proverbs often mentions “the fool.” Who is this person?

The writers of the Bible’s wisdom literature knew that not everybody is interested in acquiring wisdom. The sages believed that such an attitude damaged the quality of life. Therefore they invited all to search for wisdom. Those who didn’t seek wisdom were regarded as fools. Folly was basically a rejection of fullness of life. Two main Hebrew words are used in Proverbs to refer to fools: *kesil* (“insolent, fool”) and *’ewil* (“foolish, fool”). Let’s examine them both.

1. The *kesil* Type of Fool: These fools are indifferent to and uninterested in wisdom and knowledge (Prov. 1:22; 17:16). They despise words of insight (23:9) and have no real objective in life (17:24). They make no plans for the future, and consume everything they have (21:20). The basic problem is that they lack understanding and have not developed the ability to analyze and evaluate (8:5).

Their way of life is characterized by wickedness (10:23), and they are not interested in the results of their actions and words. Fools bring grief and suffering to their parents by disregarding their instruction (verse 1; 15:20). This type of fool lacks self-control (14:16, 29:11) and, consequently, is a threat to others (17:12). They live in a destructive self-complacency (1:32).

The fools of the *kesil* type cannot control their mouths. It gets them into trouble (18:7), because it is perverse (19:1), lacks knowledge (14:7), and brings them strife and beatings (18:6). Since they lack wisdom, the only thing they can share with others is their own meaningless opinion (verse 2; 12:23; 15:7). The wise should ignore the statements of the fool (26:4), although, in some cases, it is wise to answer them, lest the fools think they are wise (verse 5).

What fools need is a rod for their backs, i.e., self-discipline (verse 3). They are not, however, necessarily beyond hope. At times, the Lord puts the fool to shame (3:35), and wisdom makes herself known to them (14:33; 8:5). They can change their behavior through strong discipline

(17:10). There is hope for them because they are not necessarily wise in their own eyes (26:12), and do not necessarily speak in haste (29:20).

2. The *’ewil* Type of Fool: This second Hebrew word is fundamentally a synonym of *kesil*, and designates those who lack understanding and wisdom. They reject wisdom as a way of life (1:7). In fact, wisdom is beyond their comprehension—it is too high for them (24:7). Part of the problem is that they rejected the instruction and discipline of their parents (15:5). The *’ewil* types do not know how to relate to others. They lack self-control and are easily provoked (12:16; 29:9). They are, therefore, quick to provoke others (27:3; 20:3). Their foolishness is expressed not only by their actions, but also by their lips, which are full of folly (10:8). When the assembly meets at the gate to deliberate, fools have nothing to say because they lack wisdom (24:7). It’s better that they keep quiet, because “even fools are thought wise if they keep silent, and discerning if they hold their tongues” (17:28).

This type of fool (*’ewil*) has gone beyond the common fool (*kesil*). They seem to have reached the point of no return because they have no interest in the fear of the Lord (1:7; Ps. 14:1). Yet they believe that their way of life is right (Prov. 12:15). They even mock the idea of guilt, thus indicating the absence of remorse (14:9). It is impossible to remove folly from them (27:22). Wisdom has nothing to offer them because they rejected her. The fool *’ewil* will die for lack of understanding.

3. Lessons to Learn: Fools damage the quality of their lives and that of others. By contrast, self-control and the proper use of our words create a harmonious environment that enriches the well-being of those around us. The wisdom and power we need have been modeled in the person of our Savior. By looking at Him, we can also acquire wisdom, the wisdom that will make our lives a source of joy for all. ■



Angel Manuel Rodríguez served many years as director of the Biblical Research Institute. He is now retired, living in Texas.

By MARK A. FINLEY

Living a Healthful Life



PHOTO BY AMBER LEACH

God created us to be healthy, to enjoy life in all its fullness. Disease and death were never part of His plan. Sin has separated us from God, who is the source of health and life itself. Although we cannot control all the factors that cause disease in a sinful, broken world, we can make positive, healthful choices. These lifestyle choices will dramatically affect our total well-being. In this month's Bible study we will rediscover God's plan for living a healthy life.

1 What is God's longing for each one of us? Read 3 John 2 and discover God's total plan for physical, emotional, and spiritual well-being.

God made us as an indivisible whole. He longs for us to be healthy physically, emotionally, and spiritually. Health relates to complete well-being in every aspect of our lives. It has to do with our thoughts, our feelings, our emotions, and our bodies.

2 Read Romans 12:1, 2. What earnest appeal does the apostle Paul give us about the sacred responsibility each one of us has in caring for our bodies?

In translating the expression "your reasonable service" (verse 1), the English Standard Version uses the expression "spiritual worship."* In other words, dedicating our bodies as "living sacrifices to God," and living in harmony with the eternal laws of His kingdom, is an act of spiritual worship. We worship the Creator by cooperating with Him in building up what He has made, not destroying it with faulty lifestyle choices.

3 Read 1 Corinthians 6:19, 20. How did the apostle Paul attempt to motivate the believers in Corinth to make better health choices? Look for the specific expression that best describes why it is so important to make positive choices regarding our health.

Our bodies are temples of the living God, not fun houses to indulge selfish pleasure. God's Holy Spirit dwelling in the soul temple impresses our thoughts and molds our minds to become more like Jesus each day (see Phil. 2:5; 1 John 3:1, 2).*

4 What fundamental principle should guide us in all our lifestyle choices? Read 1 Corinthians 10:31 and in one sentence describe Paul's fundamental principle for living.

5 Read 1 Thessalonians 5:23. How does the apostle Paul relate our total health to the second coming of Jesus? Summarize why our physical habits are so important.

Paul prays that we might be sanctified "completely," that our spirit (thought patterns and attitudes), our soul (spiritual faculties), and our bodies (physical beings) be "preserved blameless" until the coming of Jesus. Sanctification, or holiness, includes every aspect of our lives. Our lifestyle choices impact our physical, emotional, and spiritual health.

6 Read Philippians 4:13. Although the apostle Paul, like all of us, had weaknesses, experienced temptation, and at times fell, what was his source of strength? What was the source of his spiritual power?

Jesus longs to empower us through His Holy Spirit to live victorious Christian lives. His strength is made perfect in our weakness. When our weak, wavering wills are united with His stalwart strength, victory over destructive lifestyle practices is certain.

7 Read Hebrews 4:15, 16. How does Jesus' victory over Satan's temptations assure us of victory over those same temptations?

We have a Savior who fully understands what it is like to be tempted in every area of life. Jesus was "in all points tempted as we are" (verse 15), but He never yielded to Satan's overwhelming temptations. There was one thing different about how Satan tempted Jesus and how he tempts us. Satan used not only every temptation possible to get Jesus to fall, he also used all his power on Jesus.

Satan does not need to use all of his power on us, because we are such easy prey. Jesus was tempted in all things with all power and His victory is ours. Surrendering our weak, wavering wills to Him, we receive spiritual power to live the abundant life that He has planned for each one of us. ■

*From *The Holy Bible*, English Standard Version, copyright © 2001 by Crossway Bibles, a division of Good News Publishers. Used by permission. All rights reserved.



“The Adventist view of health is the only view that **truly** emphasizes personal responsibility.”

—LES MILLER, *Airdrie, Alberta, Canada*

Letters

So He Runs!

Claude Richli’s cover story about Abel Kirui, the Adventist Olympic athlete, “So He Runs” (March 2013), was truly inspiring. Kirui’s sporting excellence, his dedication to God, and his simplicity and commitment to changing lives through high-impact, educational projects provide a shining example of vision and compassion in today’s highly materialistic world.

In addition, when little Abel competed in his preteen races, involving very small prizes of little monetary value, who would have known that he would end up competing in races with greater prizes than “a bunch of bananas, some roasted meat, or juicy sugarcane”?

Jesus said: “If you are faithful in little things, you will be faithful in large ones. But if you are dishonest in little things, you won’t be honest with greater responsibilities” (Luke 16:10, NLT).*

Never underestimate the value of earnestness and faithfulness in discharging seemingly small, mundane duties. This could be our preparation for greater accomplishments that God

has in store for us, none of which compares to the ultimate prize—the crown of life!

VICTOR SAMWINGA
*Newcastle Upon Tyne,
United Kingdom*



Building a Church in America

Julie Z. Lee’s article “Building a Church in America” (February 2013) was one of the most encouraging articles I have read in a church publication for a long time. At last it seems that some people have recognized the need that exists to help smaller congregations in our “home” mission field. Keep up this good work; it is needed!

GRAHAM MITCHELL
*Alstonville, New South Wales,
Australia*

Medical Missionaries

I have heard and seen Ted N. C. Wilson discuss the value and importance of medical missionary work several times now; the latest is

“Never Doubt: God Is in Control, Part 1” (January 2013). I am a little wary of the term after having heard sermons on the subject by several different speakers locally, because the train of thought eventually comes to a criticism of the church. The criticism: since we are no longer world-famous for health and the public isn’t beating down our doors the way they were in the glory days of the Battle Creek Sanitarium, we must have failed as a church and should repent. With this thought comes an underlying animosity toward modern medicine.

People have to remember that the health message was given in the days before penicillin, the polio vaccine, and other wonder drugs. To those who misuse the phrase “medical missionary work” and say we have compromised ourselves, I would remind them that the world has grown and changed. Our medical missionaries today are our doctors, nurses, and dentists.

The Adventist view of health, given to us by the Lord Himself, is the only view that truly emphasizes personal responsibility. People want to live whichever way they choose, then get a quick fix from a professional. Our choices, therefore, are either to continue to treat disease with what are now viewed as home remedies (hot water, charcoal, diet) and become irrelevant in the public’s

eyes, or grow and change with the world and develop the hospital system we have now.

LES MILLER
Airdrie, Alberta, Canada

Thank You

I'm writing to commend the outstanding ministry being done through the publication of *Adventist World*. This paper gives a comprehensive report of our Seventh-day Adventist work around the world and also gives authentic Bible study on different topics from the Bible.

I'm sure all Adventist pastors—and even non-Adventists—are learning many important truths from the Word of God, shared by our church. May the Lord use this paper in bringing many souls to Christ and also to add new members to the remnant church of God.

Thank you also for updating us with many reports regarding Adventist work around the world.

PERVAIZ BAHADUR
Pakistan

Correction

Adventist Church president Ted N. C. Wilson was misidentified as a regional Seventh-day Adventist Church president in a caption on page 4 of the February 2013 *Adventist World*. As reported in the article, Wilson was a regional administrator for the Adventist Church in Ivory Coast from 1981 to 1990. We apologize for our error.

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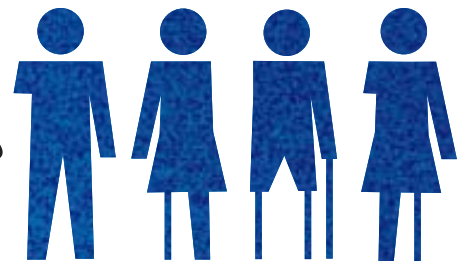
Where in the World Is This?



ANSWER: Kuala Lumpur
Siew Chan Mok (left), retired assistant publishing director of the Pentstular Malaysia Mission, gave her testimony at a series of revival and evangelistic meetings in the Kuala Lumpur Chinese Adventist Church. Part of her testimony consisted of singing a duet with her grandmother, Ng Pan, 93 years old. He became a Seventh-day Adventist at the age of 72.



Casualties of WAR



The World Health Organization estimates that as many as 30 million people in Africa, Asia, and Latin America require prosthetic devices (up from 24 million in 2006). Most of these injuries are the result of land mines that remain buried decades after armed conflicts.

According to the International Committee of the Red Cross, one in every 631 people in Afghanistan has lost a limb. In Angola that number is one in 334.

Source: *The Rotarian*

135 Years Ago



On June 7, 1878, the Rural Health Retreat opened near St. Helena, California, U.S.A. By 1891 it was described as the largest sanitarium of its kind on the Pacific Coast of the United States. The institution was renamed St. Helena Sanitarium in the 1890s, and in 1907 a four-story hospital was added.

In her dedicatory address Ellen White said, “The great reason why we have sanitariums is that these institutions may be agencies in bringing men and women to a position where they may be numbered among those who shall someday eat of the leaves of the tree of life, which are for the healing of the nations.”

St. Helena Hospital and Health Center is the oldest continuously operating Seventh-day Adventist hospital in the world.

IMAGE COURTESY OF ELLEN G. WHITE ESTATE

Get Yours



Nutritionists recommend eating five servings of vegetables each day. Most adults eat less than two servings. Check out these sometimes overlooked staples that are rich in vitamins, fiber, and antioxidants:

- beets
- mushrooms
- eggplant
- cauliflower
- brussels sprouts
- Swiss chard

Source: *Ladies' Home Journal*

Prayer & PRAISE

Please pray that God provides tuition for my studies at the university. I also need help to improve my English.

ELO, *Cameroon*

Please pray for the many people tucked away and forgotten in nursing home facilities throughout the entire world.

JIMMIE, *United States*

I am looking for a job; so is the man I intend to marry. We need your prayers on this. I know God will help us.

DIANA, *Kenya*

Please pray for all the student literature evangelists who will be working this summer in different parts of the Philippines.

LEONARD, *Philippines*

I have suffered for four years. I pray that God heals me and blesses me. Nothing good ever seems to happen to me. I need your prayers.

KANGWA, *Zambia*

Please pray for our youth ministry.

KAMAL, *Pakistan*

Please pray for my family and me. We are going through financial, spiritual, and emotional hardship.

MINOT, *India*

Please pray for three orphaned brothers who wish to go to school but have no funds.

A FRIEND, *Uganda*

The Place of Prayer: Send prayer requests and praise (thanks for answered prayer) to prayer@adventistworld.org. Keep entries short and concise, 50-words or less. Items will be edited for space and clarity. Not all submissions will be printed. Please include your name and your country's name. 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.

85.7

Women who eat a vegetarian diet live an average of **85.7** years, compared to **79.6** for women who don't.

Source: Loma Linda University/ Adventist Health Study 2



If you can't sleep at night, don't count **sheep**; talk to the **Shepherd**.

—SUBMITTED BY MARTIN MOYO, *Cowdray Main Seventh-day Adventist Church, Bulawayo, Zimbabwe*

CHAPTER & Verse

Want to read the Bible in Greek, Hindi, Icelandic, or Kiswahili? Visit **Biblegateway.com**.

With more than 100 versions of the Bible available, you can search by text, word, or subject, so “that the [man and woman] of God may be complete, thoroughly equipped for every good work” (2 Tim. 3:17).



ADVENTIST WORLD

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