

October 2014

ADVENTIST WORLD



Planting **Community Health Centers**

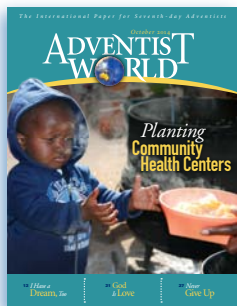
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ADVENTIST WORLD

October 2014



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On the cover: A boy receiving a hot meal at the Ashbury Adventist Center in Bloemfontein, South Africa.

PHOTO BY JUN NEGRE

From All the World

Every world-class team draws talent from around the globe. Millions of readers of *Adventist World* should expect nothing less.

In the past five months this editorial team has been deepened and strengthened by two international journalists whose skills and commitments to this faith are on display in nearly every edition.



Andrew McChesney, most recently the editor and executive publisher of the *Moscow Times*, Russia's largest English daily newspaper, joined our team as news editor in May. Born in the United States, Andy spent 17 years in

Russia, rising from a beat reporter to the top editor of the most influential newspaper for English readers in that nation of more than 140 million. His monthly column, *Dateline Moscow*, has endeared him to readers of the *Adventist Review* (sister journal of *Adventist World*) for more than seven years. His commitment to the global mission of the Seventh-day Adventist Church shines in every article.



In July we welcomed Dr. John M. Fowler as editor-at-large. Now "officially" retired after 52 years of continuous service to the Seventh-day Adventist Church, John served for 21 years as a literature evangelist and pastor, and

later, chief editor of the *Oriental Watchman Publishing House* in Pune, India. He added roles as education director and associate secretary of the Southern Asia Division before coming to the church's world headquarters in 1990 as an associate editor of *Ministry* magazine and associate director of the world church's Education Department. Now living in Hosur, Tamil Nadu, India, he provides invaluable assistance in understanding Scripture and world events.

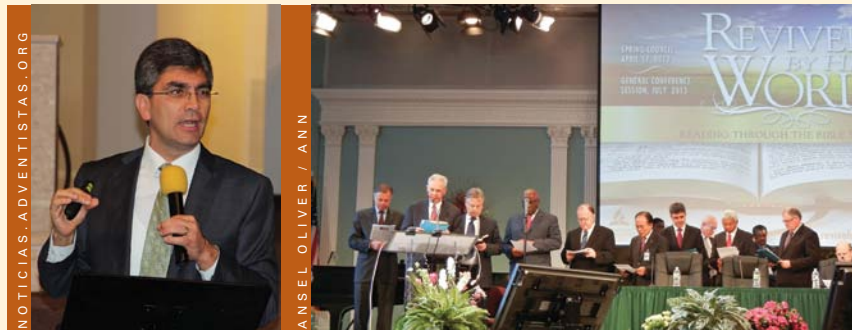
These two strong journalists, added to a team that already includes members from Germany, Guyana, Switzerland, Trinidad, Singapore, Canada, and the United States, make real our commitment to bring you a truly "World"-class magazine each month.

Bill Knott



WORLD REPORT

South American Adventists Make Bible a Hot Topic on Twitter



Left: WHY TWITTER WORKS: Magdiel E. Pérez Schulz says local Adventists have latched onto the idea of tweeting for three reasons: anyone can participate, it doesn't take much time every day to do, and it can be done from any location. **Right:** LAUNCHING THE PLAN: Presidents of each of the church's 13 world divisions read a portion of Genesis 1 to launch the Revived by His Word initiative on April 17, 2012, at the denomination's world headquarters in Silver Spring, Maryland.

■ Are you familiar with the Twitter hashtag #rpsp?

If you live in South America and are active on the microblogging service, chances are you know that it stands for *Reavivados por Su Palabra*, or Revived by His Word.

Several thousand Spanish- and Portuguese-speaking Seventh-day Adventists have been tweeting their thoughts on the daily Bible reading plan since the world church launched it in 2012, and their efforts have made #rpsp one of the most popular hashtags on the continent. In fact, the hashtag has made the top list of trending topics—the most-discussed topics on Twitter—in Brazil and several other countries of the South American Division.

"It has been very uplifting to see how the church has reacted positively to Revived by His Word and the amount of daily tweets that we've had in the past couple of years," said Magdiel E. Pérez Schulz, who oversees local social media as executive secretary of the South American Division.

Revived by His Word kicked off on April 17, 2012, with the church's 13 division presidents taking turns reading Genesis 1 during a meeting

Continued on next page ▶

WORLD REPORT

at the world church's headquarters in Silver Spring, Maryland. At the same time a Web site, revivedbyhisword.org, opened where people can read all 1,189 chapters of the Bible by committing to one chapter a day until the General Conference session starts in San Antonio, Texas, in July 2015, and then two chapters a day during the 10-day meeting.

The daily reading, which is available in multiple languages, pairs each chapter with a reflective blog entry written by an Adventist church leader or layperson. About 100 bloggers have contributed so far, and another 50 are expected to weigh in by the time the project wraps up.

Adventist leaders have expressed hope that at least half of the church's 18 million members would get involved in Revived by His Word, an amount slightly higher than the estimated 47 percent of Adventists worldwide who were reading the Bible every day when the online initiative started.

While comprehensive readership figures were not immediately available, each chapter on the English-language version of the site attracts 200 to 400 comments and thousands of readers daily, said Derek Morris, who helps steer the project and is the associate secretary of the world church's Ministerial Association.

But the South American Division, and particularly Brazil, which has more than 1.4 million Adventist members, appear to be at the forefront in sharing the Bible plan via social media. "Magdiel has been doing an amazing job with tweeting for Revived by His Word," Morris said.

Magdiel E. Pérez Schulz said it was only natural for local church members to start tweeting Bible insights to their

communities. "We use those networks to keep up with old friends and family, and we use Twitter to learn and to keep us informed," Pérez Schulz said in an e-mail interview. "Why couldn't we use it as a tool to share the gospel and to keep others posted about what we have learned or what has touched us during that day's reading?"

That kind of thinking has seen the number of #rpsp tweets soar from zero in April 2012 to about 3,000 a day in July 2014. According to Twitter statistics, about 6,530 participants have sent some 100,000 tweets with the hashtag over the past 11 months, reaching 8.5 million people who saw the tweets a total of 197 million times (impressions). The region's Facebook figures for Revived by His Word are also high.

"This shows that our members are committed to the project and to using their time and talents in this area," Pérez Schulz said.

Local leaders make an effort to retweet messages from youth, Pathfinders, and other members. "The retweets show our members that we value their comments and that we learn from them," Pérez Schulz said.

He underscored that South American Division president Erton Köhler, who has a respectable 30,500 followers, and other senior local Adventist officials tweet regularly about the Bible chapters.

"Remember that if leaders do this, then those who follow us will imitate us," Pérez Schulz said. "So we need to be the first. God has called us to do this."

While less than a year remains before the project ends, Adventists around the world can and should find ways to promote Revived by His Word, whether through Twitter or

other means, Pérez Schulz said. "Let your imagination work," he said. "But if you want to hop onto this initiative, do so and involve everyone. We've got work to do. The gospel needs to be preached in every possible way."

Nepal: One Millionth Scholarship Dollar Awarded

■ A Nepali student named Sunita has become the recipient of the one millionth dollar from a scholarship fund backed in part by the sale of women's devotional books.

The one millionth dollar was included in a \$500 scholarship granted to Sunita during a July 23 meeting of the Women's Ministries Scholarship Fund at the world church's headquarters in Silver Spring, Maryland. The money will assist Sunita in paying for her tuition at India's Spicer Adventist University, where she is majoring in education.

ANSEL OLIVER / ANN



\$1 MILLION: Women's Ministries associate director Raquel Arrais, at head of table, chairing a meeting of a scholarship fund in Silver Spring, Maryland, on Wednesday, July 23, 2014. The fund gave out its one millionth dollar during the meeting.

“By helping Sunita, we are strengthening our church in Nepal,” said Heather-Dawn Small, director of the world church’s Women’s Ministries Department. “We’re wanting to strengthen the church worldwide by empowering women and supporting them in their higher education.”

Originally founded by the proceeds of an annual women’s devotional book, the fund over the years has awarded 2,164 scholarships to Adventist women attending universities in 124 countries. Department leaders say the fund has helped strengthen the Adventist Church worldwide, especially in developing countries.

Small praised the \$1 million mark as “a big accomplishment” for women’s ministries. “Education is one of our core focus points, and it’s the only department in the world church we know of that gives scholarships for women,” she said.

The fund began in 1993 from the royalties of what would become the department’s annual women’s devotional book. Its first recipient was May-Ellen Colon, who is now an assistant director with the Seventh-day Adventist world church’s Sabbath School and Personal Ministries Department.

“It was an encouragement, an affirmation,” Colon said of her scholarship, the only one awarded that year.

The committee now awards annual scholarships totaling \$75,000 to \$125,000, said Women’s Ministries Department associate director Raquel Arrais. Each of the Adventist Church’s 13 world divisions receives the same amount to award.

To donate or apply to the Women’s Ministries Scholarship Fund, visit adventistwomensministries.org.

— Ansel Oliver, ANN



Left: INSIDE THE DISPLAY: An IQ team member discusses artwork in a window display with a passerby at a Birmingham shopping center. **Above:** The window display and art exhibit that nine young Adventists organized at a Birmingham shopping center draws attention.

BRITISH UNION CONFERENCE

Britain: Faith Showcased in Shop Window

■ With shopping centers looking more crowded than churches nowadays, a group of creative-minded young Adventists in Britain decided to showcase their faith in a shop window.

The nine Adventists staged a public art exhibition in a shop window in one of the busiest shopping centers in Birmingham, the biggest British city after London with more than 1 million people.

The three-day exhibition, titled “The IQ: Innermost Questions,” featured artwork made by the nine Adventists and themed around life’s unanswered questions, such as the existence of humanity and the origins of morality.

“My whole aim with the IQ project was to make use of the creative skills we have in the church to bring the gospel outside of the church walls to the people,” said coordinator Daniel Blyden, a member of the local Aston-Newtown Community church. He jumped at the chance to hold the exhibit when a friend opened a shop with a window display in The Square Shopping Centre in February.

Blyden said the unconventional approach to evangelism this summer

stimulated conversations about Jesus with many shoppers and proved highly effective in reaching people from all walks of life, resulting in follow-up Bible studies with atheists and Muslims alike.

Safi, a young Muslim, was in the city center participating in Islamic outreach when he saw the exhibition and decided to take a closer look. The IQ team gave him a tour that raised his curiosity about Christianity and led him to ask for Bible studies to learn more, Blyden said.

— British Union Conference and Adventist Review staff

Vanuatu: Couple Gives Roofing to 100 Churches

■ How far can US\$35 go?

On the Vanuatu islands, deep in the South Pacific, it can cover an entire Seventh-day Adventist church with a durable iron roof.

Adventist leaders in Vanuatu have thanked a retired Australian couple, Henry and Hanni Rusterholz, for providing iron roofing to dozens of churches over the past decade. During a special lunch, Vanuatu Mission

Continued on next page ▶

president Nos Terry presented the couple with a bowl carved out of coconut hardwood as a token of appreciation.

“This is nothing compared to what you have contributed to the Mission and church members in Vanuatu,” Terry said. “Without your support, we would not be able to respond positively and adequately to the many requests for iron roofs that we receive each year.”

The Rusterholzs have spent more than 1 million vatu (US\$10,700) since 2001 in providing iron roofing to more than 100 Adventist churches in Vanuatu and Papua New Guinea. A 12-foot (3.6-meter) iron roof costs 3,400 vatu (about US\$35).

Now in their 80s, the Rusterholzs are unsure how much longer they will be able to contribute to the church roofs.

The couple first visited the islands in response to a pastor’s request to build a church. “As soon as we saw how people worship under simple thatched roof made from bush leaves, we were touched,” said Henry Rusterholz. “We thought if we could in a small way enable people to worship under at least a decent roof, we would be happy. It has been our ministry ever since.”

— *Simon Luke, South Pacific Record*



THANK-YOU GIFT: Vanuatu Mission President Nos Terry, left, presents a carved bowl to Henry and Hanni Rusterholz.

RECORD

By ANDREW MCCHESENEY,
news editor, Adventist World

She Missed Flight 17 Because of the Sabbath

Frieda Souhuwat-Tomasoa tells why she changed her ticket from the flight shot down over Ukraine.

A Dutch Adventist woman who nearly flew on the Malaysia Airlines jet that was shot down over Ukraine said she changed her ticket at the last minute because she didn’t wish to travel on the Sabbath. Frieda Souhuwat-Tomasoa, 67, had booked a ticket on the July 17 flight to make an emergency visit to Ambon, Indonesia, where a major conference that she was organizing was on the brink of collapse.

But three days before the flight, Souhuwat-Tomasoa realized during morning worship with her husband, Max, that her itinerary meant that she would end up traveling on Sabbath, July 19, to reach her destination. Malaysia Airlines Flight 17 was downed by a missile on Thursday, July 17, as it flew over rebel-held eastern Ukraine on a flight from Amsterdam to the Malaysian capital, Kuala Lumpur. All 298 people on board the plane died.

“On Friday, when I heard about the accident, I cried during my phone call with Max and said to him, ‘God is good and great to His children,’” Souhuwat-Tomasoa said. “His Spirit spoke to me during our devotional on Monday morning and told me, ‘If you take this route, you will travel on the Sabbath. Don’t.’”

“God still speaks to us every single day if we are only quiet and willing to listen to His voice,” she said in an interview. “I still thank Him every moment of the day for His guidance and blessings.”

The Indonesia Connection

Souhuwat-Tomasoa, who has been a member of the Seventh-day Adventist Church since her baptism at the age of 20, said she has never flown on the Sabbath during her many trips for Unrepresented Nations and Peoples Organization (UNPO), a Hague-based organization that seeks to find nonviolent solutions to conflicts that affect indigenous peoples, minorities, and unrecognized or occupied territories.

“In all of my UNPO missions, no matter where I’ve gone, I have kept the Sabbath and not once set foot on an airplane,” she said in the e-mailed interview.

Souhuwat-Tomasoa, a member of the Netherlands Union Conference’s executive committee, and an elder at her local Rotterdam North church, retired from a career in Dutch government service but remains active with UNPO, which she joined in 1991. She serves as a representative of the people



THE PLANE: The Malaysian Airlines Boeing 777 that crashed in eastern Ukraine is seen at Rome's Fiumicino Airport in October 2011. **Right:** Frieda Souhuwat-Tomasoa



COURTESY OF NETHERLANDS UNION CONFERENCE

ALAN WILSON / WIKICOMMONS

of the Maluku Islands, where a conflict erupted between Christians and Muslims in the regional capital, Ambon, in 1999. The sectarian violence, which saw entire villages burned down, raged until 2003 and killed an estimated 10,000 people.

Souhuwat-Tomasoa was present in Ambon during the violence and used her position with UNPO to steer shipments of food and clothing from ADRA, the Adventist relief agency, to those who needed assistance. She also helped facilitate a peace agreement that ended the fighting and has engaged in efforts to rebuild the shattered region, again working with the Netherlands branch of ADRA. She said the four years of fighting left many orphans and people with post-traumatic stress disorder.

When a multiyear study found that the Maluku Islands are the second-poorest of Indonesia's 34 provinces and its inhabitants are among the least educated in the country, UNPO decided to organize a major conference to create understanding and insight into local problems and to help shape the province's policy. Souhuwat-Tomasoa set to work organizing the conference with Ambon's

three largest universities.

"Unfortunately, it's been a long and difficult road due to many different factors, including objections by the central government in Jakarta and the local government," Souhuwat-Tomasoa said. "What further complicates matters is the large-scale corruption in the province."

The Days Before the Crash

In June everything appeared to be in place. The conference program was finished. The time schedule and speakers had been arranged, and the event was scheduled to take place August 1 to 5. But on July 8 Souhuwat-Tomasoa received a phone text message from Ambon: The conference would have to be canceled. Leaders at the three collaborating universities were being threatened with dismissal.

UNPO held an emergency meeting on July 13, and decided that Souhuwat-Tomasoa should return to Ambon to look for a way to save the conference. At the meeting, Souhuwat-Tomasoa agreed to take the July 17 flight on Malaysia Airlines.

"When I came home, I told my husband, Max. He answered, 'It is your duty, and you have to do this,'"

Souhuwat-Tomasoa said. But after their morning devotional the next day, she told her husband that she would rather leave a day earlier, on July 16.

"If I were to leave on Thursday, I would spend the Sabbath traveling to Ambon, and I have never journeyed on a Sabbath in my life," she said. She and her husband have no children.

With her husband's support, Souhuwat-Tomasoa immediately contacted a travel agency and booked the new flight on Emirates Airline.

"I normally fly Malaysia Airlines or KLM," she said. "I even traveled on a Malaysia Airlines flight in June."

She informed UNPO about the change on July 15, confirmed the new flight the same day, and left Amsterdam on July 16. What happened to the Malaysia Airlines flight stunned and saddened her. "I am here to witness that God has spared me because I need to continue my mission here in Ambon and be available to aid people in our world who need help," she said.

"At this moment, I'm still working relentlessly to solve the problems concerning the conference and will continue to listen to God's voice, no matter what the outcome. His will be done, not mine." ■

Editor's Note: This article is abridged from Elder Wilson's presentation at the International Conference on the Bible and Science in St. George, Utah, U.S.A. on August 15, 2014. The full text is available at www.adventistreview.org/affirming-creation/god's-authoritative-voice.

What a privilege to be at this extraordinary International Conference on the Bible and Science. As educators, teachers, scientists, theologians, department directors, editors, administrators, pastors, and members, we all share a common belief in God's authoritative voice as the Creator. We believe that the biblical creation account in Genesis 1 and 2 was a literal event that took place in six literal, consecutive days recently, as opposed to deep time. It was accomplished by God's authoritative voice and happened when He spoke the world into existence.

As Psalm 33:6-9 proclaims: "By the word of the Lord the heavens were made, and all the host of them by the breath of His mouth. . . . For He spoke, and it was done; He commanded, and it stood fast." This is God's authoritative voice!

God's Word is Powerful

God's word was powerful then and is equally powerful today. We have His written Word and we have the account of the Word made flesh in Jesus Christ, who affirmed the creative power of the Godhead to create and re-create. Not only does our belief in origins hinge on this, but also our belief that in the salvation process of Christ's righteousness, both justification and sanctification, that God can re-create something new in the heart of the human being. Without this intrinsic belief in the power of God, neither origins nor the future have any real meaning.

Regarding origins, in the powerful, heavenly inspired book *Patriarchs and Prophets* the author writes: "The

assumption that the events of the first week required thousands upon thousands of years, strikes directly at the foundation of the fourth commandment. It represents the Creator as commanding men to observe the week of literal days in commemoration of vast, indefinite periods. This is unlike His method of dealing with His creatures. It makes indefinite and obscure that which He has made very plain. It is infidelity in its most insidious and hence most dangerous form; its real character is so disguised that it is held and taught by many who profess to believe the Bible. . . . The Bible recognizes no long ages in which the earth was slowly evolved from chaos. Of each successive day of creation, the sacred record declares that it consisted of the evening and the morning, like all other days that have followed."¹

Trustworthy and Accurate

As we can see, the Spirit of Prophecy provides tremendous counsel and light on this subject. Actually, most who do not believe in biblical creation would not believe in the Spirit of Prophecy as a defining element in historical accuracy, and therefore they see

it as unreliable for scientific or theological contribution. But the Spirit of Prophecy points back to the Bible, the absolute foundation of our faith and belief. I stand here today to state that both the Bible and the Spirit of Prophecy are absolutely reliable and are inspired by the Creator Himself. Rely on the Bible and the Spirit of Prophecy as the basis of your understanding of origins.

The seventh-day Sabbath is integral to a six-day creation week since it memorializes the literal creation week and provides a direct connection to our Creator.

God Speaks Clearly

In the book *Testimonies to Ministers and Gospel Workers* we read: "Human philosophy declares that an indefinite period of time was taken in creation of the world. . . . The sophistry in regard to the world's being created in an indefinite period of time is one of Satan's falsehoods. God speaks to the human family in language they can comprehend. He does not leave the matter so indefinite that human beings can handle it according to their theories. When the Lord

By TED N. C. WILSON

God's AUTHORITATIVE Voice

He's Still Speaking





“This is not the time for **halfhearted** faith.”

declares that He made the world in six days and rested on the seventh day, He means the day of twenty-four hours, which He has marked off by the rising and setting of the sun.”²

How much plainer could it get? Seventh-day Adventists around the world believe and accept the creation of this world in six literal days with the seventh-day as a memorial of creation, and we proclaim it with Holy Spirit power. If one does not accept the recent six-day creation understanding, then that person is actually not a “Seventh-day” Adventist, since the seventh-day Sabbath would become absolutely meaningless historically and theologically—and most of our biblically based doctrines centered in Christ and His authoritative voice would become meaningless as well.

The person may claim to be an “Adventist,” but in reality without the clear biblical understanding of the foundational Sabbath doctrine and God’s authority as Creator and Sovereign of the universe, it is impossible to arrange a meaningful theological construct that would lead to or be acceptable for a belief in a literal second coming of Christ. I urge anyone who

finds themselves in this dilemma to renew their connection with God through Bible study, prayer, study of the Spirit of Prophecy, and humble submission to the Holy Spirit who will lead us into all truth. Christ came to redeem us and reveal His love and authority as Creator and Redeemer.

Full Acceptance of God’s Authoritative Voice

The biblical account of origins underscores God’s power for salvation, His ability to re-create in us a new heart, and His ability to make all things new in the future.

This is not the time for halfhearted faith; it is the time to plead with the Lord for genuine revival and reformation leading to the latter rain of the Holy Spirit and a full acceptance of God’s authoritative voice. This is not some legalistic initiative, but is centered in Christ and Him alone.

The precious biblical truth of a recent, literal creation, including the commemoration of the creation week with the Sabbath, has come under fierce attack by unbelieving secular humanists, and is even being dismissed by some who claim to be Seventh-day Adventists. Do not believe them or participate in this manipulation of biblical truth regarding creation and the visible commemoration of creation—the Sabbath.

Evolution Is Part of Spiritualism

In essence, evolution is not a science—it is a false form of religion and part of spiritualism. “Spiritualism teaches that man is the creature of progression; that it is his destiny from his birth to progress, even to eternity,

toward the Godhead.”³ As teachers [at] Seventh-day Adventist academies, colleges, and universities, and leaders in God’s church, . . . hold firmly to a literal recent creation and absolutely reject theistic and general evolutionary theory. I call on you to be champions of creation based on the biblical account and reinforced so explicitly by the Spirit of Prophecy and as voted by the world Seventh-day Adventist Church at the 2010 General Conference session.

A church employee who teaches theistic or pure evolutionary theory should not exist in a Seventh-day Adventist school or church pulpit. Be loyal to God’s biblical truth, not just because you are employed by the church or you think it is the politically correct thing to do, but because you believe it with all your heart. Otherwise, the honorable thing, and I say this with all kindness, is for a person to resign from their position of trust. It is that important to God’s ultimate mission.

Methods of Interpretation Matter

Our church has long held to the historical-biblical method of interpreting Scripture, which allows the Bible to interpret itself. One of the greatest attacks against the Bible and creation is from the historical-critical method, which is influenced by the unbiblical approach of “higher criticism.” This approach is a deadly enemy of our theology and mission. It puts an individual above the plain approach of the Scriptures and gives inappropriate license to decide what he or she perceives as truth based on the resources and education of the critic. Reject this approach that is



A One-Day Church

The Church at Runyararo, Zimbabwe

self-centered and inspired by the devil. This approach does not lead people to trust God and His Word, and will destroy your own understanding of correct biblical theology and our precious Advent mission.

That Advent mission is completely linked to the bedrock memorial of God's authoritative voice in creation and the Sabbath, which reminds us where we have come from. In the same way that "Seventh-day" reminds us of where we came from, "Adventist" tells us where we are going. We are waiting for the imminent return of our Lord Jesus Christ and look forward to it as the culmination of all of earth's history. It is that blessed hope to which we cling and has been announced by God's authoritative voice.

God's authoritative voice was at the beginning of creation, where Moses records in Genesis 1 the words "and God said." The apostle John records God's authoritative voice in Revelation 22, the last chapter of the Bible, saying, "I come quickly." God's authoritative voice is real, and it is everywhere!

What a privilege to share our highly relevant biblical message that proclaims and upholds Christ as our Creator, Redeemer, High Priest, Coming King, and Best Friend! Thank God for His authoritative power at creation and His re-creative power to make us into new creatures for eternity. ■

¹ Ellen G. White, *Patriarchs and Prophets* (Mountain View, Calif.: Pacific Press Pub. Assn., 1890), pp. 111, 112.

² Ellen G. White, *Testimonies to Ministers and Gospel Workers* (Mountain View, Calif.: Pacific Press Pub. Assn., 1923), pp. 135, 136.

³ Ellen G. White, *The Great Controversy* (Mountain View, Calif.: Pacific Press Pub. Assn., 1911), p. 554.



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



It was a party! After years of waiting, the parts had all come together: an ancient stick-and-thatch church building, and a steel "one-day church"; a kiln packed with bricks ready for completing the church; and today, an ADRA well-drilling rig stood beside the church, its motors roaring and the bit grinding through tough granite.

The entire community was there, nearly 200 strong. Some to taste the water from the new well, some to lay bricks for the church walls, some to help prepare the noon meal. And some to stand on gray anthills and watch. Hosted by the 35 members of the Runyararo Seventh-day Adventist Church, near Karoi, Zimbabwe, this was the event of the year. Even the headman and his wife had come.

The Maranatha team was welcomed by a dozen excited Dorcas women. Dorcas leader Lucy grabbed our hands and joyfully announced, "Jesus is coming! Jesus is *coming soon!*"

The brick kiln was opened, and men quickly began raising church walls. Women carried water, tended cooking fires, and stirred vast kettles of sadza and onions beneath the rough thatch of the "old" church.

Lucy pointed to the white ADRA truck and announced, "Today there will be a new church and a water well in Runyararo."

At 220 feet the drill was still chewing through dry granite. After a brief lunch break, the drillers agreed to go a bit deeper. That brought more singing, praying, and even "calls for repentance" from Lucy and the other Dorcas women.

At 260 feet the drill hit soggy sandstone, and the great celebration began. The old church was now the "fellowship room." The new church was nearly ready for windows and doors. And the new water well had already become the "gathering place" at Runyararo.

Lucy stood beside the well and pointed toward heaven. "Jesus is coming," she exclaimed. "Jesus is *coming soon!*"

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



Top: OLD AND NEW: As the walls go up on the new church building, the old church building stands ready to assume a new role: fellowship hall. **Bottom: EXUBERANT LEADERSHIP:** Lucy not only leads the local Dorcas Society, she offers enthusiastic leadership for the entire project.



Every Church a Community Health Center

By PETER N. LANDLESS and ALLAN R. HANDYSIDES

We're excited about the concept of every church being a community health center. We're also grateful for all the resources available to run various health programs. Could there be any legal concerns, though, if people were to think we were acting beyond our qualifications and thought to be "treating" patients?

As we see comprehensive health ministry gain momentum around the world, we too are extremely excited and enthusiastic about the concept of every church being a community health center. You're correct in that we're blessed to have excellent health programs and resources that we can share with the community. There are, however, a few cautions that have to be kept in mind as we embark on this wonderful ministry and mission.

First, our health resources must be reliable and well researched. The General Conference *Working Policy* makes it very clear that health practices in our institutions and our health resources must be consistent with biblical and Spirit of Prophecy principles as well as peer-reviewed, evidence-based scientific literature. These principles ensure that we share health information with the highest integrity and credibility, both inside and outside the church.

It's always very helpful to engage health professionals within our congregations in the selection and presentation of health programs. It's also important to involve them in the training of church members for the presentation of health programs and principles, so that every member can indeed become a medical missionary and health promoter. We should never forget that the relief of physical suffering and caring for the whole person are inseparably related; Jesus, our "Pattern Man," modeled this special ministry.

Once people and teams are trained and church programs are presented, it's imperative that each and every program be voted and recorded by the church board. This is required in order to obtain insurance coverage by Adventist Risk Management (ARM). Insurance is needed in case any lawsuits arise out of programs presented by local churches and church members. Without documentation of such board action, ARM will be unable to assist individuals or local congregations with what could be devastating financial consequences. Adequate planning and scheduling of meetings into the future will facilitate the bringing of each of these initiatives to the church board and ensure that adequate protection is in place.

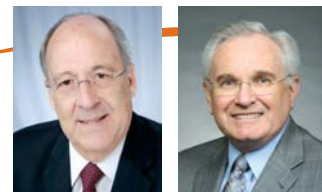
Additionally, whether it be a smoking-cessation program or an initiative assisting people recovering from depression, we must always state both verbally and in writing that whatever is taught or shared is not intended to replace the treatment or management being given by any individual's health-care provider. All our programs are intended to be instructive and most often preventive; we should never interfere with people's medications or treatment schedules. In fact, should screening programs discover issues that may be dangerous to the health of an individual, we need to encourage them to consult with their personal physicians or health-care providers. It's true that many lifestyle interven-

tions can change the course of non-communicable diseases so dramatically that medications may be reduced, but those decisions are determined by the health professional. There's nothing more exciting than to see individuals who have type 2 diabetes and significant high blood pressure being able to reduce medication and enjoy better health. But we must be intentional in ensuring that we don't take on responsibilities for which we are neither trained nor licensed.

These "housekeeping rules," however, should not cause us to be hesitant or hinder us in our enthusiasm to share the grace-filled, precious gift of the Adventist health message with others. By His grace we can be conduits of the special love and salvation Jesus has for each of His beloved children. The time indeed has come, as Ellen White so profoundly and inspirationally stated, for "every member of the church [to] take hold of medical missionary work."^{*}

May the Lord richly bless you and your team as you serve Him in this special ministry. ■

^{*}Ellen G. White, *Counsels on Health* (Mountain View, Calif.: Pacific Press Pub. Assn., 1923), p. 425.



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.

Martin Luther King, Jr., delivered what is considered by many to be one of the greatest speeches of the twentieth century on the steps of the Lincoln Memorial in Washington, D.C., U.S.A., on August 28, 1963. What was originally written as a short talk quickly became a powerful sermon, punctuated toward the end by his repeated phrase, “I have a dream.” In that “dream” he spoke of his hopes for both his children and society.

My Shared Dream

I too have a dream. I can never elocute as gracefully as did Martin Luther King. Nevertheless, I share my dream—one rooted in God’s promise of the millennium and the end of sin. Of course, I realize that dream is not unique to me; rather, it is shared by many.

My wife and I share many things in common, and one of them is our anticipation of the second coming of

Jesus. Like millions of others, we see His return as the commencement of eternal and uninterrupted joy—highlighted by living forever in His presence. We look forward to a day when we no longer will face temptations, and the millennium provides the start of that eternal respite.

There is, however, another element of the 1,000 years in the New Jerusalem that I also eagerly anticipate: “And I saw thrones, and they sat on them, and judgment was committed to them” (Rev. 20:4). The millennium provides an opportunity for me to participate in the process of judgment, granting me access to review the books so I can understand the realities of “things that pertain to this life” (1 Cor. 6:3). I need that 1,000-year time frame because right now, as I live my myopic existence, there are so many questions I have; and sometimes I am tempted to wonder if God is really in charge. I know that God allows many things that He doesn’t

countenance. But I want to know *why* He allows such.

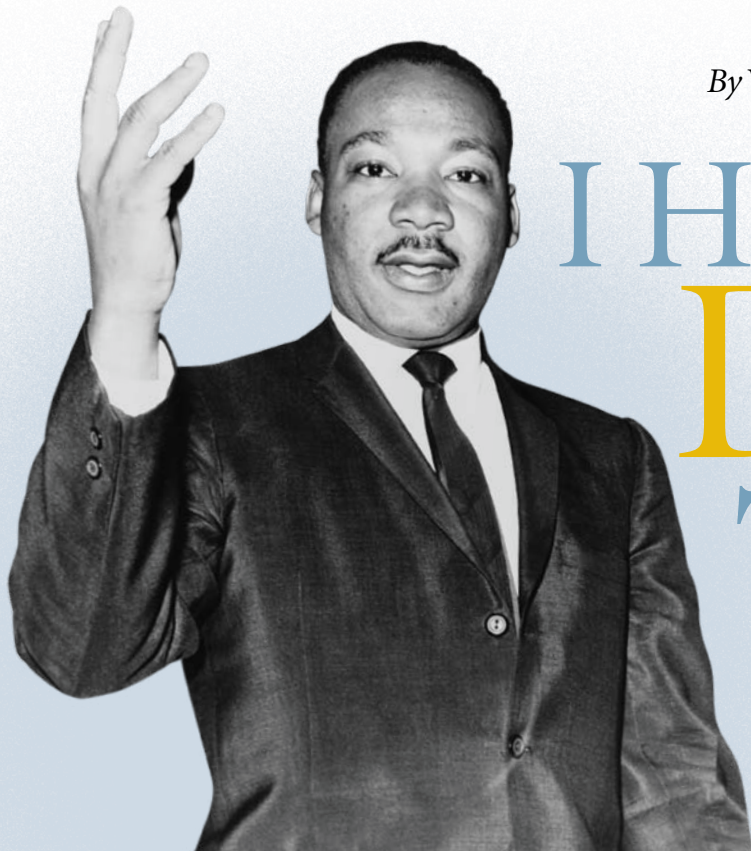
I have a lot of questions: Why did You allow institutions to implement “glass ceilings”? Why did You allow organizations to employ double standards in their dealings with others? Why did You allow leaders to get away with demanding twice the work from some employees, yet giving them half the credit? Why did You allow governments to squabble over petty issues while the “little guys” were the ones who ultimately suffered? Why did You allow hunger and famine to exist in lands where people didn’t have the ability to fend for themselves? Why did You allow abuse of authority; and the administrators not only got away with it, they were *lauded* and *rewarded* in spite of it? Why did You allow sincere, hard-working people to experience such abuse, while often their coworkers and superiors were able to coast along in their lives of relative ease? Why did You allow people to

By WILLIE EDWARD HUCKS

NUMBER 27

I Have a Dream, Too

Looking forward to a brighter day



Millennium *and the* End of Sin

The millennium is the thousand-year reign of Christ with His saints in heaven between the first and second resurrections. During this time the wicked dead will be judged; the earth will be utterly desolate, without living human inhabitants, but occupied by Satan and his angels. At its close Christ with His saints and the Holy City will

descend from heaven to earth. The unrighteous dead will then be resurrected, and with Satan and his angels will surround the city; but fire from God will consume them and cleanse the earth. The universe will thus be freed of sin and sinners forever. (Rev. 20; 1 Cor. 6:2, 3; Jer. 4:23-26; Rev. 21:1-5; Mal. 4:1; Eze. 28:18, 19.)

work a lifetime for their humble means, only to have it swept away by storms or floods? Why did You allow the innocent to suffer and die?

The millennium serves as God's appointed time for me to gain answers, which, in turn, will confirm why I trusted Him all along, even when I didn't fully understand Him.

My Grandmother's Dream

My maternal grandmother, Lula Mae Johnson Hill, was more than just the greatest Christian I knew while I was growing up. She was my best friend, instilling within me a love for her church, and teaching me many valuable life lessons. She dreamed of the day I would work for the Seventh-day Adventist Church.

There was another dream she possessed that daily motivated her to patiently wait for the Second Coming, the millennium, and the end of sin. A year after she married my grandfather, they welcomed their firstborn into their home. Unfortunately, at only a few months of age, he became ill and died.

One day as my grandmother and I visited her son's gravesite, she told me the story of his brief illness. But what followed has always stayed with me and inspired me. In the midst of her heartbreak—an anguish that only a

bereaved mother can know—she was cheered by one thought: that on the resurrection morning her baby's guardian angel would pick her little boy up and place him back in her arms, and she would enjoy watching him grow up at the start of that 1,000-year period.

My Personal Dream

For approximately 50 years my grandmother held on to that dream, until her death in 1987. My grieving grandfather, no longer possessing his infectious joy of life, succumbed to his broken heart nine months later.

In several graves at a cemetery in Augusta, Georgia, lie my grandparents, her mother (who outlived all her now-deceased descendants), my great-grandmother's favorite uncle (whom I remember from my early childhood), and several other relatives, including my baby uncle. Every time I visit that cemetery, I remember the story my grandmother told me; and I am reminded that God "will swallow up death forever, and the Lord God will wipe away tears from all faces" (Isa. 25:8). I dream of spending the millennium with them and other loved ones, rejoicing in the knowledge that the millennium brings with it the permanent end of sin and all its soul-wrenching effects.

My Ultimate Dream

In another *Adventist World* article Frank M. Hasel so eloquently wrote on the related theme of the Second Coming, stating, "Because God is love, He will conquer death and give life—even eternal life!"* Although "He who has the Son has life" (1 John 5:12), the fullness of that life is not realized during our sin-cursed existence.

Instead, with hope we wait for the fulfillment of Christ's last quote in Scripture: "Surely I am coming quickly" (Rev. 22:20). His coming ushers in the millennium and the end of sin and all its hurtful consequences.

And to that, I echo the words of John the revelator: "Amen. Even so, come, Lord Jesus!" (Rev. 22:20). ■

* Frank M. Hasel, "Resurrection Morn: Scripture's Take on Death and Resurrection," *Adventist World: NAD Edition*, May 2014, p. 32.



Willie Edward Hucks serves as an associate ministerial secretary, General Conference

of Seventh-day Adventists, and as associate editor of *Ministry: International Journal for Pastors*, in Silver Spring, Maryland, United States.

Comfort

By ELLEN G. WHITE

From Christ's methods of labor we may learn many valuable lessons. He did not follow merely one method; in various ways He sought to gain the attention of the multitude, and having succeeded in this, He proclaimed to them the truths of the gospel. His chief work lay in ministering to the poor, the needy, and the ignorant. In simplicity He opened before them the blessings they might receive, and thus He aroused their soul's hunger for the truth, the bread of life.

Christ's life is an example to all His followers, showing the duty of those who have learned the way of life to teach others what it means to believe in the Word of God. There are many now in the shadow of death who need to be instructed in the truths of the gospel. . . .

The Lord wants wise men and women, who can act in the capacity of nurses, to comfort and help the sick and suffering. O that all who are afflicted might be ministered to by Christian physicians and nurses who could help them to place their weary, pain-racked bodies in the care of the Great Healer, in faith looking to Him for restoration! If through judicious ministrations the patient is led to give his soul to Christ and to bring his thoughts into obedience to the will of God, a great victory is gained.

In our daily ministrations we see many careworn, sorrowful faces. What does the sorrow on these faces show? It shows the need of the soul for the peace of Christ. Men and women, longing for something they have not, have sought to supply their want at earth's broken cisterns. . . .

and Help

Christ's followers have a responsibility to the sick and suffering.

In almost every community there are large numbers who will not listen to the teaching of God's Word or attend any religious service. If these are reached by the gospel, it must be carried to their homes. Often the relief of their physical needs is the only avenue by which they can be approached.

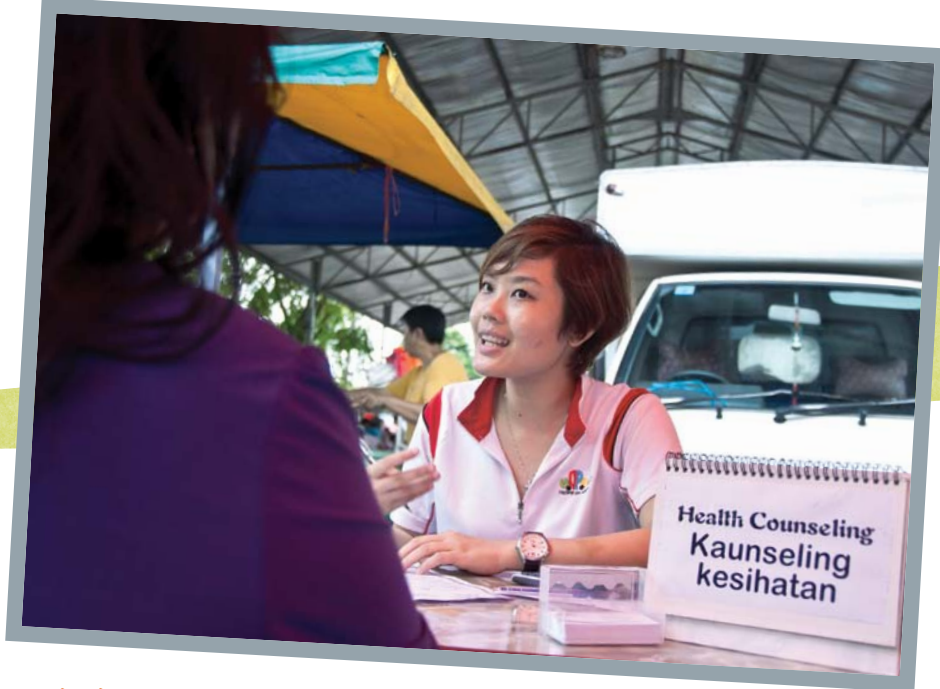
Find Prayer Opportunities

Missionary nurses who care for the sick and relieve the distress of the poor will find many opportunities to pray with them, to read to them from God's Word, and to speak of the Savior. They can pray with and for the helpless ones who have not strength of will to control the appetites that passion has degraded. They can bring a ray of hope into the lives of the defeated and disheartened. The revelation of unselfish love, manifested in acts of disinterested kindness, will make it easier for these suffering ones to believe in the love of Christ.

Many have no faith in God and have lost confidence in man. But they appreciate acts of sympathy and help-

fulness. As they see one with no inducement of earthly praise or compensation coming to their homes to minister to the sick, to feed the hungry, to clothe the naked, and to comfort the sad, and ever tenderly pointing all to Him of whose love and pity the human worker is but the messenger—as they see this, their hearts are touched. Gratitude springs up; faith is kindled. They see that God cares for them, and they are prepared to listen to the teaching of His Word.

Whether in foreign missions or in the home field, all missionaries, both men and women, will gain much more ready access to the people, and will find their usefulness greatly increased, if they are able to minister to the sick. Women who go as missionaries to heathen lands may thus find opportunity for giving the gospel to the women of those lands, when every other door of access is closed. All gospel workers should know how to give the simple treatments that do so much to relieve pain and remove disease.



*“The people need to see the bearing of health principles upon their **well-being**, both for this life and for the life to come.”*

Not Just for Medical Workers

Gospel workers should be able also to give instruction in the principles of healthful living. There is sickness everywhere, and much of it might be prevented by attention to the laws of health. The people need to see the bearing of health principles upon their well-being, both for this life and for the life to come. They need to be awakened to their responsibility for the human habitation fitted up by their Creator as His dwelling place, and over which He desires them to be faithful stewards.

Thousands need and would gladly receive instruction concerning the simple methods of treating the sick—methods that are taking the place of the use of poisonous drugs. There is great need of instruction in regard to dietetic reform. Wrong habits of eating and the use of unhealthful food are in no small degree responsible for the intemperance and crime and wretchedness that curse the world.

In teaching health principles, keep

before the mind the great object of reform—that its purpose is to secure the highest development of body and mind and soul. Show that the laws of nature, being the laws of God, are designed for our good: that obedience to them promotes happiness in this life, and aids in the preparation for the life to come.

Encourage the people to study that marvelous organism, the human system, and the laws by which it is governed. Those who perceive the evidences of God’s love, who understand something of the wisdom and beneficence of his laws, and the results of obedience, will come to regard their duties and obligations from an altogether different point of view. Instead of looking upon an observance of the laws of health as a matter of sacrifice or self-denial, they will regard it as it really is, an inestimable blessing.

Every gospel worker should feel that to teach the principles of healthful living is a part of his appointed work. Of this work there is great

need, and the world is open for it.

Christ commits to His followers an individual work—a work that cannot be done by proxy. Ministry to the sick and the poor, the giving of the gospel to the lost, is not to be left to committees or organized charities. Individual responsibility, individual effort, personal sacrifice, is the requirement of the gospel.

“Go out into the highways and hedges, and compel them to come in,” is Christ’s demand, “that my house may be filled.” He brings men into touch with those whom they may benefit. “Bring the poor that are cast out to thy house,” He says. “When thou seest the naked, . . . cover him.” “They shall lay hands on the sick, and they shall recover.” Through direct contact, through personal ministry, the blessings of the gospel are to be communicated.

Those who take up their appointed work will not only bless others, but will themselves be blessed. The consciousness of duty well done will have a reflex influence upon their own souls. The despondent will forget their despondency, the weak will become strong, the ignorant intelligent, and all will find an unfailing helper in Him who has called them. ■

This material was first published in the December 24, 1914, *Review and Herald*, in an article entitled “Missionary Nurses.” Seventh-day Adventists believe that Ellen G. White (1827-1915) exercised the biblical gift of prophecy during more than 70 years of public ministry.



By ANDREW MCCHESENEY

Planting Community Health

7 stories from around

A lifestyle-change coach leads fitness classes in Britain. Health-care professionals discuss healthy living on a weekly radio program in Indonesia.

A 73-year-old volunteer feeds 350 young children and retirees every day in South Africa.

And a hand-cranked water pump draws scores of people to a church in Mozambique.

These are some of the most active Adventist-run community health centers in the world.

The health centers—some new, others open for a decade or more—aim to provide a Christ-modeled blend of physical and spiritual healing to local communities. And they might inspire you as your church looks to initiate or expand its outreach efforts.

Adventist leaders have prioritized plans to make every Adventist church a community health center, and the initiative gained momentum this summer when 1,150 participants from 81 countries attended a conference organized by the Health Ministries Department in Geneva, Switzerland, to learn how to start programs in their own communities.

“We would love to see the world church laying hold of the concept of every church becoming a community health

center, promoting health in every way, and that way being relevant to the communities in which we live both physically and, ultimately, spiritually,” said Peter Landless, Health Ministries Department director for the Seventh-day Adventist Church. “That way every member becomes a medical missionary,” he said.

The steps to opening a community health center are simple, according to health professionals and church leaders:

- identify a need in your community
- find qualified church members and programs to address the need
- determine expenses and how to promote the initiative
- practice what you preach
- pray

The community health center might offer stop-smoking classes and vegetarian cooking lessons in its own building. But many church members have found that participating can be as simple as organizing a soup kitchen, a support group, or a free clinic. The service might be provided once a week, every other week, or once a month.

“The challenge for a church in setting up a separate community health center is: Where will they get the fund-

FIGHTING HUNGER: Volunteer Sharon Middleton serves some of the 350 children and elderly people who line up daily for hot meals at the Ashbury Adventist Center in Bloemfontein, South Africa.

Centers *the world*



MEALS ON WHEELS: Violet Grobbelaar, 73, manager of the Ashbury Adventist Center in Bloemfontein, South Africa, stands near a car used to deliver meals from the center (background).

ing?” said Dr. Jun Negre, health ministries director for the Southern Africa Union Conference, which includes South Africa, Namibia, Swaziland, and Lesotho.

Whether a standalone building or a community service, there is no wrong way to open and operate a community health center as long as it follows the principle of “Christ’s method alone,” people involved in outreach programs on five continents said in interviews.

The principle, as described by Adventist Church cofounder Ellen G. White in the book *The Ministry of Healing*, is simple: “The Savior mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, ‘Follow Me.’”*

Also, Landless said, centers must make sure all programs are evidence-based and stay within the parameters of best health practices.

So how do you go about opening a community health center? Here are the stories of seven.

South African Meals and More

The Ashbury Adventist Center, located in Bloemfontein, South Africa, opened in 1999 when six Adventists bought a broken-down house in an impoverished neighborhood and turned it into a soup kitchen. As the crowds swelled, the center decided to team up with Meals on Wheels, a non-profit organization that feeds the poorest in South Africa and has links to ADRA, the Adventist relief agency.

These days, a long line of people form as the center’s manager, Violet Grobbelaar, 73, and three other volunteers serve bowlfuls of hot food.

“More than 350 young children and elderly are fed a balanced vegetarian meal from the center every day,” said Lincoln de Waal, pastor of a small chapel at the community center and a larger church in the city. Costs are kept low because volunteers do all the work and the center spends no money on advertising.

“A board in front of the property is used to identify the center,” de Waal said. “Banners, invitations, and word of mouth are the most effective ways of advertising the programs and seminars.”

When the center first opened, church members covered 80 percent of the US\$425 monthly budget and local businesses picked up the rest, de Waal said. Today, monthly expenses total \$1,180 and are split between church members and a subsidy of \$710 from the regional Meals on Wheels office.

“Funding is an unresolved problem, and we cannot present or implement a variety of programs or acquire the necessary equipment in order to do more for the community,” de Waal said.

In addition to the soup kitchen, the center offers Vacation Bible School programs, a health awareness week, and enditnow seminars on domestic violence. Twice a year about 30 people gather at a bereavement seminar to hear a psychologist speak about coping with the death of a loved one from HIV/AIDS or drug abuse. De Waal leads Sabbath worship services and performs marriages in the chapel. Four people have been baptized.

The Ashbury Adventist Center, one of the few stand-alone facilities in southern Africa, is not dependent on any person but God, de Waal said. “In 1999 the six founding members started the center without a pastor,” he said. “The center is managed by church members, and the center will continue to serve the community with God’s help as long as there are volunteers.”

New Zealand Books and DVDs

The Balance Wellness Center opened in Invercargill, New Zealand, after its three founding members—Dr. Amy Mullen, a general practitioner, Dr. Kimball Chen, a psychiatrist, and Pastor Victor Kulakov—held consultations with city hall and several community agencies to determine local needs.

Based on what they learned, the center opened in 2007 with a lending library stocked with the best and the latest books and DVDs and a desktop computer where people could browse a center-approved site for more information on select topics. The center also offers workshops, seminars, and conferences themed around physical, mental, emotional, and spiritual health. “These meetings have grown really big,” Kulakov said.

At first the center advertised in the local newspaper and on its Web site. But many people visit these days on the recommendation of friends or local agencies, Kulakov said. “A number of local agencies are referring their clients to us, and the agencies themselves come to borrow books and other resources,” he said.

The center’s monthly budget of \$2,125 to \$2,835—depending on the number of programs—comes from local church donations, ADRA, and the local conference, among other sources. More than 100 people have been baptized as a result of the center, but Kulakov stressed that the focus was “to genuinely help people have better lives,” not to win converts.

“We keep the separation between the church and the center very clear,” he said. “When people come to our seminars, they know that we won’t be selling them Adventism. At the same time, they get excited about what we have to say and they are open to listen more about spirituality.”

The focus on building relationships rather than baptisms initially made it difficult to excite some church members about volunteering. “We are used to helping people if we have a good report to send to the conference,” Kulakov said.

The future of the Balance Wellness Center does not depend on a pastor but on finding qualified volunteers, Kulakov said. After cofounding the center, he has left his pastoral position to work as director of family relationships ministries for the New Zealand Pacific Union Conference. “I have left, but it is still going strong because we had a good leadership team in place,” Kulakov said.



TEAM MINISTRY: Pastor Victor Kulakov, right, poses with the other co-founders of the Balance Wellness Center, Drs. Amy Mullen and Kimball Chen, in Invercargill, New Zealand.

British Fitness Clubs

The Adventist Church in Britain and Ireland has spent the past year training church members to conduct a variety of health programs, including cooking classes, and it hopes to launch community health centers in many local churches in 2015, said Sharon Platt-McDonald, health ministries director for the British Union Conference.

But in the meantime, some church members have taken the lead on their own.

Joni Blackwood, a lifestyle-change coach in London, started fitness classes in her church several years ago with the support of local city authorities. The programs grew so large that they could not be contained in community halls and were later moved to larger facilities.

“It has been extremely successful and our reputation is solid, so much so that I have been called twice as an expert witness to the Healthier Communities Select Committee,” Blackwood said. The committee is comprised of local city council members.

Blackwood said she has been training more “fitness evangelists” to open community health centers in other parts of London as well as in the cities of Reading, Luton, Bristol, and Manchester.



POSITIVE MESSAGE: Pastor Victor Kulakov leads a seminar at the Balance Wellness Center in Invercargill, New Zealand.

Mozambique Water Pumps

Hundreds of churches in Mozambique are community health centers thanks to hand-cranked water pumps.

Maranatha Volunteers International, a nonprofit Adventist organization, is in the process of building 1,000 simple churches in the southeast African country and, in an effort to make the churches more relevant to their communities, church leaders decided to dig wells with water pumps at each location.

“This may sound very simple in terms of people in places where water is readily available by just turning on the faucet,” said Alex Llaguno, health ministries director for the Southern Africa-Indian Ocean Division. “But in many places in Mozambique, and in Africa, some have to walk 10 kilometers or more just to get this basic need into their homes.” More than 700 churches have been equipped with the inexpensive water pumps.

“These water pumps have been a tremendous success in addressing the needs of the communities,” Llaguno said. “At the same time that these wells give physical water, they also are a means by which people are introduced to Jesus, the Water of Life.”

Kenyan Cakes and Yogurt

Members of the Kingeero Seventh-day Adventist Church in Kenya noticed a need for a community health center to assist AIDS orphans and widows after caring for people with HIV/AIDS for a decade.

The church in Wangige Town, 17 kilometers (10.5 miles) from Nairobi, has run a training center for the Adventist AIDS International Ministry since 2002, supporting hundreds of people with HIV/AIDS and more than 600 AIDS orphans. So church members opened the community center in 2012.

The center makes bread, cakes, and yogurt daily, said Gabriel Maina Gathungu, HIV/AIDS coordinator for the Kingeero church. It also provides a variety of services, including free clinics, counseling, and referrals.

While demand is high, money can be scarce. “We still have big problems with our project,” Gathungu said. “The activities were supposed to be an income-generating project that ran itself, but this has not been achieved.”

The center has a monthly budget of \$910 and is funded by the local church, the Adventist AIDS International Ministry, and an Asian businessman in Nairobi. People learn about the center through advertising in schools and churches. The center maintains a databank of church members who can be called for help as volunteers.

“The center will be there as long as there is a need,” Gathungu said. “There is still a demand and need.”

Indonesian Massage and Health Food

A group of Adventists from five churches in Jakarta got together in 2008 and opened Club Sehat, or the Health Club, in a rented building. Today, four Club Sehats are operating in the Indonesian capital, and more are planned. Each Club Sehat offers free health seminars, simple health check-ups, simple hydrotherapy treatments, Swedish massage, and life-style consultations. It also has a chapel and a health food store.

The centers have proved a hit with residents, said Arlaine Djim, a local leader. “People who come to our centers keep telling their families and friends about us,” she said. People also visit after hearing about Club Sehat during a weekly radio program hosted by health-care professionals associated with the center. Each health seminar attracts 30 to 100 non-Adventists, Djim said, and many stay for a 30-minute spiritual talk afterward.

OPEN TO THE PUBLIC: **Right:** Kristina's Kitchen is located on the main street, next to the courthouse, and bears a large, lighted sign meant to attract customers in Whitley City, Kentucky. **Below:** Owner Kristina McFeeters cuts the red ribbon at the grand opening of Kristina's Kitchen in Whitley City, Kentucky, in June 2014.



Rent is the biggest expense, and each center costs \$715 to \$860 per month. When a center first opens, the church's Jakarta Conference subsidizes its rent for 12 months. Then it's up to the center to survive. In the second year a center aims to raise a third of its expenses from donations, a third from the health food store, and a third from special offerings given in the chapel. By the third year 50 percent of financing comes from the store and 50 percent from the chapel, Djim said.

The centers' biggest challenge is finding qualified volunteers. "We just conducted a four-month urban evangelism training program but still lack enough people," she said.

U.S. Cooking Classes

Kristina's Kitchen, a small vegetarian café, health food store, and bakery in rural Kentucky only opened in June 2014. But it has been five years in the making. The roots of Kristina's Kitchen stretch back to 2009, when its owner, Kristina McFeeters, began teaching a monthly cooking class at a public community center.

Word spread quickly about the young Adventist woman who cooked with only fruits and vegetables, and McFeeters soon received requests to teach the same class in several towns. A health food store offered to sponsor the class at its store, and the local government health department asked for classes.

The cooking class moved into Kristina's Kitchen in Whitley City, which has a population of barely 1,100, in June and features one fruit or vegetable each month. "It was opened specifically to educate people on health, to help people see that healthy food can really taste good, to form friendships with the community, and to be used as an evangelism center,"

said McFeeters, who serves as health ministries director in her local Stearns Seventh-day Adventist Church.

Kristina's Kitchen is located on Whitley City's main street, next to the courthouse, and bears a large, lighted sign meant to attract customers. Startup capital was provided by Kristina McFeeters, her husband, and her parents. Two local Adventist churches pay for free literature placed in the establishment and the cost of food for the cooking class.

"Thankfully, apart from the initial cost of getting started, the center seems to be largely paying for itself because it has no paid employees," McFeeters said. While only 10 to 20 people have attended the cooking class every month over the years, the figure has broken all records for health classes in a community known as one of the unhealthiest in the state, McFeeters said.

"The health department has approached us numerous times asking what our secret is for having such a large attendance long-term," she said. The results of five years of classes are also measureable. At least six families have become vegetarian, and more than 20 others have made significant changes to their lifestyles, McFeeters said. In addition, 10 people have asked for Bible studies, and most of the non-Adventists who attended an evangelistic series at the local church last fall came from the cooking classes.

Five years of friendship evangelism and health classes paved the way for the grand opening of Kristina's Kitchen, which was attended by about 50 people, including cooking class students, city officials, and members of the local chamber of commerce, McFeeters said. "Barriers were broken down, bridges were built, and a large number of people in the community became excited when we announced our plans to open," she said. ■



Andrew McChesney is news editor for *Adventist World*.

God *Is* Love

There is none like Him.

God loves me. And there's nothing I can do to change that, for God is love.

God *is* love. Not God *has* love. Not God *shows* love. Not God *gives* love. God *is* love. It's at the core of His being. It's how He reveals Himself, and how He identifies Himself.

Imagine if the only thing we knew about God was that He exists. That God is. And we were left to add the descriptors of God. God is . . . Of course, we could try God is omnipotent (all-powerful); God is omniscient (all-knowing); and God is omnipresent (everywhere). But without the love factor this would be a scary God.

Take omniscience, for instance. That becomes *I'm watching you; I know all about you*. We would probably assume that He was watching us to see what we are doing wrong—to judge us. That's why it's scary. But because God is love, He loves us so much He just can't take His eyes off us.

God is love.

It shows. A kiss brought Adam to life. Love sent Abraham to a distant land. Love brought Moses back to Egypt. The commandments and the Scriptures—one handwritten, the other Spirit-breathed—are love letters.

The second book of the law, Deuteronomy, has 34 chapters, with love mentioned 29 times (NIV). It's where God declares that Israel was chosen not because of ability, performance, or size. "It was simply that the Lord loves you" (Deut. 7:7-9).¹

The Psalms contain 73 references to God's unfailing love and 36 to God's faithful love (26 times in Psalm 136).² The Old Testament ends, in Malachi, with strong words of condemnation for Israel. But it begins, "I have always loved you," says the Lord" (Mal. 1:2).

God is love.

Jesus is the ultimate demonstration. God had spoken through His prophets, but come the New Testament, and He speaks through the Son. No longer content with words, He sends the Word.

The Gospels tell the story. Paul's letters give the story theology and meaning. The cross demonstrates the heart of God for His creation. Jesus' sense of forsakenness means we never need be forsaken. The cry of "It is finished!" signals the defeat of the enemy.

"This is real love—not that we loved God, but that he loved us and sent his Son as a sacrifice to take away our sins" (1 John 4:10). But there's more, Jesus' promise hangs in the air: "I will come again." What a time of joy. What a time of sorrow. God rejoices as He comes for His own. His heart breaks as He's forced to deal with those who reject Him, for God is love.

God is love.

This made no sense in the first century: "The simple phrase 'For God so loved the world . . .' would have puzzled an educated pagan. And the notion that the gods care how we treat one another would be dismissed as patently absurd."³

The pagan world would never say of their pantheon of gods, "The gods are love." Any way you look at it, their gods simply didn't care about humans. The discovery of the one and only capital "g" God who is love changed the world.

God is love makes little sense to so many in our century. We live in a time in which religion is disparaged, in which it's considered sophisticated to be an atheist. In which there are many religions rule-bound in their attempt to reach God. Other beliefs seek to find an inner god. Discovering the God who is love will change their world.

God is love.

This is good Adventist teaching. Ellen White wrote her five-book Conflict of the Ages Series with the first book, *Patriarch and Prophets*, beginning with "God is love." The last book, *The Great Controversy*, ends with "God is love." God's weapon, His driving force in the cosmic conflict is love, because He *is* love. Her book *Steps to Christ* begins with these words: "Nature and revelation alike testify of God's love."

God is love.

It's revealed in "Father, forgive them, for they don't know what they are doing" (Luke 23:34). It's said out of love for the soldiers at the cross, for the priests who turned the crowd into a frenzy of hate, for the members of the Sanhedrin who bent the law to murder their Messiah. But it echoes through the ages whenever evil is personified in Adolf Hitlers, Idi Amins, and Osama bin Ladens.

As strange as it may seem, they are all loved by God. God is every prodigal's Father, no matter how far they are away from home. His love is unconditional and it never stops. Never has. Never will.

God loves me. God loves you. God loves them—whoever "them" is. And there's nothing, absolutely nothing, we can do to change that, for God is love. ■

¹ Unless otherwise noted, all biblical references in this article are from the *Holy Bible*, New Living Translation, copyright © 1996, 2004, 2007 by Tyndale House Foundation. Used by permission of Tyndale House Publishers, Inc., Carol Stream, Illinois 60188. All rights reserved.

² Counting is from the New Living Translation.

³ Rodney Stark, *The Rise of Christianity* (San Francisco: HarperCollins, 1997), p. 211.



Bruce Manners is senior pastor of the Lilydale Adventist Church in Melbourne, Victoria, Australia.

Here, take this juice outside and pour it out on the ground, and take this leftover bread home and burn it,” the head deaconess said to me after we had finished cleaning up following Communion service at our church.

It was the first time I had been privileged to serve as a deaconess, and knowing that this was the normal procedure, I took the juice and headed out the back door of the church. But as I poured the grape juice on the ground, my mind began to ask why. Sometimes “why” questions can be dangerous and lead to doubt and rebellion. But if they originate from a genuine desire to understand God’s will, they can lead to a deeper experience and be a great blessing.

The usual reason given for destroying the leftover bread and grape juice is that they have been blessed and therefore cannot be used as common food. I had no disagreement with that explanation, but I felt there must also be a deeper reason. After all, Jesus blessed the food He so miraculously provided for the 5,000, but He still told His disciples to “gather up the fragments that remain, that nothing is lost” (John 6:12). I was raised on the principle of “waste not, want not,” and throwing away good food was contrary to my nature.

Earlier that morning I had helped to fill the little cups with juice and set out the bread on the plates. We made sure there was enough and to spare for everyone we thought would be in attendance, then we added a generous number of extras for unexpected guests. No church would ever want to be embarrassed by running out of the emblems of Christ’s sacrifice on Communion day. So as I continued to think about the practice, I gradually began to realize that it did have a much deeper significance than just good hospitality.

A Deeper Meaning

The sacrifice of Christ was adequate not only for all who would accept the blessing; it had to be sufficient for everyone on earth. He had to “taste death for everyone”



By EVELYN SAYLER

Prodigal GRACE

Reflections on the Communion service

(Heb. 2:9). He has given to every struggling, repenting sinner the assurance that “My grace is sufficient for you, for My strength is made perfect in weakness” (2 Cor. 12:9).

Ellen White expressed it beautifully in the following quote: “But the atonement for a lost world was to be full, abundant, and complete. Christ’s offering was exceedingly abundant to reach every soul that God had created. It could not be restricted so as not to exceed the number who would accept the great Gift. All men are not saved; yet the plan of redemption is not a waste because it does not

“Our selfish human natures have trouble understanding this abundant outpouring of God’s love.”

accomplish all that its liberality has provided for. There must be enough and to spare.”¹ She also wrote: “Justice demanded the sufferings of a man. Christ, equal with God, gave the sufferings of a God.”²

But I still didn’t have a satisfactory answer to the question of waste. As I continued to ponder this, I reasoned that if the juice represented the blood that Jesus shed to provide atonement for our salvation, then why were we pouring it out on the ground?

Suddenly the truth dawned in my mind, and I realized the magnitude of what was really being wasted. It was not just a bit of grape juice—that was only the symbol! It was, in reality, Christ’s shed blood, His death for our sins. This is waste indeed! If every little cup of juice and every little piece of bread is a symbol of His sacrifice for us, then every glass of leftover juice represents someone who has not chosen to partake of the blessing so freely offered. For them, His sacrifice has been in vain; not because of any lack on His part, but simply because they did not open their hearts to receive it. What a prodigal waste! How this loss must wound the Savior afresh.

Jesus knew from the beginning how few would accept the offer of salvation, yet He did not limit the provision to only as much as was necessary to save that few. The sacrifice must be sufficient to save every lost sinner, whether they accept it or not. Sinners could never plead that Christ’s sacrifice was not great enough to cover their sins. It was never God’s intention that anyone should be left out of the great plan of salvation. “And He Himself is the propitiation for our sins, and not for ours only but also for the whole world” (1 John 2:2).

Struggling to Understand

Our selfish human natures have trouble understanding this abundant outpouring of God’s love. When Mary poured out her love and gratitude to Jesus by anointing His head and feet with fragrant and costly ointment, Judas was highly indignant and protested by saying, “Why was this fragrant oil not sold for three hundred denarii and given to the poor?” (John 12:5). To Judas’ covetous nature, Mary’s generous gift seemed extravagant and wasteful.

Satan was always at hand to try to discourage Jesus with

the thought that His sacrifice would be in vain because so few would ever see and appreciate its value, that His blood would be poured out on the ground and wasted. But Mary’s prodigal gift was God’s way of assuring His beloved Son that His sacrifice would be accepted and appreciated by many, and that in the end, “He shall see the labor of His soul, and be satisfied” (Isa. 53:11).

Paul also understood the magnitude of the gift provided when he wrote, “I do not set aside the grace of God; for if righteousness comes through the law, then Christ died in vain” (Gal. 2:21).

There are two ways that we can set aside, or “frustrate” (KJV), Christ’s sacrifice for us. One is by striving to save ourselves by our own works, as Paul explained in the previous text. Another even more common way is to simply ignore or reject His atoning death for us and continue in sin. This class is described in Matthew 22 in the parable of the wedding feast. The king had prepared a feast at great expense and had invited many to come and celebrate with him. “But they made light of it and went their ways, one to his own farm, another to his business” (Matt. 22:5). For both classes His death was in vain—like the grape juice I so wastefully poured on the ground.

Don’t let the sufferings of Jesus for your sins—your Communion cup, which has been so freely offered—be poured out and wasted because you were too occupied with earthly things to bother to partake of it. For Christ’s sake, and for your own soul’s sake, “taste and see that the Lord is good; blessed is the man who trusts in Him” (Ps. 34:8).

“Drink from it, all of you” (Matt. 26:27). ■

¹ Ellen G. White, *The Desire of Ages* (Mountain View, Calif.: Pacific Press Pub. Assn., 1898), pp. 565, 566.

² Ellen G. White, in *Review and Herald*, Sept. 21, 1886.



Evelyn Saylor is a homemaker, gardener, nature lover, and a writer for *Creation Illustrated*.

Life is precious; without it there is no existence or experience. It only seems natural, therefore, for human beings to ask the fundamental question of how we got to this remarkable state of things. Why is it that you and I have the possibility of being?

The Bible provides a very straightforward answer to this question. Not only we, but also the world in which we live, are the result of a divine plan. God took the initiative to create the heavens and the earth (Gen. 1:1; 2:4), and He decided to make humanity (Gen. 1:26, 27).

Seventh-day Adventists embrace this message of divine creative activity. There are many, however, who think the uni-

“filling” the partitions established in the first three days (day 4: luminaries; day 5: flying and water creatures; day 6: land creatures and humans). The internal correlation between the days of Creation and the methodical approach described in the text clearly convey the message of a planned manner of divine activity.

Fingerprints of Design

If the Bible is clear in revealing that creation was originated by the deliberate will of God, what is the witness of nature itself? Is it possible to infer the existence of a designer just by studying the properties of natural systems?

By RONNY NALIN



God, THE Designer

What the patterns of life tell us about the Creator

verse and its inhabitants are just the result of a random concatenation of events, governed by natural laws that just happen to be the way they are. This view, known as naturalism, excludes that reality is the manifestation of a plan of God.

A Planned Creation?

The question of origins is intimately connected with a search for meaning and context. There is a radical difference between seeing life as an accident or by-product and considering it the result of intentional design. The Bible not only indicates God as the Creator of the world but also suggests that this creation followed the pattern of a well-planned project.

The implicit suggestion of design is evident in the structure of the Creation account of Genesis 1. The initial condition of the earth is presented as *tohu* (“unformed”) and *bohu* (“unfilled”) (Gen. 1:2). The narration continues, showing how God orderly changed this original state first by “forming” a structured environment (day 1: light; day 2: sky and seas; day 3: land with its vegetation), then by

Designed objects are built in a way that conforms to a preexisting pattern developed by the designer. One can be sure that a certain object is truly designed if it cannot be built by unguided natural processes. Let’s use the example of a pyramid to clarify these concepts. Suppose an Egyptian architect plans to build a structure with a pyramidal shape. Following the directions of the architect, an actual pyramid made of bricks is erected. The preexisting pattern in the mind of the designer is the abstract pyramid, the implementation of the design is the material pyramidal edifice. Several centuries later a tourist looking at the building can be sure that it was designed, because nothing in nature requires bricks to arrange themselves in a pyramidal shape.

Like the pyramid, some of the features we observe in the natural world conform to patterns that bear the impression of the fingerprint of a designer. Consider, for instance, the chemical elements, the atoms, which make up compounds and substances. The properties of the elements are determined by the laws of physics. But why are these

“The implicit suggestion of **design** is evident in the structure of the creation account of Genesis 1.”

laws such that they would determine the aggregation of matter in discrete elements that exhibit orderly, predictable, and periodic properties?

Fingerprints of design can also be identified in living organisms. Consider the DNA, for example. This molecule contains the information needed to build the parts that make us function. Like the sentences of this article, which are intelligible because they consist of a specific succession of letters, the sequence of “letters” in the DNA acts as precise instructions. No natural law required the “letters” of the DNA to be originally arranged in a meaningful way. Nevertheless, we find that our cells contain pages and pages of meaningful “text,” allowing us to be complex and beautiful living beings.

Alternative Approaches

Even if the study of nature leads some to recognize the existence of a designer, others interpret the same observable patterns in different ways.

Instead of seeing the complexity and organization detected in natural systems as the fruit of intentionality, some ascribe them to the intrinsic properties of matter. Some physical systems, such as the regular lattice of a crystal, have indeed the ability to spontaneously self-organize and produce ordered structures. Additionally, processes

observed in nature can also be regular and predictable because of the constancy of the laws of physics.

However, when natural laws bring to existence intelligible arrangements, we are still left wondering why natural laws are the way they are. When the assembly of a system does not require the direct involvement of a designer, the rules that regulate the assembly can still be the product of design.

Another mechanism invoked to explain why things exist without the action of a designer is chance. This view sees the universe as the theater of innumerable random and undirected events, which result in chance combinations of processes and materials. One of these combinations was responsible for the origin of life on Planet Earth. Proponents of chance do recognize the very low probability of life emerging this way. However, they maintain the problem is mitigated by the immensity of time and space.

A Reasonable Choice

We live in a society in which great value is placed upon scientific observations of the physical world. For some, contemplation of the physical world suggests a strictly naturalistic explanation to the question of our existence. Conversely, the believer finds encouragement for faith when considering the patterns revealed by the study of nature, because they confirm that the biblical revelation of God as designer is a reasonable choice. ■



Ronny Nalin, Ph.D., is an associate scientist at the Geoscience Research Institute of the General Conference of Seventh-day Adventists and lives with his wife, Elisa, and daughter Gioia in Mentone, California, United States.

If You Want to Read More

- 1 On the structure and intent of the Genesis creation account: R. M. Davidson, “The Biblical Account of Origins,” *Journal of the Adventist Theological Society* 14, no. 1 (2003): 4-43. Available online at www.andrews.edu/~davidson/Publications/Creation/Biblical%20Account.pdf.
- 2 On the design implications of the periodic table: B. Wiker and J. Witt, *A Meaningful World* (Downers Grove, Ill: InterVarsity, 2006), pp. 111-193.
- 3 On inferring design: W. A. Dembski, “Signs of Intelligence: A Primer on the Discernment of Intelligent Design,” in W. A. Dembski and J. M. Kushiner, eds., *Signs of Intelligence: Understanding Intelligent Design* (Grand Rapids: Brazos, 2001), pp. 171-192.
- 4 On evidence for design in nature: T. G. Standish, “What Is the Evidence for a Creator?” in L. J. Gibson and H. M. Rasi, eds., *Understanding Creation: Answers to Questions on Faith and Science* (Nampa, Idaho: Pacific Press Pub. Assn., 2011), pp. 57-68.
- 5 Additional online resources:
www.grisda.org
<http://grisda.wordpress.com/>
www.facebook.com/Geoscienceresearchinstitute

Rituals and Ceremonies

What is the meaning of **laying hands on sacrificial animals?**

The Hebrew phrase *yad samak 'al* means “to press the hand on” sacrificial victims, and is primarily used in the cult and in some noncultic cases. We will examine both of them. The idea that the laying on of

hands signifies ownership is practically irrelevant because the ritual assumes that sinners had to bring to the sanctuary their own animals. We

should keep in mind that a ritual could convey different meanings depending on the context and the purpose of the larger ritual of which it is a part.

1. Nonsacrificial Use: The first case is found in Leviticus 24:14. Those who heard a person blaspheming the name of the Lord placed their hands on the person before they were stoned. The meaning of the ritual is not stated. But we can guess that as witnesses they are identifying the guilty one before the execution. But it could also be, as suggested in Leviticus 5:1, that those who heard the blasphemy got involved in the sinful act at the risk of their own lives, and unless they witness against the blasphemer they would also bear his sin (cf. Lev. 24:15). In this case they would be symbolically transferring to the person the guilt that otherwise would have adhered to them. During the installation of Joshua, Moses laid hands on him to “give him some of your [Moses’] authority” (Num. 27: 20, NIV). In this case the idea of substitution may be present because Joshua will take the place of Moses as leader of the Israelites.

In Numbers 8:10 the people laid hands on the Levites as they were separated to officiate in the tabernacle. They were chosen by the Lord to serve Him in place of the firstborn of the Israelites (see Num. 3:12). We have here a transfer of responsibility and the concept of substitution.

In conclusion, several ideas seem to be expressed in the ritual: A relationship is established between the subject and the object (witness/accused; leader-successor/substitute; firstborn/substitute); something is transferred from one to the other; and in some cases the idea of substitution is present.

2. Cultic Use: The laying on of hands was required for the burnt (Lev. 1:4), peace (Lev. 3:2), sin (Lev. 4:4, 15, 33), and most probably the guilt offerings (Lev. 7:7). It was part of the ritual of ordination for Aaron and his sons (Lev. 8:14, 18, 22). It is debated whether two hands were always used. When the subject is plural, the plural “hands” is used, and “hand” when the subject is singular. It is difficult to be definitive on this matter. The meaning of the ritual is not explicitly stated, except in one case, the scapegoat during the Day of Atonement (Lev. 16:21). Aaron used both hands, confessed the sins of Israel, and transferred them to the live goat. In this case the idea of transfer is clearly expressed, but there is no substitution. It is not clear whether this meaning also applies to laying hands on the sacrifices, because the scapegoat was not a sacrificial victim.

3. Meaning of the Ritual: One meaning seems to predominate: transference. It would be most logical to assume that this is also the case with the sacrificial victims. Several arguments support this suggestion. First, every sacrifice had an expiatory function, implying that through it sin was removed. Second, sinners came to the sanctuary bearing their sin/impurity (Lev. 5:1), but this was removed through an expiatory sacrifice that resulted in forgiveness (verse 10) or cleansing (Lev. 12:8; 14:19), thus delivering sinners from this burden (cf. Isa. 53:6, 11, 12). We are even told that God (Ex. 34:7) or the priest bears the sin of the people (Lev. 10:17; Ex. 28:38). Third, sin/impurity was removed from the sanctuary once a year, suggesting that somehow the sin/impurity of the people was transferred to it. It was through the laying on of hands that sin was transferred from sinners via the sacrifice to the sanctuary. The idea of substitution also seems to be present in the laying on of hands. The ritual is explained in terms of the divine acceptance of the offering that is at the same time the acceptance of the offerer (Lev. 1:4; 7:18). The experience of the one is the experience of the other. ■



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

Never Give Up

By MARK A. FINLEY



Many years ago the English orator and statesman, Winston Churchill spoke at Harrow, one of England's elite all-boys schools. Both students and faculty eagerly anticipated his speech. They talked about it in their classes, in the halls, and on the sports fields. Excitement mounted as Churchill arrived on the day of his speech. As he strode to the podium, it is reported that he stood motionless, silent, looking with piercing eyes over the audience. Beginning somewhat slowly at first, then building to a thunderous crescendo, he uttered those words for which he has become world-famous: "Never give in, never, never, never, . . . never give in!"

Churchill understood this fundamental truth about life: We can never succeed if we give up too soon. Often the path of success lies very close to the path of defeat. This is especially true in the Christian life. Satan's goal is to get us to give up, to drop out, and to throw up our hands in dejected defeat. In this lesson we will study how to persevere until the end of the journey.

1 In His sermon on last-day events and the signs of His soon return, how does Jesus emphasize the importance of never giving up? Read Matthew 24:13. Jesus recognized that as His people face the challenges of the last days, they would be tempted to give up. Many would be tempted to abandon their faith. That's why the Savior emphasizes, "He who endures to the end shall be saved."

2 What title is Jesus given in Hebrews 12:2? What counsel does this passage give us in persevering until the end of the journey?

If we concentrate on looking at our past, we will often be gripped by guilt because of our many mistakes. If we focus on looking within our own hearts, we will be consumed with the thought of our own inadequacy and weakness. If we gaze too far into the future to consider all the possibilities of what might happen, worry will become our constant companion. If we fix our gaze upon Jesus, we will be filled with a sense of calm assurance at the joy of His presence. Looking to Jesus, we find strength for life's journey.

3 What assurance did the apostle Paul give to the Philippian believers about God's active involvement in their lives? Read Philippians 1:6, 7.

Paul assured these new believers that the God who had begun a good work in their lives would finish it. God does not leave His work in our lives undone. He does not start something in us, then leave us on our own to finish it. If God has started something in our lives, and He has, we have to trust Him to complete what He has begun.

4 Where did Jesus find strength to persevere in the trials at the end of His life? Read Matthew 26:36-39.

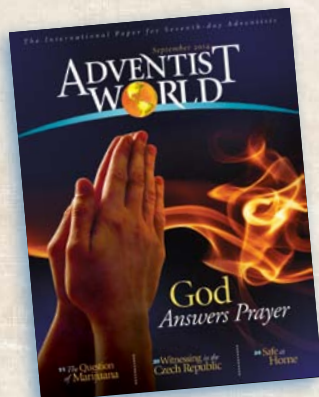
5 How can we find that same strength? Compare Matthew 24:42; 26:41; and 1 Corinthians 16:13.

Throughout the New Testament "watching" is often associated with being alert in prayer. That constant vigilance to maintain a relationship with Christ enables us to persevere in the trials of life. Knowing Christ, we know He will get us through any storms we face.

6 Analyze Philippians 3:12-16. What counsel does the apostle give about persevering in the Christian life? Notice especially two things: what Paul does not do, and what motivates him to never give up.

7 What amazing promise does Jesus give to those who commit their lives to following wherever He leads? Read John 10:26-29.

What incredibly good news! Jesus has pledged Himself to get us through until the end. All the powers of hell, and the temptations of the evil one, cannot pluck us out of His hand. Life's most challenging times cannot separate us from His love. If we remain surrendered to Him and do not give up, He will guide us home. ■



Letters

Taped Together

During the last week of July 2014 we received a mutilated copy of *Adventist World*. I was able to tape the back page, but the corners of pages 5 through 44 were chewed up as if caught in a machine. We were still able to read it.

Several other times, at least three or four times, over the past couple of years our *Adventist Review* has arrived damaged, and we thought maybe it happened at our post office, but we now wonder if it happens at the press. None of our other mail has been damaged. Not sure what anyone can do about it; just thought I would pass this information on to you.

We have subscribed to the *Review* for more than 50 years and are thankful to be receiving it—and *Adventist World*—as it keeps us in touch with

“I enjoy very much **Adventist World**, with its reports, commentaries, reflection, and creative ideas.”

—GITTA LEUNIG, Hemmingen, Germany

Adventist brothers and sisters around the world.

DONNA TONN
Texas, United States

We do not know of any issues with our press that would have caused what you describe; however, the weight (thickness) of the paper may have something to do with torn edges, as the magazine is sorted at postal facilities. We are sorry for this inconvenience, but glad you've been able to read the content!

—Editors

Breast Cancer in Men

The health column article “Breast Cancer, Diagnosis” in the June 2014 *Adventist World* was very well done and informative.; However, as in other publications with regard to this subject, no mention is made of the fact that men can also get breast cancer. Admittedly the numbers are small in comparison, but it should still be made known. In New Zealand it includes 1 to 2 percent of all breast

cancers, and men can die from it.

I had breast cancer in 2012, and because it was diagnosed early I have recovered well from the mastectomy and follow-up radiation treatment.

It may be worthwhile for authors Peter N. Landless and Allan R. Handysides to make mention of this in the next article on this subject.

ALLAN MORSE
Paeroa, New Zealand

Thanks; and a Request

As a lifelong Adventist I enjoy very much *Adventist World*, with its reports, commentaries, reflection, and creative ideas. I also enjoy reading the prayer requests and thanksgiving from fellow believers all around the world. I pray for them.

I am very concerned about my family and ask that you pray that my children may reconcile and that my grandson's grades will improve. Please also pray that my youngest grandchild will participate in the religion classes in our local Adventist church.

Prayer & PRAISE

Please pray for me. I am a graduate from Solusi University with a B.B.A. in marketing. I've been looking for a job for eight years.

LEONARD, Zimbabwe

I was looking for a job, and God gave me one. The problem is that I'm working in another state, and from Sunday to Friday I am alone. Please pray for my wife and me.

PAULO, Brazil

Please pray for my friend who has incredibly painful headaches. Pray for healing.

MARTHA, Germany

Please pray for my uncle, who was shot accidentally by his friend. Pray for his spiritual and physical healing.

CHAMPOUMEI, India

I praise the Lord from the bottom of my heart for this circle of prayer that blesses many people all around the world.

GITTA LEUNIG
Hemmingen, Germany

More Information Needed

I am glad to be able to contact you at *Adventist World* magazine. I met an Adventist volunteer through a prison ministry—she is doing a wonderful service, and I would like to know more about your magazine and the Adventist Church.

The volunteer shared a copy of the magazine with me, and in it I read an article from Kenya, my country. Please send me more information about your organization.

SHABANI JUMA
Genoa, Italy

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.

I have been asked to send out a special prayer request for the Mission to the Cities program planned for Iceland. Please pray!

UNNUR, *Iceland*

Pray for me as I look for a job—all the jobs I've gotten end up requiring me

to work on Sabbath. I haven't been working since 2012.

PAUL, *South Africa*

Please pray for peace and security in our country.

BECKY, *Kenya*

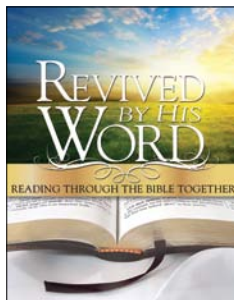
top 5



Based on the percentage of people who donate money, volunteer time, and help strangers, the most generous people in the world live in:

- | | |
|------------------|----------------|
| 1. United States | 4. New Zealand |
| 2. Canada | 5. Ireland |
| 3. Myanmar | |

Source: *World Giving Index*



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NOVEMBER 1, 2014 • Malachi 4

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.



86 YEARS AGO

On October 16, 1928, Henry M. Porter, and his daughter, Dora Porter Mason, donated US\$330,000 toward the construction of what became known as Porter

Sanitarium and Hospital in Denver, Colorado, United States. It was, at the time, the largest single donation to a Seventh-day Adventist institution.

Porter, a patient at Glendale Sanitarium earlier that year, had been impressed by the treatment he received, and by the fact that an attendant had refused to accept a tip. Later, after being a patient at Paradise Valley Sanitarium, Porter received a check for 45 cents, an amount he had been overcharged because of a bookkeeping error.

Porter's donation purchased a 15-hectare (40-acre) plot and paid for the construction of a 75-bed hospital. The hospital, opened in 1930, continued to benefit from the Porter family's generosity. When Porter's son, William, died in 1959, part of his estate, valued at US\$1 million went to the hospital. The hospital is now known as Porter Adventist Hospital.

Poem of FAITH

*Dry. Thirsty for rain.
So is my heart, yearning for faith.
I have been yearning for the rain.
I am dry.*



*My soul has been crying for a raindrop.
A raindrop of faith.
I do not need much,
Just small, like a mustard seed.*



*Oh, look—I can see rain coming.
I can smell it.
Little flowers are opening their petals.*



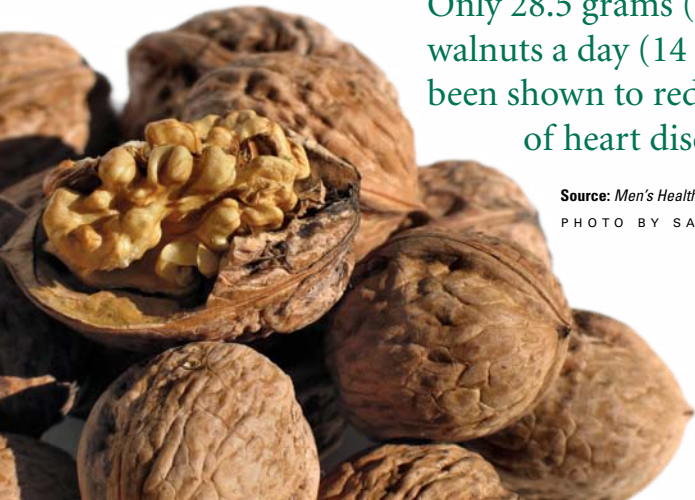
*Yes, it has rained a little.
I can see the rainbow glowing.
I have faith.*

—CEBISA FUNDE
George, South Africa

Go Walnuts!

Only 28.5 grams (1 ounce) of walnuts a day (14 halves) has been shown to reduce the risk of heart disease.

Source: *Men's Health/Journal of Nutrition*
PHOTO BY SANJA GJENERO



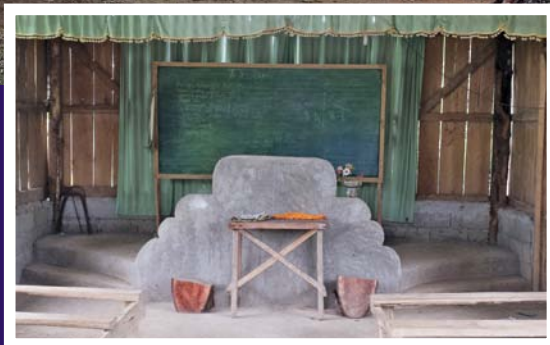
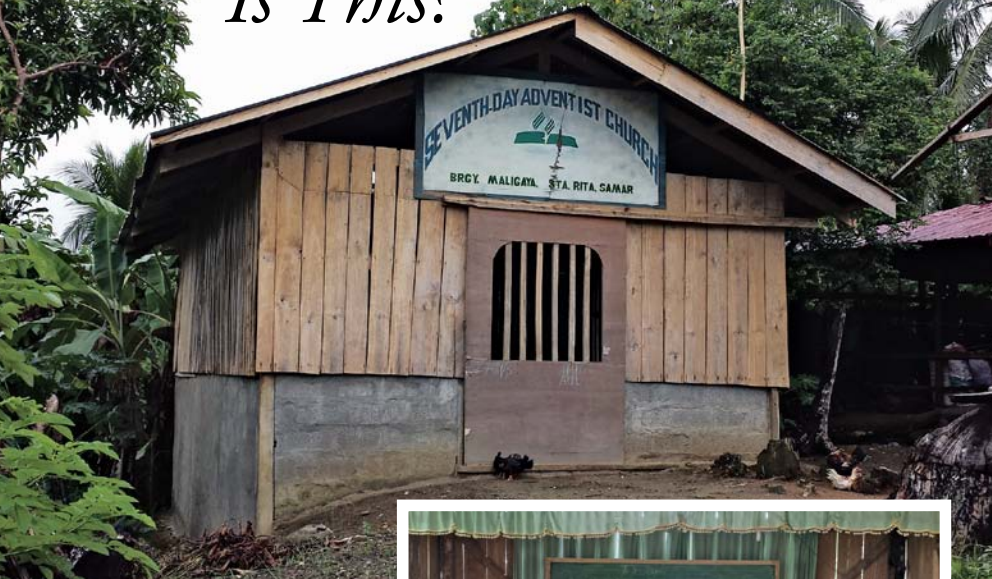
1,300

Number of nerve cells per 6.45 square centimeters (1 square inch) on the human hand.

Source: *Smithsonian*

PHOTO BY STEVE WOODS

Where in the World Is This?



PHOTOS COURTESY OF JOHN AND TINA JELLEMA

ANSWER: This Adventist church, in the village of Magaway, Philippines, was rebuilt in the aftermath of Typhoon Haiyan. Notice the concrete foundation and altar.

3.3 Million

The number of lives saved by global efforts to control and eliminate malaria since 2000. The World Health Organization estimates that increased funding and greater commitment have helped reduce the incidence of malaria by 29 percent, and cut in half the mortality rate among children in Africa, where four out of five cases occur.



Source: *The Rotarian*

“Behold, I come quickly...”

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

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Consultants

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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

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