

May 2014

ADVENTIST WORLD



The Diary

Remembering
the joys and sorrows
of mission service

21 All Compassion
Is Local

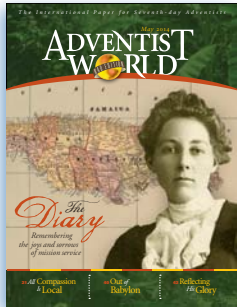
40 Out of
Babylon

42 Reflecting
His Glory

NORTH AMERICAN DIVISION | NAD

ADVENTIST WORLD

May 2014



COVER STORY

24 **The Diary** By William Robinson

Some missionaries serve a long time.
Some die too soon.

8 **WORLD VISTA** **How Your Church Works**

By Ted N. C. Wilson

In Christ's body, everyone plays a role.

21 **SPECIAL FEATURE** **All Compassion Is Local**

Editor Bill Knott interviews Jonathan Duffy, president of the Adventist Development and Relief Agency.

28 **ADVENTIST LIFE** **A Traffic Jam and The Great Controversy**

By Waldburga Müller

Sometimes being delayed is a good thing.

30 **DEVOTIONAL** **Snake Battles**

By Heather and Bill Krick

It's not quite a "great dragon," but you get the idea.

32 **FUNDAMENTAL BELIEFS** **Resurrection Morn**

By Frank M. Hasel

When the last enemy is vanquished

34 **NAD FEATURE** **To the Greater Community**

By Deena Bartel-Wagner

Adventist chaplains touch lives where most of us never go.

40 **THE ADVENTIST STORY** **Out of Babylon**

By Eugene Zaytsev

From part of the world that was once Communist and atheist comes a story of gospel growth.

DEPARTMENTS

3 **WORLD REPORT**

- 3 News Briefs
- 7 News Feature
- 11 NAD News
- 14 NAD Update
- 17 NAD Perspective
- 18 NAD Letters

19 **WORLD HEALTH**

Caring for Aging Loved Ones

42 **BIBLE QUESTIONS ANSWERED**

Reflecting His Glory

43 **BIBLE STUDY**

The Day After Tomorrow

44 **IDEA EXCHANGE**



www.adventistworld.org
Available in 11 languages online

The *Adventist World*® (ISSN 1557-5519), one of the *Adventist Review*® family of publications, is printed monthly by the Review and Herald® Publishing Association. Copyright © 2014. Send address changes to *Adventist World*, 55 West Oak Ridge Drive, Hagerstown, MD 21740. For information about advertising, contact Glen Gohlke, 301-393-3054 (ggohlke@rhpa.org). PRINTED IN THE U.S.A. Vol. 10, No. 5, May 2014.

More Courage

From its earliest moments, Adventist mission has required risk, sacrifice, and an extraordinary level of commitment.

The woman who in 1863 would become the first international Seventh-day Adventist missionary already understood the gravity of her commitment when she sailed from New York City to Sierra Leone 13 years earlier. The ship's manifest of the brig *Triton* that carried American Hannah More to her first posting among the Mendi tribes of West Africa listed as her personal effects two shipping trunks, a box containing clothes and shoes, and "G. & Coffin, \$US16.95."



Believing that she was compelled by the Holy Spirit to serve far from home, Hannah More took with her the "grave clothes and coffin" that would be necessary for her burial, for she did not expect to survive her mission service in Africa. To a wealthy friend she wrote of "the vast importance of being ready to die at any time without a moment's warning."

In God's providence, Hannah did not die, and 13 years later, when she became a Seventh-day Adventist by reading copies of the *Advent Review and Sabbath Herald* (now the *Adventist Review*) that arrived by packet boat, she went on to win converts and plant Seventh-day Adventist congregations along Africa's west coast—a decade before John Nevins Andrews and his children sailed for Europe and their own story of sacrifice.

For Hannah, and for the thousands of Adventist missionaries who followed, "taking up" the cross was something more than a metaphor. Around the globe, hundreds lie in obscure graves, waiting for the day when the Lord will give them the reward that they never glimpsed during their years of difficult service.

As you read "The Diary," this month's powerful cover story about the early years of Adventist mission in Jamaica, find yourself praying for two things:

1. The thousands now serving, paid or unpaid, in mission around the globe;
2. The courage to make difficult choices wherever the Spirit leads you.

Bill Kuntz

WORLD REPORT

Angola Outreach Combines Preaching and Literature Distribution



S.I.D.

OUTREACH AND NURTURE: Cooperation between Adventists in the United States and Angola provided gospel literature for evangelism that resulted in more than 23,000 baptisms.

■ In 2013 the Southern Africa-Indian Ocean Division (SID) requested five containers of literature for an evangelistic project in Luanda, Angola. Local church leaders needed Bible studies for the 50,000 people expected to attend an evangelistic campaign held in February of that year. The literature was used in pre-evangelism and follow-up evangelism.

Light Bearers Ministry shipped literature to Angola and eight other countries. Over the course of eight months, hundreds of frontline gospel workers used the materials to engage thousands of Angolans in Bible study.

Many evangelistic meetings were held in conjunction with the literature distribution, culminating with a series in September 2013 at two stadiums, which drew a total of approximately 60,000 people.

James Rafferty, one of the speakers, saw firsthand the impact of Light Bearers' literature. More than 23,000 people were baptized from this initiative. Each container of literature held more than 2 million publications containing the message of the gospel. The total amount of Portuguese-language literature sent was more than 6.4 million pieces. Each tract contained a complete message, a full sermon.

Because of the success of this outreach, Light Bearers was asked to send another container of literature to Angola for follow-up, using money from Adventist-laymen's Services and Industries special projects to respond with another shipment to be used to ground these new members and provide materials for further evangelistic efforts.

—Reprinted from ASI Connections

Continued on next page ▶

Joint Statement from Russian, Ukrainian Adventists Urges Peacekeeping, Prayer

■ A statement released by Seventh-Day Adventist Church leaders in Russia, Ukraine, and other Eastern European countries invites church members and “all people of good will” to participate in the “ministry of reconciliation” as political turmoil in Ukraine deepens.

Pro-Russian separatists in Crimea voted recently to secede from Ukraine and join Russia just days after thousands of Russian troops began patrolling the disputed Black Sea Peninsula. A region-wide referendum for secession on March 16 resulted in Russian troops taking up strategic positions in Crimea. Most of Crimea’s 2.3 million people identify as ethnic Russians.

Unrest in the region began in November when former Ukrainian President Viktor Yanukovich backed away from a planned trade deal with the European Union in favor of a loan from Russia. The decision spurred months of street protests in Kiev, and violent clashes between demonstrators and police. Ukraine’s democratically elected parliament ousted Yanukovich in February.

Viktor Alekseenko, president of the Adventist Church in Ukraine, then

asked Adventists to pray for their country and avoid provoking hostility, either on the streets or on social media, where he urged church members not to post inflammatory comments.

Alekseenko is among church leaders to sign this latest statement, calling on Adventists and community members to help “restore human dignity, equality, and unity through the grace of God.”

Excerpts from the statement: “We call on all members of the Seventh-day Adventist Church to refrain from participating in political statements and actions that could escalate tensions. We invite all people of good will to join us in peacekeeping and persistent prayer for a peaceful resolution of all conflicts, as well as to create an atmosphere of fraternity and cooperation, contributing to the understanding of different cultures and ideological systems to build good relations between people of all races, nationalities, religions, and political beliefs.

“This is the official position of the church. Any other statements you may encounter outside the official church media should be viewed as those of private individuals.”

The statement was signed by leaders from the Adventist Church’s Euro-Asia Division, Belarus Union of

Churches, Caucasus Union Mission, East Russian Union Mission, Far Eastern Union of Churches, Moldova Union of Churches, Southern Union Mission, Trans-Caucasus Union Mission, Ukrainian Union Conference, and West Russian Union Conference.

Meanwhile, the Adventist Church’s official television network in Ukraine broadcast a live daily prayer marathon. “God Save Ukraine” aired on Hope Channel Ukraine during prime time, and highlighted stories of unity and forgiveness from across the country.

Hope Channel Ukraine is the only Christian television network in the country that directly responded to the political crisis, Adventist media officials said.

—By ANN Staff

In Peru 12,000 Adventist Youth Mobilize

■ Committed to the mission of serving the big cities, nearly 12,000 young Adventist volunteers from southern Peru participated in the community and evangelistic project called “Caleb Mission 5.0,” from February 6 to 15, 2014.

This is the fifth consecutive year that the project has been staged. Participants dedicate 10 days of their vacations to compassionate actions such as visiting families and preaching the Word of God.

In 2014 the Adventist Church in southern Peru, Unión Peruana del Sur (UPS), targeted Cuzco, a city that draws many foreign visitors. The young people performed community projects such as public cleaning in the main streets and avenues, a blood donation campaign (“Life to Life”), planting more than 12,000 pine trees, and



UNITED IN PRAYER: Political and military tensions in Ukraine brought together Ukrainian- and Russian-speaking Adventists together in appealing for prayer to ease the situation in their home countries.

PONDS STOCK MEDIA



PLANTING FOR TOMORROW: Adventist youth and young adults spent 10 days in Cuzco, Peru, performing acts of community service in schools and parks. Armando Miranda, a General Conference vice president (left) joined the efforts dubbed Caleb Mission 5.0.

PHOTOS: AR

painting and repairing public schools.

The youth also provided support groups for clinics and staged a parade to promote good behavior. During the parade more than 125,000 copies of the missionary book *La Unica Esperanza* (*Our Only Hope*) were distributed.

On February 14, when many people celebrate Valentine's Day, participants were in the streets giving hugs to passersby. After a fraternal embrace, volunteers prayed with each person.

Dressed in distinctive yellow and black, the volunteers caught the attention of the local media, which promoted their activities. Many media outlets called the project's participants "role models."

Caleb Mission 5.0 was also staged in Ayacucho, Juliaca, Cañete, Tacna, and Pucallpa, where participants were encouraged to organize programs and share the message of hope every evening.

The work of the young people made such an impact on the population and cities that the authorities recognized and congratulated them for the work done in these six locations. "Thank you for the time spent performing the work of social support; I hope other young people are willing to serve as you do," said Edwin Lizarbe, mayor of Yarinacha (Pucallpa).

During the closing program Adventist leaders from the General Conference (GC) and the South American Division (SAD) announced that more

than 1,800 people had accepted Christ through baptism. "These days were not easy, but the satisfaction that you feel cannot be described in words," said a spokesperson for the volunteers.

Among the guests of honor were Armando Miranda, a GC vice president; Areli Barboza, SAD youth ministries director; and Polycarpo Corimanya, district mayor of San Jerónimo (Cusco), who supported the project and welcomed the dedication of the youth to the service of God and society.

Caleb Mission 6.0 will convene in Huancayo in 2015.

Newbold College to Undergo "Regeneration"

■ The Newbold College of Higher Education board of governors voted on February 10, 2014, to regenerate the college over the next 18 months.

The "regeneration model" calls for an estimated increase of 100 full-time equivalent students over the next two academic years. Bertil Wiklander, Trans-European Division (TED) president and board chair, recently announced the project to board members and staff.

"There will be no significant reduction in the total number of staff, operational costs, and appropriations, but intentional staffing realignment for growth and effective marketing

and recruitment efforts are needed to achieve ambitious targets," added Wiklander.

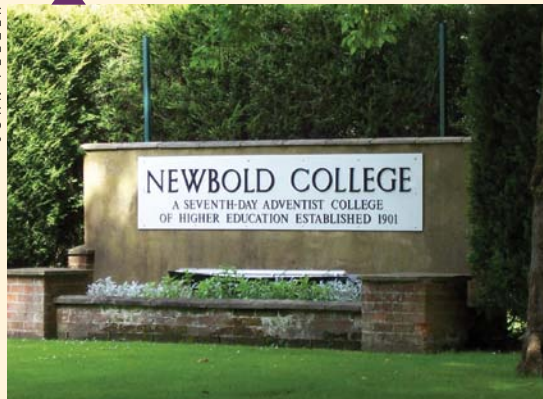
Newbold principal and board secretary Phillip Brown said a key part of the initiative includes the establishment of a Centre for Christian Leadership. "The college will be working closely with the British Union Conference (BUC) and South England Conference leadership teams to plan continuing professional development opportunities for pastors, elders, and other ministry leaders, as well as training programs for lay members and young people who want to strengthen their skills to serve and support their church," he said.

The college is also looking to expand its partnerships with union seminaries in Poland, Hungary, Croatia, and Serbia, and to offer field-based theology degrees in the Baltic region of Europe.

A new development this summer will be the introduction of a Certificate in Health and Wellness on the Newbold campus during mid-July and early August. Modules include: Health

Continued on next page ▶

JOHN FEEZER



18-MONTH PLAN: England's Newbold College recently announced plans to increase enrollment and strengthen course offerings.

WORLD REPORT

Principles, Fit for Life, Nutrition, Personal Fitness Plan, and Consumer Health.

“We are fortunate to have secured some of the best Adventist health and wellness educators internationally to deliver this program, including Dr. Winston Craig, Dr. Jochen Hawlitschek, Dr. Fred Hardinge, Dominique Wakefield, and Dr. Per de Lange,” said Brown. “These educators will be supported by well-known BUC medical professionals, including Dr. Chidi Ngwaba and Dr. Christopher Levy.”

“The college is committed to continuing to refine its academic programs and short courses to deliver a more responsive and effective education for all stakeholders, with specific focus on ministerial education and training needs of TED’s various fields which include the BUC,” Brown concluded.

—By Kirsty Watkins, British Union Conference

Adventist Academy Ranks Twelfth Among Korean Schools

■ According to the Korean national scholastic assessment of 2013, Daejeon Sahmyook Middle School is now among the top 0.3 percent of the nation’s schools, ranked twelfth among 3,225 schools nationwide.

The school’s vision is to “foster globally creative and outstanding students” through Adventist education, character development, and academic growth. Above all, Daejeon Sahmyook Middle School promotes knowledge, ethics, and physical development based on the Bible’s counsel to “love your neighbor as yourself.” The school enjoys an outstanding educational environment.

To create an atmosphere of comfort and contentment in which students can feel at home, the school’s classrooms and hallways are designed like a house. Students may sit or lie down to read books and play during recess. Since 2010, schools around the country have been promoting the motto “schools without violence.” But while other schools install closed-circuit television and use other ways to prevent bullying and violence, Daejeon Sahmyook Middle School has focused on educating students on the fundamental sanctity of life, building upright character, and showing love and humaneness.

Daejeon Sahmyook Middle School’s aim is to be the head and not the tail. As noted by principal Kim JoonSup: “Our school will do its best to teach with passion and love; to guide our students to be active and creative through all appropriate means. We will continue to do our work in a spirit of humility and service.”

Church Leaders Dialogue With Students During Online Event

■ Seventh-day Adventist Church leaders spoke to theology students at each of the 12 Adventist universities throughout the Inter-American Division (IAD) during an online Webcast in March.

The online event took place from the campus of Montemorelos University in Mexico on Tuesday, March 4, 2014, through the division’s Webcast channel.

“As times are changing, IAD leaders are interested in speaking to the pastors who will lead the church tomorrow,” said Hector Sanchez, ministerial secretary for the church in Inter-America and also organizer of the event. “Church leaders want this precious resource that the church in the IAD has been educating to know more about the realities of pastoral work, what they will step into as they begin their ministry.”

As pastors begin their ministry, many will have to relocate to a remote location, lead several congregations, and start a family while learning the ropes of ministry, explains Sanchez. “[It’s crucial] that our pastors know what to expect when they go out there,” he continued, “what is the growth of the church in the IAD; their role as evangelists; their role in motivating members to serve through the church’s small-group ministry; the role of the pastor’s wife; and more.”

The one-and-a-half-hour program included guest speakers, a panel forum, and special prayer sessions.

—By Libna Stevens, Inter-American Division



MAKING THE GRADE: Daejeon Sahmyook Middle School ranked twelfth among more than 3,000 schools in Korea in 2013, living up to the school’s stated objective to “foster globally creative and outstanding students.”

PHOTO COURTESY OF NSD

By ANN STAFF

Religious Freedom Festival in Haiti Highlights Peaceful Coexistence

*Advocates Recommend National
Day of Religious Freedom*



FREEDOM FESTIVAL: John Graz, director of Public Affairs and Religious Liberty for the General Conference (center); shares the stage with Theart St. Pierre, Haitian Mission president; Elie Henry, secretary of the Inter-American Division; and others at the recent Festival of Religious Freedom convened in Port-au-Prince, Haiti.

A festival of religious freedom in Haiti in February cemented the reputation of the Adventist Church as a leading proponent of free expression of belief in the country.

Organized by the Haitian Union Mission and sponsored by the International Religious Liberty Association (IRLA), the event drew more than 3,000 supporters to Port-au-Prince to celebrate freedom of belief, and help raise the profile of religious liberty in the Caribbean.

The city of Port-au-Prince is still recovering from a devastating earthquake that in 2010 dealt US\$7.8 billion in damage to a nation already considered the poorest in the Western Hemisphere. Two hurricanes in 2012 complicated rebuilding efforts.

“The people of Haiti have shown great courage and an extraordinary capacity for survival. . . . Religious freedom is one of the treasure[s] the Haitians have and want to keep,” said

John Graz, IRLA secretary-general.

The festival was part of the first Congress of Religious Freedom in Haiti. Hundreds of lawyers, human rights activists, government leaders, and faith representatives, joined in two days of lectures and workshops that highlighted the largely peaceful coexistence of religious groups in Haiti and resulted in several recommendations.

The group pledged to organize a Haitian chapter of the International Religious Liberty Association, and negotiate with the government to establish a National Day of Religious Freedom in the country.

Other recommendations:

The congress calls on government to preserve separation of church and state.

The congress condemns every act of intolerance, discrimination, and violence directed in the past against individuals or groups because of their religion or belief.

The congress expresses solidarity with all groups and individuals who are

victims of violations of religious freedom worldwide.

Marie Carmelle Rose Anne Auguste, minister of human rights for the Haitian government, called religious liberty an “essential” human right during her remarks. “It is through the free exercise of conscience that the individual soul and the soul of the nation is strengthened,” she said.

François Clavairoly, president of the French Protestant Federation, and a group of faith leaders from Paris brought an “international dimension” to the event, Graz said. Haiti is the only predominantly French-speaking independent nation in the Americas.

Other Protestant denominations, the Roman Catholic Church, Salvation Army, and syncretic religions were also represented. Syncretic religions such as voodoo are widely practiced in Haiti.

Another festival of religious freedom is planned for Port-au-Prince in 2015. ■

How Your Church Works

By TED N. C. WILSON

Understanding its unity, structure, and authority

ONE MEMBER, ONE VOTE: The Seventh-day Adventist Church has a representative form of governance, which means that every member has a voice.



Last month we discussed briefly how the Seventh-day Adventist Church was organized, and why organization is important. If we are not careful, however, organization can become an end in itself. We must always keep in mind that the purpose for organization is to accomplish the church's mission effectively: to reach a dying world for Christ, proclaim His message, and herald His soon return.

Christ is the head of the church. Sometimes people think that the conference, or union conference, or General Conference is the head, but it is not. All who serve in leadership positions are there to lead as Christ led, not through authoritarian commands, but through godly examples and loving service.

Based on the Bible

We base our church organization and activity on biblical and Spirit of Prophecy principles and counsel. "It was at the ordination of the Twelve that the first step was taken in the organization of the church that after Christ's departure was to carry on His work on the earth," we read in *The Acts of the Apostles*.¹

As the early church grew, it became apparent that the apostles needed assistance. "It would not be right for us to neglect the ministry of the word of God in order to wait on tables," they said (Acts 6:2, NIV).² Thus the first deacons were appointed (see verses 1-7). They were to be men "of good reputation, full of the Holy Spirit and wisdom" (verse 3). In addition to the 12 apostles serving as spiritual leaders, and deacons to take care of more practical matters, the early church also ordained elders, as described in Acts 14:23. Elders are also mentioned in Acts 11:30 and 15:6, 22, and they served as spiritual leaders.

The model they followed was that given to Moses by his father-in-law, Jethro. As he observed Moses serving alone "from morning till evening," Jethro told him, "The work is too heavy for you; you cannot handle it alone" (Ex. 18:14-18, NIV). Qualifications for these assistant leaders were given: "Select capable men from all the people—men who fear God, trustworthy men who hate dishonest gain—and appoint them as officials over thousands, hundreds, fifties, and tens" (verse 21, NIV).

Following this "Jethro principle" certainly helped the early church to grow. Ellen White wrote, "The organization of the church at Jerusalem was to serve as a model for the organization of churches in every other place where messengers of truth should win converts to the gospel."³

Order and Harmonious Action

God led in the establishment and organization of the Seventh-day Adventist Church. Although the church began with a small group of believers, it quickly grew to thousands by the time the General Conference was officially organized in 1863. As the church continued to grow, so did the church structure and organization so that "order and harmonious action might be maintained."⁴

The reason for the existence of the General Conference and its divisions, union conferences, and local conferences is to be a system of service, maintaining order and harmonious action as the church moves ahead in its God-given mission of Revelation 14, proclaiming His truth as revealed in His Word for these last days.



“No church members should feel cut off or separated from this church structure, feeling as if they have no voice.”

A Representative System

We Seventh-day Adventists believe in a representative form of church governance. Our church is not organized in such a way that policies, actions, and activities of the church are dictated by any one leader or leaders of the General Conference. We are here only to facilitate the collective wishes of God’s church as indicated through regular representative processes.

On every constituent level a process selects delegates who will represent their group. At the local church level we have nominating committees. The local church votes to accept or not accept the names brought forward by the nominating committee. On the local level, we also have church board meetings, during which the pastor and elected church officers discuss items pertaining to their local church. In addition, there are church business meetings, where all members are welcome to participate.

On the conference and union conference levels, we have constituency meetings, during which delegates discuss and vote on items pertaining to

the carrying out of the mission of the church in their areas. On the General Conference (GC) level, there is a GC session every five years, where more than 2,400 delegates from around the world gather to discuss and vote on items pertaining to the world church.

Between GC sessions, the Executive Committee of the GC meets at Annual Councils to carry out the business of the world church. More than 300 representatives from all 13 world divisions and attached fields sit on the GC Executive Committee. These members come from all areas of life: women and men, young people, lay members, local pastors, teachers, and other workers. Most are selected and recommended by their division executive committee. All division officers, union presidents, GC officers, and department directors serve on this committee.

Because each level of the church works in harmony with all other levels

in our system of service, initiatives can come from any level of the church and are processed through committees. Sometime initiatives began at the grassroots level and become part of policy. Ours is a very dynamic system.

No church member should feel cut off or separated from this church structure, feeling as if they have no voice. *Every* church member has a voice in this organization. They should not be intimidated by position, and should feel free to contact leaders with their ideas, thoughts, or concerns.

In next month’s column we will look at the important role of the local church, and will address the process of how to bring about change within the church. ■

¹ Ellen G. White, *The Acts of the Apostles* (Mountain View, Calif.: Pacific Press Pub. Assn., 1911), p. 18.

² 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.

³ Ellen G. White, *The Acts of the Apostles* (Mountain View, Calif.: Pacific Press Pub. Assn., 1911), p. 91.

⁴ *Ibid.*, p. 92.



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



own the next all-time
CLASSIC
Favorite recipes from Ten Talents

A Taste of Eden...

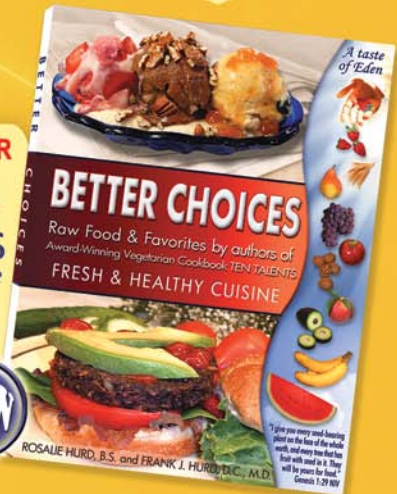
Genesis 1:29



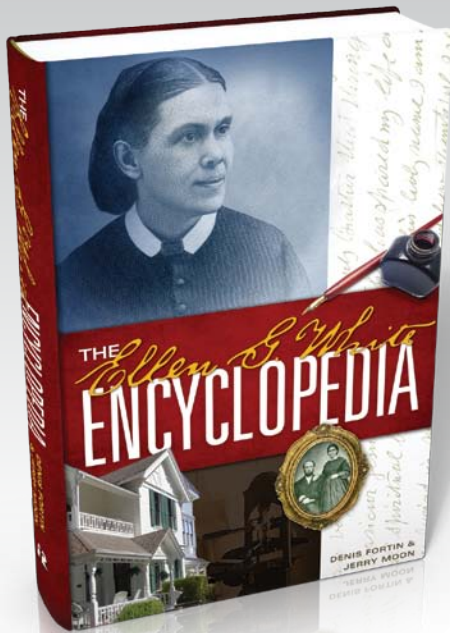
TEN TALENTS is the most comprehensive natural foods cookbook available today! Over 1000 recipes, 675 color pgs, \$34.95

INTRODUCTORY OFFER
Purchase 5+ for \$19.95 each!
FREE SHIPPING! (US) code: BC45

BETTER CHOICES
FRESH, raw, healthy cuisine tastefully and simply prepared! Includes food combining & recipe analysis. 176 color pages, \$24.95



Shop Your Way: Call toll-free: **877-442-4425**, or contact your **Adventist Book Center**, or visit: www.tentalents.net



“The Ellen G. White Encyclopedia is undoubtedly the most important reference work produced by the Seventh-day Adventist Church in half a century.” —George Knight

The Ellen G. White Encyclopedia

Denis Fortin and Jerry Moon

This unprecedented masterwork contains more than 1,300 articles that describe Ellen White’s stand on important topics, the places she lived, and the people she knew. Every entry is peer-reviewed to make certain it is balanced and accurate. Whether you’re preparing a sermon, teaching a class, or finding answers to personal questions, this single resource has the answers you need.

Hardcover. 978-0-8280-2504-1. US\$69.99

Watch this video to learn more.



AdventistBookCenter.com | 800.765.6955



Review & Herald
Spread the Word



TEAM LEADERS: James Black, Sr. (right), director of Youth Ministries for the North American Division, takes the stage with associate director Manny Cruz, and administrative assistant Gael Murray at the Just Claim It Conference in Miami.

RICHARD CASTILLO

RICHARD CASTILLO

By JAMES BLACK, SR., *North American Division*

Thousands Gather in Miami for Just Claim It 4



HOLY SPIRIT MOMENT: Attendees who felt led to seek spiritual or physical healing were invited to be anointed in connection with one of the worship services.

Miami, Florida, was not a bad place to be in February, especially given the challenging weather conditions found in most of the rest of North America. More important, joining nearly 4,000 on Sabbath for worship at Just Claim It (JCI) 4 was the best reason for being in Miami. Since 2007 approximately every 24 months thousands of youth and young adults gather for prayer, worship, community outreach, and

spiritual leadership training to keep them connected to Jesus and the mission of the church.

Nearly 900 registered delegates, from Miami to Romania, were blessed by two daily worship experiences, six workshop sessions, two days of outreach opportunities, a Garden of Gethsemane experience, fellowship with other youth, nightly concerts, and a Sabbath community rally (motorcyclists' blessings and anointing).

Youth were really excited about what happened during their beach cleanup. They wore JCI shirts and prayed with people on the beach who asked for prayer. The Miami Beach police officers they met asked for special prayer for spring break, their busiest time of the year. It was exciting to see the glow in young people's eyes when they have a testimony, or have seen God move in someone's life!

Continued on next page ▶



PRAYER BEFORE SERVICE: As part of the service component, conference participants pause for a moment of prayer before heading out to pick up trash on South Beach.

It was also encouraging to see pastors leading their youth to JCI. Efrén Hernández from the Broken Arrow Adventist Church in Broken Arrow, Oklahoma, drove more than 24 hours in a van to bring his youth to JCI. Cory Jackson, Sr., from the Burns Adventist Church in Detroit, Michigan, brought more than 30 from his church. Jeff Warfield from the Takoma Park Adventist Church in Maryland has brought his youth to all four JCI prayer conferences, and is looking forward to the one in California in 2016. We also honor the many youth leaders and donors on all levels who enabled youth and young adults to benefit from the JCI experience.

This year's theme was taken from Jesus' words in Matthew 6:33: "But seek first the kingdom of God and His

righteousness, and all these things shall be added to you." One of the things added was the "Call to Ministry." God's Spirit seemed present during each general session. More than 600 young people responded to calls from each speaker. Youth directors and pastors met them at the altar each night to pray with them and encourage them to remain faithful when they returned home. Many of them indicated an interest in pastoral ministry and are receiving further counsel.

Washington Adventist University (WAU) has to be mentioned for its special contribution to JCI. Talented students represented WAU well as the only university that officially participated on the program. Given that most of the JCI attendees attend public schools, and many of our college

and universities are struggling with enrollment, we say thank you to WAU for modeling Adventist higher education at JCI. We also appreciate those who participated as exhibitors.

Oakwood Choir to Compete in Latvia

■ This July Oakwood University plans to send its top performers to the 2014 World Choir Games.

Oakwood's world-ranked Aeolians choir, the three-time gold medalists and world spirituals champions from the 2012 World Choir Games, the largest international choral competition, referred to as the "choral Olympics," will defend its title in the biennial July competition.

"If the 2012 contests are any indication, which featured 15,000 choristers, comprising 362 choirs, representing 64 countries and 22 of the 50 United States, competing in 23 different musical categories, our 45 Aeolians will serve as the only ambassadors for the State of Alabama, Seventh-day Adventism, and the 106 historically

RICHARD CASTILLO



TIM ALSTON

SOUND CHECK: Oakwood University's Aeolians, under the direction of Jason Max Ferdinand, will perform in Latvia this summer at the World Choir Games.



NAD COMMUNICATION

TAKE A BOW: The cast and crew of “The Hideout,” a film about child sexual abuse, won in several categories at this year’s SONscreen Festival. NAD Communication director, Dan Weber (right), helped produce the event.

Black colleges and universities (HBCUs),” explained global tour manager, Vilroy R. McBean.

The Oakwood Aeolians are the 2011, 2012, and 2013 national HBCU choral champions. Additionally, the choir holds world ranking of 22 out of 1,000 internationally ranked choirs, and is ranked number two in the pop/jazz/gospel/spiritual categories.

In its first-ever international competition at the 2012 World Choir Games in Cincinnati, the Aeolians competed and won gold medals in three categories: music of religions, musica contemporanea, and a new offering, spiritual, for which it also won the coveted world championship.

For the 2014 international contest, Aeolian director Jason Max Ferdinand said the Aeolians will compete in four categories: gospel, mixed chamber choir, music of faith, and Negro spirituals. —Tim Alston, 5 Star Consulting Services

Filmmakers Honored at SONscreen Festival

■ “Celebrating Creativity” was the theme of the twelfth annual SONscreen Film Festival, held March 20-22 on the campus of Southern Adventist University. Sponsored by the North American Division, it

featured 20 short films from high school and college students, as well as professionals working in the field of visual communication. Student films competed for prizes in the categories of documentary, drama, animation, and high school.

The festival started on Thursday evening with an opening reception and a keynote address by Christian filmmaker Dave Christiano, who challenged students to produce films that focus on Christ. “The stronger the message of your film, the more attention it will receive,” said Christiano. “The more you focus on Christ, the better chance you have of reaching people.”

Student film *The Hideout* was the big winner this year. Produced by Matthew Disbro, filmed by Chris Stiles, and written and directed by Daniel Wahlen, it dramatically examines sexual abuse of young children, a difficult topic with which it dealt strongly but delicately.

Festival attendees were touched by the biographical story of Pieter Damsteegt in *The Back of My Life*, winner of Best Documentary. Damsteegt filmed his personal journey of coping with arthritis while attempting to finish college. *The Back of My Life* also won the award for best writing.

One of the festival highlights was the

world premiere of *I’m Not Leaving*, an out-of-competition film produced by Kevin Ekvall that examines the Rwandan genocide of 1994 through the eyes of Carl Wilkens. Wilkens and Ekvall took part in a special panel discussion with the audience after the viewing.

On Friday festival attendees took part in workshops that focused on lighting, writing, directing, special effects, cinematography, and sound design. One of the workshop presenters was Brett Perry, a Seventh-day Adventist composer working in Hollywood, who taught classes on how to properly use music in film production.

Sabbath featured a worship service lead by The Lamb Wins, a music collective that looks at the book of Revelation through words and music. The afternoon film viewing block looked at spiritually based films, as well as a special screening of *The Blueprint*, a documentary by Martin Doblmeier offering an in-depth look at Adventist education.

“Each year our festival gets stronger and stronger,” said festival producer and NAD communication director Dan Weber. “I am touched by the creativity and sincerity of our young people as they produce films that deal with topics that are sometimes difficult to talk about. This year films examined ‘taboo’ topics such as cancer, genocide, suicide, and abuse. Each one took a different path, but acted responsibly in how they were produced. I’m proud of how our filmmakers have grown, and appreciate the guidance they are receiving at our schools. The focus of our festival is to tell our young filmmakers that it’s OK to produce Christian films. We want them to look at difficult topics through Christ’s eyes and many of this year’s films did that.” ■

NAD UPDATE

In 1995 the North American Division (NAD), for the first time in more than 50 years, closed more churches than it opened.¹ Unfortunately, this was not an anomaly. The five-year average beginning in 1990 showed an average increase of only 18.8 churches. Between 1985 and 1989, the average had been 47.2 churches per year. What could be done to shift directions and initiate a church planting movement in North America?

In response to the waning expansion of new churches, the SEEDS Conference was initiated. Spearheaded by Russell Burrill, the first SEEDS event was held at Andrews University in 1996. The opening line of the conference was a question: “How many of you here are believers?”

Enthusiastically, the 300 in attendance raised their hands. What followed was what is now a well-known quote from Ellen White: “Upon all who believe, God has placed the burden of raising up churches.”² The speaker emphasized that it was time for the Adventist Church to become a movement once again.

The direct impact that SEEDS had on North America church planting began to be felt immediately. The net increase of churches and companies around the NAD now stands at an annual average of nearly 75. Although the momentum has turned in a positive direction, there is still much to be done. To keep pace with population growth, there should be a 3 percent annual increase in the number of churches. Based on this figure, more than 180 church plants should occur in North America every year.

Looking Toward the Future

What is the status of SEEDS today? A major expansion is taking place. Rather than offering one SEEDS con-

Are We Still a Movement?

From maintenance to growth



TUNING UP: Musicians at the Wentzville church plant in St. Louis, Missouri, lead out in worship.

TEACHING MINISTRY: The author stands with Faye Mullins, responsible for studying with more than 250 individuals who were later baptized in Calgary, Alberta, Canada.



ference at Andrews University, a partnership is being forged with local conferences to host SEEDS events annually in their fields. So far, 11 conferences have signed up. The impact of ongoing vision casting and training strengthens local conference programs and makes church planting a priority.

Here are a few highlights:

- St. Louis, Missouri. This major city only has one Seventh-day Adventist church for every 192,000 people, making it the least densely populated

metro area for Adventist churches in North America. At the St. Louis SEEDS conference 16 individuals indicated their commitment to lead a church plant. Many more indicated an interest in being part of a core team. The Wentzville church plant, led by Warren and Naomi Beem, was the first to launch, with a primary focus group of unchurched teenagers, who the Beems' teenage children are befriending. With God's blessing, over the next few years the number of churches in



STARTING YOUNG: Church planters in Sioux Lookout, Ontario, Canada, use Vacation Bible School to serve Inuit children and their parents.

Nation people. They are located in the town of Sioux Lookout, which is the hub of the North, connecting 30,000 people dispersed in 29 villages. The needs are enormous! Suicide rates among Inuit youth are among the highest in the world, at 11 times the national average. Few adults have jobs, and many have spent time in prison. Through ministering to children by offering Vacation Bible School on a weekly basis, doors are opening to reach the Inuit for Jesus.

It is time for the Adventist Church in North America to become a movement once again.

For more about SEEDS Conferences, visit www.nadei.org. ■

¹ www.AdventistStatistics.org.

² Ellen G. White, *Medical Ministry* (Mountain View, Calif.: Pacific Press Pub. Assn., 1932), p. 315.

the St. Louis metro area will double.

■ Calgary, Alberta. For many years Faye Mullins has been offering Bible studies in her home. Most of the interests are generated through contacts made in the grocery store. God has blessed Mullins' persistence and dedication. More than 250 individuals have been baptized as a result. Last year Mullins launched a church plant as a result of her studies.

■ San Antonio, Texas. Eleven churches were planted in San Antonio, between 2002 and 2010. The Texas

Conference is committed to expanding further by planting three English-speaking churches and three Spanish-speaking churches prior to the 2015 General Conference session.

■ Northern Ontario. At the 2014 Ontario SEEDS conference held in Toronto, more than 60 individuals indicated a desire to lead a church plant. Attending was a medical doctor, Lloyd Douglas. He and his family moved an 11-hour drive northwest of Toronto to join a fledgling church plant and work among the First



TURN

THE WORLD UPSIDE DOWN

Are you a pastor, a conference leader, or an individual seeking to make an impact for God's kingdom?





Doug Batchelor

"Amazing Facts' new Evangelism Training Intensive offers dynamic outreach instruction that gives you the confidence to seek out and win souls for Christ."

COMING TO A CITY NEAR YOU!

Guatemala	Feb 15 & 16, 2014
Sacramento, CA	Mar 1 - 8, 2014
Kansas City, MO	Mar 25 - 27, 2014
Loma Linda, CA	Apr 11 - 13, 2014
Raleigh, NC	Apr 24 - 27, 2014
Washington, D.C.	May 30 - Jun 1, 2014
New Jersey	Jun 5 - 8, 2014

Registration only \$125 per person! \$100 per person for groups of six or more. Seminar syllabi, outreach resources, and church growth materials included in registration fee.

Register online at afcoe.org
or call the registrar at **916-209-7249**



The LOMA LINDA REPORT

MANY STRENGTHS. ONE MISSION.

May 2014

LLUH receives \$990,000 federal grant to educate residents about new health insurance options

In March 2010, President Barack Obama signed into law the Patient Protection and Affordable Care Act (PPACA).

In an effort to provide greater consumer knowledge and coverage options about PPACA for the region, Loma Linda University Health (LLUH) has been awarded \$990,000 for education and outreach.

Significantly overhauling the U.S. health care system, the PPACA aims to provide individuals and families with better access to health care, more affordable care, greater transparency and protection from insurance company abuses, improved Medicare coverage for seniors, and new tools to help health care providers improve patient care and lower costs.

The act includes various measures for its implementation, one of which is the health insurance exchanges, which serve as virtual state-run, one-stop marketplaces for people to learn about, compare, and purchase health insurance, with federally funded pre-

mium assistance for those who are eligible.

California, the first state to enact legislation implementing provisions of the federal program, is also one of 14 states (plus Washington, D.C.) to opt out of the federally run insurance marketplace.

Statewide, more than 5.3 million Californians who were previously uninsured or on their own for health insurance are now eligible for subsidized health coverage through the state-run insurance marketplace called Covered California.

Open enrollment for coverage with premium assistance began on October 1, 2013, and ran through March 31, 2014.

Covered California aims to increase the number of Californians with health insurance, improve the quality of health care, reduce health care coverage costs, and ensure that California's diverse population has fair and equal access to quality health coverage.

The LLUH Institute for Health Policy and Leadership is proactively working in

partnership with the Community Clinic Association of San Bernardino to provide essential information to residents of San Bernardino and Riverside counties.

"Key to successful implementation of the Patient Protection and Affordable Care Act is education, and we are very honored to have been selected by Covered California to help educate and assist county residents in gaining access to affordable health care," says Gerald Winslow, PhD, vice president for mission and culture at LLUH and director of the Institute for Health Policy and Leadership, the organizational entity responsible for administering the grant.

More than 340,000 subsidy-eligible consumers live in the San Bernardino and Riverside counties, and are in great need of increased health care access and a renewed focus on preventive care.

Taking a leadership role in serving the region, LLUH is working with local clinics and hospitals, faith communities, community benefit departments, and the Healthy Cities collaborative to ensure system-wide partnerships within the community.

Additionally, LLUH has taken an innovative approach in educating the region's health care providers on how the new law and its outcomes impact their practice and their patients. Relationships with patients and providers are a critical aspect in providing quality care. Each time a health care provider interacts with a patient, it provides an additional opportunity to answer consumer questions about coverage.

"We know there will be many challenges that will accompany this historic overhaul of the health system," says Dr. Winslow, "and we are prepared to help the [region] transition while working to provide access to quality affordable health care."



The LLUH Institute for Health Policy and Leadership team is, from left to right, Gerald Winslow, PhD, founding director; Andrejs Galenieks, MPH, health policy analyst; Wonha Kim, MD, MPH, senior research scholar; and Dora Barilla, DrPH, MPH, associate director.



What Is God Up To?

By JUSTIN YANG

What is going on behind the scenes in the Great Controversy? How is God working to raise a generation that will finish the work?

Earlier this year I had the unique privilege to be part of three major Adventist gatherings here in North America: GYC, One Project, Just Claim It.

In between these gatherings, I also enjoyed the opportunity of spending time at the NAD Ministries Convention and the NAD Adventist Ministries Convention, gatherings of church leaders at large and student leaders on Adventist campuses all across North America.

The questions in my mind at each of these venues, with personalities that attract different portions of the Adventist follower-ship, were: *What is God up to? Is God big enough to bring us all together?*

What would happen if people from one “camp” met people from another “camp” in heaven? Would a fight break out? Would it be like David meeting Uriah the Hittite? What kind of conversation would Enoch have with the thief on the cross?

Does God smile when He listens to hymns, and frown when the music’s too loud?

Does Jesus prefer 3ABN, or is He more into “The Record Keeper”?

Does the sense of elitism (better than thou) at times displayed by both sides grieve the heart of God?

Is the One Project really the emergent church and GYC old-school Adventism?

What if God is fully present and using *all* Adventist ministries and gatherings to bring to Himself as many of His children as possible?

What would happen if church leaders didn’t lead to get reelected or climb the Adventist ladder, but to reach as many souls with as many methods and styles as Jesus used?

The questions raged on.

The message God was communicating to the depths of my soul was crystal clear: He is jealous and passionate for His children, and He will do anything to draw them to Himself.

God will use Josephs to reach those who are similar to Joseph. He’ll also use Jacobs to reach those who are similar to Jacob.

More than any time in the history of Adventism, it’s time for us to connect, collaborate, and celebrate.

Jesus has been looking all along for collaborators in His vineyard, not complainers or critics.

If we’re serious and real about revival and reformation, we’ll rejoice and celebrate with, and for, all the revivals and reformations taking place in each and every one of our gatherings and events.

If doubt and downplay is our first response when it comes to people or places with whom we do not personally agree, it’s likely that our hearts have not been revived or transformed.

This applies to both sides, all sides.

While we have to be on the lookout for false prophets, false Christs, and false revivals, we cannot afford to simply judge and demonize our brothers and sisters in Christ without first praying for them and connecting with them.

It’s tragic to see some talk about a certain group in public without ever having first hand experience of interacting with them or attending that particular conference or gathering.

The Gospels reveal Jesus as comfortable with both saints and sinners. He is at ease with tension. He embraces it. He is big enough. We are all His children.

In fact, Christ *is* tension. He is both law and grace, justice and mercy, alpha and omega. In Him, all things hold together (Col. 1:17). Paradox is His idiom.

If we’re to be like Jesus, and follow Jesus, we’ll have to learn how to live with tension. To be at ease with GYC, the One Project, and Just Claim It, all in the same room. ■



Justin Yang is ministries director for the Center for Youth Evangelism in Berrien Springs, Michigan.

NAD Letters

Moderation?

I'm writing in response to "Moderation?" by Peter N. Landless and Allan R. Handysides (March 2014). Alcohol drinkers frequently point to Jesus' miracle of turning water into wine as justification for their indulgence. Nothing could be further from the truth! The Greek word for wine can mean both alcoholic wine and nonalcoholic grape juice.

We can safely assume that Jesus would never give people a drink that would lower their inhibitions to the point of committing sins such as theft, adultery, and murder—things we know all too well happen with the consumption of alcohol. Jesus turned water into grape juice.

MARK BROWN

Winnipeg, Manitoba, Canada

Hope

I am writing in regard to Dan Jackson's editorial "Hope" (February 2014).

Beginning in the mid-1970s I've had non-Adventist friends in several states. Our address has been Benzonia, Michigan, since the fall of 2012. There is no Adventist church building in Benzonia, so I have more non-Adventist friends here than in most other places I have lived. I'm always looking for Adventist literature appropriate for sharing with my friends. The chapter about the birth of Jesus from *The Desire of Ages* comprised the narrative portion of the Benzonia Baptists' musical program in December 2013.

As I read Jackson's editorial, I became more and more inspired. I started thinking that maybe this article was appropriate for sharing with my non-Adventist friends. Then, there it was: the paragraph that began "We Seventh-day Adventists are people of hope."

Would the article have been less effective—or any less true—if that sentence had been, "We Christians are people of hope"?

ROGER METZGER

via e-mail

Missionary Trails

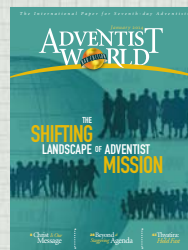
Thank you for printing Michael Soku's article "Missionary Trails" (February 2014). It was very special to see a picture of my grandfather and grandmother, Asa T. and Loretta Robinson, and their daughter. Gladys was my mother. I had never seen a baby picture before.

My grandmother's middle name, Viola, was given to me, and now my great-granddaughter, born January 21, 2014, is named Viola Grace. What a legacy!

Grandpa lived with my mother and me after Grandma died when I was 4. I sat on his lap and learned to read his big Bible. I'm told the first word I learned was "righteousness." Wonderful memories of a great man. Thank you for the article.

VIOLA LUTZ-SCHNEIDER

Loma Linda, California



The Shifting Landscape of Adventist Mission

I read with keen interest G. T. Ng's excellent article

"The Shifting

Landscape of Adventist Mission" (January 2014). His research described the church after 150 years with tremendous insight!

We have to thank the missionaries who came from the "Global North" and brought the message to the "Global South." There's much, however, that we can learn from this tremendous growth in Asia, Africa, and Latin America.

The church in the "Global North" has been hit by materialism, secularism, and accomodationalism. People are more concerned with theological issues than witnessing.

While visiting Mexico for a baptism, I was thrilled to hear how lay members, many of them "centenarians" (who won more than 100 souls), were witnessing for Christ. South American members are spreading *The Great Hope* books by the millions.

I was also happy to see the NAD feature "Media Ministries for Maximum Exposure," detailing the media programs we have. How are we following up the interests who are watching? Small groups, personal and public evangelism, youth programs, visitation are still keys for growth!

I pray that the Lord will wake up the entire 18-million member "Global Church" so we can see Jesus come soon!

LEO RANZOLIN

Estero, Florida

Caring for Aging Loved Ones

By PETER N. LANDLESS and
ALLAN R. HANDYSIDES



I have a friend who is taking care of an aging family member with cognitive impairment. My friend has become irritable and detached from friends and others in general. I think she is depressed and in need of antidepressants. What do you think??

You raise a very important issue. Caring for loved ones as they age can be very challenging, and cognitive impairment, or dementia, is becoming more common throughout the world. This may be because in many world regions longevity is increasing. The problem your friend is facing, however, is one that many who take care of family or friends who are chronically ill or disabled must deal with.

Medication does not reverse established dementia such as Alzheimer's, and so individuals with this kind of problem may reach the point where they require constant care and nursing. In some communities special facilities are available, but in many parts of the world family and friends care for such patients.

Careful nursing is of vital importance and requires provision of nutrition, hygiene, and administration of any needed medications. The patient may have behavioral disturbances and medication (antipsychotics), and antidepressants may be useful when depression is present. It's not uncommon for such patients to show aggression as well as confusion, which is very difficult to manage, both physically and emotionally.

In caring for any chronic illness, there are a number of problems that require attention:

- the patient's needs and care
 - facilities for best care
 - finances to support this care
 - care for the caregivers. Those who care for long-term chronically ill patients may themselves become depressed and exhausted, resulting in negative effects upon their own health.
- It's important that caregivers:
- learn from health professionals how best to provide care and what to expect from patients who require long-term care and home nursing. Sadly, this expertise is not always available.

■ seek help when it's needed. This includes knowing *where* to get help. Again, there are many communities in which help is seldom available.

■ take care of *themselves* by continuing their own physical activities and interests. Because they're so involved and engaged in caring for their loved one, they often don't allow themselves the needed time for rest and recovery. They may not have anyone else to turn to for help, or they may determine to take care of their

loved one no matter how difficult. This is very admirable, but it also leads to burnout and exhaustion.

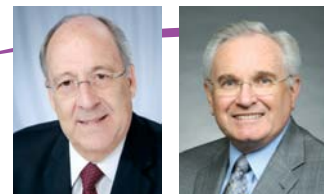
These latter three principles are applicable in all chronic diseases, but support systems, faith communities, and families can make a tangible difference.

Your friend may indeed be depressed—and with good reason. She is probably exhausted and discouraged. Those in an almost constant caregiving situation often have little time for even self-care. Antidepressants are not the answer, however: caring friends and community are. This is where church members can step in and help. Here is an opportunity for every church member to be a caring and supportive friend. This can be done by assisting in “shifts”—running errands and providing food—in order to give some respite to the caregiver. It provides them an opportunity to rest, exercise, and recover some much-needed energy.

In simple acts of caring and kindness, every church member may be actively engaged in comprehensive health ministry, which Ellen White included in the meaning of the phrase “medical missionary work.” Each of us can make a difference, bearing in mind this encouraging thought: “Let us remember that there is practical religion in a loaf of good bread.”*

Let's not give only the bread, but give of ourselves as well. ■

* Ellen G. White, *Medical Ministry* (Mountain View, Calif.: Pacific Press Pub. Assn., 1932), p. 270.



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.

Adventist Community Services

Completing the puzzle of Community Transformation

- Community Development/Urban Ministry
- Youth Empowered to Serve (YES!)
- Spiritual & Emotional Care
- Tutoring & Mentoring
- Hope For Humanity
- Disaster Response
- Elder Care



North American Division



Finish the puzzle by attending
the Nonprofit Leadership Certification Program

Session I: June 2-5, 2014

Session II: September 22-25, 2014

Allegheny East Conference
767 Douglass Drive
Boyertown, PA 19512

For more information visit: www.communityservices.org





LIFE SKILLS: Jonathan Duffy, president of ADRA International, enjoys the company of those who participated in a program in Niger designed to prevent early marriages. In some countries girls are married as young as 10 or 12 years old.

All Compassion *Is* Local

Adventist World editor Bill Knott recently sat down with Jonathan Duffy, who took up duties in 2013 as president of ADRA (Adventist Development and Relief Agency) International. Duffy, a long-experienced church employee from Australia, now heads the Seventh-day Adventist Church's primary aid agency, operating in more than 130 nations of the world, and serving millions of poor and disadvantaged persons each year.

You've served the church in numerous ways for more than 30 years, Jonathan, as a division health ministries director, as an ADRA country director for Australia. How did you react when you learned that you were being invited to be the president of ADRA International?

When I was first asked to serve ADRA as president, I thought, *Well, I believe in ADRA. I've been on ADRA's board. But I'm passionate about the things I'm currently doing, and I'd like to see them mature.* But the longer I thought about the opportunity to

serve, the more I realized that the passions God had put in my heart could find their expression in this new role. The church needs to have a presence where people are most broken—with those in physical poverty. If ADRA is the humanitarian arm of the church, then how are we providing a social conscience and a means for church members anywhere in the world to make a difference for the people who live within the shadow of their steeple? ADRA isn't only about helping people on the other side of the world; it's also about bringing the compas-

sion and practical help modeled by Jesus to the communities in which we all live and work.

Moving halfway around the world can't be easy. Were there personal considerations that made you question whether this move was the right one?

My parents were aging; my dad was terminally ill. So I went down, saw my mum and dad, just told them the news. They were very excited and very proud, and they said, "Look, if that's where God wants you, we're excited that God's using you. Don't worry about us." And when I did finally say my final farewell, they said, "Don't come back for the funeral. You've got a big job. We know that you love us, and you don't have to show us by spending all your money to fly home. We'll be proud. We'll see you in heaven."

Our son and daughter weren't yet fully launched in their careers, and I knew that taking this new job would require them to quickly find their own way in life—beginning with somewhere else to live! I found myself thinking, *This is where God's leading me, but I'm really going to have to learn to trust Him to look after the kids, because this changes things.* My wife's profession as a pharmacist in Australia also didn't translate well to the U.S. health system, so she also has had to make sacrifices for us to do what we think God is calling us to do just now.

You've earned a reputation as a bridge-builder—someone good at forging alliances—in your previous roles. How do you expect to use those skills at ADRA International?

Other aid groups, even faith-based ones, are struggling just now as major donors and governmental programs reassess their commitments to humanitarian aid and development projects. If ADRA is going to succeed on an international scale, if it's going to continue to be effective, it's vital that we bring unity to the organization by building unity between its national branches.

Over the years I've been known as an advocate for that kind of cooperation and partnering, and leading ADRA International gives me a chance to practice those skills every day! In a true partnership, all parties experience synergy—the special moment we accomplish together what none of us could have accomplished alone. One branch of ADRA may have technical expertise with feeding projects. Another may bring implementation skills and deployment on the ground where people are hungry and hurting. When they work together—overcoming the natural competitiveness that exists between parts of even faith-based organizations—we start delivering the kind of help that really changes lives and even whole communities. I'm passionate about integration, and I'm putting a lot of my energy into discovering how ADRA's many pieces can work best together.

You've also been known for creating a special kind of synergy between the church's organized ministries and its local congregations. What's your vision for doing that at ADRA?

Every organization that ultimately helps the world does so because it makes a difference at the local level, at the place that people work and live and hurt and worship. Scripture doesn't know any-



EMERGENCY AID: Since fighting broke out in South Sudan, ADRA has been providing emergency help to refugees fleeing the fighting.

thing about large, multinational aid organizations for alleviating poverty: it places the responsibility at the level of the individual and the local church. There are more than 2,000 texts in the Bible that call us to personal or congregational action on issues of treating others with justice and reaching out to the poor and disadvantaged. The Bible isn't talking about institutional compassion: God wants us to take on that role as believers. It's not just about getting others to give money, or even giving it ourselves, because money often insulates us from an understanding of real human need.

Yes, ADRA needs to do well at the level of getting major donors to contribute, but it needs to do even better at the task of helping individual Adventists understand their connection to the work of compassion. ADRA needs to be about the business of developing believers' skills to get involved at the point of need, whether that's in their own city or in a distant part of the world.

You're talking about a stronger connection between local churches and ADRA.

Absolutely. There needs to be a vital thread that ties individual Sev-



enth-day Adventists, their congregations, and ADRA all together. When we do it right, our communities will not only hear about the millions of hungry people that ADRA helps to feed, but will also know about local community improvement programs that make a difference for youth in their cities. The local Adventist church ought to be the delivery system for the compassion of Jesus. The doctrinal truths we teach and preach need to find a practical expression in actions that reshape lives all around us. My Bible has both Matthew 25 and Matthew 28 in it: it tells me to “care for the



DAIRY BANK: In Vietnam, ADRA sponsors a Cow Bank Initiative that provides visually impaired persons with training for using dairy cows to make a living.

Left: HEALTH AND HYGIENE: ADRA is working to provide access to clean water in Yemen, and is teaching basic practices to help prevent water-related diseases.

least of these” and “go therefore and teach all nations.” Both of those activities are gospel duties: they’re obligations for those who take the faith of Jesus seriously.

What you’re describing seems very much like the model that the church’s health ministries is moving toward—where the local congregation becomes the public face of health education, community wellness, and the like.

By its very name, ADRA is about development programs and compassionate relief—growing food and giving food, if you like. But ADRA needs that other letter in its name—not the “A” for agency, but the “A” that stands for “Adventist.” I’m hoping we can help ADRA partner more effectively with other church ministries—with Adventist mission, with the movement toward “centers of influence” in big cities, with the community health and wellness programs that every local congregation ought to be known for. No Adventist should feel that ADRA is

somehow apart from or even in competition with the other things that the global church is doing. We each have specialized roles: God has given us gifts according to His knowledge of what our world needs. But all these things ought to be working so much better together than they currently are.

What will Seventh-day Adventists notice that’s different about ADRA in the coming years?

If we do what we should be doing, Adventists everywhere will see ADRA as a spiritual organization, and not just a well-run professional aid agency. Those two qualities—spirituality and efficiency—aren’t in opposition to each other. They represent the ultimate synergy—doing the work of Jesus with all the wisdom of Jesus. Church members will also notice that we are growing a culture of leaders in ADRA—men and women who have the passion to help *and* get the training to empower the giftedness of others. And they’ll come to know that we have a culture of prayer here at ADRA, that we’re serious about asking for wisdom and courage and discernment and all the fruits of the Spirit.

For me, the last few months have been the most humbling experience of my life. This new role has driven me to my knees more than anything else. We have big issues and big needs to address. We’re trying to effect changes on multiple fronts. Some mornings I sit here in my office and ask the Lord, “So why did I get this job? There have to be more talented people out there! There have to be people who understand ADRA or the development world better than me who are sharp administrators.” But I’m reminded that God and His church have asked me to do this job just now. So I tell the Lord, “You’d better do it, because I don’t feel adequate to do all that needs doing.” ■

ADRA *Facts*

Did you know that ADRA

- served more than 12.5 million people in 2012*
- was active in more than 100 countries around the globe in the same period?
- had 4,603 employees worldwide?
- included 5,917 volunteers in their programs?
- invested a total of US\$72,274,368 in programs designed to elevate those who are suffering and need empowerment?
- partnered with 229 international NGOs and government agencies, ranging from Aktion Deutschland Hilft, via the New Zealand AIDS Foundation, to the World Health Organization (WHO)?

*Numbers are based on the latest annual report of ADRA, covering the calendar year 2012.

By
WILLIAM ROBINSON



The Diary

LOVE, SERVICE, and

Lillie Grace Robinson Perrin, whose precious and heart-rending diary entries are published here, was a missionary to Jamaica. In 1895 she traveled from a rural Nebraska sandhill home to join her fiancé, 21-year-old Charles Perrin, who had gone to Jamaica for mission service two years earlier.—Editors.

Oct. 28, 1895—Spent all night on the train. Could not sleep. Thought much of my old home, also of my new home and Charlie.

Oct. 30—Went on board ship about 4:00 p.m., steamed out of Chesapeake Bay into the mighty deep. We all stayed on deck watching fair America fade from sight. Many and great were the conflicting emotions that filled each breast as we gave the last farewell look at our native country.

Nov. 4—Well, we go to bed tonight happier than usual, for they tell us in the morning we will sight Jamaica. Oh, how anxious I am.

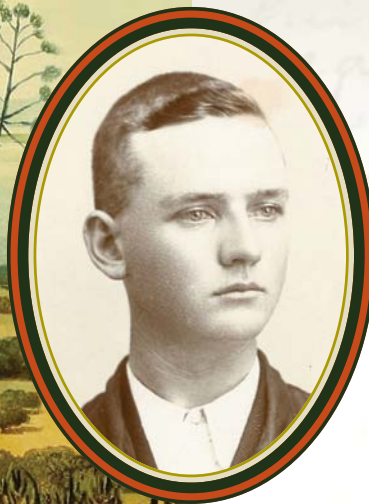
Nov. 6—We were nearing the city of Kingston and Charlie; but my calm face did not give away the conflicting emotions inside me as I expected to meet in a few minutes the man I loved and had not seen for two long years. At 9:00 a.m., after driving through quite a portion of the city and admiring the beautiful flower gardens and quaint foreign houses, our driver stopped at the mission house on 23 High Holderman Street. The carriage had hardly stopped when the door opened and Mr. Perrin came bounding

down the steps. I leave the rest to surmise, but will say no one but lovers long parted can know the joy of that meeting. Charlie and I went down to see our new home. We went to a tent meeting in the evening, we were all at the tent, all the American folk. Elder Richardson spoke.

Nov. 7—Charlie and I went to the park. He told me how the Sabbath before as he wondered if I would come, he opened his Bible, and his eyes fell on this verse: “Thou hast given him his heart’s desire, and hast not withholden the request of his lips” (Ps. 21:2).^{*} He knew then that I would come. Oh, if we all had as much faith as he. When the Lord spoke, Charles believed.

Nov. 8—Nettie and I went shopping. We bought me a white dress, as we did not know if my trunk would get in on time to get my wedding dress, and Charlie said he preferred white anyway. Said he thought a Lillie should be dressed in white.

SABBATH, NOV. 9—We all went out to the mission hall to Sabbath school and preaching. Charlie taught the class of big boys. I sat with him then as he was teaching. How good to see him and to know I was with him and he was mine. After SS we took our place again on the front seat. Brother Eastman spoke, and as he was repeating what God said—“It is not good that the man should be alone” (Gen. 2:18)—Charlie said, “Amen.” All the joy and happiness and gratitude that filled his heart was expressed in that “Amen.” It brought a smile to every lip.



PARTNERS IN MISSION: Charles and Lillie Robinson Perrin, from Nebraska, United States, were married in Kingston, Jamaica, after a two-year, long-distance courtship.

SUFFERING

After we got home, he asked me if I was offended because he had said that. I told him, 'No,' that it pleased me more than anything he could have said or done, for it expressed to the whole church just how he felt. That he was glad I had come and glad it was not good for man to be alone. We went on home and to dinner, and I can truly say I spent the happiest day of my life. Charlie and I were oh, so happy. He was mine and I his. The future looks so bright, not a cloud.

SUNDAY, NOV. 10—Nettie and I went down to the mission hall to sew. When we came back, Charlie was sick. Had fainted while walking across the yard. Was carried in the house and suffered dreadfully for several hours, then felt better in the evening.

MONDAY, NOV. 11—Charlie felt quite well, and we thought best to be married, as arrangements were all made. Charley [sic] and Mr. Gordon walked down to the magistrate's office, and Mrs. Gordon and I took a bus. At 3:00 p.m. Charles Perrin and Lillie Robinson were united in marriage by the magistrate of the island, Mr. and Mrs. John Gordon being witnesses.

We then got into a bus and drove to the mission hall, where a reception was given us. There were about 60 guests in all. Charley thanked all for the presents and for their kindness to him in so many ways.

He then told them how we became acquainted, and also some of our experiences since that time, and repeated some poetry he had composed for us just before he left the States

for Jamaica. Charlie and I then went to our new home on 6 Lawson St. Oh, how proud and happy we were.

EVENING—Mr. and Mrs. Gordon came in, and we all had worship together. We all prayed, and as Charlie was thanking God for the seeming realization of all our hopes and joys, he asked His blessing upon "me and my wife." It seemed a solemn time, and God was near. Charlie arose and stayed up until after worship, then went to bed.

NEWSPAPER CLIPPING PASTED IN DIARY: Sad News—The following sad news from Jamaica will be read with deep interest by the people of this community:

"Died, at Kingston, Jamaica, November 20, 1895, Charles N. Perrin. This is the sad news brought by a letter from his widow, formerly Miss Lillie Robinson, who left Cedar Rapids a few weeks ago to become the wife of Mr. Perrin, and with him engage in the missionary work of the Seventh-day Adventists on that island.

She arrived at Kingston on the 6th of November and found Mr. Perrin indisposed. The Sunday following he fainted and was carried into the house. Monday he was able to dress himself and they were married, as previously arranged, but on the evening of his wedding day he was again forced to take to his bed with the fever. He had every possible care, and the services of the best native physicians were also secured.

When it became evident that human skill would not avail, he called for the elders of the church, and they prayed and anointed him. He was conscious to the end and, having submitted all to the Lord, died in peace. His death is greatly lamented by his fellow laborers, among whom he was known as a courageous Christian worker.

Nov. 20—Charles N. Perrin died at 8:00 p.m. at 6 Lawson St., Kingston, Jamaica, West Indies.

Nov. 21—Charles was buried at 4:00 p.m. at May Pen-burning Ground, Kingston, Jamaica.

FACES FROM THE PAST:

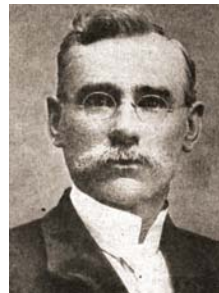
C. P. Bollman, Lillie Grace's brother-in-law, recorded her obituary in the *Advent Review & Sabbath Herald*, October 16, 1900. He later became an assistant editor of the magazine. A. J. Haysmer and W. W. Eastman gave Charlie constant attention during his illness.

GC ARCHIVES



C. P. Bollman

GC ARCHIVES



A. J. Haysmer

GC ARCHIVES



W. W. Eastman

DEC. 25—Spent Christmas at home. This is the first green Christmas I ever saw. In fact, it did not seem like Christmas at all, but just like the Fourth of July. Goodbye, Old Year, Goodbye.



1895 CLOSES—In this year have been the happiest days of my life, also the saddest. Oh, what a change a short year has made. One year ago tonight I was in my happy home, amid parents and friends, a light-headed carefree girl. Now I am a widow in a strange land and among a stranger people, but the Lord is good.



JAN. 1, 1896—The first day of another year has ended, and I am alone . . .



JAN. 14—Want my mother. Felt lonesome, am going to cry. I want Charlie, I long for the time when we can all go home and then there will be no more parting. Oh, Charlie, my own darling, you will be mine then, and you will never be taken from me anymore. I do so pray that the Lord will help me to be comforted wherever I am, and to be willing to live and do the work He has for me on this earth. Oh, I can't begin to think of living for months and years alone. I would be willing to endure anything—hunger, or anything—if only *he* were with me. But Jesus helps.



JAN. 28—Haven't been feeling well, so have been home.



JAN. 31—Could do nothing in the afternoon, felt so discontented. I asked the Lord to help me to be contented and that I was His and for Him to give me the right feelings as would be more help to other people and would honor Him most. Then I found more peace there than I have had since I left Montague.



FEB. 5—Moved into our nice, roomy house called Cedar Grove near Claremont. We each have a nice bedroom. Mr. Gordon fixed up a nice three-corner shelf in the corner of

my room. I have my towel Mother gave me on it, and just above it on the wall is Charles' picture, also his watch. On the shelf is a lovely vase sister Fletcher, a Jamaican, gave us for a wedding present. Then I have my writing box, my album, a box of pretty shells I gathered from the beach at St. Maria, and a box of lovely leaves.



FEB. 15—This has been a hard week. It seemed to me that my lot was indeed a hard one. All seemed dark, oh, so dark. I missed Charlie so much, and it seemed to me so hard that he should be taken from me. Then when I could endure it no longer, I went alone to God and as I was telling Him of my grievances I saw as never before the goodness of God in all His dealings with me.

He, in His mercy had spared my life and had guided me happily through so many dangers, and had sustained me by His grace through the darkest hours. Here I was complaining against my hard lot when He was only preparing me for heaven. This suffering is for our good; for does not the Bible say all things work together for good to those who love God? And are we not made perfect through suffering?

Well, I humbly acknowledged my sin and asked God to forgive me and to help me to not sin against Him. I cannot tell with what humility and sincerity I pleaded with God to not cast me off but to forgive and remove sin against Him from me forever. Then I remembered that text that says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

I so much longed to be cleansed from unrighteousness. He says He will remove our sins from us as far even as the east is from the west. When I believed this promise, then peace, sweet peace, filled my heart, and I felt so happy that God had once again pardoned my sins and set me free from the bondage of Satan. All evening I sang praises to God for His goodness and mercy to me.



MAR. 20—Felt bad all evening. It was just four months since Charlie left me alone. That night I dreamed that I was



Lillie Grace with her sister and two brothers



Lillie's father,
John Samuel Robinson



Lillie's mother,
Mary Ann Redman Robinson

home and that the folks asked the first thing about his death and I dreamed I told them all. I lived over again every detail of those dark hours. I seemed to suffer as much as I did at the time. In the morning it was all fresh in my mind, and it seemed almost as hard to give him up as it did at the time. I cried most of the day, but it made me almost sick, it hurts so to cry.



APR. 4—Went for another walk on the beach; cried.



AUGUST—Haven't felt well this month. Hattie and I went to Kingston. Spent two weeks in Spanish Town. Got a letter while there, that Mother was sick. I felt so bad to think my little mother was sick and I couldn't see her or do anything for her.



SEPT. 21—Got a letter from Mother; she said that she was better and that they were starting for the Fremont camp meeting. I felt so relieved. Stayed with Mrs. Morse. She has a lovely big house. Did pretty well canvassing. Had the easiest time canvassing I have ever had.



SEPT. 24—My twenty-first birthday. Spent the day walking up and down the dirty streets of Brown's Town. Quite a contrast to my last, which was spent in my pleasant home with Father, Mother, brothers, sisters, and friends, and writing to Charlie.



SEPT. 28—Silva woke me up saying she had been to the post office and got two letters for me. One from Clark [brother]. First words were: "I have the saddest news to write you: Mother is dead."

Mother died September 14, but I did not get news till the 28th. She died at camp meeting.

I was ill-prepared to stand the shock of Mother's death, but I see more and more how good Jesus has been to me.



SABBATH, NOV. 7—The anniversary of the happiest day I ever spent.

Nov. 11—One year ago today I was married to Charles Per-rin. It seems a long year, but the Lord has mercifully pre-served me. Today I have begun canvassing. Have been walk-ing the hot, dusty streets of Montego Bay since morning, and I am tired and lonely. Oh, it is such a change from one year ago. There I was as happy as a girl can possibly be in this world. The future had not a cloud for either of us. So it seemed to us, but how little we dreamed of what was before us. How little we all thought that the then-happy bride would in nine days be left a widow, alone in a foreign land.

One year ago I was a child. Had never tasted but the sweetest in life. Today I am a woman and have tasted to the full the bitter. I know today what it is to suffer in body and mind. I also know what it is to do the Lord's work. The Lord has done much for me in this year that has gone. He has shown me how to lean on Him. But oh, it has been a lonely year.

How I wonder what the year before me has for me. My only prayer is that those things that will purify me and fit me for an eternal home may come to me. May God help me to be true to Him, and may He give me a home with Him.



Nov. 20—One year ago my Charlie died. Oh, I miss him. I lost my protector and my mother in the same year, but I am glad my Savior is mine, and I know He will stay, for He has promised to be with me always, all the way.

Lillie Grace lived less than four more years, dying of typhoid fever on August 3, 1900, in Grannis, Arkansas. She would be astonished to know that the church first organized in 1894 with 37 members now counts 250,000 across the island country of Jamaica. ■

*Bible texts are from the King James Version.



William Robinson lives in Yakima, Wash- ington, U.S.A., with his wife VelmaJean (Knauss). Lillie Grace was his great-aunt.

By WALDBURGA MÜLLER



A Traffic Jam *and* The Great Controversy

God's methods can surprise us.

When I learned of the General Conference initiative to reach millions of people worldwide with the gospel message by mass distributions of Ellen G. White's book *The Great Controversy*,* I determined to participate. I prayed that the Lord would bless my efforts—which He did in a surprising and remarkable way!

In late March 2012 I was visiting Germany en route to Switzerland. While there, I asked a fellow church member from Stuttgart if he would be able to get me a dozen copies of the paperback edition of *The Great Controversy*. I wanted to give the book to chance acquaintances during my trip to Switzerland. Instead he gave me a box of about 50 copies.

Fifty copies! I thought. *How will I ever be able to hand out 50 copies in such a short time?*

The books were written in German, and I lived in Portugal, so it would not be useful to take them

home with me. I knew, however, that all things are possible with God, so I prayed, "Dear Lord, show me the people who will be receptive to this book and will read it." I had no idea how quickly God would answer my prayer!

A Traffic Jam

Not long after crossing the border into Switzerland while driving from southern Germany toward Bern, I ran into a traffic jam. It was one of those totally stopped "megajams," in which people get out of their cars and begin talking with one another. I had no option but to accept the situation, so I wondered, "How can I wisely spend the time waiting?" I then remembered my Sabbath school lesson. I took it out, together with my Bible, and began studying.

Before long I heard a knock on my window. I rolled it down, and a young man asked me what I was reading. I told him that I was reading about the return of Jesus Christ, and added: "Do you know that Jesus is coming soon?"

"No," he replied. "I've never heard about it. Where does it say that? In the Bible?" And after a pause, he added: "Is that a Bible on your dashboard?"

I said yes, and then he asked, "Can you show me in the Bible where it says that about Jesus?"

I read to him Matthew 24:30: "Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory." I next quoted Revelation 1:7: "Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him." Acts 1:11 then came to mind, so I read: "This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven."

The young man listened with interest. He then asked: "Why is He coming back, this Jesus? And what does He want from us?"

I answered all his questions as best I could from the Bible. After some time he thanked me and began to leave. I then remembered the 50 copies of *The Great Controversy* that I had with me. I called him back and gave him a copy.

More to Come

But the Lord wasn't finished yet. Before long, I heard another knock on my window. It was the wife of the young man I had spoken to. He

remembered the promise that the Holy Spirit would assist us at the right time, to repeat the appropriate scriptures. And indeed, I was helped immediately. The people had many questions, and I always found the matching text to support my answers. Finally I told them about the book *The Great Controversy*, and that I had some copies to give away. I explained that in this book they could find the exact description of Jesus' coming and how we can know that He's com-

standing outside the cars. They thought that perhaps an accident or injury had occurred, so they had sent the helicopter. My "audience" explained to him what was going on, and then he wanted a copy of the book too. I handed him one—and then gave him two more for his colleagues in the helicopter.

The landing of the police helicopter had attracted so much attention that more people drifted over. They all wanted to know the reason the police had come and why so many people were standing around my car. Unfortunately I had no books left, but about a dozen of the "newcomers" were so interested in the book that they gave me their addresses. I promised to send them all a copy.

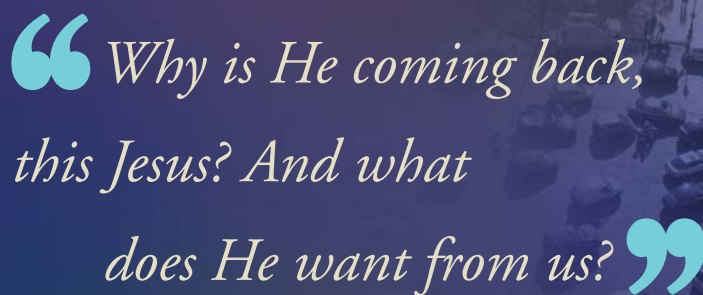
A Lesson in God's Power

Soon the line of cars slowly began to move again. The traffic jam broke up. It had lasted for more than two hours. The people returned to their vehicles, the helicopter took off, and I continued my trip—minus 50 copies of *The Great Controversy!*

I felt "richer" because of this wonderful experience from our great God. For me the lesson was obvious: God wants as many people as possible to read this precious book. And if need be, He will use even a traffic jam to accomplish His purpose. ■

* greatcontroversyproject.adventist.org/about-the-project.html.

Waldburga (Burgi) Müller, a longtime member of the Mühlacker Adventist Church in Germany, lives with her husband in Portugal.



“Why is He coming back, this Jesus? And what does He want from us?”

had told her about our conversation, and she was curious to know more. She also had questions about the soon return of Jesus. I spoke again about Jesus' coming, the signs of the times, and the final events of world history.

Other drivers began joining us and listening to our conversation. Some of them asked questions as well. Eventually the group grew to a few dozen people. They couldn't all hear me, so I got out of my car and asked God for wisdom to know what to say. I

ing soon. Almost everyone wanted a book. In the end only three copies were left.

I wonder what the Lord has planned for these remaining three copies? I thought to myself.

An Unexpected Arrival

Suddenly a police helicopter flew by and then landed on the grass next to the highway. One of the officers got out and told us that the highway patrol had observed on satellite a large group of people

“Mommy, what are the dogs sniffing at right here outside the door?” asked 7-year-old Heidi. “Oh—it’s a *snake!*”

Dad being absent, snake-killing duty fell to Mom. With courage and a few whacks of the long-handled, flat-blade shovel, Mommy dispatched the snake.

“Was it a rattlesnake?” Dad asked after returning from his trip.

“I didn’t stop to ask it,” replied Mom.

After three days the snake still lay motionless under the leaves of a lily plant. Dad gently lifted the tail and discovered three rattles—probably a 1- to 3-year-old rattlesnake. (Dad cut off the rattles as a souvenir and proof of his wife’s exploits.)

Of course the victim under our lily plant bears only slight resemblance to the bright, stunningly gorgeous flying reptiles created by God. Instead of bacteria-laden rodents, those golden-colored snakes feasted on sweet, fresh fruit.¹

A Day Like None Before

But one beautiful day one of these fascinating animals was hijacked.

The day looked and smelled delightful—perhaps the kind of day we imagine for a tropical island. Nature breathed freshness, beauty, and pleasantness. The sky smiled a deep-blue tint suggesting space.

Adam and Eve woke up to another perfect day, with every reason to expect and enjoy unimaginable happiness. But notwithstanding the angels’ explanations of Satan’s fall and their kind warnings urging the pair to stay together, Eve somehow wandered away from where Adam was performing some pleasant work.² Her eyes rested on the only tree from which God had forbidden them to eat, looking at the intriguing talking serpent in its branches. Curiosity prevailed, and rather than running for her life, Eve moved forward for a closer look, engaged the serpent in conversation,

touched what was forbidden, and—the rest is history.

Fast-forward several thousand years. Instead of idyllic Eden, this scene played out in a desert. Instead of seizing the medium of a serpent, the enemy appeared as a magnificent angel—attractive, bright, and apparently holy. The target? The divine-human Being who had fasted and prayed for 40 days, communing closely with His Father. Was He to be as easily tricked as Eve? Would He surrender to His appetite, or would He resist the shining angel? We have it in writing that Jesus *always* won when in battle. He “has been tempted in every way, just as we are—yet he did not sin” (Heb. 4:15, NIV).³ How was this possible?

Stay Around

First, Jesus was in His assigned place. Matthew 4:1 tells us: “Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil.” Fortunately He was just where God intended Him to be, doing what God had planned for Him. Even though He had become physically weak, He was spiritually never stronger. And—hallelujah—His wilderness experience was crowned with decisive victories over the devil’s temptations.

Where is the place God has assigned you? There is security in knowing God’s place for us and keeping occupied with our duty, “the work that lies nearest at hand.”⁴ Duty for the homemaker may be the laundry, for the executive, a committee meet-



Snake BATTLES

Winning over temptation

By BILL KRICK and
HEATHER KRICK

ing, or for the child, faithfully doing chores and obeying parents.

Face Him and Keep Quiet

Second, Jesus didn't engage or try to reason with Satan. When Satan tempted Jesus to make stones turn into bread (Matt. 4:3), He didn't explain what He was doing in the wilderness, make excuses, or listen to more of Satan's reasons. He didn't try to convince him, witness to him, clarify His position, or say, "It's a beautiful day out here, isn't it?" Jesus responded with a firm, direct, and simple answer, quoting God's Word.

This directness and simplicity—not engaging in his arguments—unsettles the enemy. "Look the tempter firmly in the face and say, 'No; I will not imperil my soul for any worldly attraction. I love and fear God.'"⁵ "It is this resistance that Satan dreads. He knows better than we do the limit of his power and how easily he can be overcome if we resist and face him."⁶

Will you remember God's Word, claim it, and speak scriptures when you are tempted?

Keep Your Hands to Yourself

Third, Jesus scored victory where Eve did not: He refused to touch. Do we see Jesus picking up a stone and examining its contours and coloring when asked to make it into bread? By contrast, Eve began to touch that beautiful fruit from which she should have fled. Once she touched it and felt no immediate ill effect, her desire increased, and she bit into it. To make matters worse, she shared her sin with someone she loved—Adam, who at

“Rather than **RUNNING** for her life, Eve moved forward for a closer look.”

the time was not even hungry.⁷

Stephanie has eaten enough lunch, plus three delicious cookies. She just loves cookies—especially the fresh, soft, chewy kind. Eating them makes her feel happy (at least temporarily). Next she must clean up the kitchen, but the cookie container is right there. She quickly puts her hand in to get another one. "Why not have another one?" croons the serpent. "It's OK to overeat this time. You're not fat."

"Well, that's true," reasons Stephanie. "But I do feel bad when I've over-eaten, and I'm less likely to win over other temptations. But the cookies are right here, and no one will see me." At this critical point she remembers this: "God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can endure it" (1 Cor. 10:13, NIV). Stephanie shoots up a quick prayer for help. As she takes her hand out of the cookie container, another thought flashes into her mind: "God would send every angel in heaven to the aid of the one who places his whole dependence on Christ, rather than allow him to be overcome."⁸ Yes, with Jesus, she can overcome appetite. The cookies will taste just as good tomorrow. She walks out of the kitchen to fold laundry, thanking God as she goes. Victory is sweet, and she feels closer to Jesus now. When she has finished folding clothes, the urge has disappeared. She grins at the cookie jar as she washes dishes.

We must keep our hands away from temptation, and sometimes actually walk away from what tempts us. Ephesians 4:27 says: "Do not give the devil a

foothold" (NIV)—that is, don't give him any ground, because he'll pivot off of that little concession, and turn and attack again with more force.

2014

Unlike Eve's chat with the hijacked serpent, Jesus' encounter ended with this simple conclusion: "Then the devil left Him, and behold, angels came and ministered to Him" (Matt. 4:11). Rather than bread for a moment, Jesus gave the human family victory for a lifetime.

It's now 2014. Have several thousand years of sin made us skillful at winning over temptation? Far deadlier than the venom of the rattlesnake outside our door, Satan still hangs around, trying to lure us to wander, to engage, to touch. Viewing the inspiring triumph of our Savior, are you ready to follow His example? ■

¹ Ellen G. White, in *Signs of the Times*, Jan. 16, 1879.

² Ellen G. White, *Patriarchs and Prophets* (Mountain View, Calif.: Pacific Press Pub. Assn., 1890), pp. 53, 54.

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.

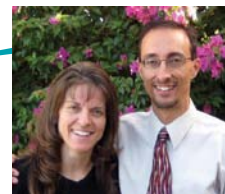
⁴ Ellen G. White, in *Youth's Instructor*, Aug. 20, 1903.

⁵ Ellen G. White, *The Upward Look* (Washington, D.C.: Review and Herald Pub. Assn., 1982), p. 32.

⁶ Ellen G. White, *To Be Like Jesus* (Hagerstown, Md.: Review and Herald Pub. Assn., 1982), p. 34.

⁷ Ellen G. White, in *Signs of the Times*, Apr. 4, 1900.

⁸ Ellen G. White, *Prayer* (Nampa, Idaho: Pacific Press Pub. Assn., 2002), p. 239.



Bill and Heather Krick live in

California, where Bill is director of literature ministries for the Central California Conference and Heather homeschools their two daughters, Savannah and Heidi.

Death is a deadly serious thing. Anyone who has experienced the death of a loved one knows the intense pain and sadness that goes along with it. Death affects us all, regardless of age, gender, race, or social status. It is universal. And it has an aura of permanence. It is irreversible. That makes the loss of a loved person so intensely painful and sad. For death is the opposite of relationship and life. It is the opposite of love. The Bible tells us that the origin of death is sin: “The wages of sin is death” (Rom. 6:23), writes Paul—and we are all sinners. The eternal God, however, is love (1 John 4:8, 16), and He is immortal (1 Tim. 6:16). The Greek word for immortality, *athanasia*, literally means “deathlessness.” God is incorruptible. Because God *is* love, there is no death in Him. Because God *is* love, He will conquer death and give life—even eternal life!

Immortality

Immortality is not something we created beings possess or that exists in us. It is rather a divine quality. The Bible is clear: Immortality is God’s prerogative (verse 17). Immortality belongs to Him. For God is uncreated. He is love. He has life in Himself (John 5:26). He lives forever. This divine characteristic has sparked countless desires in human beings who also want to live forever, who seek eternal youth. Immortality

is something that even Satan envies and does not have. It is interesting that in the very first devilish temptation, through which Satan gained entrance into this world in the Garden of Eden, he insinuated to Eve that she would surely not die, but be like God, i.e., live forever. God had told her differently (Gen. 2:16, 17). The disobedience of Adam and Eve led to a fateful separation from God, the source of all life. Independence from God, however, did not bring everlasting life, but endless death—and suffering and pain on top of it!

As human beings Adam and Eve were created to depend on God. Their life was contingent on the condition of their loving obedience to God. The devilish insinuation that human beings will not die has brought forth many alluring occult and spiritualistic practices, in which people are deceived to believe that there is an existence after death and that it is possible to get in contact with the dead. God strongly warns against any such practice (Deut. 18:10, 11). The Bible clearly states that the dead know nothing (Eccl. 9:5, 6, 10). Death is like an unconscious sleep (Ps. 115:17; Job 14:12). In creating the unbiblical belief in an immortal soul that is liberated from our fleshly body at death, Satan has succeeded in downgrading the worth of our bodily existence. He has also masterfully usurped a divine attribute—immortality—for the endless existence of sin. If sinners will be tormented in hell forever, without ending, a

By FRANK M. HASEL

NUMBER 26

Resurrection

Morn *Scripture’s take on death and resurrection*

“Satan has succeeded in downgrading
the **worth** of our bodily existence.”

Death and Resurrection

The wages of sin is death. But God, who alone is immortal, will grant eternal life to His redeemed. Until that day death is an unconscious state for all people. When Christ, who is our life, appears, the resurrected righteous and the living righteous will be glorified and caught up to meet their Lord. The second resurrection, the resurrection of the unrighteous, will take place a thousand years later. (Rom. 6:23; 1 Tim. 6:15, 16; Eccl. 9:5, 6; Ps. 146:3, 4; John 11:11-14; Col. 3:4; 1 Cor. 15:51-54; 1 Thess. 4:13-17; John 5:28, 29; Rev. 20:1-10.)

divine quality is attached to sin: unending existence. But this distorts the loving character of God, who has no pleasure in the death of the wicked (Eze. 33:11), nor does He enjoy the torture of His enemies. With the concept of an immortal soul, the problem of sin and evil in this world is intensified, for sin continues to exist forever. The Bible, however, tells us that sin ultimately will be eradicated. Sin will not endlessly continue to exist. This earth will be cleansed from all traces of sin, and a new earth will be established where there will be no more death and pain and suffering and tears (Rev. 21:3, 4).

Death Conquered

Despite all our scientific sophistication and skills, we human beings still have not mastered death. The sorrow and pain it brings is too great for any human solution. Death needs a divine remedy. In the resurrection of Jesus Christ God reverses the annihilation of life and conquers death. Death is not part of God's good creation. It is no friend, but is called “the last enemy that will be destroyed” (1 Cor. 15:26).

Death brings permanent separation from loved ones. Being separated from life, we are unconscious. But God is conscious of us. He does not forget those who are asleep in the grave. He remembers. In His love, He longs to see us again. Even when we are surrounded by death, and do not know where we are, we are secure in God's love. The heart of God yearns over His children with a love stronger than

death. And because of his divine love there is hope. Hope for a resurrection from the grave. Hope that God's life-giving love will bring us back to new life and grant us eternal life in Jesus Christ. Jesus is God's love in person. That's why Jesus is the source of our resurrection hope (Rom. 6:23; 2 Tim. 1:10; 1 Cor. 15:22). For in the end, love will triumph! In the end, love will win! How do we know? Because God has powerfully proven it in Jesus Christ: Jesus did not remain in the grave. The tomb is empty. *Christ is truly risen* (Luke 24:34), the disciples joyfully proclaimed. He is alive! Death could not hold Him. Even the disciples were surprised to realize that He lived. They did not expect it. They could not imagine it. But God was stronger than death. For God nothing is impossible. Miracles are His currency.

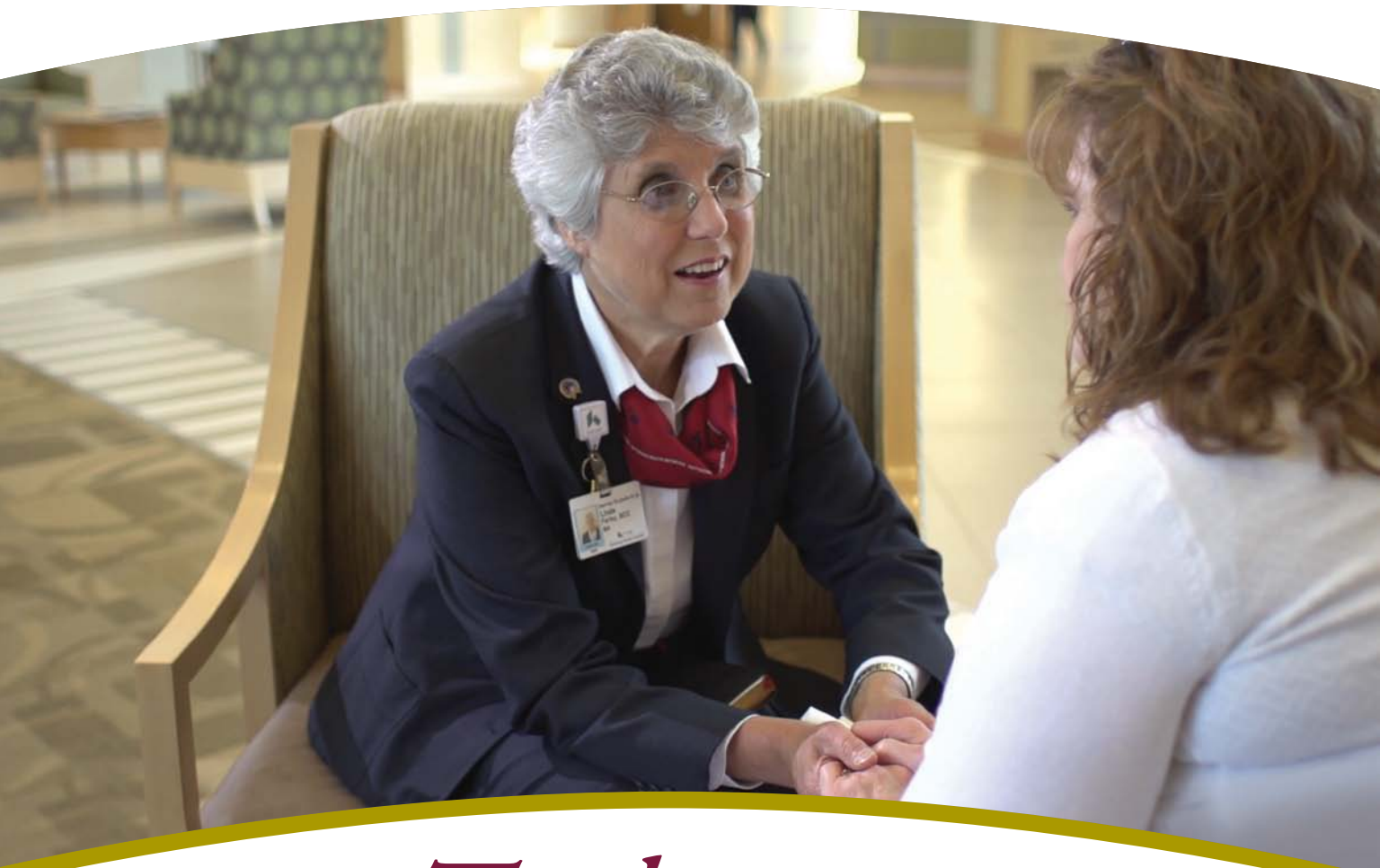
When That Great Day Comes

Just as our human existence is always a bodily existence, the resurrection is a bodily event. We will not float ghost-like through space but will receive a new resurrection body, just as Jesus did (Luke 24:39, 40). That's why we believe that He will come back the same way He ascended after His resurrection (Acts 1:11).

Without Jesus' resurrection our faith would be in vain (1 Cor. 15:14). If Jesus were still dead, He could not intercede for us in the heavenly sanctuary to apply the power of His forgiveness so that we can live victoriously. If Jesus were still dead, our Advent hope would vanish. He could not come back again in glory! If Jesus were still dead, He could not hear our prayers. If Jesus were still dead, we would not have His help in times of trouble. If Jesus were still dead, there would be no forgiveness for our sins, because He Himself would need a Savior (1 Cor. 15:17). If Jesus were still dead, we would have no hope for our resurrection (1 Cor. 15:17, 18). But the good news is: He is alive! He is the way, the truth, and the life! (John 14:6). He has conquered death and is the source for our hope in a divine resurrection. Praise be to Jesus! ■



Frank M. Hasel, Ph.D., is dean of the Theology Department at Bogenhofen Seminary, Austria. In 2009 his wife Ulrike died of cancer. Since then he is learning to trust God's love in new ways, and looks forward to the resurrection morning, when God's love will prove to be more powerful than death.



To the Greater Comm

By DEENA BARTEL-WAGNER

The ever-changing world of Adventist Chaplaincy

A Swedish proverb states, “Shared joy is double joy, and shared sorrow is half sorrow.” As ministers, Seventh-day Adventist chaplains worldwide have accepted the calling to reach out beyond church walls to share the joys and sorrows of people within their spheres of influence. Their work takes them into hospitals and prisons, to college campuses, the military, into the local community, and the workplace.

“The General Conference Department of Adventist Chaplaincy Ministries (ACM) develops, promotes, and supports Adventist chaplaincies. Within the North American Division, ACM serves as the ecclesiastical endorsing agency

for the denomination,” says Gary R. Councell, ACM director. “Seventh-day Adventist chaplains around the world extend the gospel into the greater community. They offer grace and hope to all people within their circle of influence.”

Chaplaincy at My Core

“Visiting people and listening to the matters on their heart was an integral part of my childhood,” says Chaplain Linda Farley. “My parents shared a team ministry, and my brother and I were a part of it.”

As a 9-year-old, Farley learned lessons in ministry that have carried her through many encounters as a chaplain. “A

ONE-ON-ONE: As a hospital chaplain, Linda Farley serves people who are most in need of spiritual support.

house fire brought much sorrow to a family in our community,” recalls Farley. “Jackie,¹ the mother, was only 26 years old and badly burned. One of her three children had died in the fire.”

After school each day Farley visited Jackie in her hospital room. “I would read aloud to help Jackie take her mind off the injuries and loss. It was during that time I learned how to care for others and that you can get through the sights and smells you might encounter in a hospital room.”

One day, as they arrived at the hospital, Farley and her parents were confronted with news that Jackie’s husband might have drowned. “The authorities weren’t sure,” says Farley. “During that visit I learned that sometimes you don’t have to share immediately everything you know. Instead, you wait for the correct time and place.”

Although Farley trained to be nurse, she continued to feel called to minister in a wider scope. “When I worked as a parish nurse, I realized that providing spiritual care is the core of my being,” says Farley. “My husband was a pastor,

and I was very involved in ministry alongside him. Yet I knew I was called to do something more.”

During her chaplaincy training, Farley enrolled in clinical pastoral education, earned a Master of Divinity degree from the Seventh-day Adventist Theological Seminary, and became a board-certified chaplain.

During this time Linda and Steve faced another challenge: Steve became ill, and eventually disabled. “Throughout my chaplaincy training, Steve encouraged and supported me,” says Linda. “He died believing that I would fill the role of chaplain one day.” Today Linda serves as chaplain at the Soin Medical Center/Kettering Health Network, Beavercreek, Ohio.

“Each morning when I leave for work, I never know what I will encounter that day,” says Linda. “The words of Isaiah 41:10 have guided me through many situations. I especially like *The Message* version. ‘Don’t panic. I’m with you. There’s no need to fear for I’m your God. I’ll give you

strength. I’ll help you. I’ll hold you steady, keep a firm grip on you.’”²

Finding creative solutions to patients’ spiritual needs is part of Chaplain Farley’s ministry. “Jack’s wife asked me if I could baptize her husband,” says Linda. “He was unconscious and dying. In my conversation with her I learned that Jack had requested to be baptized but had become too sick for the baptism to take place.”

The typical baptism by immersion was out of the question. Tubes, wires, and other medical paraphernalia kept Jack anchored to his bed. “I thought about Isaiah 41:10 and knew that God would lead once again in guiding me to an answer,” says Linda.

As Farley prayed and contemplated Jack’s baptism, the answer came clearly to her mind. “I was impressed to use towels that had been soaked in warm water. ‘Immersion means that the body is covered, and this would fit the model of baptism,’” says Linda. “After talking it over with another pastor, we placed wet towels all over Jack’s body, from the top of his head to the bottom of his feet. Then we sang and read Scripture with Jack’s wife and son.”

A short time later Farley returned to Jack’s room to deliver his baptismal certificate. To her surprise, Jack was alert and able to communicate. “I told him about the service we held,” says Farley. “Jack’s last words before he died were ‘Thank you so much.’ He was given the opportunity for baptism even though the circumstances seemed to be against it.”

Often health-care chaplains encounter a patient or family only once or a few times at most. Frequently they don’t know the impact of their ministry on a family. Farley recently learned how one family was touched 20 years ago by a hospital visit she made.

“One day I noticed a Facebook friend request from a Kettering College student,” says Farley. “I didn’t recognize the name, but as I read the private message, the story came back to me.”

Mary wrote, “Twenty years ago my grandmother was a patient here. Your visit to her room led my grandmother to accept Jesus. It made all the difference in the world to our family. Before my grandmother died, she told me that when the time was right, I needed to return to Kettering and work here. I have followed her advice and have enrolled.”

unity

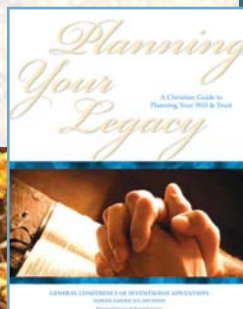
Ministries

What's Your Christian Estate Plan?

- » *A modest estate demands careful handling and disposition*
- » *An important reason for making an estate plan – peace of mind*
“In peace I will lie down and sleep, for you alone, Lord, make me dwell in safety.” Psalm 4:8 (NIV).

Go to: willplan.org to get a free copy of
“Exploring Planned Giving” »

also get a free copy of “Planning
Your Legacy A Christian Guide to
Planning Your Will or Trust” »



HOW IS YOUR LEGACY LOOKING?



Find out more 
www.willplan.org

.....

SERVING A HIGHER AUTHORITY: Chaplain (Colonel) Jonathan McGraw (right) preaches in Malawi with his translator at his side.

Engaging Chaplains Worldwide

Chaplain (Colonel) Jonathan McGraw, U.S. Army, turned to military chaplaincy after six years in parish ministry. “Although I enjoyed being a pastor, I began to feel too insulated from the world,” says McGraw. “When I became a chaplain, I had 800 to 1,000 soldiers in my care, but only 20 percent actively participated in religious services.”

This didn’t mean that McGraw never came in contact with the other 80 percent. Ministry appears in many different forms outside the walls of a base chapel. For McGraw, there was plenty of interaction with all his soldiers. “The chaplain is everyone’s minister. When a soldier is having problems, the commanding officer brings the soldier to the chaplain,” says McGraw. “A hurting soldier often gratefully accepts the pastor’s listening ear of a chaplain.”

Today McGraw serves as the command chaplain for the 311th Signal Command (Theater), based in Fort Shafter, Hawaii. “This command covers the territory of the Pacific Rim,” says McGraw. “It plans, builds, operates, defends, and supports communication and fiber optic operations.”

As McGraw ministers to the needs of more than 5,000 individuals and their families within the command, he must be cognizant of the individual spiritual domains and how best to help implement the principles of basic faith elements, both in personal lives and in the workplace.

McGraw believes that Adventist military chaplains are well equipped to reach out in the pluralistic environment in which they minister. “We come to our ministry with a background of ministering to felt needs,” says McGraw. “Adventist chaplains have leadership experience in outreach such as stop smoking plans, stress management courses, and so on. This training helps us develop practical tools to use with those under our care.”

McGraw was instrumental in the development of a marriage enrichment program that evolved into the U.S. Army’s chaplain-led Strong Bonds program for married couples. “When I was previously stationed in Hawaii, my brigade commander asked me to ‘do something’ for families,” says McGraw. “Three other chaplains on my brigade team and I developed the program Building Strong and Ready Families. It taught couples how to develop resiliency in their relationships.”



“Seventh-day Adventist chaplains reach beyond church walls to share the joys and sorrows of people within their spheres of influence.”

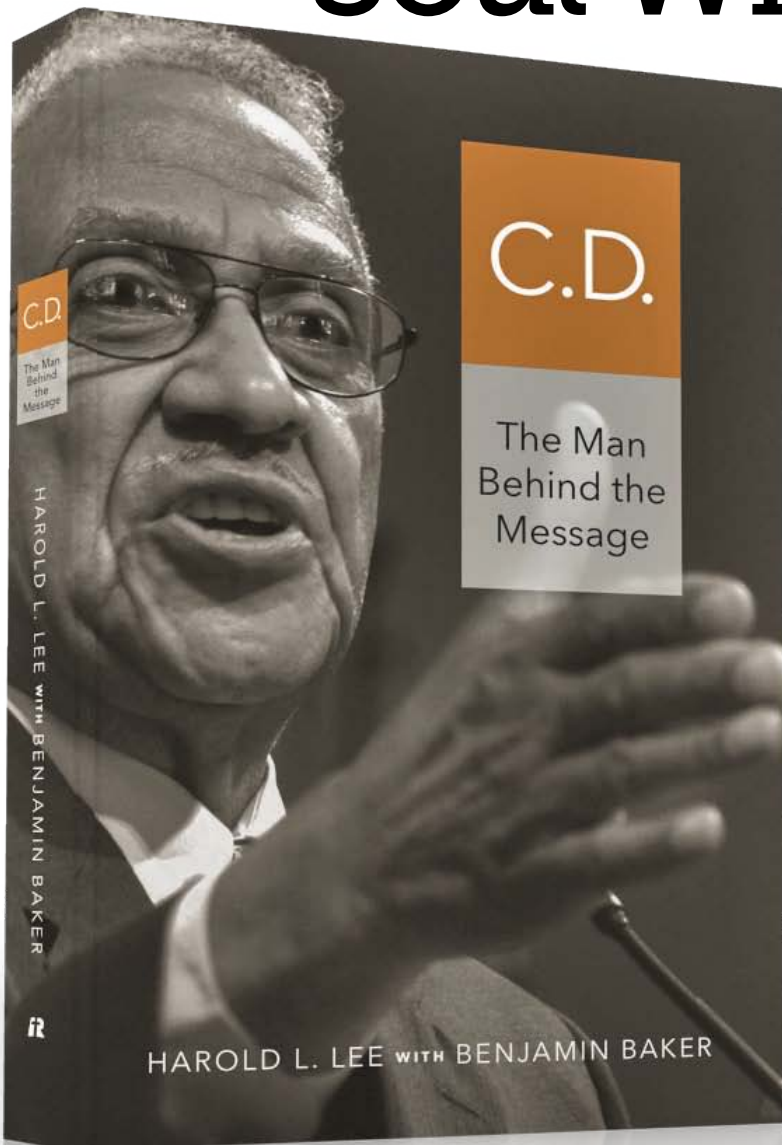
McGraw’s program was so successful that it was picked up by the Office of the Chief of Chaplains in 1999 and has been implemented throughout the Army’s active and reserve components. “Gary Council, the current ACM director, played an integral part in obtaining congressional funding for this program to go Army-wide,” says McGraw.

Today statistics show that Strong Bonds is effective. Statistics show a 50 percent lower divorce rate, along with increased marital satisfaction, among those who participate in the chaplain-led training. One hundred fifty thousand to 200,000 couples have completed the program, with funding of more than \$120 million. In this time of persistent conflict, Strong Bonds has been the Army’s premier program to help soldiers preserve strong and healthy marriages.

Recently McGraw became the second Adventist to graduate from the prestigious U.S. Army War College in Carlisle, Pennsylvania, earning a master’s degree in strategic studies. (ACM director Gary Council was the first Adventist graduate.)

“Army chaplains receive the same training as line officers in how to plan and run things,” says McGraw. “The War College teaches how to think strategically. If I can understand what my commander is thinking, I can shape ministry in a response that fits and makes sense with what leadership is planning.”

Adventures in Soul Winning



C.D.

Harold L. Lee with Benjamin Baker

This is the story of a poor farmboy from the South who became a legendary evangelist. Follow C. D. Brooks on his adventures as he faces pompous preachers who try to belittle his ministry and burning prejudice against his message. Here you will meet a man with the courage to speak truth in any situation, and you will see the hand of God leading him from triumph to triumph in the gospel ministry. 978-0-8280-2787-8. US\$17.99

Watch this video to learn more.



“I have learned so much from this man of God. I’ve learned about integrity, Christian commitment, perseverance, faith, and trust in God!”

—Danny Shelton, founder, 3ABN satellite network

Prices and availability subject to change. Canadian prices higher.



PARTNERS IN MINISTRY: In the Democratic Republic of Congo, Chaplain McGraw (left), and an associate, work with senior chaplains of that country.

Worldwide Influence

When McGraw was assigned to develop programs to use in Africa, he again chose an approach that would address felt needs, but would also impact strategic areas for chaplains.

“Many of the militaries in Africa are emerging, with some at foundational levels,” says McGraw. “Soldiers throughout Africa are increasingly tasked with peacekeeping operations. Moving from homeland defense to an expeditionary force comes with unique challenges,” says McGraw. “Units are sent away from home and outside their own countries for longer periods of times.” In some cases, unit deployments have happened with as little as three days notice. These events add increased stress on couples and families.

McGraw and the other U.S. Army chaplains who implemented the Africa strategy used a very narrow training model for each weeklong session they conducted. “We specified two to three outcomes that we wanted the chaplains to understand and be able to implement,” says McGraw. “The presentations were interactive and used real-life situations the chaplains encountered in their ministry. We wanted to impart capability, not just theory. Our goal was to provide chaplains with pastoral care and counseling skills, resources, and training that will strengthen their ministry to their troops and family members.”

“African chaplains have told me some of the ethical issues they deal with are the use of rape as a weapon of war and the taking of booty or the spoils of war,” says McGraw. “They’ve personally done theological studies on these types of issues. Our training can enhance their ministry within their own cultural context.”

“Many of these militaries have the opportunity to learn and understand loyalty to a country’s constitutional government and service as military professionals,” says McGraw. “With the proper training, the work of the chaplain can

enhance the promotion of security, stability, and peace.”

“It’s important for commanders to have a moral and spiritual leader whom he relies on for counsel,” says McGraw. “The training we provide helps chaplains know how to appropriately advise their command. We try to shape a program for each unique need.”

With a new duty post and work assignment, McGraw has been tasked to set up a similar program for chaplaincies in the Pacific Rim. “Seven of the world’s largest militaries lie within the boundaries of the Pacific Rim,” says McGraw. “We will examine ways in which we can best engage with the chaplaincies of these countries.” As he has done in the past, McGraw will draw from his experiences, such as in Africa, and find ways to implement appropriate programs suited for the needs in this region.

Ministry Without Walls

This is the ministry of chaplains around the world. They pray in the rooms of hospitals and medical centers. They encourage students on school campuses. They minister to police officers and firefighters, as well as the victims of violence in local communities. They bring hope within prison walls to those who have committed crimes against fellow human beings. They are on the battlefield, the ships, and in the barracks with those who stand watch to keep nations free and safe. ■

¹Names have been changed for privacy considerations.

²Texts credited to Message are from *The Message*. Copyright © 1993, 1994, 1995, 1996, 2000, 2001, 2002. Used by permission of NavPress Publishing Group.



Deena Bartel-Wagner is publications editor for Adventist Chaplaincy Ministries.



By EUGENE ZAYTSEV

Out of BABYLON

*Adventism's Advance
in the Euro-Asia Division*



In October 1917, during the turbulent upheavals of the Russian Empire, the Seventh-day Adventist Church, like all other churches, found itself in new circumstances, as the very existence of religion in Russia came into question. Communism had come to power.

The change of government resulted in a civil war (1918-1922) that brought tragedy to the country—dreadful famine and epidemics of typhus, plague, smallpox, and cholera. Millions were left homeless.

The Seventh-day Adventist Church did not stand aside from the humanitarian disaster, but organized its worldwide Adventist community to help. A charitable organization was founded under the leadership of I. A. L'vov that managed the distribution of humanitarian aid.

The New Economic Policy (NEP) introduced into the country saw a significant softening of the government in relation to religion. The mid-1920s were a time of relative religious freedom, an opportunity for the church to fulfill its potential.

The Church Responds

In August 1924 Moscow hosted the fifth all-Russian congress of the Seventh-day Adventist Church in the Soviet Union. New opportunities were created for the church in terms of evangelism. Most decisions of the fifth congress were of a social nature. In particular, congress delegates voted for the active participation of the church in eradicating illiteracy, for the establishment of medical institutions, and the organization of agricultural communes.

Subsequent years proved to be a blessing to the church, as it more than doubled its membership in response to the many evangelistic initiatives during the first 10 years of Soviet rule. Publishing expanded significantly. Regularly published magazines included *Voice of Truth*, *Evangelist*, and *Adventbote* (in German). Government publishing houses, in conjunction with evangelical Christians and Baptists, printed two editions of the Bible. The Seventh-day

Adventist Church received 5,000 copies of each edition. Church agricultural communes, with such names as “Fraternal Labor,” “New Way,” “The Kingdom of Light,” and “Brotherly Love,” helped restore war-ravaged agriculture.

Things Change Again

Stalin's rise drastically altered this relative freedom. New legislation adopted in 1929 effectively reduced church activity to nothing. Even humanitarian work was prohibited. Changes in the constitution denied believers the right to promote their views. Militant atheists became actively involved in fighting religion. In the early 1930s the country experienced a wave of mass repressions that affected the church. Church organization was basically eliminated (1931).

Staying faithful to God's fourth commandment, Adventists found themselves categorized as “parasites” and “disenfranchised,” losing basic rights even to receive food rationing. Many were arrested. More than 150 Adventist preachers and local elders, and more than 3,000 members, were tortured. Many congregations, left without pastors, dissolved under pressure from the authorities.

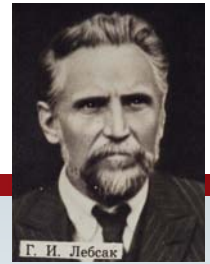
In 1938 a church leader, H. J. Loeb sack, was tortured, and died in prison. His last words before his arrest were: “Brothers, work! Do not be discouraged! God's work is like a river, which no one can stop!”

World War II saved religion in the Soviet Union. State-church relations improved, and in 1944, following liberation from German occupation, Adventist church services resumed.

Hope Burns and Fades

Joseph Stalin died on March 5, 1953. With his death it seemed that the era of persecution, betrayal, and

STATE KREMLIN PALACE: In this Convention Center (left), built by Khrushchev for the Communist Party, a large Adventist evangelistic campaign was held in 1992. More than 1,300 people were baptized, and several new congregations were established in Moscow.



PIONEERS: Delegates of the fifth congress of the Seventh-day Adventist Church (left) met in Moscow, August, 1924. **90 YEARS AGO:** Members of the All-Union Council of the Seventh-day Adventist Church (above, center) meeting in Russia in 1924. All of them were subject to persecution during the 1930s. **FAITHFUL TO DEATH:** H. J. Loeb sack (above, right), a prominent leader of the Adventist Church in the former Soviet Union, died in prison in 1938.

camps was over. Freedom’s hope ignited in believers’ hearts, and 1955-1957 turned out to be the most “liberal” for believers in postwar history.

However, this period of relative freedom did not last long. Toward the end of the 1950s a new campaign against religion developed. Believers’ rights were limited. Show trials were created, accusing Christians of parasitism and corrupting the youth. Government officials meddled with the church’s internal affairs, using the tactic of “divide and rule.” Church organization was practically liquidated in December 1960.

During the 1960s and 1970s contacts with the leaders of the world church were finally restored. General Conference leaders such as Theodore Carcich, Alf Lohne, Robert Pierson, and Neal C. Wilson played a crucial role in overcoming divisions within the church and restoring unity. The collapse of the Soviet Union in the late 1980s created new opportunities. In connection with the “restructuring” of social life, the character of state-church relations changed radically. New laws on religious integration, particularly the Act of 1990, made freedom of conscience a reality.

Post-Soviet Adventism

In the post-Soviet era, church reorganization was based on world church models. Union conferences were formed in various regions.

In 1988, for the first time in our long, painful history, an institution for training ministers, Zaoski Seminary, was established in the Tula region of Russia. Systematic training of future pastors for the rapidly growing church began.

The 1990 General Conference session saw a new division in the worldwide church—the Euro-Asia Division—established in regions of the former Soviet Union.

That same year the first live transmission of the Adventist radio center Voice of Hope aired. In its early years the staff of the center received about 300 to 500 letters from listeners daily.

In 1991 the first post-Soviet religious publishing house,

Source of Life, was established in Zaoski. For the first time in years, members of the church were able to read religious literature in print, not just on copy paper.

Evangelism reaped unprecedented success during this period. Numerous campaigns took place in many cities across the country, and thousands of people turned to God. In the first half of the 1990s the former Soviet Union enjoyed the fastest growth in the worldwide Adventist Church.

In March 1992 a series of sermons, “The Biblical Way to New Life,” was delivered from the stage of the Kremlin Palace of Congresses. Tickets had to be sold so that people could enter the Kremlin. A week before the program all 14,000 tickets were sold out.

However, during this period the church also faced some growing pains: an acute shortage of trained preachers, lack of church buildings, deficit of spiritual literature, and the challenge to keep new converts in the church.

In this regard, the church had to strengthen its infrastructure, pay serious attention to the development of Christian education, and develop new means of evangelism. The church became actively involved in upholding principles of religious freedom, organizing educational conferences, as well as opening branches of the International Religious Liberty Association in various regions.

Conclusion

Today the church faces new challenges. But because God brought us safely through such difficult paths in our formation and development, we look toward the future with hope. ■



Eugene Zaytsev is director of the Biblical Research Institute for the Euro-Asia Division.

Reflecting His Glory

Please explain the phrase “the Son is the radiance of God’s glory” (Heb. 1:3)?*

It is a little difficult to explain the phrase you quoted without taking its context into consideration. Hebrews 1:1-3 functions as an introduction to the letter, and provides a powerful description of the role and nature of Christ. He is the final revelation of God, appointed by Him as heir of all things created (verses 1, 2). Two statements deal with the nature of the Son (“the radiance of God’s glory and the exact representation of his being”), and the next two with his role (“sustaining all things,” “provided purification”). He is the exalted one who sits as king at the right hand of the Father (verse 3). I will deal with three of the four statements.

1. “The Radiance of God’s Glory: This phrase is a little difficult to understand because the Greek word for radiance (*apaugasma*) is not found anywhere else in the New Testament. Based on its use in Greek literature, it could have two basic meanings: “Radiance/effulgence” or “reflection.” Obviously the translation one chooses determines the meaning of the phrase. If we render it as “radiance,” the phrase would be about the nature of the Son. “Reflection” would emphasize His function as a means of revelation. In our context the two ideas can hardly be separated. The Son, through whom the Father has spoken to us, is the final revelation, because He who revealed God’s glory to us is by nature the very effulgence of that glory.

The glory of God is the light of His mysterious nature made manifest to humans (e.g., Ex. 24:16). Jesus is the radiance of the glory of God, and that radiance is inseparable from God. In other words, we cannot have glory without radiance, though they can be distinguished from each other.

We can illustrate it by looking at the sun. We cannot separate light from the sun, because the nature of the sun is to give light. We could say that Jesus is by nature the light of light. In His presence we are in the presence of God. Only the One who participates by nature of God’s glory can reveal the brightness of that glory. It is from the mys-

tery of His indissoluble union with the Father that He has come to us.

2. “Exact Representation [Greek: *charakter*] of His Being [hupostasis]: This phrase is parallel with the previous one and helps us to understand it. In the New Testament the Greek word *charakter* is used only here. It was employed in Greek literature to refer to the distinctive characteristics of a person or an object. It came to designate what is engraved on an object (e.g., on a seal) and the imprint of the object on wax. Here it is used in conjunction with the word “being” (*hupostasis*: “substance, nature”) and refers to the unique characteristics of the very reality or being of God. Jesus has by nature the distinctive marks of God because only God can have them. These define who He is, and consequently He can reveal God to us. Jesus and the Father participate of the same distinctive nature. Here nature and function are inseparable.

3. “Sustaining [pherein, “bear, support”] All Things: The previous statements were primarily about the Son in relation to God, but this one is about the Son’s relation to the cosmos—everything created. The Greek verb could express quite a number of ideas, such as to sustain, to lead, to establish. The idea that God created all through the Son has been expressed in verse 2, thus identifying the Son as Creator. In this case the topic is not creation, because the verb is in the present tense and creation is a past event. The idea of bearing the universe in the sense of leading and sustaining it seems most appropriate. The Son not only created, but He sustains His creation, and leads it to the goal He intended for it. He does this through “his powerful word” (verse 3). The power that brought the universe into existence is the same one that continues to sustain it. ■

* Scripture quotations used in this article are from the Holy Bible, New International Version. Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc. Used by permission. All rights reserved worldwide.



Before his retirement, **Angel Manuel Rodríguez** was director of the Biblical Research Institute of the General Conference.

The Day After Tomorrow



MARK L. FROELICH

The nightly news focuses on what is happening today, and how today's events affect tomorrow. Today's news is often pretty discouraging. If it's not another school shooting, it's a tornado devastating cities, the rising national debt, an international crisis, or some terrorist attack. Today's prophets of doom are no longer preachers speaking from their pulpits: they are nightly newscasters reporting on world events.

But in the midst of all the bad news, there is hope. With prophetic insight and divine wisdom, the Bible describes events that are exploding all around us today. It speaks not only about tomorrow, but the day after all our tomorrows.

1 Life was not easy for Christians who lived in Rome in the first century. They lived in the midst of idolatry and immorality in a pleasure-crazed society. At times they were persecuted for their faith. Where could they find a source of hope? Read Romans 15:4 for the answer.

2 Where can we discover the source of all hope? Read Romans 15:13.

Hope is the inner longing that something better is coming. It is the desire for that something better blended with the eager anticipation that it will take place in reality. Hope is mentioned more than 125 times in the Bible, with the apostle Paul using the word 41 times. For the apostle, hope is always rooted in God, the originator of all hope. Through Him our hearts can be filled with hope in all of life's circumstances, and we can rejoice because a better day is coming.

3 What can we know for certain about the hope God places in our hearts as we believe in Him and accept His plans for our lives? Read Romans 5:5 for the answer.

Human beings may disappoint us and let us down. But God's promises are reliable; they are trustworthy. The hope He places in our hearts will never disappoint us. It lifts our spirits, and in His hope we rejoice.

4 Read Romans 8:24, 25. How does hope impact our lives? How do we relate as Christians to something we cannot yet see and have not yet realized?

Hope enables us to grasp by faith the reality of God's promises. Faith is trusting God. Hope is faith that in the future God will do just what He says. Hope saves us from the dungeon of despair. Through it we eagerly wait, trusting God to reveal His mighty power and glory on His eternal timetable.

5 How did the apostle Paul describe Christians who wait for their Lord's return? Read Titus 2:13, 14.

Hope is on the way. This world will not be turned into a thermonuclear wasteland. It will not end with millions of people battling over crumbs of bread. It will not be destroyed by some monster earthquake or devastating natural disaster. Although we may experience some or all of these calamities, a day after the day after tomorrow is coming. The blessed hope is that Jesus will soon return.

6 Read Colossians 1:27. Where is our hope of eternal glory found?

We are prepared for the glorious return of Jesus Christ only as "Christ the hope of glory" lives in our hearts. The only way to be ready for Jesus' coming is to allow the living Christ to dwell in us through His Holy Spirit. There is nothing mysterious about this. Christ dwells in us through His Spirit when we invite Him to take complete, full possession of our lives.

7 What counsel did the apostle Paul give to each believer, and what will hope in Jesus do for all who take hold of it? Read Hebrews 6:18, 19.

The Holy Spirit is leading each of us to take hold, to seize this hope that Christ offers us. When we accept heaven's gift of hope, it will be as an anchor for our souls. Like a boat anchored securely in harbor on a stormy night, we will be anchored in Jesus. He is our refuge. Hope points us to a glorious future, and we rejoice in our present circumstances knowing that a better day is coming, a day after the day after tomorrow. ■

Letters

“We have **security** in the God of the Bible.”

—ALEXANDER PEREZ RODRÍGUEZ, *Tabasco, Mexico*



POZNAŃ NOWOWIEJSKIEGO

Moderation?

I am responding to Peter N. Landless and Allan R. Handysides’ “Moderation?” (March 2014). There are more arguments against consuming intoxicating drinks, though lack of space no doubt limited this article.

For example, if drugs are bad and alcohol is bad, combining the two can be lethal. Alcohol acts like an anesthetic. Before the days of anesthetics the only way to douse the pain of an operation was to make the patient hopelessly drunk beforehand!

There are also far better uses for alcohol, one of which is in the gas tank of a car. In Brazil, alcohol is manufactured from sugar, and car fuel has some added to it.

BARRY GOWLAND
*Fishermead, Milton Keynes,
United Kingdom*

Radical Encounters

I enjoyed Frauke Gyuroka’s article “Radical Encounters” (February 2014). This article highlighted our Adventist lifestyle (Fundamental Belief number 22, “Christian Behavior”).

In Brazil, during Carnival, young Adventists in our district decided to reaffirm our lifestyle, separating from these festivities. And our youth department has gone to even more radical lengths to provide recreational and spiritual activities geared toward leading young people to contemplate Jesus and be transformed by Him through Bible study, nature, the care of the body, and their rela-

tionships with others. They do this all with great joy and enthusiasm.

KARLLA TATHIANA
Queimadas, Paraíba, Brazil

The Trinity

Thank you for printing Walter Steger’s article “The Trinity” (January 2014). This is an important topic; and I strongly agree with the author: we have security in the God of the Bible. The issue of the trinity was treated with clarity.

I also thank you for publishing *Adventist World*, a great magazine that is very comforting to me. I am Cuban; I wasn’t able to get the magazine easily. My friends shared it with me. I’m now in Mexico and can read it without problem.

ALEXANDER PEREZ RODRÍGUEZ
Tabasco, Mexico

Deeply Blessed

My family and I are deeply blessed by *Adventist World*. Thank you very

Prayer & PRAISE

Please pray for my younger brothers. They are teens, and I see how the world influences them. Pray that they give their hearts to Christ and that I, their sister, can be connected to Him and be a good example for them.

IRENE, *Denmark*

I have been an Adventist since birth; and I’m infinitely grateful to God because he answered my prayers to pass my school subjects. This miracle serves as a testimony to my friends in other parts of the world who were also praying.

ELIANA, *Venezuela*

Please pray for me. I want to go to school but do not have the funds to do so.

JEREDIE, *Namibia*

I’m suffering from renal failure; both my kidneys are not working properly. Please pray for me.

SAMUEL, *Namibia*

much for this publication!
DANIEL NSENGIYUMVA
Bujumbura, Burundi

I am writing *Adventist World* for the first time. I was recently in a public garden in the tourist area of Sliema and I saw an *Adventist World* magazine on a bench. It was the February 2009 edition with Andrew McChesney's cover "I Choose the Sabbath." I have read the magazine carefully, especially the cover story about Daniel Lisulo.

I congratulate you on the work you are doing. I'd like to receive *Adventist World*. I am interested in learning more about the Adventist Church and its activities throughout the world. Thank you!

KARMELO MAGRIN
Valletta, Malta

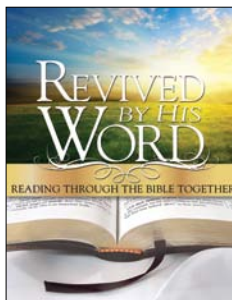
To learn more about the church visit www.adventist.org. *Adventist World* is produced by the Seventh-day Adventist Church and distributed to members free of charge. We are also on the Internet at www.adventistworld.org. We are gratified that the magazine is filling this need. —Editors.

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

Where in the World Is This?



ANSWER: Adventists in Mauritius stand in front of a building they used as a place of worship for five years. Richard (left), a Global Mission pioneer, provides spiritual leadership for the group.



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:

JUNE 1, 2014 • Jeremiah 32

Please pray for my family's financial situation and for my future. Thanks.
TONDERAI, Zimbabwe

My daughter is going through a very difficult time. She is being forced to work on the Sabbath. Please pray that God intervenes.
VENISE, Guadelope

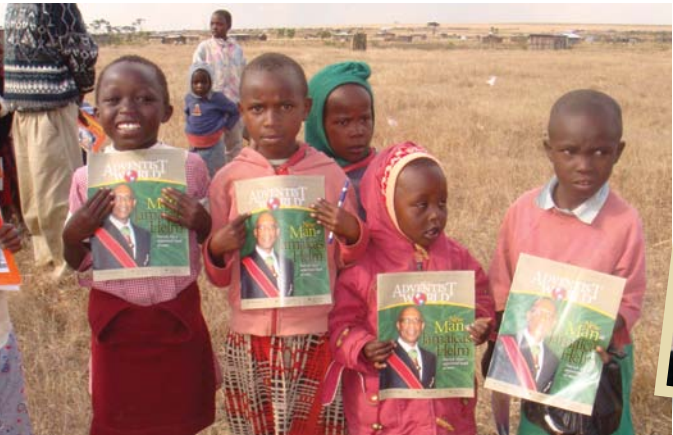
Please pray for my aunt, who is suffering from a bone disease. I pray that she will be able to walk again without feeling severe pain so that she can go to church every Sabbath. Thank you!
ABI, Philippines

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.

“Behold, I come quickly...”

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

ADVENTIST WORLD *Changes Lives*



CLAUDE RICHLI



CLAUDE RICHLI

In an open-air evangelistic series in Kenya, the local police station dispatched a couple officers to the event to prevent any disturbance. They sat at the entrance to the grounds where the meetings took place. Someone gave them several copies of *Adventist World*.

On the closing night of the meetings, at the end of the presentation, they approached the pastor and requested baptism. The pastor was surprised, since they were too far away to hear him speak. They said: “While you preached, we read *Adventist World*, and we want to be baptized into this church.”

We know that *Adventist World* changes lives all over the world. If it has changed your life or your family members’ lives, we want to hear from you. If you found your way to Jesus, or back to the church, or to a healthier or holier you, we want to hear from you.

Please drop us a line with a brief description of your circumstances; we may contact you and conduct a more detailed interview. Whether you live in the Pacific, Africa, Asia, Europe, or in the Americas, we are interested in your story. Write to us at worldeditor@gc.adventist.org; 12501 Old Columbia Pike, Silver Spring, Maryland 20904-6600; or fax to 1-301-680-6638. Subject line: Changed Lives.

“Every book has an author somewhere, but the **Author** of the Bible is everywhere.”

—JIMMIE LEE MARTIN, *Baltimore, Maryland, United States*

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

Pyung Duk Chun

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; Karnik Doukmetzian, legal advisor

Adventist World Coordinating Committee

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

Editors based in Silver Spring, Maryland

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

Editors based in Seoul, Korea

Pyung Duk Chun, Jae Man Park, Hyo Jun Kim

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, Karnik 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, Blasious M. Ruguri, Benjamin D. Schoun, Ella S. Simmons, Alberto C. Gulfan, 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. 5

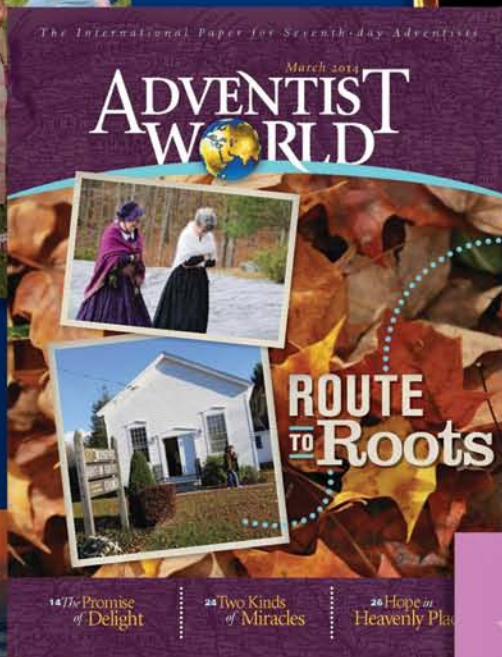
LIKE US!

We have 84,096 friends. There's always room for more. Friend us today!



facebook.com/AdventistWorldMagazine

Not our friend on Facebook? You're missing out!



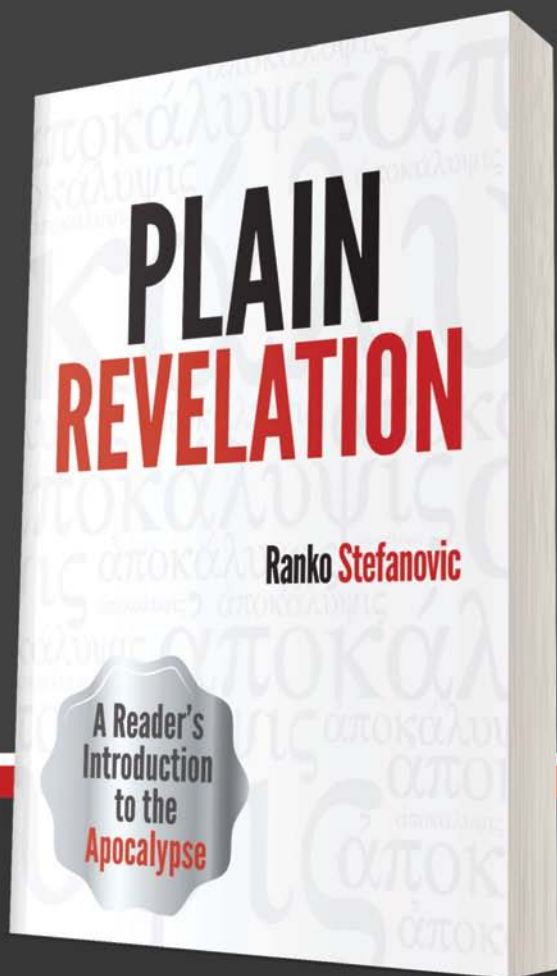
News, links to articles, #7wordproverbs, quotes, inspirational thoughts, and more!

Keep up with your Adventist family. Friend us today!

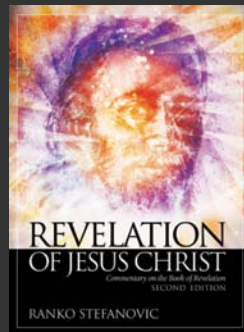


A great read for the Remnant from a great authority on the Apocalypse

Ranko Stefanovic's newest book . . .



Professor of New Testament,
Seventh-day Adventist
Theological Seminary,
Andrews University



Use it as an introduction
to Stefanovic's landmark
*Revelation of Jesus Christ:
Commentary on the Book
of Revelation*

"Ranko Stefanovic knows the book of Revelation. And he has a special gift for making it simple and helping others know it too. We here at 3ABN know that for sure! Don't ever miss an opportunity to let this great Bible scholar and teacher be your guide to seeing the wonder of your Savior in every little facet of the Apocalypse."

Shelley Quinn, 3ABN Television

Available now from:

- Adventist Book Center: 800-765-6955
 - Andrews University Press: 800-467-6369 or 269-471-6134
universitypress.andrews.edu
- Also available as an e-book



Introductory price only \$11.99 until August 31, 2014
Regular price is \$16.99

Paper, 296 pages
ISBN 978-1-883925-86-4