

The International Paper for Seventh-day Adventists

March 2014

ADVENTIST WORLD



ROUTE TO ROOTS

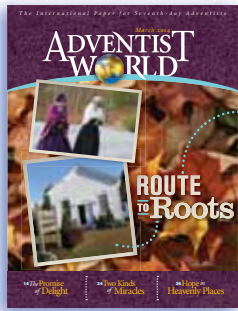
14 *The Promise
of Delight*

24 *Two Kinds
of Miracles*

26 *Hope in
Heavenly Places*

ADVENTIST WORLD

March 2014



COVER STORY

16 **Route to Roots** By Gerald A. Klingbeil

A first visit to the places and people who played key roles in forming this movement.

8 **WORLD VISTA** **An Urgent Prophetic Calling, Part 2**

By Ted N. C. Wilson

Making the most of a significant moment in history

12 **DEVOTIONAL** **Angels' Food**

By Lael Caesar

Then, as now, God's blessings are new every morning.

14 **FUNDAMENTAL BELIEFS** **The Promise of Delight**

By Afia Donkor

Honoring the 24 hours each week called the Sabbath

22 **FEATURE** **"And It Was Very Good"**

By Ronny Nalin

How to celebrate creation; not just argue about it.

24 **ADVENTIST STORY** **Two Kinds of Miracles**

By Gilbert and Josephine Wari

Awed by God, even when we can't explain His providences.

DEPARTMENTS

3 **WORLD REPORT**

3 News Briefs

6 News Feature

10 A One Day Church

11 **WORLD HEALTH** **Moderation?**

21 **SPIRIT OF PROPHECY** **Courage in the Lord**

26 **BIBLE QUESTIONS ANSWERED** **Hope in Heavenly Places**

27 **BIBLE STUDY** **Philadelphia: Church of the Open Door**

28 **IDEA EXCHANGE**



On the Cover: WINDOWS ON HISTORY: Linda Everhart and Betti Knickerbocker help visitors experience the reality of Miller's world—clothing included. The Roosevelt Seventh-day Adventist Church in Fulton, New York, is the first church building built by Seventh-day Adventists and has been in continuous use by an Adventist congregation.

Our Help in Ages Past

There is a plot of fields and woods high in the Berkshire Hills of western Massachusetts to which my mind returns more often than my body.

Say the word “home,” and my thoughts quickly gather there, remembering the many happy hours running through the early hay, climbing the tallest spruces and pines, building dams on the smallish creek that flows down one side of the property.

It was land that first belonged to my grandparents, then my father, and now is the inheritance I share with my brothers and our families. For nearly a century, someone named Knott has roamed these acres, cut the hay, put up firewood, and picked the wild strawberries that grow upon The Knoll each June. When it came the day I had secretly chosen to ask Debby to be my wife, I took her there to pose the question, high upon an old stonewall where the view is both wide and intimate.

Each of us has such a place. For some, like me, it is a rural spot where woods and skies give some true measure of our size; for others, it the familiar creak of a staircase leading to an urban apartment, with sights and tastes and sounds of city all around. These places are, in the fullest sense, “spiritual” places, for they connect our present lives to the values we have inherited from the past.

As inheritors of a spiritual legacy, Seventh-day Adventists around the globe also have dozens of such places. Here Ellen White experienced the vision that launched the worldwide ministry now known as *Adventist Review/Adventist World*; there, Abram LaRue first disembarked in 1880s Hong Kong. A marker may be all that remains of a famous Adventist institution, but we gather around it to remember the history that was launched from that spot, the lives that were changed, and how the kingdom grew.

As you journey with associate editor Gerald Klingbeil in this month’s cover feature to several of these cherished spots, invite the Lord who promises to guide our memories to

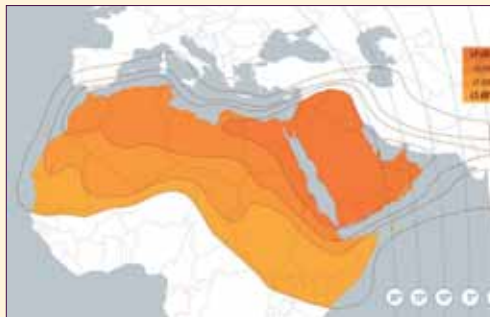
call you back to the pieces of your past that will restore and renew your faith in His great endtime movement.

Bill Knott



WORLD REPORT

Hope Channel Al-Waad Now Widely Available Across Middle East, Northern Africa



HOPE CHANNEL/ANN

REGIONAL REACH —
Map shows coverage
area for Adventist-
owned Al Waad satellite
channel.

■ A new satellite contract for the Seventh-day Adventist television outlet in Beirut, Lebanon, significantly expands the footprint of church media in Northern Africa and the Middle East. Hope Channel Al-Waad recently entered a five-year contract with satellite Eutelsat 7 West A, a move network officials say introduces a message of hope to a wider audience of Arabic, Turkish, and Farsi speakers in the region.

“This new contract is a fantastic opportunity for advancing our work, and a major step for urban outreach,” said Hope Channel president Brad Thorp. “We can now provide Al-Waad to any of the cities in this region, opening up millions and millions of homes to programs that will offer a better life today and tomorrow as well.”

The French-based satellite provider Eutelsat operates Eutelsat 7 West A in cooperation with the Egyptian satellite provider Nilesat, the largest satellite provider in the Middle East. The 2011 launch of Eutelsat 7 West A marked part of the provider’s efforts to boost broadcasting in the Middle East, Gulf States, North Africa, and Northwest Africa.

Viewers using the Nilesat satellite can now reset their channel lineup to receive Adventist television in their homes. Satellite is the most common broadcast distribution method in the Middle East.

“We have been praying for this development for many years,” said Al-Waad director Amir Ghali, adding that the channel’s “peaceful, nonpartisan programming” has been well received in the region since its launch in 2010.

Al-Waad programs address topics such as health, education, and family. The channel derives its name from the Arabic word for “promise,” offering what Ghali called “the promise of hope” to the region.

—*Adventist News Network*

Continued on next page ▶

Religious Liberty Experts Meet in Athens

■ A group of scholars and attorneys specializing in religious liberty gathered in Athens, Greece, for the January 2014 Meeting of Experts sponsored by the International Religious Liberty Association (IRLA). The annual event allowed these specialists to discuss matters of concern in an informal and candid setting.

According to IRLA United Nations Liaison Ganoune Diop, Athens was selected as a venue not only for its location but also for its history. Athens is the birthplace of philosophers Socrates, Pericles, and Sophocles, men whose work continues to impact society centuries after their lives were over. Athens was the home of Plato's Akademia and Aristotle's Lyceum, and it is considered the cradle of Western civilization. From a political perspective, democracy is said to have begun there.

The 2014 event's theme was "Religions, Secular Society, and Religious Liberty in the Mediterranean Area," with a "How to Interact in Our Diverse Societies" focus.

Presenters covered topics related to religion, secularism, the Arab Spring, and issues of equality, women's rights, and human dignity, as well as the need to translate this dignity into carefully crafted legal provisions that improve relations in societies.

Among the participants, Diop noted, were Gunnar Stålsett, bishop emeritus of Oslo, Norway, and copresident of Religions for Peace; W. Cole Durham, Jr., director of the Brigham Young University International Center for Law and Religious Studies at the J. Reuben Clark Law School; and Silvio Ferrari, professor of canon law, University of Milan, and former professor



MEETING OF EXPERTS: In the shadow of the Acropolis, religious freedom experts join in the latest symposium of the International Religious Liberty Association.

KARNIK DOUKMETZIAN/IRLA

of church-state relations, University of Leuven, Belgium.

IRLA representatives included group president Ambassador Robert Seiple, the first U.S. ambassador-at-large for religious liberty; IRLA vice president Rosa Maria Martinez de Codes, professor on the faculty of history of the Complutense University in Madrid, Spain, and former vice director of religious affairs in Spain's Ministry of Justice; as well as secretary-general John Graz, and attorneys Dwayne Leslie, Karnik Doukmetzian, and Todd McFarland.

—Mark A. Kellner, news editor, with information from IRLA

Tens of Thousands of Eastern Europeans View Internet Outreach

■ Peace, strength, and purpose for the future, this is what the tens of thousands of viewers were offered by the sermon series "Horizon of Hope," held in Bucharest, Romania, December 6-14, and presented by American Seventh-day Adventist pastor and writer Doug Batchelor.

The Adventist Theological Institute hosted the event, which was broadcast live by Hope Channel, Radio Voice of Hope, and on the Internet. The lectures were translated into four languages—Romanian, Hungarian, Russian, and Ukrainian—and broadcast in Romania, as well as in Ukraine and the Republic of Moldova.

Every evening Batchelor took the audience through a journey into the

world of the Bible. Aided by his own experiences, he narrated significant episodes from the lives of biblical people of faith, in a twenty-first-century context.

A total of 328 churches received the program via satellite in Romania. Church members promoted the event by distributing flyers and inviting friends to watch it with them. A Hope Channel team traveled across the country for nine days, broadcasting live from a different church every evening.

Online response was impressive. The first and the last lectures of the series were the most viewed, with viewer count on the sperantatv.ro Web site of 13,000 and 15,500, respectively. During the broadcast period, more than 150,000 visits were made to the video site, both live, and through sperantatv.ro, sperantalaorizont.ro, adventube.ro, and hopetv.org Web sites. Android and iOS apps were also launched to provide better access to Hope Channel's programs. The Speranta TV Facebook page reached 10,000 fans.

The "Horizon of Hope" sermon series was followed by a special edition, with participants from academia as well as representatives of various denominations.

"I consider [it] to be a commendable event, first and foremost for being a cultural manifestation, much needed now, with an important spiritual dimension. The entire event is a success that other confessions should emulate," declared Constantin Bălăceanu-Stolnici, a noted Romanian neurologist and professor.

The lectures are available online to watch and/or download. More than

8,800 downloads have been made: approximately 5,400 in Romanian, 1,900 in Hungarian, 1,400 in Russian, and 170 in Ukrainian.

Public reaction was positive: “What I like most about these sermons is the way that the Lord’s message is presented, in the simplest of ways, for everyone to understand. I wish you a lot of success in all of your work,” wrote Vasile Ștefan.

“These lectures are a special gift from God, also because we had the opportunity to listen to them in our mother tongue (Hungarian),” declared Szabó Gergely.

“I watched the sermons with a lot of interest. From now on I will practice Jesus’ teachings and follow His path,” added Csiki Margit.

On the last day of the Horizon of Hope program, 10 persons from Bucharest were baptized.

—reported by Loredana Dumitrașcu; CD EUDNews

Inter-America Reflects on Year of Growth

■ Shortly after 2014 began, Seventh-day Adventist Church leaders and staff members at the Inter-American Division (IAD) met during a special worship service to praise God for the progress of the church in 2013 throughout its vast territory.

More than 80 ministers and staff members reviewed church and financial growth at the IAD headquarters office in Miami, Florida, on January 6, 2014, to reflect on the success of the Year of the Laity—a year designated to celebrate the work of the lay members—and set plans, initiatives, and activities in motion for the coming months.

Reflecting on Isaiah 54, division president Israel Leito encouraged church leaders to reflect on the successes and failures of the past, and look to new opportunities to improve and enrich the mission of the church



NEW BEGINNING: Israel Leito, president of the church in Inter-America, welcomes the leadership and staff at the IAD Headquarters as the office officially begins the year on Jan. 6, 2014, in Miami, Florida.

LIBNA STEVENS/IAD

in Inter-America.

“Don’t think of the failures. You are blessed because there is hope. Think of the future [and] how things can be better,” said Leito.

That future means overseeing the training of thousands of lay leaders and members during what Inter-America has coined as the Year of Nonformal Education.

The Year of Nonformal Education will allow lay leaders to enhance leadership skills so they can equip others, as a springboard to continue a structured certification training with each department and ministry of the church, said Leito.

In his report to the IAD leaders and staff, Elie Henry, executive secretary of the church in Inter-America, reported that as of June 2013, 150,810 new members were added to the church, bringing the membership to 3,685,644 in 11,968 churches and 8,104 companies.

Although a final membership count for 2013 is not yet available, numbers of baptisms have shown a slight decline since 2010.

—reported by Libna Stevens, Inter-American Division



OUTREACH EVENT: Evangelist Doug Batchelor and translator Christian Salcianu speak in Bucharest, Romania.

PHOTO BY CLAUDIA TACHE

WORLD REPORT

A record 35,000 mostly Seventh-day Adventist young people, from a total of 12 nations, gathered in Barretos, in the Brazilian state of São Paulo, from January 7 through 12, 2014, for the fourth South American Pathfinder Camporee, a gathering that promotes Christian living and community service.

State governor Geraldo Alckmin formally welcomed the participants, who came from nations in South America, North America, Europe, Africa, and Asia.

Pathfinding is one of the largest global projects for spiritual, social, and educational support for children and youth. Throughout the year children and adolescents between 10 and 15 years of age meet on Saturdays and Sundays to learn dozens of skills, ranging from how to give first aid to how survive in the wilderness and care for the environment.

For the Barretos camporee the city provided 850 buses to transport participants, most of whom came from the Americas. An estimated 800 dining areas were designated to feed attendees.

The camporee also boasted a museum displaying the history of Pathfinders, a shopping mall, a supermarket, bakery, snack bar, police and fire outposts, and at least 500 people in charge of security and internal transit.

“It’s a massive structure to ensure safety for all participants. We do this type of event once every 10 years because of the logistics [involved]. Pathfinders is an ongoing project: clubs meet to help children and adolescents avoid negative activities such as drugs and crime. We teach values that we hope will remain in their lives,” said Udolcy Zukowski, general coordinator of the event.

While the Pathfinder “city” at the Barretos Cowboy Park was a center of



35,000 YOUTH Attend Adventist Camporee in Brazil

*Event draws visitors from 12 nations,
promotes Christian living*

youth activity and fun, not everything was centered on enjoyment. Community service and outreach was part of the event as well.

In a single day Pathfinders visited 40,000 homes in Barretos, delivering information about protecting children from abuse, as well as an informational “flywheel” brochure on preventing dengue fever. The following day 40,000 copies of *Signs of Hope*, an outreach book by Seventh-day Adventist pastor Alejandro Bullón, were distributed free of charge.

On Friday, January 10, citizens were given a DVD with images of Israel, Turkey, Greece, and Rome and a special message from the Bible about what happened in these historical places.

On the afternoons of January 8-10 a health fair took place at three loca-

tions in Barretos, where health professionals and speakers offered advice on eight natural remedies and their use to achieve health. Special features for women’s health were also offered.

A unique feature of the fourth South American camporee was its effort to include people with disabilities. Natalia Paola Blanco is 22 years old, and belongs to the Ebenezer Pathfinder Club, located in northwestern Argentina. She has Down syndrome. “The opening was beautiful,” she said.

Her mother, Elva Blanco, emphasized that contact with the club has contributed greatly to her daughter’s social involvement, communication, and learning. It’s also an opportunity for Adventist youth to learn about equality and social participation.

Elias Santos, 19, an instructor at



Above: THIS IS THE WAY: Magdiel Pérez Schulz, executive secretary of the South American Division, directs traffic at the Fourth Pathfinder Camporee. **Left:** VERY HAPPY CAMPERS: Adventist youth met in Brazil in early January 2014 for the Fourth South American Pathfinder Camporee, one of the largest Christian youth events in the world.



TENT CITY: Some of the thousands of tents prepared for the Fourth South American Pathfinder Camporee in Barretos, in the Brazilian state of São Paulo.

the Five Oceans Pathfinder Club in the Brazilian city of Bahia, has a damaged left leg. For him, attending the event is the realization of a dream. “I participate in all activities of the club, and the guys never disrespect me,” he said.

A childhood friend of Elias, Diego Barreto, said that Elias “joined the club and then had his accident. But the Pathfinders embrace him, because to us he is not [a person with a disability]. Besides, he still plays ball with us, and better than me!”

Like Elias, Leonardo Fontan has a physical disability and attended the camporee. He joined the Villa Luzuriaga Herederos Pathfinder Club in Argentina three years ago. “I like to camp, to participate in events, and help people,” he explained. On December 14, 2013, three weeks before the camporee, Fontan expressed publicly his decision to follow Christ through baptism, the result of his involvement in Pathfinders.

Beyond the campers on the ground, another significant group also participated in the event, but with a twist: a virtual camporee, with live broadcasts of programming and interaction via social networks.

A virtual version was not something planned by the communications team that coordinated the activities. Rogério Ferraz, manager of digital strategies of the Seventh-day Adventist Church in South America, said the idea arose spontaneously through the Pathfinders who participated in the web-

cast. “The initial goal was to bring what was going on here to those who could not come, so they could have a sense of what is happening and to share a little bit too,” he said.

But during the event the participation of netizens was intense. “The transmission was so good . . . that they began to feel part of the event. We were all happy with their interaction and the possibility that they participate in different places,” said Ferraz. That’s when the virtual camporee began to form.

Two groups were created on Facebook by the virtual campers: “#CampanhaTrunfoParaOsInternautas” and “I did not go in but I’m in #CamporiDSA.” The groups operated alongside the official webcasts on the CamporiDSA Web site.

“I was watching the chat CamporiTV, and many [people online] were sad at not being able to go to the program. As I do not like to see anyone sad, I had the idea of creating the group, to get everyone motivated and happy,” says Pathfinder Henry Santos from Porto Seguro, who created the Facebook group with the hashtag #CampanhaTrunfoParaOsInternautas.

Because they were so connected to what was happening, online participants began to feel part of the camporee, and wanted to earn an award for their participation.

“So we created the idea of a virtual camporee and started to put some requirements that they could com-

plete to earn an award, something to show that they were actually participating in day-to-day programming, watching and interacting. Fulfilling these requirements would enable them to win the award,” Ferraz said.

Activities for virtual campers were posted on social networks every day. Then a form was created that they could link to and document each activity performed.

The pathfinders in Barretos were not the only ones who heard the messages of Pastor Odailson Fonseca, speaker of the event. Viewers thousands of miles away also felt part of the invitation to the “Meeting Scheduled in Eternity.” “It was not just for the Camporee IV, for I’m connected to CamporiTV. . . I also have an appointment with JESUS . . . #camporiDSA #campanhaTrunfoParaOsInternautas,” posted Ana Leticia, Maranhao, on Facebook.

The Internet outreach had its effects, Ferraz said. One girl, who had planned to attend the camporee but withdrew at the last minute, saw the online programming and sent a message saying she would return to church. Another sign of success: 680 online applications for the merit award from virtual participants.

In all, camporee content was viewed 337,000 times by 80,000 people in 97 countries, officials reported. —*compiled by Mark A. Kellner, Adventist World news editor, with reporting from Felipe Lemos and Deborah Calixto, ASN*

This is the second part of an abridged version of “An Urgent Prophetic Calling: A Message From the General Conference President.” In the first part (February 2014) Wilson discussed how the Seventh-day Adventist Church is a prophetic movement with a prophetic calling. He reminded readers that the church is the body of Christ. While the church has experienced amazing growth, our greatest need is for revival and reformation and united prayer. For the full text and video, see <http://adventistreview.org/an-urgent-prophetic-calling>.)—Editors.

While there is much to be encouraged about, we face some enormous challenges. I’m reminded of the apostle Paul’s admonition to the elders of the Ephesian church when he proclaimed, “I kept back nothing that was helpful, but proclaimed it to you, and taught you publicly and from house to house, testifying to Jews, and also to Greeks, repentance toward God and faith toward our Lord Jesus Christ” (Acts 20:20, 21).

My love for the church and faithfulness to His Word compels me, as pastor of the Seventh-day Adventist believers worldwide, to share some of my concerns. Please note that I’m not suggesting that these spiritual challenges affect every church member, but they are serious enough to warrant concern.

Here are four great concerns for the church today. We could add additional ones, but let’s carefully look at these four:

1. A loss of Seventh-day Adventist identity among some of our pastors and church members.
2. The growing tide of worldliness in many of our churches.
3. The danger of disunity.
4. A spiritual complacency and apathy that leads to a lack of involvement in the mission of the church.

Our Identity

The Seventh-day Adventist Church is much more than just another

An Urgent Prophetic Calling

By TED N. C. WILSON

Embrace the call.

PART 2

denomination. According to Revelation 10, it was born of God out of the disappointment of 1844, just as the New Testament church was born out of the disappointment of the cross in A.D. 31. In both instances the followers of Christ misunderstood prophecy and were bitterly disappointed. But out of those disappointments, God providentially raised up a divine movement of destiny to impact the world. According to Revelation 12:17 God’s last-day people would be characterized by keeping God’s commandments and having the testimony of Jesus, which the angel identifies in Revelation 19:10 as the gift of prophecy.

According to Revelation 14:6-12 God’s end-time church would: (a) proclaim the message of the everlasting gospel in the context of the three angels and the second coming of Christ; and (b) be calling “every nation, and kindred, and tongue, and people” (verse 6, KJV) to worship their Creator by keeping His Sabbath. No other religious movement in the world fits this pattern. No other church or denomination meets the criteria of Revelation 10, 12, and 14.

Neutralizing God’s Word

Now, here is precisely my concern: too many of our pastors and members have failed to recognize, or have forgotten, the divine prophetic calling God has given us as a church. There’s a growing tendency to minimize our

differences with other denominations. Much of this comes from the neutralization of the Bible as God’s Word. It is so important that we base our beliefs on the Word of God, using the historical-biblical method of studying the Scriptures, and approaching prophetic understanding from the historicist perspective. God’s Word must be foundational to our belief, faith, and practical living. The Holy Spirit will lead us into all truth if we will study, pray, and listen to God’s voice.

The Whole Gospel

I’m reminded of Ellen White’s clear statement, “The whole of the gospel is embraced in the third angel’s message, and in all our work the truth is to be presented as it is in Jesus. . . . Let nothing lessen the force of the truth for this time. The third angel’s message must do its work of separating from the churches a people who will take their stand on the platform of eternal truth. Our message is a life and death message, and we” “are to present it in all its telling force. Then the Lord will make it effectual.”¹

Seventh-day Adventists have been raised up, like Noah, to prepare the world for its final hours; and, like John the Baptist, to prepare the world for the coming of our Lord. We must never forget who we are and why we are here.

I appeal to you with all of my heart: Be faithful to the call God has given you as a Seventh-day Adventist. Embrace this message in its fullness

and, filled with the Holy Spirit, go out to share it with the world.

Influence of the World

This leads me to my second concern: The growing influence of worldliness in our churches is alarming. Jesus stated it well when He prayed, “I do not pray that You should take them out of the world, but that You should keep them from the evil” (John 17:15).

The apostle John added, “Do not

Salvation through Jesus Christ

Of course, we do not get to heaven by what we eat, or by how we show ourselves to be religious. We have salvation through the power and the blood of Jesus Christ. But once Christ comes into our lives and works in us in a powerful way, giving us justification, the same power brings sanctification, which helps us to then have the mind of Christ. Paul wrote, “Let this mind be in you which was also in

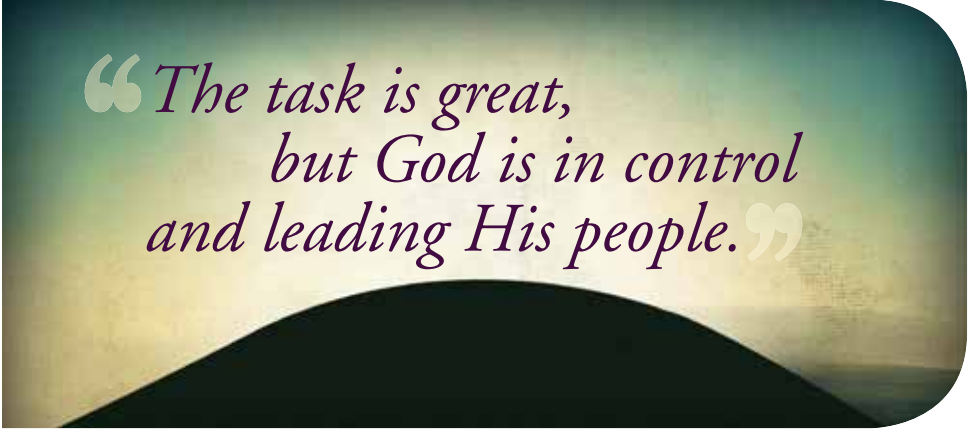
of the devil’s intentional strategies is to attack this unity. He knows that if the church is not united, it will not effectively accomplish its mission.

With prophetic insight, Ellen White gave us this divinely inspired counsel: “Unity is the strength of the church. Satan knows this, and he employs his whole force to bring in dissension. He desires to see a lack of harmony among the members of the church of God. Greater attention should be given to the subject of unity.”² This beautiful quotation pulls the curtain aside and reveals the devil’s strategies. The evil one uses all of his forces to bring in dissension and conflict to neutralize the soul-winning efforts of God’s people.

This is a time for all to unite in Christ under the banner of His truth, to preach His message to the world. God has given to the Seventh-day Adventist Church a divinely inspired church organization, and mutual agreements called church policies, which under the guidance of the Holy Spirit are part of what helps to hold us together as a worldwide family. To discard or ignore these mutual agreements violates a sacred trust and creates unnecessary discord. I pray that every one of us will lay aside our personal opinions for the good of the body of Christ, and that we will, together, march forward to the kingdom of God.

Spiritual Paralysis

Here is the last of my major concerns: The increased spiritual apathy and complacency prevalent in the lives of many. We need to examine our lives to make sure that God is working in us in a vital way. Recent surveys indicate that the overwhelming majority of church members believe the doctrinal essentials of the Seventh-day Adventist Church, but there is a growing complacency about sharing their faith. They’re part of the culture of the uninvolved, rather than



*“The task is great,
but God is in control
and leading His people.”*

love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father but is of the world. And the world is passing away, and the lust of it; but he who does the will of God abides forever” (1 John 2:15-17).

The church has always faced the danger of losing its perspective and compromising in loyalty to Christ through a growing tendency to allow the world to shape its thinking. The closer we get to the end of time, the more the devil will redouble his efforts. I’m concerned about the almost-overwhelming tide of worldliness that is sweeping into some of our churches. Standards that were once cherished by Seventh-day Adventists in the areas of diet and dress, recreation and amusement, and Sabbathkeeping are fast becoming things of the past.

Christ Jesus” (Phil. 2:5). We are ambassadors for Christ (2 Cor. 5:20). Jesus says, “Let your light so shine before men, that they may see your good works and glorify your Father in heaven” (Matt. 5:16).

Millions all over the world are looking for something different from what they have. Deep within, they are tired of the aching to satisfy their heart’s desires through the things of this world. They long for genuine, authentic Christianity. We will never reach them by compromising our God-given standards. This is no time to flirt with the devil’s dress, diet, amusement, and worldly influences. Christ living in our lives and dwelling in our hearts makes a dramatic difference in how we live.

Pulling the Curtain Aside

This leads me to another concern: the danger of disunity. In John 17 Jesus prayed for the unity of His church. One



A One-Day Church

Dias D'Avila, Brazil

the culture of the involved. There is little passion for sharing their faith in Jesus Christ. There's no urgency in their souls.

Growing Spiritually

My brothers and sisters, without active involvement in the service of Christ, we will not grow spiritually. The prophet of God could not make it clearer when writing, "The very life of the church depends upon her faithfulness in fulfilling the Lord's commission. To neglect this work is surely to invite spiritual feebleness and decay. Where there is no active labor for others, love wanes, and faith grows dim."³ Involvement is the answer to apathy.

Evidence of the Holy Spirit

The task is great, but God is in control and leading His people. Does the church have challenges? Yes, but I see evidence of the Holy Spirit moving powerfully among His people. I see evidence of the Holy Spirit doing some special, exciting activity right now in His church, preparing a people for the soon coming of Jesus.

Brothers and sisters, I appeal to you, as I appeal to my own heart, to make a full, complete, total consecration to Christ. I appeal to you to embrace the prophetic calling that Jesus has given to His remnant church, the Seventh-day Adventist Church. I appeal to you to lift the standard high in your own life. I appeal to you to become actively involved in witnessing for your Lord, as we anticipate Christ's soon second coming. ■

¹ Ellen G. White, *Manuscript Releases* (Washington, D.C.: Ellen G. White Estate, 1981), vol. 1, p. 58.

² Ellen G. White, *Selected Messages* (Washington, D.C.: Review and Herald Pub. Assn., 1958), book 2, pp. 159, 160.

³ Ellen G. White, *The Desire of Ages* (Mountain View, Calif.: Pacific Press Pub. Assn., 1898), p. 825.

READY TO GROW:
For 15 years Mariano has been telling his customers about Jesus when they come in for a haircut.



HAPPY NOW: Anna looks over the One-Day Church project rising on land donated by her family.

As the community barber, Mariano has been raising members for this congregation for 15 years. "After all," he says, "is there anything more to life than introducing friends to Jesus?"

There are now eight registered members of the Dias D'Avila church, with 35-50 believers in attendance every Sabbath.

"See over there," Mariano points across the street and down several doors. "The woman who lives there has decided to be baptized on the Sabbath we inaugurate the new church.

"The family up there has agreed to join her, and three more from the next street, and several more of the men who talk to me about God every time I give them a haircut." Mariano continued talking and waving, until the church had tripled in size!

Three years ago Anna's mother decided to completely remodel her house. When the job was completed, she invited Anna to bring some friends to the house dedication. Many of Mom's friends came, but Anna had to come alone!

Anna's mom is one of the "original" eight members of the Jardim Garcia Seventh-day Adventist Church, and all her friends attend on Sabbath. At the party they started working on Anna to join them. Before the house-remodeling celebration was over, Anna had decided that she wanted to learn more about why these women were all so happy.

"All of them came to the open house when I couldn't get any of my friends to come," Anna remembers.

Anna was soon baptized, and suggested that her family give their "next-door lot" to the Seventh-day Adventists and ask Maranatha to build a "one-day" church building.

That really got Mariano talking to his barbershop clients! Church attendance grew rapidly.

Volunteers arrived on January 16, and the church was soon ready for dedication, and for several baptisms!

ASI and Maranatha Volunteers International fund and facilitate One-Day Church and One-Day School projects. Since the project's launch in August 2009, more than 1,600 One-Day buildings have been built around the world. These stories come from Maranatha storyteller Dick Duerksen.



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

Moderation?

By PETER N. LANDLESS and ALLAN R. HANDYSIDES



I recently read that Christian institutes and universities/seminaries that have advocated abstinence in the past are lifting alcohol bans for employees and campuses. Will the Seventh-day Adventist Church also relax its stance on alcohol?

Definitely not, and for two compelling reasons: first, alcohol is a dangerous poison. Second, and even more important, the body temple of the Holy Spirit must be kept pure and unsullied. Let's look at the facts.

According to the World Health Organization (WHO), February 2011:

- Approximately 2.5 million people die from alcohol-related causes each year.

- Four percent of all deaths are related to alcohol through injuries, cancer, cardiovascular diseases, and liver cirrhosis.

- Some 320,000 young people between the ages of 15 and 29 die from alcohol-related causes. This represents 9 percent of all deaths in this age group.¹

A 2010 ranking of drugs by the United Kingdom's Independent Scientific Committee based on criteria of harm to self and others concluded that alcohol was the world's most dangerous drug.² Worldwide, alcohol is the most widely used recreational drug, surpassing tobacco, marijuana, and other chemicals.

Alcohol is the world's third-largest risk factor for disease.

Alcohol consumption has a significant negative effect on families. It frequently places a strain on the family budget and has a strong association with domestic violence, child abuse, and fetal-alcohol syndrome.

Alcohol use negatively affects society through associated crime and violence of all types, and large numbers of innocent victims in accidents.

The purported health benefits of moderate alcohol consumption do not apply across age, ethnic, and gender variations, especially as far as heart health is concerned. There is no benefit of alcohol use for young people (below age 35).

Even moderate drinking is associated with many negative effects such as aggressive behavior and poor moral choices. Alcohol is a known cause of cancer (breast and colon, among others), even when consumed at very low levels.

The Bible unequivocally teaches that the body is the dwelling place of the Holy Spirit. In addition, the Holy Spirit communicates with us through our conscious, rational mind. No level of alcohol intake leaves unaffected cognitive function, judgment, and reasoning. For optimal physical health and also to keep the channels of communication between our minds and heaven clear and open, alcohol should be avoided.

Additionally, in keeping with God's command to "love your neighbor as yourself" (Lev. 19:18), and given the widespread effects alcohol may have on the user as well as family, friends, and community regarding trauma, domestic violence, accidents, highway fatalities, sexual immorality, and spread of sexually transmitted diseases, the moral imperative for abstaining becomes even more pressing.

Jesus redeemed us with His own blood. Therefore, Paul concluded, "You are not your own; you were bought at a price. Therefore honor God with your bodies" (1 Cor. 6:19,

20, NIV).³ This is the most compelling argument in favor of abstinence.

Considering the significant risks related to alcohol use, it does not make sense to promote its use, especially when there are proven ways to prevent and treat heart disease, including exercise, a healthful diet, and nonaddictive, tested medications where needed.

Lifestyle choices offer protection against the problems alcohol inevitably brings in its wake. These informed choices include exercise, rest, healthful eating, fresh air, sunshine, pure water (internally and externally), a trusting relationship with God, social support, a good dose of optimism, and, of course, temperance. Temperance encourages us to use wisely those things that are healthful and good, and to dispense entirely with all things harmful through the enabling power of our gracious Lord Jesus Christ. ■

¹ World Health Organization, "Global Status Report on Alcohol and Health." Last modified 2013. http://www.who.int/substance_abuse/publications/global_alcohol_report/en. Accessed April 2, 2013.

² David J. Nutt, Leslie A. King, and Lawrence D. Phillips, "Drug Harms in the UK: A Multicriteria Decision Analysis," *The Lancet* 376:9752 (2010):1558-1565.

³ Texts credited to NIV are from the *Holy Bible, New International Version*. Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc. Used by permission. All rights reserved worldwide.



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

Allan R. Handysides, a board-certified gynecologist, is a former director of the General Conference Health Ministries Department.

Nothing in life must come before manna. “Then they set out from Elim, and all the congregation . . . grumbled . . . , ‘Would that we had died by the Lord’s hand in the land of Egypt, when we sat by the pots of meat, when we ate bread to the full; for you have brought us out into this wilderness to kill this whole assembly with hunger’” (Ex. 16:1-3, NASB).*

Ungrateful Wretches

Why didn’t God kill us in Egypt? God has just brought them out of Egypt, but now they curse Him. They want to go back: “We were doing fine back there,” they say. Which is ungrateful nonsense of a very high order! Maybe they are hungry. But that doesn’t mean there is no food. They’ve just come from Elim and sweet water and date palms. What they really hunger for is Egypt’s flesh pots (Ex. 16:3). Which does not make this a devotional on vegetarianism!

Besides, what’s so wonderful about Egypt that Israel would want to go back? God has just delivered them from Pharaoh’s tyranny, and they want to go back. There are revolting biblical metaphors about this kind of thinking—the dog to his vomit, or swine to their mud (2 Peter 2:22). What could be more awkward than turning from Jesus and His pleading blood to covet the degradations He saved me from just yesterday?

Amazing God

OK, you want to go back? Then just go! That’s what I’d say. I’d just give up. After all, I’m trying my hardest to



LIBRARY OF CONGRESS

Angels’ Food

By LAEL CAESAR

Getting first things first.

help, and all you do is fret and complain and insult me.

But God the amazing never quits on me. He loves me too much. He will do all He can to keep me going forward. And so, instead of letting Israel go back to shame and victimization, He proposes a one-of-a-kind demonstration: “At evening,” Moses and Aaron advise, “you shall know that the Lord has brought you out of the land of Egypt. And in the morning you shall see the glory of the Lord” (Ex. 16:6, 7).

Measuring the language of Exodus 16:6, 7 by God’s standard set in Exo-

odus 6:6, 7 shows that God is not keen on this drama. In Exodus 6, God informs Moses that the way to know “that I am the Lord your God who [brought] you out” is to see what I do to the Egyptians. When God says “and you will know” to Moses, or some 60 times to Ezekiel (6:7, 10; 11:9, 10, etc.), we should not think He’s smiling. God is not sending quails because He is happy.

It’s even clearer the second time He does it: “While the meat was still in their teeth, before it was chewed, the anger of the Lord was aroused against the people, and the Lord struck the

“Manna, like the Sabbath, is a miracle about remembering.”

people with a very great plague” (Num. 11:33; cf. Ps. 106:15).

So what does God do when He is distressed about people who forget His wonders? He invents a way for them not to forget. And He does it with manna.

Manna

What’s manna? I don’t know. Israel didn’t know. That’s why they called it manna. They called it “What’s that?” (Ex. 16:15, 31). Manna, you see, is not your common, corner store item. Manna is so rare that nobody had ever seen it before.

What’s manna? Manna is food, admittedly, very unimpressive and strange-looking food. Not in the same league as the five-star restaurants and the classy college cafeterias that kids still fashionably complain about. The three words that describe it in Exodus 16:14 are “fine” or “small,” and “flake-like” (NASB).

Now “fine” isn’t really all that fine. It’s Pharaoh’s word for corn and cows that come up second in his dreams: the ugly, scrawny ones. Manna is not for pride; it’s for nourishment. And “flake-like,” the other word, doesn’t show up anywhere else in the Bible. It’s unique. The closest we can get to the Hebrew word for “flaky” is an Aramaic verb basically meaning “to peel off,” and, in its intensive form, “to pound grain.” That’s because you get to the kernel by pounding. You pound, and you sweat, and you blow away the husk, and you’ve got your food.

Manna, it appears, may involve work. All you do is pick it up. But somebody may have sweated and pounded before; somebody bled so

you could have bread. So you could have manna. Angels’ food, the psalmist calls it (Ps. 78:25).

And how do you get it? You get out of bed. You can’t get it in bed. And you don’t postpone getting out of bed. And you don’t take care of other pressing matters first—texts, calls, streaming stock prices, or paper news. Nothing in life must come before manna. So off with the blankets; out in the fresh air; down on your knees; up with your manna. You get up and get down early because manna will melt when the sun comes up (Ex. 16:21).

So manna starts your day. Nothing in life must come before manna. Manna is first: everybody up before sunrise, prostrate on the ground every morning, early, to get what God has sent each morning for that morning. Because it’s like vitamin C—you can’t store up a lot and then forget it for a while. You have to get it every day. Every day for that day. Every day, early in the morning. Nobody collects for you; everyone does it for himself, for herself, each according to their personal need (Ex. 16:16, 21).

Manna is the action of the sentiments you sing:

“Lord, in the morning Thou shalt hear

My voice ascending high;
To Thee will I direct my prayer,
To Thee lift up mine eye.”

About Remembering

In moments of forgetfulness, we may relate to breaking stock market news, political events, natural disasters, and war, as if they could satisfy hunger. Clearly we still need manna. Manna is for remembering. It is how

you obey, and how you don’t forget. Manna is early every morning for 40 years of wilderness wandering, through apostasy and pardon, through rebellion and providence, twice as much on Friday (Ex. 16:22), and nothing on Sabbath. Manna spoils in a day if you try hoarding your own. Manna lasts forever when you listen to God and put a pot of it inside the ark (verse 33).

Manna, like the Sabbath, is a miracle about remembering. The miracle pot that never spoiled kept company in the ark with the Ten Commandment tables, completing the cycle on remembering to do or desist, to obey by labor, and obey by rest. Because the God of the six is the God of the seventh. And the One who gives us our daily bread is the One in whom alone we may find our weekly and eternal rest.

Manna is a matter of respecting His terms: “Six days shalt thou labor.” The Sabbath is the same: “In it thou shalt not do any work” (Ex. 20:9, 10, KJV). Thus manna and the Sabbath are a unity: The Lord of the Sabbath is the living bread from heaven, the awesome manna miracle that gives us life forevermore (John 6:51, 58). We live by seeking Him first.

Nothing in life must come before manna. ■

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



Lael Caesar, an associate editor of *Adventist World*, really, really loves the taste of manna.

Delight.

That's what I felt when, on one particularly difficult day in law school, I received a care package from my home church, stuffed with notes and goodies. That's what flooded my whole being when I walked the mountain trails of Switzerland for the first time.

When you think of the word "delight," what comes to mind? Joy? Great pleasure? Absolutely! But do you ever think of adventure, risk, or exploration?

If not, you should. Delight often happens through the process of discovery. Indeed, you could consider delight as discovery that "lights you up." As we try new things,

Identify

The text begins with an identifying phrase, "if because of the sabbath." In other words, there is only one Sabbath that provides the means to experiencing joy.

And what is the Sabbath? It is the seventh day, the crowning event of God's perfect Creation, a day so special to God that He made it holy (Gen. 2:2, 3). It's a day He asks us to remember and keep, both as a memorial of the perfect world He created (Ex. 20:8, 11) and as a symbol of the perfection He is able to re-create in the hearts of His children (Ex. 31:13).

Imagine that my care package arrives at my doorstep,



The **PROMISE** *of Delight*
 Turn, call, and honor

By AFIA DONKOR

NUMBER 20

explore new places, and get to know people, beauty is revealed and we experience delight.

For many Christians, one experience of delight is sought above all others—knowing God. It is not enough to know a great deal *about* Him, or to participate actively in the Christian life. We want God to be real, intimate, and precious. We want to delight in the Lord. Happily, the Bible promises that what we seek, we will find:

*"If because of the sabbath, you turn your foot from doing your own pleasure on My holy day, and call the sabbath a delight, the holy day of the Lord honorable, and honor it, desisting from your own ways, from seeking your own pleasure, and speaking your own word, then you will take delight in the Lord, and I will make you ride on the heights of the earth; and I will feed you with the heritage of Jacob your father, for the mouth of the Lord has spoken" (Isa. 58:13, 14).**

I know what you're thinking. The Sabbath? Seriously? Yes, seriously! The text contains a definite promise, capped by the authoritative endorsement, "for the mouth of the Lord has spoken." If we really want to know Him, we simply have to follow God's prescription contained in the text—one step at a time.

but instead of opening it, I ignore it completely, or open another box instead. The box that arrived is the one that is "blessed" with encouraging messages and yummy goodies, so *it* contains the potential for delight. That potential will remain untapped until I open *the* box.

Similarly, the Sabbath is the day God has blessed, set aside, and called holy. It is tempting to think, *Does one particular day really matter?* But the better question is: "Do we trust God?" He tells us it *does* matter, and promises that this day holds His blessing. Will we believe Him and unwrap the gift He has given? Those who do will not be disappointed, "for the mouth of the Lord has spoken."

Turn, Call, Honor

Imagine the following scenario: I decide to visit Switzerland to experience its beautiful scenery. I find it on the map, fly there, and check into a hotel. My experience of delight in the mountains and scenery is complete, right?

Well, not quite. Another aspect of delight is very important. I have to "do" to delight, but sometimes I need guidance. Want to experience the grandeur of the mountains? I need accurate instructions to guide me. Then I have

“The end of honor is the beginning of delight.”

to put on my boots and go.

The Sabbath is no different. God teaches, and we get to listen then do. God’s lesson is simple: in order to experience the delight of His Sabbath, we must turn, call, and honor.

Turn: The Sabbath is the day Christians get to do an about-face. “Turn your foot,” God says. Change direction for this special day. Why? Throughout the week our feet are often firmly turned toward personal pursuits. Work, family, and other duties take up our time and demand our attention. On the Sabbath, God asks us to put those things behind us and turn our thoughts, words, and actions to Him.

Sabbath is a day of forgetting our problems and seeking to understand God, our ultimate solution.

Who is He? What is He like? On this day more than others, we can search the mysteries of God and emerge with a deeper understanding of His character and a thirst to know more. Like the scientist, who after years of dedicated research rejoices at a new discovery, we too will rejoice if we take time to discover God on His holy day.

Call: There is power in words. What we say influences what we think and how we act. And how we think and act is often reflected in what we say. God asks us to call the Sabbath a delight. The statement is not conditional. We are not asked to call it a delight when we “feel” it is delightful. The Sabbath, independent of our subjective experience, is a delight because God, the Giver of perfect gifts (James 1:17)

made it and gave it to us. Those who by faith call the Sabbath a delight will begin to see the value in the day.

Reinforcing our words will be our actions. As we turn from our own interests and seize this day as an opportunity to meet with God, our experience with Him will deepen, and the Sabbath moments will become precious. Then, from our hearts, by personal experience, we will call the Sabbath a delight—because it is.

Honor: Respect, distinction, and courteous regard are expressions of honor. Those who identify with, show regard for, and express delight in the day God has called holy, do it great honor. And the end of honor is the beginning of delight.

The Sabbath is a day of discovery. Those who dare to embrace it and honor it will seize on something invaluable—they will begin to know God, and to know Him is to love Him and to take delight in Him. ■

* Scripture quotations have been taken from the *New American Standard Bible*, copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by The Lockman Foundation. Used by permission.



Afia Donkor is a lawyer in Ontario, Canada.

SABBATH

The beneficent Creator, after the six days of Creation, rested on the seventh day and instituted the Sabbath for all people as a memorial of Creation. The fourth commandment of God’s unchangeable law requires the observance of this seventh-day Sabbath as the day of rest, worship, and ministry in harmony with the teaching and practice of Jesus, the Lord of the Sabbath. The Sabbath is a day of delightful communion with God and one another. It is a symbol of our redemption in Christ, a sign of our sanctification, a token of our allegiance, and a foretaste of our eternal future in God’s kingdom. The Sabbath is God’s perpetual sign of His eternal covenant between Him and His people. Joyful observance of this holy time from evening to evening, sunset to sunset, is a celebration of God’s creative and redemptive acts. (Gen. 2:1-3; Ex. 20:8-11; Luke 4:16; Isa. 56:5, 6; 58:13, 14; Matt. 12:1-12; Ex. 31:13-17; Eze. 20:12, 20; Deut. 5:12-15; Heb. 4:1-11; Lev. 23:32; Mark 1:32.)

By GERALD A. KLINGBEIL

ROUTE TO ROOTS



Right: SOON AND VERY SOON: On Ascension Rock, close to the farm of William Miller in White Hall, New York, we try to imagine the moment. **Below:** MEET SOME FRIENDS: *Adventist World* associate editor Gerald Klingbeil with the life-size photos of Ellen and James White at the Adventist Historic Village in Battle Creek, Michigan.

In October 2013 associate editor Gerald A. Klingbeil went on a journey to rediscover Adventist roots. He joined an Adventist Heritage Tour, led by James Nix, director of the Ellen G. White Estate at the General Conference. For 9 days, they traveled nearly 2,200 miles (3,540 km) in the northeastern United States. Starting off as a group of 35 strangers, ranging in age from 8 to 80, they parted as friends; no, more than that, as family. The following offers glimpses into his blog.¹





Left: THE DAY AFTER: Hiram Edson and his friends met to pray in a barn like this after the Great Disappointment of October 22, 1844. It was a cold day when we visited Hiram Edson's farm in Clifton Springs, New York.

Below: OUR WHEELS THAT GAVE US WINGS: Our tour bus gave us an exceedingly better ride than most pioneers traveling in the nineteenth century would have experienced.



Tracking Adventist pioneers

There are many routes to our roots. Roots determine who and what we are. A tree with deep roots will grow strong and tall. Shallow roots will result in superficial growth. The root metaphor also helps us understand our Adventist heritage. James and Ellen White, Uriah Smith, or J. N. Andrews are easily recognized Adventist brand names. However, what about the lesser-known heroes of the Advent movement? What about the nitty-gritty of a young movement struggling to stick together and to articulate—by God's special guidance—the unique message that Adventists are to bring to a world that needs to hear the cries of the three angels?

The "good ol' days" sound safe and comforting and uncomplicated. Yet life in the early nineteenth century lacked most of the conveniences that we take for granted. Every loaf of bread meant an investment of many days of accumulated work. And think of printing in nineteenth century New England. The eight-page pamphlet *Present Truth* (fore-

runner of the *Adventist Review*) would take at least a day to set and proof the type. The actual printing of 1,000 copies would take another day or two, after which the print sheets would have to be dried before they could be cut to size and folded together. Depending on the season of year and temperatures, the drying of the printed sheets could take more days. Not surprisingly, printing wasn't cheap. In an age of laser printers and print-on-demand books, I have a new admiration for those hard-working Adventist pioneers who, despite their long days, made time to focus on first things with eternal dividends.

Before Ellen Harmon received her first vision, God chose two men to communicate His will. William Foy, an African American, and Hazen Foss both received visions, according to their later testimonies. While Foy, albeit timidly, related these visions publicly and continued to be a faithful Baptist preacher, Foss, afraid of being ridiculed, decided not to share the visions given him. Sadly, he died an agnostic in 1893.

In contrast, Joseph Bates, James White, and Ellen Harmon, the three key founders of Seventh-day Adventism, all responded willingly to God's call to preach the soon return of Jesus and the many other truths they were discovering in Scripture.

What made the difference? It couldn't have been age or experience. Bates was 52 in 1844, but both Ellen and James were young adults (Ellen was 17 years old in 1844, and James was 23). We know that all of them at times struggled with new light, emotional challenges, and other issues. In the end, I think it was their passion for Jesus that made the difference.

I was moved by our visit to the Gorham North Street Cemetery where Ellen White's twin sister, Elizabeth, is buried. As far as we know, Elizabeth never accepted Christ. Listening to one of Ellen's letters to "Lizzie" (as she was known), in which Ellen pleaded with her sister to give her heart to her Savior, made me swallow hard. Faces of family members or good friends who walked away from Jesus (or never accepted Him) flashed before me. In

Ellen's appealing words, I heard something of God's longing to wrap those I love in His arms.



What kind of story would I hear if Annie Smith—poet and unofficial managing editor of the fledgling Adventist paper in Rochester, New York—could speak today? I think I would hear enthusiasm, optimism, passion, deep convictions, and the seem-

ingly limitless energy of young adults. I can still feel that passion today when I speak with my teenage daughter about topics that she is passionate about. When Adventist teenagers get it, nothing can stop them. That was a vital part of the success story of early Adventism. They were few; they had limited resources—yet they were ready to move forward, convicted by truth, and assured of divine appointment. I need to rediscover that drive in my own life.

As I listened to the stories of William Miller and those who followed him, their sacrificial spirit and fortitude touched me again. They were willing to hold their beliefs regardless of ridicule, scorn, or derision.

For all his later faithfulness, it took William Miller many years to fix his heart on Jesus. Once converted, he spent two years studying Scripture. He didn't surrender his brains when he entered church. He realized that the

Dear Lizzie:

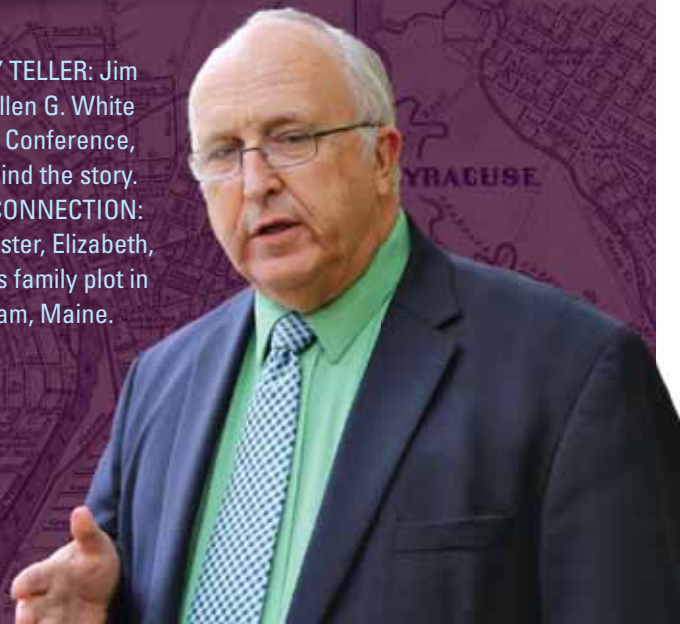
“Don't you believe on Jesus, Lizzie? Do you not believe He is your Saviour? That He has evidenced His love for you in giving His own precious life that you might be saved? All that is required of you is to take Jesus as your own precious Saviour. . . . Lizzie, believe, simply believe that Jesus means just what He says. Take Him at His world and hang your helpless soul on Jesus Christ. . . . Just believe that Jesus will hear your confession, receive your penitence, and forgive every sin and make you children of God. Jesus pleads in your behalf. Will you give yourself in trusting faith to Jesus? I long to take you in my arms and lay you on the bosom of Jesus Christ.”

Letter of Ellen G. White to her sister Elizabeth Bangs, written on February 21, 1891. Lizzie passed to her rest 10 months later.



Right: THE STORY TELLER: Jim Nix, director of the Ellen G. White Estate at the General Conference, shares the stories behind the story.

Above: FAMILY CONNECTION: Ellen White's twin sister, Elizabeth, is buried in this family plot in Gorham, Maine.



Below: DISCOVER THE SABBATH: The Washington Church in New Hampshire is the first Sabbath-keeping church of Adventists—long before the establishment of the Seventh-day Adventist Church. **Right: BIRD'S EYE VIEW:** An attentive audience listens to Jim Nix recounting stories of people who worshipped, loved, and laughed more than 170 years ago



God of revelation was also the God who created our powers of reasoning. Following his intensive study, he wrote: "I was constrained to admit that the Scriptures must be a revelation from God. *They became my delight; and in Jesus I found a friend.*" His friendship with Jesus sustained him as he preached the imminent second coming of Jesus before thousands of people for more than a dozen years. Scholars estimate that the Millerite movement encompassed at its height approximately 500,000 people in North America. This was no irrelevant, backwater Christian sideshow—it was loud; it was noisy; it was fearless; and it was passionate.

Faithfulness in difficult circumstances seems to have been a trademark of many of our early leaders. Percy T. Magan, one of the early educators of the fledgling Seventh-day Adventist Church, at times faced

opposition to his wholistic approach to education. One day he received a tempting invitation from W. K. Kellogg to join the new company producing cornflakes as director of the sales department. Magan spent an entire night praying about this tempting invitation. In the morning, he knew the direction he had to go. Many years later he wrote to a friend, "I must stick to this message." Selling cornflakes (and making money) just couldn't compare to shaping and molding young minds searching for direction and a mission.

As early Advent believers grappled with the reality that Jesus didn't come in 1844, many questioned the soundness of their prophetic interpretations. Others, feeling embarrassed and misled, rejected Christianity altogether. A small group, including Hiram Edson of Port Gibson, New

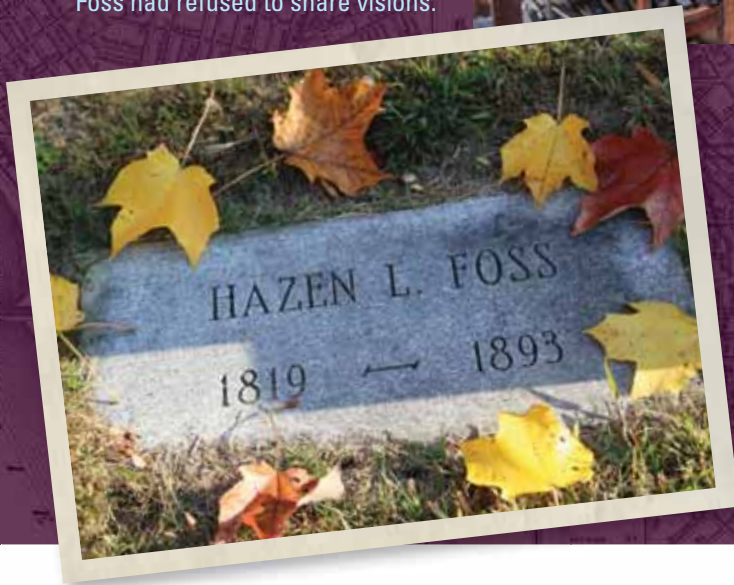
York, cried and prayed. Their tears and questions did not go unanswered. On the morning following the Great Disappointment, as Edson crossed a cornfield, he suddenly felt as if heaven had been opened and he could see right into the heavenly sanctuary.

This discovery helped the scattered Advent believers make sense of the big picture of Bible prophecy. I wish we could capture its centrality for the total package of what makes the Seventh-day Adventist Church.² The sanctuary is the glue that keeps all elements of our theology together—and Jesus is right at the center of the sanctuary!

One of the most important lessons I am bringing home from my journey is that family sticks together. Family members cry together—and sometimes they even disagree. Yet, at the end of the day, we stick together. When I read the history of early Adventist pioneers, I find strong convictions and passionate discussions. However, that was not the end. There was something bigger that moved us forward: a world that needed to know. From the beginnings of early Adventism this vision has grown. Early Adventists thought that they had to

COVER STORY

Right: THE POWER BEHIND THE PEN: Small printing presses like this one in the historic Old Sturbridge Village, Massachusetts, provided an ideal vehicle for getting the Advent message out. **Below: THE NO-GO PROPHET:** Gravestone of Hazen Foss in Haverhill, Massachusetts. Foss had refused to share visions.



THE EXCITEMENT OF FALL: Not even all the gravestones of Elmswood Cemetery in Haverhill, Massachusetts, could dampen the joy of the youngest member of our tour group.



reach the world in the United States; after all, this was a country of immigrants from all over the world. As they grew in their understanding of God's global mission, they realized that the world was much bigger. They never spoke of the 10/40 window, but following the departure of J. N. Andrews to Europe in 1874, mission and service became the rallying cry of Adventism. It must be still today.

There is one more insight from this route to our roots: Our pioneers were real people, living in a real world; and they were no saints. They would not

want us to try to go back to the "good ol' days." They embraced the changing world that surrounded them and constantly wrestled with the question of how the new could be used to further God's plan. They used innovative papier-mâché beasts when they wanted to talk about God's prophetic panorama found in Daniel and Revelation.³ They were willing to climb into unproven means of transportation (just think train or later automobile) in order to reach their next appointment. They pushed forward because they knew that time was short.

As we hugged and shook hands at O'Hare International Airport in Chicago it felt as if I had found important roots. Irrespective of my birthplace, my language, or my culture, I am first and foremost a member of God's family, waiting for the Blessed Hope to become a sweet reality. And while I wait, I want to share the Good News. ■

¹ You can read the complete blog of this journey, including also many more images, at <http://adventistreview.org/route-to-roots>.

² Gerald A. Klingbeil, "Big Picture Thinking: The Sanctuary and the Heart of Adventist Theology," *Adventist Review*, Oct. 20, 2011, pp. 18–21.

³ See Glüder Quispe, "William Ward Simpson: Adventism's first successful big-city evangelist," *Adventist World*, March 2013, pp. 40, 41.



Adventist Heritage Ministry

To discover more about many of the sites mentioned in this article, you can visit the website of Adventist Heritage Ministry (<http://www.adventistheritage.org/>) for additional resources, images, stories, and volunteer opportunities.



Gerald A. Klingbeil is an associate editor of *Adventist World* who loves history and photography. He lives with his wife Chantal and their three daughters in Silver Spring, Maryland, United States.

I am more thankful than I can express for the uplifting of the Spirit of the Lord, for the comfort and grace that He continues to give me, and that He grants me strength and opportunity to impart courage and help to His people. As long as the Lord spares my life, I will be faithful and true to Him, seeking to do His will and to glorify His name. May the Lord increase my faith, that I may follow on to know Him, and to do his will more perfectly. Good is the Lord, and greatly to be praised.

By ELLEN G. WHITE

COURAGE IN THE Lord

The past is important for the future.

I greatly desire that the old soldiers of the cross, those grown gray in the Master's service, shall continue to bear their testimony right to the point, in order that those younger in the faith may understand that the messages which the Lord gave us in the past are very important at this stage of the earth's history. Our past experience has not lost one jot of its force.

Let all be careful not to discourage the pioneers, nor cause them to feel that there is little they can do. Their influence may still be mightily exerted in the work of the Lord. The testimony of the aged ministers will ever be a help and a blessing to the church. God will watch over His tried and faithful standard-bearers, night and day, until the time comes for them to lay off their armor. Let them be assured that they are under the protecting care of Him who never slumbers nor sleeps; that they are watched over by unwearied sentinels. Knowing this, and realizing that they are abiding in Christ, they may rest trustfully in the providences of God.

I pray earnestly that the work we do at this time shall impress itself deeply on heart and mind and soul. Perplexities will increase; but let us, as believers in God, encourage one another. Let us not lower the standard, but keep it lifted high, looking to Him who is the author and finisher of our faith. When in the night-season I am unable to sleep, I lift my heart in prayer to God, and He strengthens me, and gives me the assurance that He is with His ministering servants in the home field and in distant lands. I am

encouraged and blessed as I realize that the God of Israel is still guiding His people, and that He will continue to be with them, even to the end. . . .

We are to stand firm as a rock to the principles of the Word of God, remembering that God is with us to give us strength to meet each new experience. Let us ever maintain in our lives the principles of righteousness, that we may go forward from strength to strength in the name of the Lord. We are to hold as very sacred the faith that has been substantiated by the instruction and approval of the Spirit

of God from our earliest experience until the present time. We are to cherish as very precious the work that the Lord has been carrying forward through His commandment-keeping people, and which, through the power of His grace, will grow stronger and more efficient as time advances. The enemy is seeking to becloud the discernment of God's people, and to weaken their efficiency, but if they will labor as the Spirit of God shall direct, He will open doors of opportunity before them for the work of building up the old waste places. Their experience will be one of constant growth, until the Lord shall descend from heaven with power and great glory to set His seal of final triumph upon his faithful ones. ■

Seventh-day Adventists believe that Ellen G. White (1827-1915) exercised the biblical gift of prophecy during more than 70 years of public ministry. This material was first published in the *Review and Herald*, June 12, 1913.

What was the world like when God created it? The Genesis account provides a concise answer to this question multiple times: it was “good,” in fact it was “very good” (Gen. 1:31).

The word “good” appears seven times in the first chapter of Genesis, contributing to a textual structure of repetition of the number seven.¹ It is not used once per creation day, as one might suppose, but rather, for six times, in reference to the completion of individual components of the creation: the light (day 1; Gen. 1:4), the sea and the land (day 3; Gen. 1:10), vegetation on the land (day 3; Gen. 1:12), the luminaries in the sky (day 4; Gen. 1:18), aquatic and flying creatures (day 5; Gen. 1:21), and land creatures (day 6; Gen. 1:25). The seventh appearance of “good” (at the end of day 6; Gen. 1:31) uses a different

construction (it was “very good”) to describe the exceedingly good nature of the totality of creation.

The effect of this punctuated progression, with its climactic conclusion, is to convey an idea of order, perfection, and completion of God’s creative action.

Quality Control

“It was good” in Genesis 1 usually does not describe something God said, but something He saw. In general terms, a three-stage structure can be recognized for each of the “good” created entities: (1) God said, “Let there be”; (2) the entity was; and (3) God saw that it was good. While the “saying” precedes the making, and therefore expresses the intention in the mind of the Designer, the “seeing” is subsequent to the physical materialization of the created entity.

This “seeing” of God does not denote a cursory and distracted look, but conveys the impression of a comprehensive evaluation, after which the expression “it was good” appears as a seal of endorsement.

This “certification of quality” is conferred not only on each individual component of the system but also on creation as a whole, pointing to the harmonious integration of efficient parts from the very beginning.

What Does “Good” Mean?

If the biblical text states so clearly that the original creation was good, it becomes essential to understand what that word “good” is meant to signify. Is it just a descriptor of the spotless efficiency of a divinely designed system? Does it imply the absence of

By RONNY NALIN

And It Was Very Good

Creation, death, and evil in nature



“Death, struggle, pain, and violence were not part of God’s original “good” creation.”

what in philosophy is called natural evil (such as famines and natural disasters)? And what about death? Could God consider “good” a world that included some forms of biological death in its workings?

The immediate context of the text provides a clear answer. After the account of the days of creation, Genesis 2 introduces the idea of the “not yet,” talking about things that were not yet present in that world (Gen. 2:5, 6).² This perspective creates a tension between the original good creation and things that appeared afterwards.

Then Genesis 3 provides us with a description of when and why things changed, as a result of sin. We learn that the consequences of sin included death (Gen. 2:17; 3:19), were associated with suffering and toil (Gen. 3:16-19) and affected in some ways the inorganic (verse 17) and the plant, animal, and human realms (verses 14-19). The very structure of the text, therefore, leads us to conclude that things such as death, struggle, pain, and violence were not part of God’s original “good” creation.

Two Contrasting Trajectories

Certain understandings of nature, such as the idea that modern forms of life are the result of millions of years of evolution, have acquired such scientific respectability that some scholars try to integrate these views with the biblical concept of a Creator God.

In these attempts, phenomena such as death, catastrophes, and the struggle for life are explained as necessary components of God’s original design. “Transience, dissolution, death, and the pain, suffering, and loss they induce have their roots in the underlying characteristics of nature,” says one evolutionist scholar.³ “Any universe which has its own

internal integrity and dynamisms and is material, relational, interconnected, and evolving, and at the same time open to new possibilities, predictable, and potentially personal, will have to be this way.”⁴

Irrespective of how intellectually attractive these views may sound, they strive to present natural evil as a constituent part of how God operates. This is fundamentally opposite to the thrust of the Genesis creation account, which is clearly focused on distinguishing the originally “good” creation from the new economy of things after sin.

A Little Word With Big Implications

In the beauty of its simplicity, the sevenfold repetition of “good” shines as a lighthouse in the sea of modern philosophical and scientific views on origins.

When I ponder the origin of natural evil, I am reminded that God attested the goodness of even the inorganic components of the original creation. When I assess theological applications of evolutionary theory, I cannot help thinking of God’s explicit approval of originally created biological systems. When I read of the emergence and development of life as a long and painstaking trial and error process, I sense an abyssal distance from the biblical description of an integrated system, which, from the beginning, “was very good.” ■

¹ For a treatment of the use of the number seven in Genesis 1, see U. Cassuto, *A Commentary on the Book of Genesis, Part One, From Adam to Noah* (Jerusalem: The Hebrew University/Magnes Press, 1961), pp. 12-15.

² For a scholarly analysis of the “not yet” perspective, see J. Doukhan, “The Genesis Creation Story: Text, Issue, and Truth,” *Origins* 55 (2004): 22, 23. Available for download at <http://grisda.org/origins/55012.pdf>.

³ W. R. Stoeger, “Entropy, Emergence and the Physical Roots of Natural Evil,” in N. Murphy, R. J. Russell, and W. R. Stoeger, eds., *Physics and Cosmology: Scientific Perspectives on the Problem of Natural Evil* (Notre Dame, Ind.: University of Notre Dame Press, 2007), vol. 1, p. 93.

⁴ N. Murphy, “Introduction,” in Murphy, Russell, and Stoeger, p. xviii.

If You Want to Read More

For reflections on the possibility and theological implications of death and evil in biological systems before sin see:

L. Brand, “What Are the Limits of Death in Paradise?” *Journal of the Adventist Theological Society* 14, no. 1 (2003): 74-85. Available online at http://www.atsjats.org/publication_file.php?pub_id=38&journal=1&type=pdf.

M. T. Terreros, “Is All Death a Consequence of Sin? Theological Implications of Alternative Models,” *Journal of the Adventist Theological Society* 14, no. 1 (2003): 150-175. Available online at http://www.atsjats.org/publication_file.php?pub_id=43&journal=1&type=pdf.

J. T. Baldwin, “Christ, Character, and Creation,” *Adventist Review*, Oct. 24, 2013. Available online at <http://adventistreview.org/2013-1530-p14>.

Additional online resources:

www.grisda.org

<http://grisda.wordpress.com/>

www.facebook.com/GeoscienceResearchInstitute



Ronny Nalin, Ph.D., is a research scientist at the Geoscience Research Institute of the General

Conference of Seventh-day Adventists and lives with his wife, Elisa, and daughter, Gioia, in Mentone, California.



Two Kinds of Miracles

by JOSEPHINE and GILBERT WARI

Stories from the West-Central Africa Division



Matthias Bohuia

Matthias Bohuia, a driver at the West-Central Africa Division (WAD) office in Abidjan, Côte d’Ivoire, was seriously ill with a prostate crisis. But thought of an operation scared him. At the clinic, La Providence, his physician, Jean-Baptiste Moulo tried to calm him down, assuring him that surgery might not be necessary if he improved with treatment. That was on Monday, March 11, 2013.

The Operation—The treatments through that week reassured Matthias. But on Friday, March 15, 2013, something unexpected happened. About 3:30 p.m. Dr. Moulo had Matthias taken into the operating theater for surgery. Matthias was quite unprepared for this. He had not yet informed his family. But Dr. Moulo insisted and convinced Matthias that it had to be done. According to the physician, those three hours and 15 minutes were a time of grave crisis. Three times Matthias almost passed away. Dr. Moulo prayed for divine assistance, and God answered him and his team. Finally, the operation was successful.

The next evening, when Dr. Moulo visited Matthias in his room, Matthias asked him why the doctor had insisted that he be operated upon on Friday afternoon. Dr. Moulo, who is not a Seventh-day Adventist, smiled and explained to Matthias that every Friday evening the Spirit of God visits earth in a special way, and He goes back on Saturday evening. For this reason Dr. Moulo performs his most delicate surgical operations on Friday evenings. So convinced was this non-Adventist physician of God’s help and pres-

ence with him on Friday evening that he told Matthias that if his surgery had taken place on another day, he would have passed away.

Dr. Moulo’s faith is an unusual lesson for God’s remnant church! The preparation of the Sabbath, the welcoming of Yahweh, the God of Abraham, Isaac, and Israel, is to be taken very seriously. For He visits Planet Earth every Friday evening to bless and protect His children. Hallelujah! What a vivid testimony that challenges the way God’s people should prepare for the Sabbath and worship Him “in spirit and in truth” (John 4:24, KJV) on that day!

A Sabbath to Come

Today Matthias discharges his duty at the WAD office happily, and he is in good health. We praise the Lord for His mercy toward His servant, and we pray that all God’s children and servants around the globe may serve Him wholeheartedly until He comes back to take us home when, finally, our eyes shall be opened, and we shall see Him face to face.

This reminds us of what John says: “Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is. And everyone who has this hope in Him purifies himself, just as He is pure” (1 John 3:2, 3). Until then, may the Lord help His people to prepare to welcome Him every Friday evening, fellowship with Him during the holy hours of the Sabbath, and close the Sabbath with Him every Saturday evening as

is well presented in His Word (Ex. 20:8-11; Isa. 58:13, 14; Luke 23:54-56)!

One day we shall meet on that great Sabbath as He has promised, and never part again nor experience sickness, death, sorrow anymore.

The Strangest of Accidents

Recently a terrible and strange accident took place in the Eastern Nigeria Union Conference territory. On Thursday, May 30, 2013, 10 members of the Abali family were traveling from the eastern city of Port Harcourt to Babcock University in the west, where their beloved Margaret and Chinyere Abali were due to graduate on June 2, 2013. Happy Abali, oldest son of the Abalis, an oil engineer by profession and one of our stalwart church elders, reported the strange and horrible news to us: a motorcyclist who suddenly changed lanes from right to left collided with the

SURVIVORS: Unique and Blossom (center) were the only ones who survived the auto accident that claimed the lives of several family members.



brand-new chartered van that carried the Abali family. The van somersaulted and caught fire, killing eight members of the same family. An unspeakable tragedy!

When asked to share his feeling about the whole situation, Elder Abali answers, “Who am I to question God’s authority?” God, he knows, is “too wise to err.”¹ In the depths of his pain, Abali drew strength and reassurance from the fact that the previous Sabbath, the family had partaken of the Lord’s Communion together. Now, for him, it was as if it were a way of saying “goodbye.”

A Strange Twist—Not everyone in the blazing inferno died. Two of Margaret’s younger brothers, 5-year-old Unique and his younger brother Blossom (4), had the strangest of stories to tell.

“An uncle came,” they explained to Abali. He opened the window of the van, and removed both of them from the burning vehicle. They heard their mother, their baby brother, and the other family members crying. An inexplicable reality!

No one but the Lord can answer our questions about the specific reason for this particular accident. He alone knows the specific identity of the uncle. He alone can explain the way and tell why two little children were delivered from the horror. He alone has the answers.

We can say that, as at Mount Perazim (Isa. 28:21), the Lord did perform “His unusual act.” And we can continue to pray in submission and in supplication that His will be done, and that to Him alone be all glory. By and by we shall be able to say more.

An Appeal

Ellen White wrote: “The time is at hand when there will be sorrow in the world that no human balm can heal. The Spirit of God is being withdrawn. Disasters by sea and by land follow one another in quick succession. How frequently we hear of earthquakes and tornadoes, of destruction by fire and flood, with great loss of life and property! Apparently these calamities are capricious outbreaks of disorganized, unregulated forces of nature, wholly beyond the control of man; but in them all, God’s purpose may be read. They are among the agencies by which He seeks to arouse men and women to a sense of their danger.”²

The Lord may allow certain things or situations we do not understand now. We will when we reach home. This is a call to get ready. Tragedy can strike anyone, anywhere. The precaution of renting a brand-new van did not protect the Abalis. The unknown can strike easily. If the “Uncle” chooses to come and rescue us, we praise Him.

If He allows us to experience calamity, let us be ready and praise Him still. For His faithfulness is sure. In the mean time, we weep with the Abalis in “the blessed hope” of the resurrection morning (Titus 2:13; 1 Thess. 4:13-18). Thank you for praying for us in the WAD. ■

¹ Ellen G. White, *Testimonies for the Church* (Mountain View, Calif.: Pacific Press Pub. Assn., 1948), vol. 1, p. 120.

² Ellen G. White, *Prophets and Kings* (Mountain View, Calif.: Pacific Press Pub. Assn., 1917), p. 277.



Gilbert Wari, her husband, is WAD president.

Josephine Wari is associate education director, and coordinator of Shepherdess International for the West-Central Africa Division.

Hope *in* Heavenly Places

Why is the heavenly sanctuary important?

A discussion of the significance of the heavenly temple should examine the nature of God, His interaction with His creation, and the genuineness of this relationship. God's interaction with and presence within creation are deeply significant theological topics, and the heavenly temple plays a key role in their understanding.

1. Nature of God: God is unique. Everything within the universe belongs to the sphere of that which has been created, but not Him. Theologians refer to this dimension of God as His transcendence; in other words, He is above and independent of the cosmos. Creation is not large enough to contain Him (1 Kings 8). With respect to Creation, God is by nature the distant One. Creation did not emanate from Him, but came into existence through His word; it is outside Him. Since He is life in Himself, nothing in nature can contribute to God's existence or is needed by Him to preserve Himself. Nature is the exclusive habitat of finite creatures.

Although God is by nature transcendent, He is by choice the ever-present One. Theologians refer to this as divine immanence; God is present within His creation. This is a rejection of deism, according to which God created the universe then left it to itself. In deism God would be an absolutely absent Creator. The immanent God is clearly depicted in Genesis 2, where He is described as being active within Creation as He creates human beings. The biblical God condescended to live close to His creatures, within the space He created for them. Creation is an expression of His love.

2. Nearness of God: Now we have to ask: how is God present within His creation? Different, and at times complex, answers have been provided to this question. One of the most common ones is omnipresence, that is to say, He is everywhere. This answer risks the heresy of pantheism—that God is an impersonal force that permeates everything and therefore everything in its deepest essence is divine.

But the biblical God is a person. The Bible speaks about God's omnipresence in the sense that nothing

within the cosmos takes place outside His presence and in total independence of His actions. This understanding of omnipresence assumes that He is everywhere because He is somewhere in particular. He located Himself within the space of His creatures in a specific place. The transcendental God became the immanent God by entering our space at a particular locale. Describing what took place in the beginning, the psalmist unapologetically states, "Your throne is established from of old; you are from everlasting" (Ps. 93:2). God "established His throne in heaven, and his kingdom rules over all" (Ps. 103:19). For the psalmist, the throne of God is located in His heavenly temple (Ps. 11:4). The unique fragment of space where the infinite and the finite intersect each other, and where God's nearness is seen and experienced by His intelligent creatures, is what we call the heavenly temple. Its majesty and grandeur remains for us mysterious and unimagined. This place is as old as creation itself.

3. A Real Temple: The heavenly temple is not an incidental detail in biblical theology, or an unnecessary speculation. It is a real place that reveals the personal character of God and His intense love for His creatures. This temple was not made by human hands but is a unique act of divine creation. Its reality is affirmed by the fact that it is a cosmic center of worship for innumerable intelligent beings (Ps. 89:5, 6; Dan. 7:9, 10; Rev. 4:2-7), and the center of God's cosmic kingdom (Ps. 103:19). From there He reveals His will to His creatures (Ps. 103:20, 21). From this majestic temple God works in the resolution of the cosmic conflict through judgment (Ps. 11:4-6; 33:13-15). From there He comes down and delivers His people from the oppression of the enemy (Ps. 18:6-9, 16, 17), grants forgiveness of sin (1 Kings 8:30, 38, 39), and blesses and justifies His people (Deut. 26:15; 1 Kings 8:32). In this unique space Christ ministers for us before the Father (Heb. 7:25). Through Christ, God came to our sinful world, and we experienced His saving nearness (John 1:14). ■



Ángel Manuel Rodríguez is retired after a distinguished career as a pastor, professor, and theologian.

By MARK A. FINLEY

Philadelphia: *Church of the Open Door*



The ancient city of Philadelphia was founded in the second century B.C., and was named for Attalus II Philadelphus in honor of his love for his elder brother, Eumenes who preceded him to the throne. Ancient Philadelphia is located within the city limits of a modern Turkish town approximately 30 miles southeast of Sardis.

Evidently, the Philadelphian believers were extremely faithful to Christ and His Word. This city was a launching point for Christianity to make major inroads into Asia. In the context of the historic timeline prophecies of Revelation, Philadelphia represents the faithfulness of early Advent believers who, like their ancient Philadelphian counterparts, were faithful to Scripture and proclaimed the message of Jesus powerfully in the early nineteenth century.

1 How is the divine Being who addressed the church at Philadelphia described? What title does the angel give Him? Read Revelation 3:7 and compare this passage with Leviticus 19:2; Jeremiah 10:10; and John 14:6.

The living Christ is altogether holy and His words are eternally true. He Himself addresses John, instructing him regarding amazing end-time truths.

2 What does Jesus hold in His hand, and what does it represent? Read Revelation 3:7 and compare it to Isaiah 22:22 and Luke 11:52.

The key of David represents the Messianic promise: Jesus coming to this world as our suffering Savior, and eventually returning as our triumphant Lord. It has the idea of the complete restoration of this world from sin.

3 Read Revelation 3:7, 8; 10:1; and 14:6, 7. What has Jesus set before His church? What is the significance of this divine event? How does it apply to the miraculous advance of the Advent movement?

Jesus has entered the open door of the heavenly sanctuary in the closing work of this earth's history. The door of the sanctuary and the door of salvation are open. No human being can shut the door that Christ Himself has opened. Heaven is making its final appeal to all humanity to prepare for the soon return of our Lord.

4 Read Revelation 3:7, 8 again. Who has opened this door? Can any human being shut it? Reflect on the doors Jesus is opening in your own life right now. What opportunities is He giving you today for which you can praise Him?

5 What promise did Jesus make to the church at Philadelphia, and how does it apply to Jesus' last day church? Read Revelation 3:9 and compare it with Isaiah 56:7, 8; Joel 2:28-32; Amos 9:13-15; and Matthew 24:14.

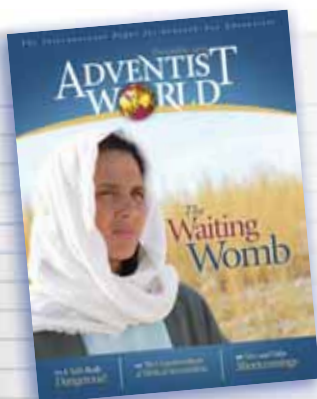
Christ's promise to the church at Philadelphia foreshadows a mighty last day movement of Spirit-filled believers who courageously proclaim His Word to the ends of the earth and experience the light of Jesus' love and truth. See also Revelation 18:1, 2.

6 What assurance does Jesus give His people regarding the tumultuous trials of the last days? Read Revelation 3:10 and compare it with the wonderful promises of the presence of God in the trials of life recorded in Isaiah 41:10 and 43:1-4, 19-21.

7 Read Revelation 3:11, 12. How does the message to the church at Philadelphia conclude, and what glorious promise did Jesus make to His faithful end-time people?

This promise must have resonated with the believers in Philadelphia. Their city was known for its earthquakes. In fact, a devastating earthquake in A.D. 17 destroyed most of the city. People fled from their homes and were afraid to return. Christ's promise is that His people would be like a pillar in the temple of God, never to be moved or shaken. The heavenly home that He prepares for them is one that they will never have to flee.

When the ground beneath our feet is shaking, and all of life seems to crumble around us, God's promises are sure. He is eternally with us, and in His presence we are secure. His promises are true, and we can place our confidence in the Christ who will fulfill His every Word. ■



“It is also important to recognize that while barrenness is largely seen as a grief of women, **men** deal with it too.”

—PAM BAUMGARTNER, via E-mail

Letters

The Waiting Womb

I shall always remember Faminu Imabong's words (in "The Waiting Womb," December 2013): "Why does heaven stay silent sometimes at the point of the deepest despair? when it seems so unbearable, and you can't take it anymore? when you don't know what to do or where to turn? when it seems that only God could understand, and He shows no great care?"

Brimming with Scripture references, Imabong's message was overflowing with endurance. Thank you to the author—and thanks to *Adventist World* for sharing this woman's insight.

DAWNA FAE BRADLEY
Rogue River, Oregon,
United States

The December 2013 cover story was a star! Faminu Imabong discusses many of the points I discovered in Bible study during the years I struggled with the pain of childlessness.

It is also important to recognize that while barrenness is largely seen as a grief of women, men deal with it too. Both hurt with the loss of joy in loving and raising little ones made through their love. Women suffer shame, gossip, and guilt. Some cul-

tures also shame men, increasing their temptation to obtain children outside of marriage, but beyond this, men face the fact that there will be no one to carry on their name.

In Jewish society it was important to have a genealogy that included the memory of a man's name. Without descendants, a man's name ceased to be mentioned in the coming generations. Jesus had to accept this, as foretold in Isaiah: "He was taken from prison and from judgment, and who will declare His generation?" (Isa. 53:8). By remaining single in obedience to His mission, Jesus gave up the joy of procreation. Only by faith could He trust that in eternity He would "see His seed" (verse 10) and be satisfied. . . . He's a wonderful Savior!

PAM BAUMGARTNER
via E-mail

Finding the Truth

Ted N. C. Wilson related, in his article "Finding the Truth" (Nov. 2013), the inspiring story of John Bradshaw and how the book, *The Great Controversy*, played an integral part in his conversion. These sorts of stories are wonderful examples of the continuing importance of the publishing ministry in this denomination.

Yes, the book changed John's life because it contained great truths. But equally important, it was given to

him in the context of a relationship with his brother. Mass mailings can never be as effective as personal relationships; perhaps we need to rethink things and get back to discipleship.

ERIC ANDERSON
Port Hardy, British Columbia
Canada

Truth, Obedience, and Health

I read *Adventist World* every month. I was very impressed by Bill Knott's editorial "Doing the Truth" (November 2013); and I appreciate the writings of Angel Manuel Rodríguez, most recently his article "A Question of Obedience" (November 2013). I am also thankful for the advice of the two General Conference doctors, Allan R. Handysides and Peter N. Landless, in their monthly column World Health.

YAOVI GAGNO
Togo

Thank you so much for *Adventist World*. I enjoy Bill Knott's editorials and Bible Questions Answered, by Angel Manuel Rodríguez.

MARGARET MAJOR
Australia

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.

Prayer & PRAISE

Please pray for my family to come back to the Lord; also pray for my granddaughter who went on a mission trip.

MILDRED, *United States*

Please pray for my parents, my sisters, my young brothers. Also pray for my health.

BARAKA, *Tanzania*

Pray for the victims of the typhoon in the Philippines. Also, please pray that my brothers will come back to the church.

NEDA, *Philippines*

Please help me pray for my family.

KARINA, *Peru*

My simple prayer request is that the Lord gives me wisdom.

CREST, *Zambia*

Please pray for my sister who is childless and has had five miscarriages. Pray that she is able to have a baby.

EGNES, *South Africa*

We have to make important decisions regarding my mother. Also, my sister's health isn't good. May God open doors for us. Thank you for your prayers.

LUZ, *Mexico*

I need to be faithful in keeping the hours of the Sabbath, and faithful in paying tithe and offerings. Pray for me.

JANETH, *Papua New Guinea*

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.

Where in the World Is This?

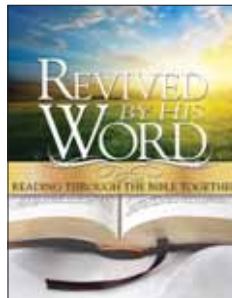


ANSWER: Attendees at a Youth Ministry Fellowship in Dumaguete City, Negros Oriental, Philippines, proudly present the Bibles they were given. SUBMITTED BY LYSA G. SALINAS, YOUTH COORDINATOR.

QUOTABLES

“The darkest hours in life shine brightest in the **light** of Jesus.”

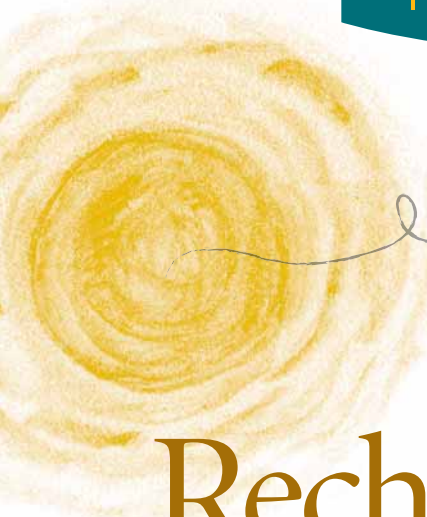
—JIMMY LEE MARTIN, *Baltimore, Maryland, United States.*



Revived by His Word

A Journey of Discovery Together Through the Bible
God speaks to us through His Word. Join with other believers in more than 180 countries who are reading a chapter of the Bible each day. To download the daily Bible Reading Guide, visit RevivedbyHisWord.org, or sign up to receive the daily Bible chapter by e-mail. To join this initiative, start here:

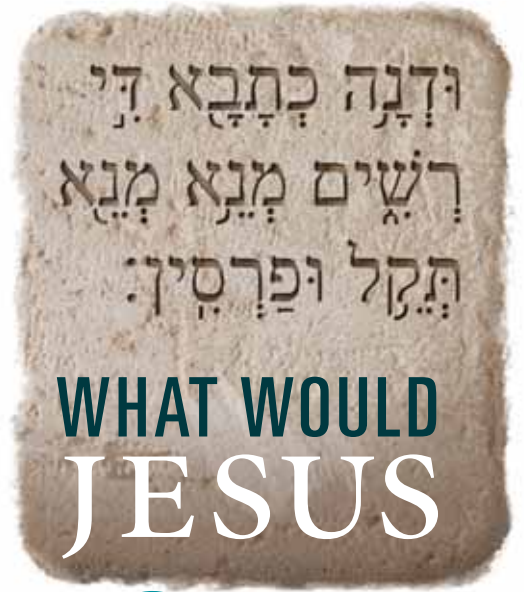
APRIL 1, 2014 • Isaiah 36



Rechargeable

Scientists and technicians in Japan are spending US\$200 million to build a super-sized, rechargeable battery that will store energy harvested from the light of the sun.

Source: *The Rotarian*



WHAT WOULD JESUS SAY?

When Jerusalem was at the cross-roads between Egypt to the south, Rome and Greece to the north, and Babylon and Assyria to the northeast, Aramaic was the common language.

The “writing on the wall” in Daniel 5? Aramaic.

“My God, My God, why have You forsaken Me,” when Jesus cried out on the cross (Mark 15:34)? Aramaic.

Although the New Testament was all written in Greek, Jesus and His disciples most likely spoke Aramaic, a Semitic language related to Hebrew and Arabic.

Now the only place where Aramaic is spoken is the village of Maaloula, in the hills outside Damascus, Syria, where the elderly still teach it to their children with state support. Outside this enclave, it’s likely that Aramaic will die out as a spoken language within a generation or two.

Source: *Smithsonian*

VITAL Statistics

Depending on where they live, women around the world face the following odds of dying during pregnancy or childbirth:

- In Afghanistan **1 in 32**
- In Botswana **1 in 220**
- In Brazil **1 in 910**
- In Cambodia **1 in 150**
- In Finland **1 in 12,200**
- In India **1 in 170**
- In Rwanda **1 in 54**
- In United States **1 in 2,400**

Source: *The Rotarian*



“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.

Executive Publisher and Editor in Chief

Bill Knott

Associate Publisher

Claude Richli

International Publishing Manager

Chun, Pyung Duk

Publishing Board

Ted N. C. Wilson, chair; Benjamin D. Schoun, vice chair; Bill Knott, secretary; Lisa Beardsley-Hardy; Daniel R. Jackson; Robert Lemon; Geoffrey Mbwana; G. T. Ng; Daisy Orion; Juan Prestol; Michael Ryan; Ella Simmons; Mark Thomas; Kamik Doukmetzian, legal advisor

Adventist World Coordinating Committee

Lee, Jairyong, chair; Akeri Suzuki; Kenneth Osborn; Guimo Sung; Chun, Pyung Duk; Han, Suk Hee

Editors based in Silver Spring, Maryland

Lael Caesar, Gerald A. Klingbeil (associate editors), Sandra Blackmer, Stephen Chavez, Wilona Karimabadi, Mark A. Kellner, Kimberly Luste Maran

Editors based in Seoul, Korea

Chun, Pyung Duk; Park, Jae Man; Kim, Hyo Jun

Online Editor

Carlos Medley

Operations Manager

Merle Poirier

Editor-at-large

Mark A. Finley

Senior Advisor

E. Edward Zinke

Financial Manager

Rachel J. Child

Editorial Assistant

Marvene Thorpe-Baptiste

Management Board

Jairyong Lee, chair; Bill Knott, secretary; P. D. Chun, Kamik Doukmetzian, Suk Hee Han, Kenneth Osborn, Juan Prestol, Claude Richli, Akeri Suzuki, Ex-officio: Robert Lemon, G. T. Ng, Ted N. C. Wilson

Art Direction and Design

Jeff Dever, Brett Meliti

Consultants

Ted N. C. Wilson, Robert E. Lemon, G. T. Ng, Guillermo E. Biaggi, Lowell C. Cooper, Daniel R. Jackson, Geoffrey Mbwana, Armando Miranda, Pardon K. Mwansa, Michael L. Ryan, Blasius M. Ruguri, Benjamin D. Schoun, Ella S. Simmons, Alberto C. Guffman, Jr., Erton Köhler, Jairyong Lee, Israel Leito, John Rathinaraj, Paul S. Ratsara, Barry Oliver, Bruno Vertallier, Gilbert Wari, Bertil A. Wiklander

To Writers: We welcome unsolicited manuscripts. Address all editorial correspondence to 12501 Old Columbia Pike, Silver Spring, MD 20904-6600, U.S.A. Editorial office fax number: (301) 680-6638

E-mail: worldeditor@gc.adventist.org

Web site: www.adventistworld.org

Unless otherwise indicated, all Bible references are taken from the New King James Version. Copyright © 1979, 1980, 1982 by Thomas Nelson, Inc. Used by permission. All rights reserved. Texts credited to NIV are from the *Holy Bible, New International Version*. Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc. All rights reserved worldwide. Used by permission.

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

Vol. 10, No. 3

119 Years Ago

REVIEW AND HERALD, OCTOBER 4, 1951



VOICES OF PROPHECY: J. P. Fasnacht (left), Robert Gerber, and Maurice Tieche anchored the French radio ministry Voice of Hope in the early 1950s.

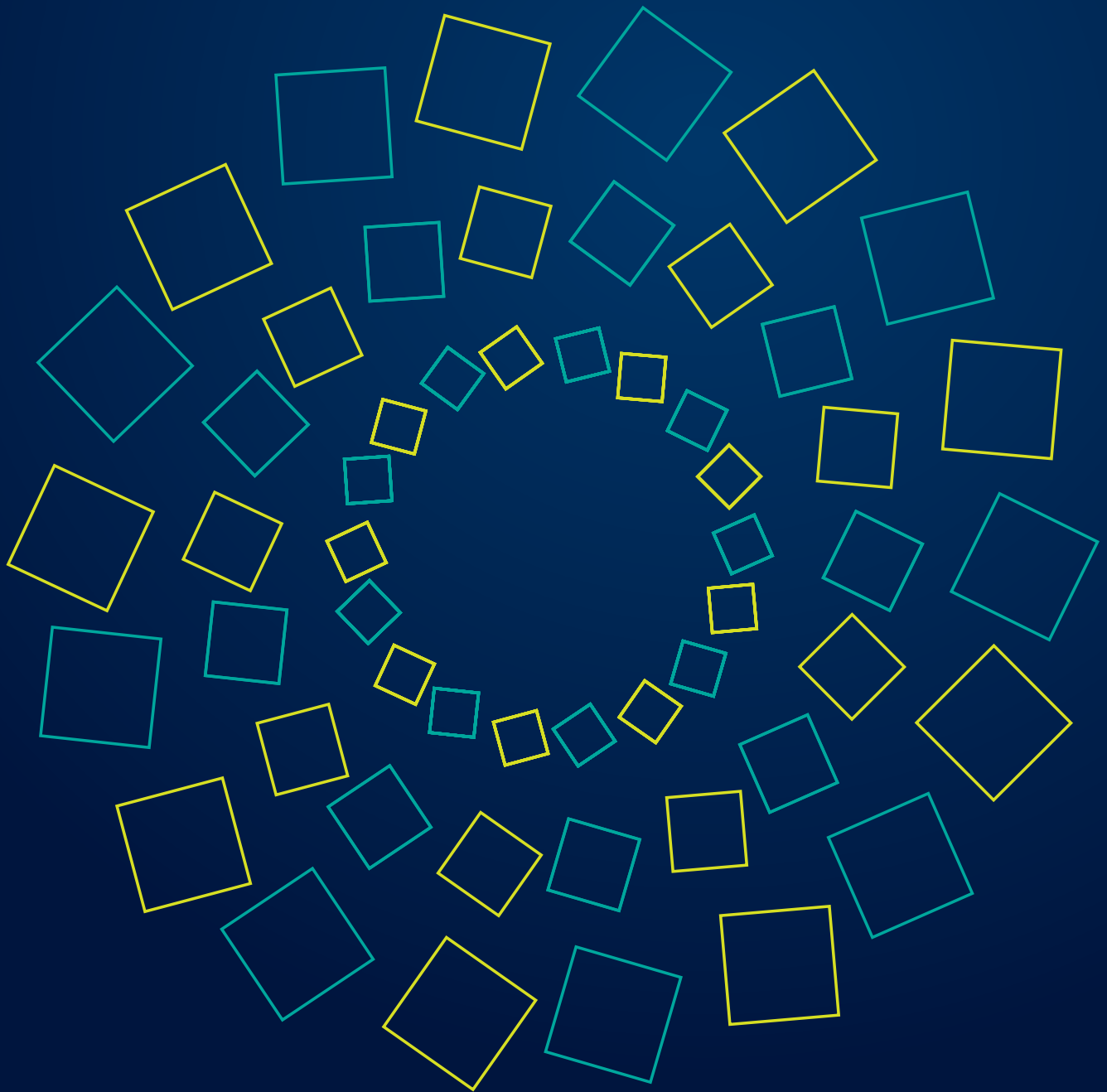


MIGUEL SAAVEDRA

Maurice Tièche was born in Nimes, France, on March 5, 1895. The son of Adventist pastor, evangelist, and administrator Léon-Paul Tièche, Maurice was studying literature and philosophy at the University of Paris when he became interested in studying theology and education as well.

After teaching history, theology, and literature at several Adventist schools, he became a pastor and edited *Revue Adventiste*, the church paper for French-speaking Adventists. He also spent four years organizing the youth work in France.

After his retirement from teaching, he was speaker for the radio program *La Voix de L'Espérance* (“The Voice of Hope”), which was heard throughout the French-speaking world. He wrote numerous articles for the church and secular press, lectured extensively about family education, and published 15 books. He died in 1959.



It's what gives us focus.



 Like us on Facebook