

The International Paper for Seventh-day Adventists

November 2013

ADVENTIST WORLD



Connected
Across *the* Miles



SPECIAL FEATURE

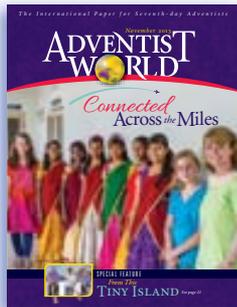
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ADVENTIST WORLD

November 2013



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On the Cover: SUNRISE HOME: Natalie Boonstra (left) and Naomi and Jean Boonstra (right) pose with girls who live at Sunrise Home. Read their story on page 16.

PHOTO BY JOHN ALFRED

Doing the Truth

These three things are true.
There is money enough in the world to lift every person out of poverty.

There is food enough in the world to feed every undernourished person.

There are parents enough in the world to care for every orphan.

“Ah,” you say, “I see where you are heading. But to get the money to all the poor, and the food to all the hungry, and the parents to all the orphans would require a massive redistribution of all the assets in the world.”

Precisely.

“But,” you say, “that’s never going to happen. World cultures are wealth-addicted, and food-addicted, and driven by self-seeking, not compassion. Since the problems of poverty, hunger, and orphans are so massive that we can never expect to realistically solve them, does it make any difference to even try to do so?”

Yes.

Ask the young widow who received a micro-loan from an Adventist relief organization if the \$125 it took to set up her small business selling handcrafts was worth it, and she will explode with smiles—“Yes! Now I can feed my children. Now they never need be orphans.”

Ask the 5-year-old boy whose solemn eyes follow your hand with fierce intensity from the large pot of corn porridge all the way to his banana leaf plate. He will murmur, “Si”—but only after he has gulped down all he can.

Ask the little girl in the fourth bed on the left if she has ever imagined a home with a mother and father and those she could call “brother” and “sister.” You will see tears well in her eyes as she stares off into that secret place where children’s dreams are kept. “Yes,” she will whisper. “Yes—a million times!”

Just because a task is hard doesn’t mean it’s not important. Just because we won’t finish it until the Lord returns is no excuse for waiting to start. Just because you only have five loaves and two fish doesn’t mean the Lord is unwilling to use you to perform a mighty miracle.

Read this issue of *Adventist World* with an open heart—and open hands.

Bill Kautz



WORLD REPORT

South American Adventist Young Adults Say, “I Will Go”



PHOTOS COURTESY OF UAP MEDIA



Above: I WILL GO! Seventh-day Adventist pastor Mike Ryan, with translator, shares Sabbath message at the second “I Will Go!” Conference at River Place Adventist University on Sept. 7, 2013, in Entre Rios, Argentina.

Inset: ADOPT A COUNTRY: UAP president Oscar Ramos urges all Seventh-day Adventist colleges and universities to adopt one country in the under-reached “10/40 Window” to which it will send young adult missionaries.

■ Students and young adults from throughout the South American Division gathered on the campus of Universidad Adventista del Plata (UAP), or River Plate Adventist University, to emphasize spending a year in missionary service as part of their education. “I Will Go 2.0” was the theme of the September 5-7, 2013, event.

The conference, which drew more than 1,000 participants, including 300 young Adventist professionals, was abuzz with commitments to missionary service, as dozens responded to a video call direct from Moscow by Guillermo Biaggi, an Argentine Seventh-day Adventist pastor who currently heads the church’s Euro-Asia Division, for volunteers to serve in Kyrgyzstan, one of the former Soviet Union republics. Students from other South American Division schools—Chile Adventist University, the Adventist University of São Paulo (UNASP), and Colombia Adventist University—also attended.

Mike Ryan, a general vice president of the Adventist world church, described the scene: “Well, they were expecting that there might be three or four, people just crowded up to the front. They all wanted to

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WORLD REPORT

go! They aren't sure how they're going to get there, but the point was that they all wanted to go."

According to Ryan, UAP president Oscar Ramos cast a wider vision for missionary involvement from Adventist educational institutions: "Wouldn't it be a wonderful thing if every Seventh-day Adventist college and university in the world would pick one country in the 10/40 window?" Ramos said, "We're running 110-plus colleges and institutions. There are 70 some countries located in the 10/40 window, and if everybody picked one, at least you could have a supply of young people continually going in there to make a difference, do something, and work in ministries."

Carlos Gill, Argentine Union president, opened the event by saying to students, "Your passion determines your mission." He encouraged students to take up the call to world service.

"I see a missionary movement; I see young people who are being awakened by the [Holy] Spirit to become more deeply involved in the mission, but not only in the mission here with us, but to the ends of the earth. Now, the 'ends of the earth' is simultaneous, because we can never pretend to finish first here and then end there. I perceive that God is awakening a movement that looks beyond their own local needs and, despite the challenges, looks further, to the ends of the earth, where there are cultures, entire villages, that do not even know the word 'Jesus' and nothing about Jesus."

One unique aspect of UAP's educational program is that the school's medical students often take one year of missionary service as their required "social service" project in order to obtain a medical degree. Middle East

and North Africa Union president Homer Trecartin, who attended the event, made an appeal for volunteer's at Middle East University's "center of influence" in Beirut, Lebanon, and many students responded.

—Mark A. Kellner, news editor, with reporting from Bill Knott and UAP's *La Agenda Digital*

In Nepal, Adventist Church Promotes Work to "Mission" Status

■ The Seventh-day Adventist Church's work in the central Asian country of Nepal was recognized in September as a denominational "mission," a move up from an "attached field" of its parent division.

Though it's a small milestone, the subtle distinction represents the Adventist Church's development throughout an entire country. Only a handful of countries still have Adventist work in beginning stages. The Adventist Church officially operates in 208 of the 232 countries recognized by the United Nations.

The Adventist Church in Nepal was formerly classified as an attached field to the Southern Asia Division. It will now be known as the Nepal Section. The denomination's administrative structure unit "mission" sometimes goes by different names in various world regions for the sake of clarity in the local context.

There are some 8,700 Adventists in Nepal, up from 212 in 1993, according to the *Seventh-day Adventist Yearbook*.

At a ceremony on September 6, Southern Asia Division president John Rathinaraj held the first meeting of the Nepal Section, saying the church in Nepal had grown.



PHOTO BY BHAJU RAM SHRESTHA

PRAYING FOR NEPAL: The Adventist Church in Nepal has grown to become official "mission" status in the denomination. Here, members of the executive committee pray during the September 6 ceremony in Banepa, which is located 15 miles southeast of the capital of Kathmandu.

Umesh Kumar Pokharel, the first president of the Nepal Section, welcomed church officers and 60 guests from other Adventist churches in the country.

Division secretary Gordon Christo recalled the role of his father, who came to Nepal in 1958 with missionary Dr. Stanley Sturges to establish Adventist medical work.

Much of the Adventist Church's infrastructure in Nepal surrounds Scheer Memorial Hospital in Banepa, located 15 miles southeast of the capital city of Kathmandu. The Adventist-operated medical center was established in 1960.

The Nepal Section, in coordination with the division, now has an elected president. The division will soon coordinate the appointment of a secretary and treasurer. Future development of the section could promote the unit to a "conference," which means it would be self-supporting, both in nominating leadership and financial self-sufficiency.

The church in Nepal has made small but steady gains in recent years. Membership has increased, and the country's first native Adventist

Church member continually translates the denomination's Adult Bible Study Guide into Nepali. In 2011 the Adventist Church held a major youth rally, with many participants walking several days and riding rural public buses to attend. Also, the Adventist Development and Relief Agency has run several programs to help exploited children.

Nepal's population is more than 30 million. Formerly a Hindu nation, the Nepalese parliament declared it a secular state in 2006.

—*Bhaju Ram Shrestha and Ansel Oliver/Adventist News Network*

Adventist's University of Arusha Receives Tanzanian Charter

■ Tanzanian President Jakaya Kikwete granted a charter to the University of Arusha, giving the Seventh-day Adventist Church in the country an institution of higher learning with the highest academic accreditation.

The ceremony took place at the state house in Dar es Salaam on August 20. Kikwete handed the certificate of approval to Chancellor Godwin Lekundayo, who also serves as president of the Adventist Church in Tanzania.

"We thank God for this development and pray that the university will continue to uplift the name of God and the Adventist Church," said Andrew M. Mutero, education director for the denomination's East-Central Africa Division, based in Nairobi, Kenya.

Representatives from seven other universities receiving a charter also participated in the ceremony. Twenty of the country's 50 universities are now formally licensed by the federal

government.

Kikwete challenged the representatives of the institutions to increase the number of students who graduate with master's and doctoral degrees, which could increase the number of students who might later return as university lecturers.

Kikwete advised the newly established universities to also consider recruiting international teaching staff as a temporary strategy. He said this would reduce the practice of having one lecturer teaching in more than one university.

"University professors should have permanent areas so that they can concentrate and produce quality professionals who will compete in the global market," he said.

The University of Arusha began in 1974 as Arusha Adventist Seminary, which offered ministerial courses and

health courses. In 2003, then known as Tanzania Adventist College, the school was permitted to adopt the name University of Arusha and start the process of becoming a university. In 2007 it was offered a provisional license by the Tanzania Commission for Universities.

The church's Adventist Accreditation Association also accredits the University of Arusha, which today serves more than 2,700 students.

The University of Arusha offers certificates, undergraduate degrees, and master's degrees. Besides its main campus at Usa River, it operates the Arusha Extensional Centre in Arusha City and Buhare Extensional Centre in Musoma, in the northern part of the country.

There are more than 450,000 Adventist Church members in Tanzania.

—*Lusekelo E. Mwakalindile, public relations director, University of Arusha*



DAILY NEWS PHOTO USED WITH PERMISSION

CHARTER APPROVAL: Officials from the Tanzanian government and eight universities pose for a Daily News photojournalist following a ceremony that granted a charter to each of the educational institutions. One entity was the Adventist Church's University of Arusha.

Off Campus Nursing Degree Trains Teachers

Loma Linda University program builds bridges.

By NANCY YUEN, *Loma Linda University,*
with MARK A. KELLNER, *news editor, Adventist World*

In a stark contrast to the often-stratospheric cost of residential American graduate school education, a Seventh-day Adventist university is bringing its high-quality degree program in nursing education to teachers in distant parts of the world, free of tuition.

The goal is to make this training available to workers at Seventh-day Adventist hospitals around the world, without requiring them to leave either their duty stations or their countries for extended periods of time. The program is sponsored by the School of Nursing at Loma Linda University (LLU), the Seventh-day Adventist Church's premier medical school, and includes annual sessions on the campus of church-owned Asia-Pacific International University (APIU) in Thailand.

On July 29, 2013, wearing academic regalia, 25 students from 15 countries followed Ronald Carter, provost and Marilyn Herrmann, dean, LLU School of Nursing, into the campus church at APIU. The occasion was a joyful recognition ceremony celebrating completion of the fourth and closing in-person session of the 2013 Master of Science (MS) degree program in Thailand. According to Herrmann, this year 67 alumni outside North America will have completed the program, reflecting and sharing the values of LLU School of Nursing through nursing education.

"While in the program," said Edelweiss Ramal, off-campus MS degree program coordinator for LLU, "students continue to work in their home institutions. Each year they travel to



PHOTO COURTESY OF LLU

ETHICS TRAINING: Mark Carr, then a professor of religion and ethical studies, Loma Linda University School of Religion, led the off-campus nursing students in a discussion on ethics. The students traveled from as far away as Africa, Haiti, and the Solomon Islands to attend classes on the campus of Asia-Pacific International University in Thailand. Carr is now Chair of Kettering College Department of Humanities and Social Sciences.

the campus of Asia-Pacific International University to attend courses for one month, completing pre- and post-term assignments." According to Marilyn Herrmann, the curriculum is the same as that taught on the LLU campus. Although there is a flat fee for transportation, room, and board, LLU does not charge tuition for the degree.

According to Elizabeth Bossert,

associate dean, School of Nursing, "this was the first LLU degree in nursing to be offered internationally." The program was designed for Seventh-day Adventist nurse educators to continue their ministry of teaching while completing their degrees. This allows them to immediately apply their education in their home setting. It was crucial that the students remained at



PHOTOS COURTESY OF LLU



Left: GLOBAL IMPACT: Nurses from 12 countries representing seven divisions of the Seventh-day Adventist Church recently gathered in Bali, Indonesia, to attend the tenth Global Partnerships in Nursing Conference. **Right:** DISTANCE EDUCATION: Dr. Edelweiss Ramal with class of 2013 student Alwin Muse, who traveled two weeks each session to reach the off-campus degree courses in Thailand. Mr. Muse is from Solomon islands.

their respective institutions while studying for the degree, maintaining their commitment to nursing education in their home countries.

Pat Jones, professor and director of the office of global nursing, LLU School of Nursing, and associate director, Department of Health Ministries, General Conference of Seventh-day Adventists, says, “Adventist nursing is unique. It is faith-based with integration of a commitment to health and wholeness, and deliberate attention to spiritual needs.”

Adventist nursing education began in 1883 at Battle Creek Sanitarium in Battle Creek, Michigan. Other nursing schools started soon after that, including at Sydney Sanitarium, Australia, in 1898,

and at Loma Linda Sanitarium in 1905.

In 1900 the world population was estimated at 1.6 billion. With the number reaching 7 billion in March 2012, taking care of people in a hurting world has become increasingly complex.

Two global projects are helping Adventist nurses serve the church in meeting the challenge. The first, the LLU off-campus MS degree program, which started in 2005, prepares nurse educators around the world to teach nursing students from the Adventist perspective. The second, Global Partnerships in Nursing, now celebrating 15 years, affects Adventist nursing’s impact globally by challenging nursing administrators, professors, and practicing nurses in denominational institutions to become

a dynamic, interactive system that will improve health and save lives.

“We developed the off-campus MS degree program,” says Jones, “because we were receiving requests from colleagues outside of North America asking if Loma Linda University could help them acquire a master’s degree in nursing.” Either programs were not available in their countries, or, if they were, students would need to leave families and jobs for extended periods of time. And courses were often taught on Sabbath. Church and institutional administrators also made requests: “Can LLU help us develop qualified faculty?”

Applicants are now being sought for the next session, which begins in June 2015. The application process takes many months so that educational data can be verified. In order to be considered for the program, nurses from sister Adventist institutions must apply by March 31, 2014.

“What’s so effective about the program,” says Ramal, “is that the graduates tell us their experience has been life-changing. They not only have learned to be good nursing faculty, but have become different human beings—demonstrating Christian values in their families, nursing practice, and teaching.” ■



PHOTO COURTESY OF LLU

MEMORABLE MILESTONE: In July, on the campus of Asia-Pacific International University, Thailand, 25 students of the LLU School of Nursing off-campus MS degree program took part in a joyful recognition ceremony celebrating the completion of the program’s fourth and closing session. The students are from 15 countries, including Ghana, Haiti, Nepal, the Solomon Islands, and Zambia.

By TED N. C. WILSON

Finding the Truth

Because someone cared

More than 500 years ago German goldsmith and gem cutter Johannes Gutenberg used his extensive knowledge of metallurgy to invent the printing press with movable type. Gutenberg's press has been called the most significant invention of all time, because it made knowledge and the spread of ideas widely accessible.¹ The first book to be printed on the Gutenberg press was the Bible, and out of a possible 180 copies printed, only 49 documented (partial or complete) copies exist today. These Bibles are valued so highly that just one page from the book of Deuteronomy sold for \$100,000 in 2012.²

The printed page also played a significant role in the formation and growth of the Seventh-day Adventist Church, with papers such as *The Present Truth* (later the *Adventist Review*), tracts and pamphlets, books, and other literature helping to spread the three angels' messages far and wide.

While literature has played a significant role in our past history, some may wonder if it is still an effective way to reach people today.

Searching for Meaning

Allow me to share with you the story of John, a self-described "typical Kiwi male," who enjoyed playing rugby and hanging out with friends. At 22 years old, John was already established as a radio broadcaster in New Zealand, yet he felt there wasn't much meaning to his life.

He remembered a conversation with his older brother years earlier about death, hell, confession, and the Ten Commandments. Both were surprised to find that they had come to many of the same conclusions.

His brother thought that John might like to read a book that had answered several of his own questions, and handed him *The Great Controversy*, by Ellen White. Starting with the introduction, John didn't get far before setting the book aside. It seemed to him like trying to read a foreign language.

Four years later John received another book from his brother—a new copy of *The Great Controversy*. He still wasn't interested in reading it.



Feeling restless, he traveled to London, England, and then to Ireland, convinced his faith would come alive in these places. But after weeks of visiting various churches, John had seen enough. Stopping in the middle of the street one Sunday morning, he shook a pointed finger at heaven, declaring, "I'm never going to church again until *You* show me the truth!"

The Decision

Returning to London, John found a package waiting for him. It was from his brother, and contained a book John recognized—*The Great Controversy*.

This time John was ready to read, and before long he was convinced that the book taught truth—but he wasn't sure he was ready to accept the truth. With Sabbath observance his broadcasting career would be over. He

would never play rugby again—and rugby had become his religion. What would his family and friends say?

Feeling overwhelmed, John was about to hurl the book across the room when a voice stopped him: “But that won’t change the truth, and you prayed for the truth.”

Holding the book in his hand, John knew he must make a decision. A memory verse he had learned years before came to mind: “What will it profit a man if he gains the whole world, and loses his own soul?” (Mark 8:36).

“If I lose my life now,” John reasoned, “I gain salvation. If I hang on to the past, I will be making a conscious choice to reject salvation.”

Making the most important decision of his life, John decided to accept Jesus and the truth He had revealed, leaving the future in His hands.

Reflecting on Truth and Meaning

Now as the speaker/director of the television program *It Is Written*, John Bradshaw reflects on the powerful impact this book made on his life: “I’d been searching for truth and meaning, and *The Great Controversy* taught me how to get in touch with my faith, how to find doctrinal correction, how to have a meaningful faith in God, and how to take the Bible as the guide for my life and lean relentlessly on Jesus.”

What a wonderful example of how literature silently yet powerfully proclaims the three angels’ messages, and how the Holy Spirit uses it to convict people of the truth. I praise God that through the dedication of many Seventh-day Adventists around the world, more than 120 million copies of this life-changing book—in various forms—were distributed during the past two years.

In addition to this powerful book, we are blessed to have a wealth of literature produced in a wide variety of

languages at 63 publishing houses around the world—books, magazines, pamphlets—that can help change lives through their “silent preaching.”³

Other Methods

In addition to printed materials, during the past century Seventh-day Adventists have pioneered the use of radio, television, and satellite evangelism in taking God’s last-day message to the world. With the reach of the Internet and such Web sites as egwwritings.org, and downloadable electronic publications and resource materials available through Adventist publishing houses, the printed pages of truth have taken flight around the world at the speed of light. As wonderful and important as these newer outreach methods are, is there still a place for printed materials?

Ellen White wrote, “The publications sent forth from our printing houses are to prepare a people to meet God. Throughout the world they are to do the same work that was

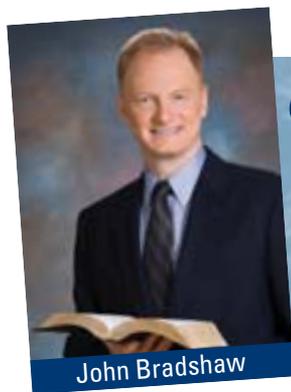
work of that other angel [of Revelation 18] who comes down from heaven with great power and who lightens the earth with his glory.”⁴

Participating With Heaven

What a privilege it is to participate with heavenly beings in bringing light to this world by sharing God’s vital, last-day messages through the “silent preaching” of books, magazines, pamphlets, and other printed materials!

Here is a work that every single church member can do. Imagine what would happen if each of our more than 17 million members gave just one piece of literature to a friend, neighbor, coworker, relative, each month—imagine how many people around the world would have the opportunity to know the truth as it is in Jesus! Imagine what it will be like to meet those people in heaven, when they thank you for sharing.

Ellen White said, “God will soon do great things for us, if we lie humble and believing at His feet. . . . More



John Bradshaw

“Take the Bible as the guide for life and lean relentlessly on Jesus.”

done by John the Baptist. . . . In contrast with the false theories of his time, truth in his teaching stood forth as an eternal certainty. . . . This same message, through the publications from our printing houses, is to be given to the world today. . . . “In a large degree through our publishing houses is to be accomplished the

than one thousand will soon be converted in one day, most of whom will trace their first convictions to the reading of our publications.”⁵

A Dedicated Pocket

But how will they read our publications if they have never received them? Let me encourage you to have

a “dedicated pocket,” or purse, briefcase, backpack—whatever is constantly with you—in which you can carry some words of life for sharing with those to whom the Lord sends that day. I always carry some literature in my briefcase, so that I’m ready to share my faith whenever possible. You can also encourage your church to have a literature rack in the lobby, where free materials are always available.

I believe Jesus is coming very soon. We can certainly see the signs all around us. The Seventh-day Adventist Church is not just another denomination; it is a heaven-born movement with a special destiny. “In a special sense Seventh-day Adventists have been set in the world as watchmen and light bearers,” we read in *Testimonies for the Church*. “To them has been entrusted the last warning for a perishing world. On them is shining wonderful light from the Word of God. They have been given a work of the most solemn import—the proclamation of the first, second, and third angels’ messages. There is no other work of so great importance. They are to allow nothing else to absorb their attention.”⁶

Our message is one of life and death. We may never know until eternity the difference that the sharing of a piece of literature made in the life of someone who was longing for light. ■

¹ www.netplaces.com/philosophy-book/the-scientific-revolution/the-invention-of-the-printing-press.htm.

² http://clausenbooks.com/gutenbergcensus.htm.

³ See Lemuel Olán Jiménez, *The Printed Prophets: The Vital Role of Literature in the Last Days* (Hagerstown, Md.: Review and Herald Pub. Assn., 2013).

⁴ Ellen G. White, *Testimonies For the Church* (Mountain View, Calif.: Pacific Press Pub. Assn., 1948), vol. 7, pp. 139, 140.

⁵ Ellen G. White, in *Review and Herald*, Nov. 10, 1885.

⁶ E. G. White, *Testimonies*, vol. 9, p. 19.



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



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 currently being printed in 35 languages.

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

STORY 1—CANADA: GLOW organizers recently held their first GLOW rally in Canada, during which attendees distributed about 6,000 GLOW tracts throughout the community. While handing out tracts in a local department store, one person met a man named Michael, who asked him of which church he was a member. He told Michael that he was a Seventh-day Adventist and invited him to come back to the church with him to meet his friends, which Michael did. After some discussion with the group, Michael requested Bible studies.

A simple outreach method—but with big results!

STORY 2—NETHERLANDS: Two young adults in Cyprus attended a Bible study meeting advertised in a tourist information office. They didn’t know what the theological beliefs of the group would be, but they prayed that they would have a good discussion together. To their surprise, the second coming of Jesus and how to prepare for it, along with the state of the dead, were the topics of focus. The

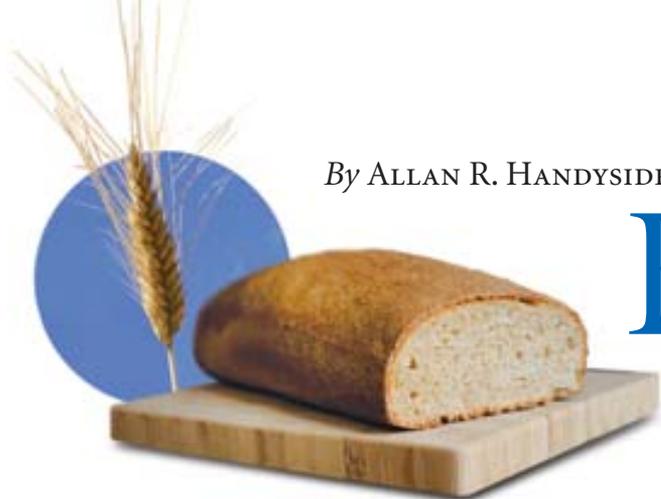


study group also commented on the difficulties of evangelism. The young couple then introduced GLOW tracts as an easy means of evangelism. The people responded very positively to the materials, and the

group leader—who was from the United Kingdom—requested several tracts to take home with him. Another man took GLOW tracts to share with church members elsewhere in Cyprus.

Let’s pray for these sincere Christians and for their attempts to spread God’s message via GLOW tracts!

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



Bread:

White, Whole-Wheat, or Whole-Grain?

What is the difference between ordinary “white” bread, “whole-wheat” bread, and “whole-grain/whole-wheat” bread? My friend says most whole-wheat bread is no better than white bread, but surely this cannot be true.

The short answer is that whole-wheat bread is better than white bread, and whole-grain/whole-wheat bread may be the best—but it could be a challenge to provide conclusive evidence for this. Most of the studies showing real benefits of whole-wheat bread did not separate out the two kinds of whole wheats. Nevertheless, those eating whole-wheat bread had a demonstrable health advantage over those eating ordinary white breads.

Whole grains include all types of cereals; whole *wheat* is one particular grain. The wheat seed is a grass seed. When harvested, the outer husk is winnowed away as chaff, leaving the wheat kernel, or seed. Such a kernel has an outer coat, or envelope, called the bran, which is a nondigestible cellulose. Digestion requires the breaking open of this envelope, and is facilitated by cracking, cutting, or cooking the grain—or perhaps by all three. Within the bran envelope are the *germ* and the *endosperm*. The germ grows into a new plant and contains proteins, fats, vitamins, and essential minerals. The endosperm provides energy for the new plant, and principally contains starch and protein.

White flour is made primarily from the endosperm portion of the wheat. By removing the germ, processors remove fat, which has a tendency to be oxidized and go rancid quickly. Additionally, the white color and the smooth texture enable considerable

manipulation of the flour and the production of a great variety of products such as cakes, cookies, etc.

Now to the tricky part. In the United States and numerous other countries there’s a process of enrichment. The Food and Drug Administration (FDA) in the U.S. permits food processors to add back to the white flour some of the elements of the original wheat, and to call such flour “enriched.” Further, should the quantities added back closely approximate the qualities found in the original wheat, the FDA permits the use of the term “whole wheat.” Different countries have slightly different rules, and some have no rules at all.

It’s this breaking-down-and-reconstituting process that permits a food manufacturer to produce novel products. The question is whether the breaking of the natural relationships of the original wheat kernel results in a weakening of its health-promoting attributes.

Bran is the principal fiber of the grain. It plays an important role in our overall health and in the goodness of whole grains. Fiber provides many advantages. It bulkens the stool, protecting against constipation. It quickens the transit of bowel contents, regulates the bacterial flora of the intestine, and regulates acid balance in the gut. Fiber has shown a correlation with a lowering of the risk of colon cancer, and helps reduce cholesterol levels in the blood.

Many food processors add back some bran or fiber, but it’s the amount that’s important. Those favoring whole grain believe there are advantages to the bran retaining its relationship with the endosperm as much as possible. Some evidence supports this belief.

Steel-cut grain is better handled by our digestive tract. Processes such as cutting, steam cooking, and rolling do not separate the constituent fractions of the grain.

Some Adventists refer to Ellen White’s recommendation to cook grains for a long time. Steel-cut oats, for example, do require 20 to 30 minutes of cooking, versus the one to two minutes for “rolled oats.”

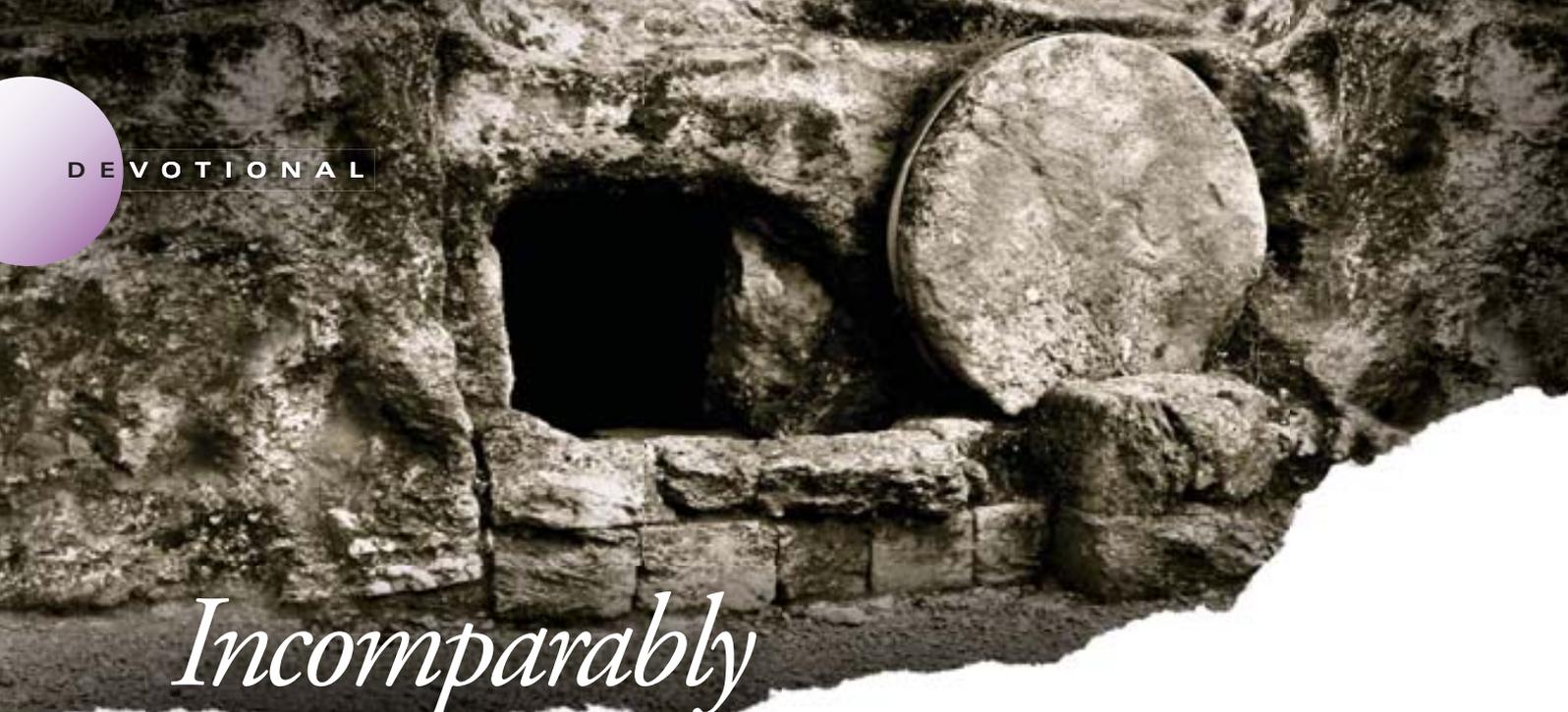
Most of the data supporting whole-wheat breads versus white breads have not differentiated between these intricate differences in the whole wheat and grains; yet they have consistently supported the whole-wheat breads. Possibly, those dense, chewy, delicious whole-grain/whole-wheat breads are even superior to the reconstituted whole-wheat breads.

We strongly recommend foods that are as “intact” as possible. ■



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Incomparably Great Power

By MELAK ALEMAYEHU

Bask in God's resurrection power

Have you ever been worried about a challenging situation that hindered you from accomplishing your plan? What about being eaten by fear, feeling crushed under the heavy load of guilt? Is there any cloud of disappointment that blocks the sunshine of hope on your sky? If that's the case, there is an incomparably great power available for you daily—whether it be worry, fear, or disappointment. The apostle Paul writes that the resurrection of Jesus Christ illustrates this incomparably great power. “I pray that the eyes of your heart may be enlightened in order that you may know . . . his incomparably great power for us who believe. That power is the same as the mighty strength he

exerted when he raised Christ from the dead and seated him at his right hand in the heavenly realms” (Eph. 1:18-20).¹ Paul does not only pray for others—it is his own desire to truly know this power of the Resurrection (see Phil. 3:10). The empty tomb of Jesus helps us to see how that incomparably great power dispelled worry, fear, and disappointment from the lives of different individuals.

Worried Women

It was early on Sunday morning. The women who had been grieving since Friday were on their way to Jesus' tomb. The unfinished business of anointing Jesus' dead body, following the custom of the day, brought them back to the tomb. They walked with a

heavy heart and wondered, “Who will roll the stone away from the entrance of the tomb?” (Mark 16:3). Mark gives us more information about the size of the stone when he notes that it was “very large” (verse 4). The women were worried. How could they move that big stone on their own? They needed help—yet there was no help in sight.

They did not realize that their worry had already been taken care of by the incomparably great power of the Resurrection. Mark describes this moment: “But when they looked up, they saw that the stone, which was very large, had been rolled away” (verse 4). The women were worried about a nonexistent problem for the stone had already been rolled away. Is this not a fitting picture of most of our worries today? *Jesus has already cleared many of the obstacles that we think are in our way.*

Note that the worry of the women was somehow linked to access—they needed access to the body of Jesus. Many people today feel that it is impossible to have access to God. They try to look for someone else, as the women did. However, this is a groundless worry, for the barrier is already removed. Because of that incomparably great power, Jesus was resurrected and seated at the right hand of God and opened a “new and living way” for us to approach the throne of grace (Heb. 10:20). Hence, there is no need

“Just look up
and see that the
obstacle has
already been
removed,
and bask in the
sweet fellowship
with God.”

of a mediator to connect us with God other than Jesus Christ. Just look up and see that the obstacle has already been removed, and bask in the sweet fellowship with God.

Panic Peter

As we continue to read the account of the resurrection in Mark 16, we see the women entering the tomb. There they do not find the dead body of Jesus, but a young man. After explaining what had taken place, the young man commissioned them to go and tell the disciples of Jesus so that they could meet Him in Galilee. The angel singled out one name among the disciples: “Go, tell his disciples *and Peter*” (Mark 16:7). Why was Peter singled out? Wasn’t Peter one of the disciples? A quick review of the background of the story helps us understand.

Peter had been outspoken in affirming his position that he would not abandon his Master—no matter what. He meant what he said and even tried to defend Jesus with his sword when the soldiers came to arrest Him. Yet fierce Peter failed miserably when a maid identified him publicly as a follower of Jesus. His denial caused deep grief. When the rooster crowed, he remembered Jesus’ words, and he “broke down and wept” (Mark 14:72).

I see Peter in my mind’s eye eaten up with guilt and squeezed with the fear of having committed an unpardonable sin. Panicked, Peter asked himself, *Will my sins be forgiven? Can I return?* Peter’s experience illustrates well our struggle with sin. We may find ourselves committing a particular sin, and, to make things worse, that action soon becomes habitual. Guilt and fear keep us in their grip. We may even wonder, *Is there a way back?* However, the incomparably great power of the Resurrection

brought also great relief to Peter. Ellen White comments on the experience: “Tell his disciples and Peter,” the angels said. Since the death of Christ, Peter had been bowed down with remorse. His shameful denial of the Lord, and the Savior’s look of love and anguish, were ever before him. Of all the disciples he had suffered most bitterly. To him the assurance is given that his repentance is accepted and his sin forgiven. He is mentioned by name.”²

The power of the Resurrection made it possible for Jesus to live forever and intercede for us (see Heb. 7:25). Thus John exhorts us: “My dear children, I write this to you so that you will not sin. But if anybody does sin, we have an advocate with the Father—Jesus Christ, the Righteous One” (1 John 2:1).

Despondent Disciples

Among those who experienced the incomparably great power that God displayed at the resurrection of Jesus Christ were the disciples traveling to Emmaus. Luke describes this scene as Jesus joins the two disciples in the middle of the journey without being recognized. Responding to Jesus’ questions, the disciples exclaimed, “But we had hoped that he was the one who was going to redeem Israel” (Luke 24:21). These disciples had also expected Jesus to overthrow the ruling

power of Rome and establish Israel once again as a sovereign kingdom. But this Jesus, on whom they had put their hope of deliverance, had been nailed to the cross and had suffered a shameful death. They were disappointed; they felt dismayed. Yet Jesus, the risen Savior, began to unleash that incomparably great power as the conversation continued. By and by, that power dispelled their sadness, and their heart started “burning” with hope and joy (Luke 24:32).

It is said that disappointments are missed appointments. Certainly, in our Christian walk, there are times we feel despondent; our expectations may not have meshed with God’s purposes. But we always need to remember that the living God knows best in every situation. No matter how bleak things seem, Jesus, through the power of His resurrection, can make the future bright.

Restricted Reservoir

Remember Paul’s statement in Ephesians 1:18, 19? “I pray that the eyes of your heart may be enlightened in order that you may know . . . his incomparably great power for us who *believe*.” God’s incomparably great power is available only for those who *believe*. This is the only condition for us to access this power. Worry, fear, and disappointment—they all melt away when we meet the risen Savior and experience His resurrection power. Talk about *incomparably great power!* ■

¹ Bible texts in this article have been taken from the *Holy Bible, New International Version*. Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc. Used by permission. All rights reserved worldwide.

² Ellen G. White, *The Desire of Ages* (Mountain View, Calif.: Pacific Press Pub. Assn., 1898), p. 793.



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NUMBER 25

The Dream

By JOSEPH OLSTAD

to End All Dreams

How will I react to the grandest event in earth's history?

Looking through my sliding-glass doors, I couldn't believe my eyes. Out in the distance Jesus and His angels were returning. Instantly I turned my gaze from the glass and became paralyzed with the question of whether I had made it—whether I was saved or lost. I then remembered reading that those who are saved will be joyful at His coming, while those who are lost will be terrified. I immediately asked myself, *How do I feel in this very moment—am I happy or scared?*

As I reflected on my thinking about the second coming of Christ, I realized that our response to His appearing tells us something about God, ourselves, and how Christ's future return influences how we live in the present.

Same Event—Two Responses

At Christ's return the lost will plead for the mountains and rocks to "fall . . . and hide [them] from the face of Him who sits on the throne and from the wrath of the Lamb!" (Rev. 6:16). Jesus and John express that many will "mourn" and "wail." In contrast, the saved will say, "Behold, this is our God; we have waited for Him, and He will save us. . . . We will be glad and rejoice in His salvation" (Isa. 25:9).

What strikingly different responses these two groups have to the same event. Something interesting takes place. It appears that the earth's entire population divides *itself* into two groups in God's presence.

God doesn't have to look at one group and say, "OK, you're the saved ones, so look happy and raise your arms. I'm taking you to heaven," and to the other, "You didn't make it, so start trying to get away and cry out to the rocks." It seems that the very presence of Jesus Himself will compel opposite responses. No one will follow a script. In other words, it will be people themselves who *choose* or *refuse* to join Jesus in the air (see 1 Thess. 4:17).

Looking at the Second Coming from this angle (and there are others) means that for God to determine whose are His, He is not compelled to refer to our past performances, whether we have said the sinner's prayer, our church affiliation, our good works, our bad works, His books of remembrance, or even the Lamb's book of life. All He has to do is show up and watch—everyone either runs *to* or *from* Him.

How to Know

So the question arises: What will determine our response to seeing Jesus in the clouds? The answer is

surprisingly obvious. So much so that we have probably already experienced the answer in small ways in our own families.

As I've thought of my children over the years, there have been times I've walked through the door and a wind of tension and strain hit me before I could take my shoes off—no greetings, no expressions of love, just stares and avoidance. Other times (thankfully, most of the time) I have been almost bowled over with hugs, laughter, and more love than I could take in. Same event—two responses. What made the difference?

Basically, what made the difference was the state of the relationship between me and my children. Was there unresolved conflict (think issues of submission and humility)? Was there rebellion in the air (think repentance and conversion)? Was there disobedience and shame (think sin and forgiveness)? Was there misunderstanding and brokenness (think revelation and renewal)? I could go on, because it turns out that the technical theological terms of religious life are just a coded language for ordinary relational life.

“Whether I run to or away from Christ in the future is simply dependent on the kind of *relationship* I am building with Him now.”

So whether I run to or away from Christ in the future is simply dependent on the kind of relationship I am building with Him now. Of course, that relationship is informed and influenced by understanding what classical theology teaches us; however, when it comes to checking in with myself to know if I am ready for His return, relational experience trumps knowledge (see James 2:19, 20). Understanding auto mechanics doesn't necessarily make one a better driver. Only *driving* can do that.

Bliss or Torture

Many have read the discerning insight of Ellen White in which she writes of the unrenewed sinner as

being completely incapable of enjoying God or heaven. This concept has direct bearing on the dynamics present at the Second Coming and supports those in-the-moment responses we are considering. In terms of actually being in God's presence, she says there would be no "joy" for them, "heaven would be . . . a place of torture," and they would all "welcome destruction" rather than endure beholding His face.¹

C. S. Lewis expands this point in an entire book-length allegory that depicts people taking bus rides from hell to heaven (remember, this is an allegory). Instead of making heaven their home, many hop right back on the first bus back to hell.² They simply

cannot endure the God-based economy of heaven.

There is a remarkable correspondence between the authenticity of our relationship with God and all the other grand themes of Christian theology. If you have one, you have the others, and vice versa. What is often overlooked is that the relationship itself is so crucial it can determine our attraction or revulsion to Christ when He comes. If my Christian experience is genuine, I will desire to be with Jesus at His coming. If it is anything less, then I will wish to be anywhere except with Him. God will grant me my wish either way. This is the kind of God we serve. This is freedom. This is love. Thankfully, we can know now rather than later (see 2 Cor. 13:5).

By the way, my dream did not end as a nightmare. I was happy the Lord had returned, and for a brief moment I felt what it will be like when the dream to end all dreams comes true. ■

¹ Ellen G. White, *Steps to Christ* (Mountain View, Calif.: Pacific Press Pub. Assn., 1956), pp. 17, 18.

² C. S. Lewis, *The Great Divorce* (New York: Macmillan, 1946).

Second Coming of *Christ*

The second coming of Christ is the blessed hope of the church, the grand climax of the gospel. The Saviour's coming will be literal, personal, visible, and worldwide. When He returns, the righteous dead will be resurrected, and together with the righteous living will be glorified and taken to heaven, but the unrighteous will die. The almost complete fulfillment of most lines of prophecy, together with the present condition of the world, indicates that Christ's coming is imminent. The time of that event has not been revealed, and we are therefore exhorted to be ready at all times. (Titus 2:13; Heb. 9:28; John 14:1-3; Acts 1:9-11; Matt. 24:14; Rev. 1:7; Matt. 24:43, 44; 1 Thess. 4:13-18; 1 Cor. 15:51-54; 2 Thess. 1:7-10; 2:8; Rev. 14:14-20; 19:11-21; Matt. 24; Mark 13; Luke 21; 2 Tim. 3:1-5; 1 Thess. 5:1-6.)



Joseph Olstad

is a graduate from the Adventist International Institute of Advanced Studies and Andrews University. He lives in Montana, U.S.A. with his wife and three daughters.

In June of this year Naomi and Natalie Boonstra, ages 11 and 13, traveled with their mother, Jean, to the province of Andhra Pradesh in southern India. It was the sisters' first overseas trip, and their plan was to meet the girl their family has been sponsoring through Asian Aid (see sidebar). Jean Boonstra and her husband, Shawn, have served as volunteer ambassadors for the organization, and this was the family's opportunity to see the work firsthand. Here is their story, told by Naomi and Natalie.



By NAOMI and NATALIE BOONSTRA,
with JEAN BOONSTRA

Connected Across the

Naomi: The First Meeting

I sit close to the air-conditioning unit, trying to keep cool and focus on reading my book. But I can't read—I'm too nervous! *Will she like me?* I wonder. *What will we talk about?*

A sharp knock on the wooden door makes me jump. "Mum! Natalie! She's here!" My mother welcomes a man and a woman and invites them inside. I look past them to see three girls, about my sister's age, behind them. They're wearing colorful dresses with glittery gold trim. Their smooth, shiny hair is pulled neatly back from their nervous, smiling faces.

I recognize her right away. I can't believe that I am actually looking at the girl I've heard so much about and seen so many pictures of.



PHOTO BY JOHN ALFRED



Above: BONDING: The Boonstra girls and Sunrise Home residents get to know one another by singing and playing games together.

Left: SISTERS: From left: Natalie Boonstra, Sheela, and Naomi Boonstra are happy to be “sisters,” even though they live a world apart.

PHOTO BY JEAN BOONSTRA

“Hi, Sheela,” I manage to whisper. “I’m Naomi.” Finally I am meeting my sponsor “sister.”

We gather in our little room, and at first it seems as if everyone feels as awkward as I do. I’ve been waiting to meet Sheela for months, and now I’m not sure what I should talk to her about. I sip the juice my mother serves and watch Sheela curiously. She licks her lips and looks at her feet a lot. She seems as nervous as I am. Her friends do most of the talking.

Miles

I listen to my sister, Natalie, ask questions as she tries to break the awkward silence, and I think about our trip so far. I’ll let Natalie tell you about it.

Natalie: Rescued Girls

My first thought as I step outside of the airport in Bangalore, India, is one of surprise. I expect it to be hot and humid—even more so than at home in Maryland in the United States—but the air is perfectly cool and refreshing. Driving through Bangalore, I feel as if I’m in a dream.

Through the van window I look at the quiet shops, closed up for the night. I admire the lettering on the shop signs and am amazed by the number of motorcycles on the road, especially in the middle of the night!

I think of Sheela, who is in the same grade as I am—ninth—although

I soon learn that in India grades are called standards. We are close to the same age, and I wonder how her life here is different from mine. I am soon shocked to learn what life is like for some girls in India.

We later meet Anita Kanaiya, who has been partnering with Asian Aid, and she tells us about her work rescuing girls. She describes how some girls are forced to work as prostitutes. A few years ago it was mostly girls ages 16-18 who were forced into prostitution or to work. I’m astonished to hear that today the most common age is 12-15. Girls my age. Girls Sheela’s age. Anita describes breaking up prostitution rings and saving the girls. I can’t help admiring her passion and commitment. I aspire to be as brave as she is.

Naomi: The Blind School

We all finish our juice, but the conversation in the room is still awkward. Mr. Jim Rennie, who heads Asian Aid in the United States, and the woman and man—who I have learned are Lalitha and Raj Varma, who run Sunrise Home—suggest Natalie and I take the girls for a walk.

Sheela lives at Sunrise Home, an orphanage about 30 minutes from where we’re staying at the Asian Aid School for the Blind in Bobbili. Natalie and I walk around campus with Sheela and the other girls. The students here are still in class.

About 150 kids live at the school. When we first arrived, they each greeted us the same way: “Hello; how are you? I am fine. What is your name?” They ran the sentences together, practicing their English. I noticed that some of the kids could see a little, and they helped the completely blind ones by nudging them when I was close, even helping them lift their hand to shake mine. The youngest student gave my mother, Natalie, and me some flowers.

Walking around the campus, I talk to Sheela a little. “What do you want

to do when you finish school?” I ask.

“Study,” she answers. “I want to be a nurse.” We talk some more, and Sheela’s friends ask us lots of questions about what it is like to live and go to school in the U.S.

Walking back to our room, everyone is a little more comfortable. Maybe tomorrow at church we can talk more.

Natalie: Sabbath in India

We arrive at the church before Sheela does. We’re in the center of Bobbili at the Adventist school—Sheela’s school. Each Sabbath a group worships in the chapel on the top floor. At the door of the chapel I notice a pile of shoes. My mother explains that out of respect we do not wear shoes in church. Naomi kicks hers off quickly and, smiling, walks into church; she doesn’t like wearing shoes, so she is thrilled!

I hear a loud honk and look over the wall. A big yellow bus with the words “Sunrise Home” on the side is parked below. Leaning over, I wave, and about 80 smiling, happy kids wave back.

Sheela finds us, and we sit together in the tiny chapel. It’s hot, and the fans spinning air around the ceiling make little difference. Sheela leads out in the Sabbath school program. Young girls in matching yellow dresses sing, the boys have a skit, and Sheela and several other girls—all in matching dresses—sing two songs. During church Sheela sits between Naomi and me, listening to my mother speak. Even though we aren’t able to say much during the service, it’s an amazing bonding experience. I can hardly believe it’s real!

Naomi: Visiting Sunrise Home

I wake up on Sunday morning with a splitting headache. I can’t eat and don’t want to drink. The heat on Sabbath was too much for me, and all I want to do is go back to bed. But I can’t miss today. We’re spending the whole day at Sunrise Home with Sheela.

I try to forget about my headache by looking at the scenery. On the road in front of us is a herd of goats, a woman walking with a basket on her head, motorcycles, several boys riding bicycles, and a few dogs wandering freely. Several small vehicles—auto-rickshaws—full of people zip past us.

Sheela's home is in a quiet area outside of Bobbili. It's surrounded by rich green rice paddies and a peaceful river. That morning all the kids greet us as we drive through the gate. The buildings look new, and we learn that the home was just dedicated last year. Before it was built the kids lived in a small house with no yard in the heart of Bobbili. Sheela leads us down the sidewalk, past the open playing field, and toward her room. She smiles, and I can tell she's happy to see us.

Lalitha and Raj are there welcoming us. I ask Sheela about them. She smiles brightly, with not a bit of her usual shyness. "Lalitha is like a real mother. She talks to me and listens to me." She seems happy in her family and home.

I get to see Sheela's room. She sleeps in the bottom bunk on the right side of a tidy room with five other girls. She and two other older girls help the younger ones. They do their hair for school and help them wash their clothes. Right away the girls offer to do my hair.

Sheela's cupboard is full of nicely folded dresses and saris. They look colorful all stacked up together. I overhear Lalitha telling my mother that the first thing she does when a child arrives at Sunrise Home is give them a new outfit. She doesn't want any child to feel like they are poor. The second thing she does is feed them. Lalitha doesn't believe they should ever feel hungry. She leads them in worship and they memorize Bible verses.



PHOTO BY JOHN ALFRED

FULLFILLING THEIR DREAMS: Students at Sunrise Home study hard to fulfill their career dreams.



PHOTO BY JOHN ALFRED

WELCOMING THE GUESTS: The children at Asian Aid School for the Blind in Bobbili, Andhra Pradesh, India, greet the American visitors.



PHOTO BY JOHN ALFRED

SUNRISE HOME: The Asian Aid orphanage houses 30 boys and 50 girls.

Lalitha does seem like a real mother to Sheela and the other kids.

I notice the picture on the back of Sheela's door. It's the same picture that I have in my room, and Natalie has in hers—it's by Nathan Greene and shows Jesus holding a black sheep. I smile while the girls brush my hair, thinking about how we all fall asleep with the same picture next to us.

Everyone is so friendly at Sunrise Home. We play games, run around outside, and have fun. It's hot today, and I feel as though I'm going to pass out. Someone suggests we go and play in the river. I gladly follow the group, kick off my shoes, and step into the water. It's warm, almost hot! So much for cooling off.

Natalie: Sheela's Story

There are about 80 kids living at Sunrise Home: 30 boys and 50 girls. I know they're orphans, and I feel sad

for them, but I notice that they really seem happy together. I want to know Sheela's story and how she ended up at Sunrise Home.

Lalitha has a thick pink file for each of the kids. On the front of Sheela's is a picture of her the first day she arrived. She is about 9 years old and looks very skinny with a big belly. Sheela lived in a village in the hill country. Her family was very poor, and they survived by gathering tamarind fruit and trading it for things they needed. If the weather was bad and they couldn't gather tamarind fruit one week, then they wouldn't eat. When Sheela was little, her mother died. Her father soon remarried, but her stepmother didn't want Sheela. She treated her badly and ignored her. An Adventist pastor learned about the situation and suggested Sunrise Home to Sheela's father. He must have realized he couldn't care for Sheela prop-

erly, and let her go.

I try to imagine what Sheela's life would've been like if she hadn't come to Sunrise Home. She wouldn't be able to read, do algebra, or dream of being a nurse. What if she had been trapped in a life of prostitution? I feel sad to think of this, but incredibly happy that she has a family now. She has brothers and sisters here who love God, who understand her situation and support her. I'm glad that she has a family and that Naomi and I can be a part of it.

Sheela's story—and my whole experience in India—let me see God's love through the work of His people. I understand clearly now the love He has for us, and how not even a million miles can separate us from His love.

Naomi: Saying Goodbye

It's our last evening at Sunrise Home. The turkeys and chickens squawk during evening worship. It's cool as the sun sets.

We say goodbye to everyone, and Sheela follows us to our vehicle. We hug her for about the tenth time, and then she squeezes our hands. With a wobbly voice she says, "Say hello to my 'dad' Shawn. I hope to meet him one day." I feel so sad when she says that, and I watch my mother wipe tears away.

Sheela isn't just a picture of a girl far away. She isn't just the person we write letters to and go shopping for at Christmas. I realize now more than ever that it's my job as a Christian to help people in her situation, no matter if it's convenient for me or not.

Sheela really feels like my sister now. I know why I traveled all those hours to India. And I can't wait to go back! ■

Naomi is new to middle school and is enjoying changing classrooms. She loves animals and would like to return to India one day to help the children and the stray dogs. **Natalie** is a first-year student in high school and likes to sing and talk to her friends. Like her sponsor sister, Sheela, she is considering a career in nursing.

Asian Aid

Asian Aid is an independent supporting ministry not legally affiliated with but supportive of the spiritual mission of the Seventh-day Adventist Church and operates in the United States, Australia, and New Zealand. Founded more than 40 years ago, Asian Aid's key ministry is child sponsorship. The organization sponsors more than 6,500 children in Adventist schools in India, Nepal, and Bangladesh. It also funds five orphanages, including Sunrise Home; a school for those who are blind; and a deaf school operated by the church in India. Recently Asian Aid started Operation Child Rescue and is working with local organizations to rescue children from beggary, prostitution, and child labor in India and Nepal.



For more information, visit
www.asianaid.org.



As we see how the light of the Adventist message dawned in the countries of the orient we are amazed at the way God used one humble man to do heaven's great work. God has stretched the chain of his influence across the decades and the continent and islands in order to bring the good news of His second advent to the people of the eastern Asia.

Light Dawns Over China, the Most Populous Country

Abram La Rue, an American gold miner, sailor, and shepherd, came to the Adventist truth in California at an advanced age. Immediately thereafter he led his neighbor, William C. Grainger, a teacher by profession, to the truth.

La Rue attended Healdsburg College to prepare himself for the gospel ministry, and requested that the General Conference send him to China. As a retired sailor he remembered his visits to this country, and now felt a burden for its vast population. But the mission board thought him too old at 65 and recommended Hawaii instead. La Rue arrived there with many printed books and tracts. As a colporteur he succeeded in establishing an Adventist presence.

La Rue's longing to convey the saving message to the people of Cathay grew ever stronger. At length he sailed for China, arriving in Hong Kong on May 3, 1888, as Asia's first self-supporting missionary. He set up a seamen's mission and for 14 years did colporteur work, mainly among ships in Hong Kong harbor. He also made trips to Shanghai, Japan, Borneo, Java, Sarawak, Singapore, and once even to Palestine and Lebanon, selling Adventist books and distributing tracts wherever his ship docked.

With the aid of a Chinese friend, Mok Man Cheung, he printed a tract, "The Judgment," and "The Sinner's Need of Christ," a chapter of E. G. White's book Steps to Christ, in Chinese.

In response to his and S. N. Haskell's earnest appeal, the General Conference sent official missionaries to China in 1902. On February 2 J. N. Anderson's family arrived in Hong Kong. About a month after his arrival on March 1,

Anderson baptized six British sailors and an expatriate resident to whom La Rue had given Bible studies.

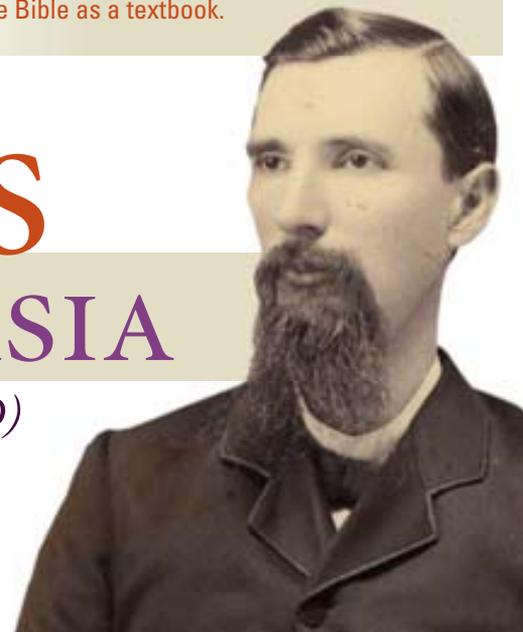
La Rue died on April 26, 1903, after rendering 15 years of service to the people of Cathay. He is buried at the Happy Valley Cemetery in Hong Kong. As his legacy today, despite China's many wars, revolutions, and persecutions, some 430,000 members, from about 3,000 churches and congregations, look forward to Jesus' soon return.

Light Dawns Over Japan, the Islands of the Rising Sun

William C. Grainger, Abram La Rue's firstfruits, now president of Healdsburg College (later Pacific Union College), was deeply moved as he listened to the Friday evening vesper appeal. Japanese student Teruhiko Okohira needed someone



PIONEERS: Adventist pioneer missionaries J. N. Anderson (back row, left) and Abram La Rue (second from left) pose with a group of sailors and expatriates who were baptized as a result of La Rue's efforts. William Grainger (below) went to Japan in 1896 to teach English, using the Bible as a textbook.



Light Dawns in EASTERN ASIA

Northern Asia-Pacific Division (NPD)

By P. D. CHUN

to accompany him to his home country to spread the Adventist message. Possessed by La Rue's missionary compulsion, Grainger resigned his presidency and arrived in the island country of Japan on November 19, 1896. Soon afterward he and Okohira opened Shiba Japanese-English Bible School in Tokyo, where the Bible was taught in English.

Hide Kuniya, secretary-treasurer of an army unit in Tokyo, enrolled in the English Bible school through the introduction



HISTORICAL FIGURES: Teruhiko Okohira (left), a student at Healdsburg College, persuaded William Grainger to accompany him to Tokyo. Hide Kuniya (right) attended Grainger's English Bible school and was one of the first baptized as a result.

of his friend, Dr. Mokutaro Kawasaki, a military surgeon. Kuniya was deeply impressed by Grainger's Christian character and attended the English Bible class regularly. Having been convinced of the Bible doctrines, he decided to resign from his military assignment in order to keep the Sabbath. On April 24, 1899, Grainger baptized Kuniya and his friend Kawasaki, with two other men, as the first Adventist converts among the Japanese. That same year the first Adventist church was organized with 13 members at the English Bible school.

Grainger started a monthly paper, *The Gospel for the Last Days*, later renamed *Signs of the Times*. La Rue, in China, would outlive his brilliant convert and fellow missionary. Grainger died of uremia on October 31, 1899, age 55, and was buried in Aoyama Cemetery in Tokyo. But his mission spirit survived in the hearts of Okohira, Kuniya, Kawasaki, and Frank William Field, who came to Japan to take up the work that Grainger had laid down. Kuniya became God's agent to extend La Rue's magnificent witness to yet another country in eastern Asia.

Light Dawns Over Korea, the Land of Morning Calm

Hide Kuniya, now pastor of Kobe church in Japan, noticed a stranger paying attention to the long signboard on a small Adventist church building. He

invited the stranger in and found that he was on his way to Hawaii as a Korean laborer. Though neither understood the other's language, the Holy Spirit used the Chinese ideograph characters they wrote on a chalkboard to help them communicate. Kuniya began teaching his new Korean friend the Bible. Then the Korean brought a friend of his own. Both became convinced of the Adventist doctrines. Just past midnight of May 12, 1904, Kuniya baptized them, Eung Hyun Lee and Heung Choi Son, at Nunobiki Falls in Kobe. Lee then left for Hawaii. But for some reason known only to providence, Son headed back to Korea.

On the ship Son shared his newly found truth with Ki Ban Lim, who was returning to Korea from Hawaii. A Methodist leader in his hometown, Lim had considerable knowledge of Bible doctrines. By the time his trip ended he too had accepted the Adventist message. Back home in Chinnampo, he shared the Sabbath truth with Methodist believers.

Soon, though, Lim had to call for help. His knowledge on Adventism was limited. Thirty-six truth seekers signed his modern Macedonian call in a letter to Pastor Kuniya in Japan to come to Korea and teach them Bible truth. After much effort Kuniya arrived in Chinnampo, northwestern Korea, on August 9, 1904. He conducted Bible studies in many villages. In 50 days he baptized 71 people and organized four churches. The hardship, discomfort, and resistance he experienced seemed beyond human endurance. But Kuniya established a solid foundation through his dedicated pioneering efforts.

Wholly Consecrated

Seventh-day Adventist work in the Northern Asia-Pacific Division began in 1888 with a self-supporting volunteer, Abram La Rue. Eight years later, in 1896, William C. Grainger, La Rue's first American convert, initiated work in Japan. Approximately eight years beyond that, Hide Kuniya, one of Grainger's firstfruits in Japan, would stretch the chain of influence to Korea, a chain begun by a humble volunteer who would not give up.

Abram La Rue embodied Ellen White's statement: "There is no limit to the usefulness of one who, by putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God." ■

* Ellen G. White, *The Desire of Ages* (Mountain View, Calif.: Pacific Press Pub. Assn., 1898), pp. 250, 251.



P. D. Chun, a former president of the Northern Asia-Pacific Division, is the international publishing manager of *Adventist World*.

Patti! We're done! It can rain now." The official conclusion to the project would come a bit later, but when Brook Powers phoned his wife, he and the other members of his small team knew they had reached their hard-fought goal. The shiny red-and-white radio tower was in place, supporting the massive new curtain antenna that would soon carry the gospel to even more listeners across Asia, and they no longer had to worry about the torrential downpours the oncoming rainy season would bring.

A Ministry With History

For 26 years people in such countries as China, North Korea, Vietnam, Indonesia, and India have been hearing the *Voice of Hope* through Adventist World Radio's (AWR) shortwave broadcasts from Guam. The list of broadcast languages has grown to 34, and the station now transmits programs for 287 hours a week across Asia.

When AWR—under the leadership of Powers, who is AWR's chief engineer on Guam, and board member Loney Duncan, a retired radio-industry expert—studied the capacity and effectiveness of the station nearly three years ago, it became apparent that a major upgrade was needed. A \$3 million campaign was launched, and ministry supporters responded. On September 3, 2013, AWR welcomed international and local guests to a rededication ceremony at the station, marking the completion of the project.

"This upgrade was accomplished in record time: only two years," says AWR president Dowell Chow. "On average, it usually takes five years to install a project of this scope."

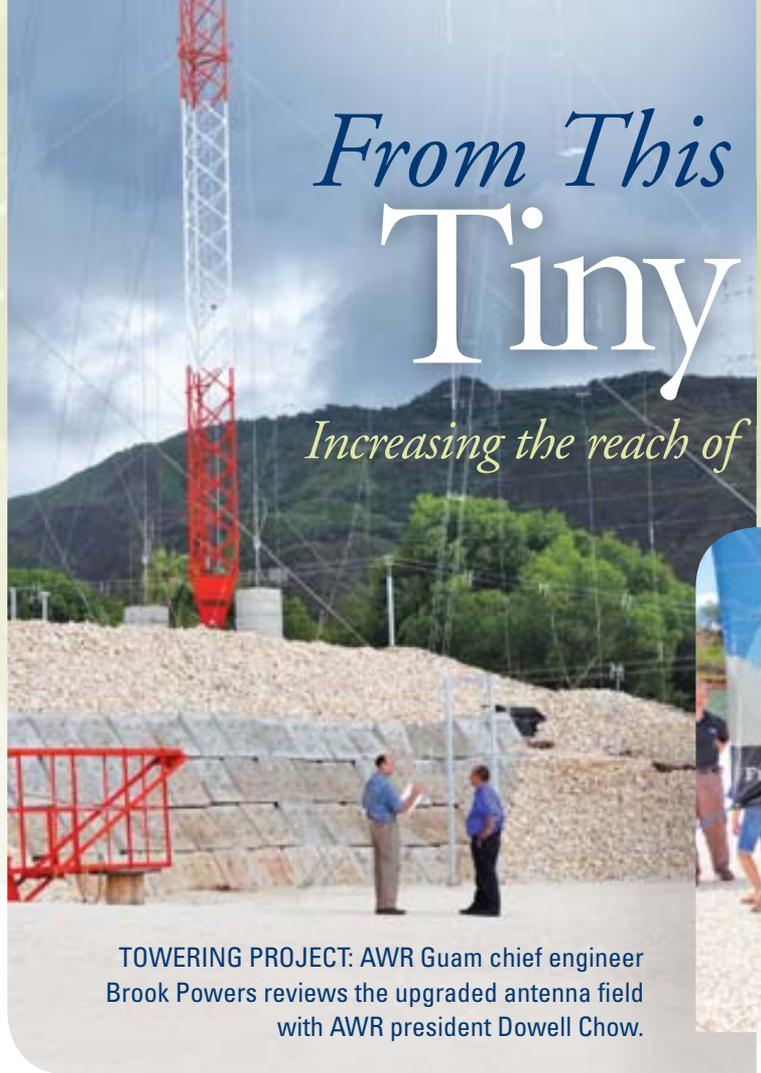
The changes have enabled AWR to improve its broadcasts across Asia by transmitting over frequencies that better reach its target audiences and scheduling simultaneous broadcasts to multiple countries that will reach listeners during their respective peak listening times. The expanded capacity of approximately 25 percent is comparable to adding a whole new station to AWR's operation, Powers says.

The theme of the rededication event was "From this tiny island . . . to the world." During the ceremony, the Honorable Eddie Bazza Calvo, governor of Guam, picked up on the theme, saying, "There's something I learned when I was in the retail business. You had three reasons for success: location, location, location. As I look at where Guam is . . . and then I look forward, and I see that map of Adventist World Radio and where it reaches, you're looking at nearly 3 billion people. Then you look at the contact with 3 billion people, and what is that contact all about? It is about spreading the good news. What greater mission can any human being or any enterprise have than to spread the good news?"

The ceremony was held directly on the antenna field, at the base of the newest tower, which enabled attendees

From This Tiny

Increasing the reach of



TOWERING PROJECT: AWR Guam chief engineer Brook Powers reviews the upgraded antenna field with AWR president Dowell Chow.

to experience close up the gigantic size of the broadcast equipment. They came away with a greater appreciation of the enormous effort that was required to complete the project.

No Small Effort

Phase one of the expansion involved the relocation of one of the station's existing towers to accommodate the replacement of a low-frequency antenna with a higher-frequency one. The second and final phase consisted of erecting a new tower and adding a new high-frequency curtain antenna.

This construction was even more labor-intensive, as it required staff to move countless tons of soil, fill in a steep ravine, bury four-foot-diameter runoff culverts for erosion prevention, and pour 822 tons of concrete before the 229-foot tower could be erected. The average size of the station's curtain antennas is 236 by 260 feet, approximately the size of two American football fields. During construction some broadcasts were shifted to commercial shortwave stations in Sri Lanka and Europe for several months so that listeners could receive uninterrupted service.

The weather was a huge factor, as all construction had to be completed during Guam's six-month-long dry season. Powers says, "This upgrade happened essentially with

By
SHELLEY NOLAN
FREESLAND

Island

Adventist World Radio in Asia



TED N. C. WILSON



Left: THREE TRUMPETS: AWR Guam chief engineer Brook Powers (left), station manager Victor Shepherd, and maintenance director Gordon Garner (right) cheerfully accept the gift of three Tibetan trumpets, in honor of the station's rededication. **Inset: THE RIGHT PLACE:** The Honorable Eddie Baza Calvo, governor of Guam, noted that many organizations' success is due to three factors: "Location, location, location!" **Above: BIRDS-EYE VIEW:** This photo, taken by General Conference President Ted N. C. Wilson from one of the towers that supports AWR's web antenna, shows the immensity of the structure that will broadcast radio signals to a potential audience of 3 billion people across Asia.

five guys—Gordon Garner, Ben Stern, Donaldo Storey, David Hendrick, and myself—an incredible amount of equipment, and a whole lot of blessing by God. All through the process, I [saw] the hand of God leading in this project."

At the rededication Ted N. C. Wilson, president of the Seventh-day Adventist Church, also paid tribute to God's leading: "What really powers this station is the Holy Spirit. It is technologically driven, it is information-oriented, but AWR Guam and AWR itself are not necessarily in the information business, we are in the inspiration business. . . . God wants us to ask for miracles, He wants us to ask for something extraordinary. As we stand here today underneath all of the infrastructure . . . we can truly say that this is an answer to prayer."

The facility on Guam is the only shortwave station that AWR owns; in other parts of the world AWR leases broadcast time on commercial shortwave stations. Worldwide, AWR broadcasts programs in nearly 100 languages, through shortwave and AM/FM radio, on demand at awr.org, and podcasts. The advantage of shortwave radio is that the signals can travel for thousands of miles, reaching listeners in areas that are geographically remote or closed to local Christian broadcasts. This continues to be a key component of AWR's service.

A Ministry of Life

Letters from AWR listeners vividly demonstrate the power of radio. One young listener in China wrote: "I'm a new listener of *Voice of Hope*. I seldom listened to the radio before I became handicapped. During the hard time in my sickness, I turned on my radio and heard your voice. To me, it was just like God's voice. That's given me hope and light. I forget the pain when I'm listening to such good programs."

Governor Calvo eloquently summed up AWR's ministry when he said: "There are a lot of things happening all over the world. . . . We live in very complicated times. Why I'm so blessed to be here, and why I'm here to congratulate you all and to give thanks for all you're doing, is because in the midst of a contemporary world that is filled with a lack of spiritual direction and meaning to what life is all about, there's this: there's . . . Adventist World Radio, there's a voice and a message for eternity, and it is about bringing life to all of us, an eternal life." ■



Shelley Nolan Freesland is communication director for Adventist World Radio.

The end of the eighteenth century and the early nineteenth century found health care in the United States in turmoil! Bloodletting¹ was a standard treatment, as was the liberal use of heavy-metal derivatives (mercurials), arsenicals, alcohol in diverse concoctions, tobacco, and opiates. Calomel, a mercury compound, was a standard treatment for many ailments, including yellow fever. It was given to patients as a purgative (laxative), often to the point that their hair and teeth fell out from mercury poison.

This was indeed the age of “heroic medicine,” representing aggressive methods and practices used well into the nineteenth century. The already-weakened bodies of the ailing were further stressed by these dangerous

swung between the attempts of “heroic” medicine to decrease excessive vitality, which may have manifested as a fever, to the use of stimulants, as well as alcohol, in order to replenish vitality (which had been thought to cause the fever in the first place!). Diet and sanitation were all but ignored as being important for a patient’s well-being and restoration to health. At this time, movements of therapeutic reform also were arising.

Health Reform

While we as a church often claim “health reform” as an Adventist invention, that’s not really the case. “Health reform” described the process of change occurring in response to the dismal “therapies” being used at the time. Long before the Great Disap-

truth, and in 1846 he joined James and Ellen White in proclaiming this and other fundamental beliefs now held by the Adventist Church. It’s interesting that in 1843 he ceased eating meat, and previously he had stopped using butter, grease, cheese, and other such foods. He was gratified when others followed his example.

A much more strident advocate of health reform was Sylvester Graham. Born July 5, 1794, he became a Presbyterian minister. He grew interested in nutrition, and in 1837 wrote his ideas in *The Graham Journal*. He advocated that the chief foods should be fruits and vegetables, that bread should be unrefined, cream should be used instead of butter, and flesh meat and fish should be avoided, as well as tea, coffee, wine, and tobacco in all forms. Graham also



By PETER N. LANDLESS

The Grace-filled Health Message

Comprehensive health ministry in action

and unproven methods, resulting in more harm than good—albeit well intentioned and even well accepted by the medical community of the time. D. E. Robinson in his informative book *The Story of Our Health Message* terms these years as “the times of ignorance.”

Debates raged within the “medical fraternity” of North America, Britain, and Europe about the effectiveness of such treatments. The pendulum

pointment in 1844, Joseph Bates, a sea captain, who subsequently became a cofounder of the Seventh-day Adventist Church, abandoned the use of tobacco in 1823. In 1824 he gave up all forms of alcohol, and before 1838 he had discarded the use of tea and coffee. Of the latter he’s reported to have said: “It is poison. It had such an effect on me that I could not rest or sleep until after midnight.” In 1845 he was convinced of the seventh-day Sabbath

advocated the taking of a daily bath/shower, and exercise in the open air.²

Instruction From the Lord

In 1848 the Lord revealed to Ellen White the harmful effects of tobacco, tea, and coffee. In 1860 the fledgling “movement of destiny” formally adopted the name “Seventh-day Adventist.” It wasn’t until 1863 that Ellen White received the major vision on health, which she did not write out

until 1864. In its principal content it focused on the need for James White to guard his health. The vision was given in Otsego, Michigan, United States, on June 6, 1863, at the home of Brother A. Hilliard. It occurred at the

The Laws of Life by Trall, Jackson, and others, she then published the book *How to Live*, incorporating into it material “largely extracted from the works referred to.”⁵ We can therefore trace the beginning of Adventist health ministry to 1863.

Although others emphasized aspects of health reform, the Otsego vision brought the clarion message that it’s a spiritual duty to care for the body temple and clearly revealed the wholistic integration of body, mind, and spirit. Additionally, the principles of sufficient rest; sunshine; balanced nutrition; temperance; trust in God; exercise; water; and breathing pure, fresh air have stood the test of time and scientific scrutiny.

Another important emphasis that emerged from the Otsego health vision is that caring for our health enables us to better serve God and our fellow beings. Although it’s a wonderful blessing to enjoy good health, this health is not the end in itself. We are saved to serve. Both James and Ellen White needed to make important changes in their lifestyle in order to maintain and enhance their ability to serve, and this too was revealed in the 1863 vision.

Health-Care Institutions

On Christmas Day 1865 the Lord gave Ellen White another health vision. This time, far more than the health of her husband and specific individuals was outlined. The social and mission aspects of health ministry were emphasized.

The philosophy for operating health-care institutions was now enunciated. Adventist institutions would address not only physical needs but also spiritual and moral ones. The “whole person” care so pivotal to Adventist mission was emphasized. A few weeks after the 1866 General Conference session Ellen White again wrote of the need for ministers and members to lay hold of the message of health

reform and urged Adventists to establish an institution of their own. This served as the impetus for a health-care initiative that now has a footprint throughout much of the globe.

Some years later she wrote: “We have come to a time when every member of the church shall take hold of medical missionary work. The world is a lazar house filled with victims of both physical and spiritual disease. Everywhere people are perishing for lack of a knowledge of the truths that have been committed to us. The members of the church are in need of an awakening, that they may realize their responsibility to impart these truths.”⁶ This is a call to comprehensive health ministry—personally and corporately as a church—graciously sharing, caring, preaching, teaching, healing, and discipling.

As a church, we have been blessed with a privileged revelation of how to live life to the full. It’s a sacred duty for us to care for the body temple and to spend and be spent in service to a broken world that is crying out for a grace-filled revelation of Jesus Christ through His followers and the precious truths entrusted to them. Let us answer that call and honor Him in body, mind, and spirit in order to “preserve every power in the best conditions for highest service to God and man.”⁷ ■

¹ The withdrawal of usually small quantities of blood from a patient to cure or prevent illness and disease.

² George Knight, *Lest We Forget* (Hagerstown, Md.: Review and Herald Pub. Assn., 2008), p. 65.

³ Ellen G. White, *Selected Messages* (Washington, D.C.: Review and Herald Pub. Assn., 1958, 1980), book 3, p. 279.

⁴ *Ibid.*, p. 277.

⁵ *Ibid.*

⁶ Ellen G. White, *Testimonies for the Church* (Mountain View, Calif.: Pacific Press Pub. Assn., 1948), vol. 7, p. 62.

⁷ Ellen G. White, *The Ministry of Healing* (Mountain View, Calif.: Pacific Press Pub. Assn., 1905), p. 319.

“Caring for our health enables us to better serve God and our fellow beings.”

opening of the Sabbath, reinforcing the importance and interconnectedness of Christ-centered spirituality and health. Of the vision she wrote: “I saw that now we should take special care of the health God has given us, for our work was not yet done.”³

In the ensuing months, because of increasing work pressures, Ellen White delayed writing out the contents of her vision. It was not until the following year that she was able to write the chapter “Health” in *Spiritual Gifts*, volume 4, followed by six tracts titled *Health: or How to Live* in 1865. The ideas expressed were very close to those espoused by Sylvester Graham, Trall, and Jackson, but when asked whether she had gleaned ideas from them, she stated: “I had not, neither should I [have] read them till I had fully written out my views, lest it should be said that I have received my light upon the subject of health from physicians, and not from the Lord.”⁴

Finding concordance with her ideas and those of others expressed in



Peter N. Landless, a board-certified nuclear cardiologist, is director of the General Conference Health Ministries Department.

A Question of Obedience

*Does not the biblical emphasis on **obedience** lend itself to legalism (e.g., Deut. 4:1)?*

The biblical emphasis on obedience goes against the grain of our fallen human nature. Obedience is often perceived as a curtailment of one's freedom. We tend to associate it with subjection to someone or some law. But in the Bible obedience is something positive.

1. Obedience and Hearing/Listening: Biblical religion is a religion of the ear. It is based on the fact that God addressed humans through His Word, revealing to them His person and will. This divine speaking lies at the very foundation of human obedience. This explains the fact that in the Bible the verb "to hear/listen" often means "to obey" (e.g., Heb. *shama'*, "to hear, obey" [Ex. 24:7; Isa. 42:24]; 'azan, "to hear" [Ex. 15:26]; Gr. *akouō*, "to hear, obey" [Mark 9:7]). We could not properly speak about obedience without a previous divine speaking. Therefore obedience is dialogical, that is to say, we hear God speak, and we are expected to respond. Our answer is not simply the emission of a spoken word, but more important, it expresses itself in the form of obedience. Obedience is a way of talking to God, our partner in dialogue.

2. To Whom Should We Listen? Why do we have to obey God? This is an important question. But the more fundamental one is: *Whom should I obey?* By nature we exist under subjection to some power (Rom. 8:6-8). Only through the action of the Spirit is the possibility of choosing real (verses 12-14). When empowered by the Spirit, we hear the divine speaking and answer through obedience, and we are indeed free.

If the question of why persists, then we must acknowledge two things. First, in biblical theology there is only one ultimate and lawfully established authority, namely, that of the Creator and Redeemer. As the source of our lives, He calls us to listen to Him. Second, we submit to Him because His will for us, based on His knowledge as Creator and Redeemer, is always good. It is therefore absurd to oppose His divine speaking. In obedience to Him we become what He intends us to be, and what we deeply seek to be.

3. Obedience and God's Cosmic Plan: Scripturally speaking, there is a unified, divine plan for the cosmos (Eph. 1:9, 10; Col. 1:19, 20). Everything in it was created by God to function according to His speaking: "By the word of the Lord the heavens were made" (Ps. 33:6). By listening to Him, the cosmos is reconstituted into oneness. Therefore our obedience is indispensable in order for the cosmos to be fully integrated around the oneness of the divine speech. True obedience presupposes intelligence and freedom.

Nature is governed by the divine will through natural law. This law works from within the systems of nature; consequently there is no direct divine speaking to nature. Occasionally God does speak to nature because evil has damaged its proper role and chaos seems to prevail. This is not, technically speaking, obedience. But His intelligent creatures, endowed with freedom, need to hear the Lord speaking to them as He expects a response from His partners in dialogue.

The human response, as well as the submission of nature to the will of God, essentially seeks the same goal: service. Every element of the cosmos serves. Only intelligent creatures could have broken the circle of service; and they did. The result has been the disintegration of the cosmos and a ridiculous concern for self-preservation. Obedience is only possible by being reintegrated through Christ to the original intention of the Lord for us. Obedience is service.

This understanding of obedience is, to a large extent, based on a wholistic view of human nature. We are an indivisible unity of life in bodily form. Whatever takes place in our hearts when the Spirit speaks to us happens to the whole person. The "yes" of our lips should be the "yes" of our eyes, ears, mouth, hands, and feet. It is an action-driven response of the whole person to the divine speaking. Obedience is a privilege; it is not legalistic. ■



Angel Manuel Rodríguez lives in active retirement in Texas, United States, after serving many years as director of the General Conference Biblical Research Institute.

Revelation's Seven Churches:

SMYRNA



PHOTO BY DIDIER LAROCHE

The seven churches described in Revelation 2 and 3 are representative of the Christian church from the first century until the end of time. They describe the spiritual condition of God's people in each succeeding generation. The first church, Ephesus, aptly describes the New Testament church with all its zeal for truth and passion for witness. Unfortunately, these early Christians left their first love and substituted duty for devotion. Gradually, almost imperceptibly, their service for Christ degenerated into mere formality. In last month's lesson we discovered that this can happen to any one of us. We heard the Holy Spirit's appeal to keep our hearts focused on Jesus, the heart of all true faith.

In this lesson we will study the second of the seven churches: smyrna. The word *smyrna* means "sweet-smelling incense." In the second and third centuries the devil viciously attacked the Christian church through persecution. The church at Smyrna has much to teach us. Its lessons speak to all who go through trial and face difficulty.

1 Read Revelation 2:8. How did Jesus address the church at Smyrna? What titles did He use? Why do you think Jesus used these particular titles? See also Revelation 1:17, 18.

What an appropriate title for Jesus to address His faithful people in Smyrna. He is "the First and the Last." The One who was "dead, and came to life." If Jesus faced persecution, mockery, torture, and death with courage, His people can face it also. The Christ who triumphed over the tomb offers us victory in the face of death.

2 What three distinguishing characteristics did Jesus use to describe the church at Smyrna? Discover the answer in Revelation 2:10.

3 In the face of trials and tribulation, what counsel did Jesus give His people in Revelation 2:10?

Throughout the Bible Jesus encourages His people with the expression "Do not fear." Through the prophet Isaiah He declares, "Fear not, for I am with you; be not dismayed, for

I am your God. Yes, I will help you, I will uphold you with my righteous right hand" (Isa. 41:10). Speaking to the disciples in the midst of a fierce storm, the Master proclaimed, "Be of good cheer! It is I; do not be afraid" (Matt. 14:27). In the midst of our trials He still proclaims, "Do not fear. I am with you." He does not abandon us in difficulty. He does not forsake us when difficulties come.

4 According to Revelation 2:10 God's church would be tested. But persecution would be especially fierce for a distinct period of time. How long would this period be? Why would this encourage the believers?

In Bible prophecy one prophetic day equals one literal year (see Eze. 4:6 and Num. 14:34). Consequently a persecution of 10 prophetic days would last for 10 literal years. This prophecy was fulfilled exactly in the persecutions of the Roman emperor Diocletian, from A.D. 303-313.

A fascinating spiritual point is revealed here: Tribulation does not last forever. All our trials have a limited duration.

5 What admonition did Jesus give the church at Smyrna, and what reward did He offer them?

God's appeal to each of us is to be faithful to Him where we are. If the Smyrna Christians could be faithful to Jesus in the midst of torture, persecution, and death, we can be faithful in the midst of our trials too. If His grace could sustain them, it can sustain us. The offer of a triumphant crown is ours as well as theirs.

6 Read Revelation 2:7, 11, 17, 26; 3:5, 12, 21. What word is repeated in each of the final appeals to these seven churches?

In whatever circumstances Christ's people find themselves, it is possible for them to overcome. No challenge we will ever face is too great for God. We will never be placed in a position from which He cannot deliver us. No circumstance we confront is He unable to handle. Through Jesus we can overcome. His grace is sufficient in all of life's circumstances. This is reason for rejoicing today, tomorrow, and forever. ■



Letters

G. F. Jones and a History Lesson

I write in reference to G. F. Jones, mentioned in Carol Tasker's article "A Packet of Seeds and Kingdom Principles" (August 2013). *Adventist World's* readers may be interested to know that before Jones and his wife went to the western Solomon Islands in 1914, they arrived at Singapore on October 28, 1904, after sailing a month from Sydney, to pioneer the work in Singapore and subsequently in Java, Sumatra, Borneo, and the Malay States.

After the organization of the Asiatic Division in 1909, the General Conference (GC) allocated Singapore and the Malay States to that division, and the Australasian Union in 1910 made a request, in vain, to the GC to restore them to its territory. Thus marked the end of the direct link between Australia and the Malaysian field.

Two of the early converts of the Joneses were C. M. Lee and his wife. In 1957 the couple donated a modern church building with more than 2,800 square meters (30,000 square feet) of freehold land on Thomson Road to the General Conference Corporation for the use of the Chinese congregation. From 1936 to the end of the last century Singapore was the headquarters of the Far Eastern Division. It is still now the headquarters of the Southeast Asia Union.

WU CHOOK YING
*Grand Terrace, California,
United States*

Where's the Balance?

I applaud Drs. Allan R. Handysides and Peter N. Landless for calling for balance on the issue of vegan versus vegetarian (see "Where's the Balance?" Aug. 2013). It is a shame to see conscientious vegetarians vilified because they use milk, eggs, etc. Ellen White was never a vegan, and her literary works do not support a negative attitude toward those who use milk, eggs, etc.

I desire to see the cause of healthy nutrition gain increased acceptance. Sadly, the lack of balance sometimes gets in the way.

ERIC WITTER
Auburn, Georgia, United States

Stronger Than Death

I got very emotional when I read Sylvia Renz's article "Stronger Than Death" (July 2013). I could not hold back the tears when I put myself in the place of the person who tells the story. If that happened to my 6-year-old son, what would I do?

It's sad—the pain from the departure of a loved one is so hard to bear—but it will be better someday. May God give the solace required for every person who goes through this time. While in this world we have to go through this, we have been firmly promised by our Savior Jesus Christ that one day He will return to take us to heaven, where death will be no more.

GERSON DE SOUZA ANDRADE
Resende, Rio de Janeiro, Brazil

Life Maps

I am an avid reader and admirer of *Adventist World* magazine. I'm writing to share my appreciation for Gerald A. Klingbeil's cover story "Life Maps" (July 2013), which was very inspiring to me.

Keep up the wonderful work!
PAULO R. MELITO
Rio Claro, São Paulo, Brazil

Adventist World

I am an Adventist by faith and a frequent reader of *Adventist World*. I must say that I am ever blessed by the Word of God I always read in its pages, as well as the good work of

Prayer & PRAISE

I thank God that He has sustained me with my three sons and one daughter for more than a year without a stable income. Pray that I will continue trusting His providence. He is faithful, just and, above all, loving.

ELIZABETH, *Kenya*

I sent in a request for prayer that I'd be able to pay my school bill so I could graduate. God answered my prayer—I managed to graduate and now am looking for a job. Thank you for praying with me!

MUTINTA, *via e-mail*

Please pray for my mom who has pain in both her arms. Pray to God that it is not cancer and that she will be healed.

NAD, *Philippines*

Please pray for my friend and her son; he is having health and family troubles.

UNNUR, *Iceland*

mission that the people of the Lord continue to engage in. *Adventist World* uplifts, inspires, and motivates my soul to sacrifice and do good and follow Christ's example. Is it possible to get all other past issues of *Adventist World* in softcopy for continued readership and sharing with friends?

Thank you, and God bless your team for the good work they are doing.

LEAKEY ROSASI
Nakuru, Kenya

Adventist World is produced by the Seventh-day Adventist Church and distributed to members free of charge. We are also on the Internet at www.adventistworld.org. We are gratified that the magazine is filling this need.

—EDITORS

Correction

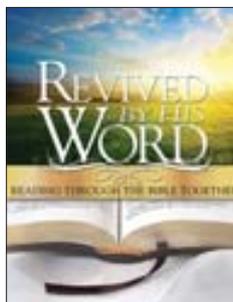
An error, noticed by staff and reader Barbara Bailey of Ohio, United States, was introduced into the English version of the September 2013 World Vista article "Called to Proclaim" during editing. In context, here is the correct phrasing: "It is impossible to believe in evolution and say that God is Creator of heaven and earth and all the life they contain. *The two concepts are incompatible.*"

Letters Policy: Please send to: letters@adventistworld.org. Letters must be clearly written, 100-word maximum. Include the name of the article and the date of publication with your letter. Also include your name, the town/city, state, and country from which you are writing. Letters will be edited for space and clarity. Not all letters submitted will be published.

Where *in the* World Is This?

ANSWER: At the Spencerville Seventh-day Adventist Church in Silver Spring, Maryland, United States, Cradle Roll (beginner's one) teacher Jane Morrison shows the children what's in her bag.

PHOTO BY ITALO OSORIO



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DECEMBER 1, 2013 • Psalm 116

My husband and I are committed Adventists. Since we married four years ago we have dealt with inexplicable hostility, hatred, and contempt from the members of my family and an in-law. They are living on our property but have shown no gratitude. I miraculously recovered after ingest-

ing something poisonous . . . Please pray that God will give us victory and help those ensnared in sin to break free.

LYUBA, *Bulgaria*

I praise God for my family and two boys, and I ask you to pray for us.

AMOS, *Haiti*

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.



125 YEARS AGO

Physician, emissary, and religious liberty champion Jean Nussbaum was born on November 24, 1888, in La Chaux-de-Fonds, Switzerland. Growing up in Switzerland, he was required to go to school six days a week. Jean's mother, Berthe, took in washing so she could pay the fine for him not attending school on Sabbath. And every Monday morning at school his teacher required Jean to explain to his fellow students why his peculiar beliefs would not allow him to go to school on Sabbath.

He served as a medical doctor in Belgrade, where he became involved in issues related to religious liberty. After moving with his wife, Milanka, to Italy, Nussbaum was asked to attend a League of Nations meeting in Geneva, at which a proposed "13-month blank-day calendar" would be discussed. He was to interpret for Charles S. Longacre, Arthur S. Maxwell, and Roy S. Anderson, none of whom spoke French.

As a result of these meetings, Nussbaum met Roman Catholic cardinal Eugenio Pacelli, and their relationship continued even after the cardinal became Pope Pius XII.

After World War II Nussbaum lived in Paris, where he was president of the French Anti-smoking Society, president of Institute Curie, and a speaker on Radio Monte Carlo. He also traveled widely for the United Nations, working to support the cause of religious liberty.



Bulgur

Want a nutritious, great-tasting alternative to white rice?

Try bulgur. One cup delivers 14 times the fiber, 30 percent more protein, triple the magnesium, and double the potassium of rice.

Cook it the same way you cook rice.



Follow the Leaders

Keeping track of Seventh-day Adventist believers in almost every country on earth is no small challenge. But tracing the travels of the church's leaders, evangelists, and administrators as they travel to build up the church in various parts of the world just got a little easier.

Journeys.AdventistReview.org is an interactive Web site that allows you to follow the itineraries of our leaders and read reports of their visits.

As you follow their progress, be sure to pray for their safety, and for the believers they seek to serve.

BE A **S**UPERMAN OR WOMAN!



Prevent backaches by trying this simple exercise:

Lie on your stomach with your arms extended in front of you. At the same time raise your arms and legs about 10 inches off the ground. Hold for 10 seconds. Do three repetitions three times a week.

Source: *Men's Health*.

“Behold, I come quickly...”

Our mission is to uplift Jesus Christ, uniting Seventh-day Adventists everywhere in beliefs, mission, life, and hope.

Publisher

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

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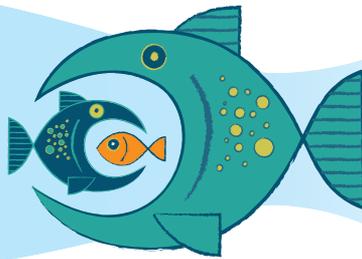
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Adventist World is published monthly and printed simultaneously in Korea, Brazil, Indonesia, Australia, Germany, Austria, and the United States.

Vol. 9, No. 11

Don't Gulp Your Food



Many fish swallow their food in just 30 milliseconds, too fast to be seen by the naked eye.

High-speed cameras have captured Goliath groupers sucking in water—and prey—at more than 50 miles (80 kilometers) per hour.

Source: *National Geographic*.



-SECOND TESTIMONY

I got acquainted with the Calabaceira Seventh-day Adventist Church in Praia, Cape Verde, the day before the start of a ShareHim campaign. When I was introduced as the speaker, their smiles were all the motivation I needed.

More than 200 people attended the first evening. As the days went by, non-Adventists began inviting their friends. Soon the soccer field where the meetings took place was crowded—people sat on the surrounding walls as well as on the ground.

At the end of one meeting a man staggered toward the front. The scent of alcohol surrounded him. He hugged me and began speaking in Criolo, the native language. I called a local elder to help me understand what the man was saying.

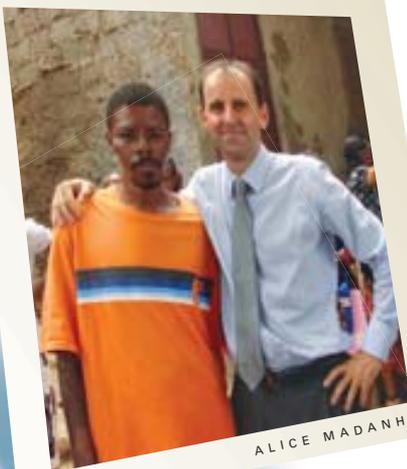
His name was Lamp. When I preached about the deliverance only Jesus can bring, his words to me were: “Please help me! I want to be free from alcohol!”

I told him, “Don’t worry about your problem. Trust Jesus. He can change your life, and He will.”

Lamp never missed a meeting. Every day he greeted me by saying, “I asked Jesus, and today I did not drink!” Lamp was among 27 people who chose to be baptized.

When he came to the meetings, Lamp had no friends, no one who cared about him. But when he learned about Jesus, he gained friends among the church members. And he gained Jesus, the most important friend of all.

—FILIPE REIS, a literature evangelist in the Portuguese Union, Lisbon, Portugal



ALICE MADANHI

*La Celia A. Prince has, for the past 5 years, been the youngest foreign ambassador in Washington, D.C., representing St. Vincent and the Grenadines. She is also accredited as Ambassador to the Organization of American States.



Every month Adventist World ends up in this diplomat's hands

Her Excellency **La Celia A. Prince*** reads *Adventist World* to stay in touch with her Seventh-day Adventist family around the world. You can stay connected with your church family in the same way. Contact your communication department if the free *Adventist World* is not regularly distributed in your church.

One Family.
One World.
Adventist World.