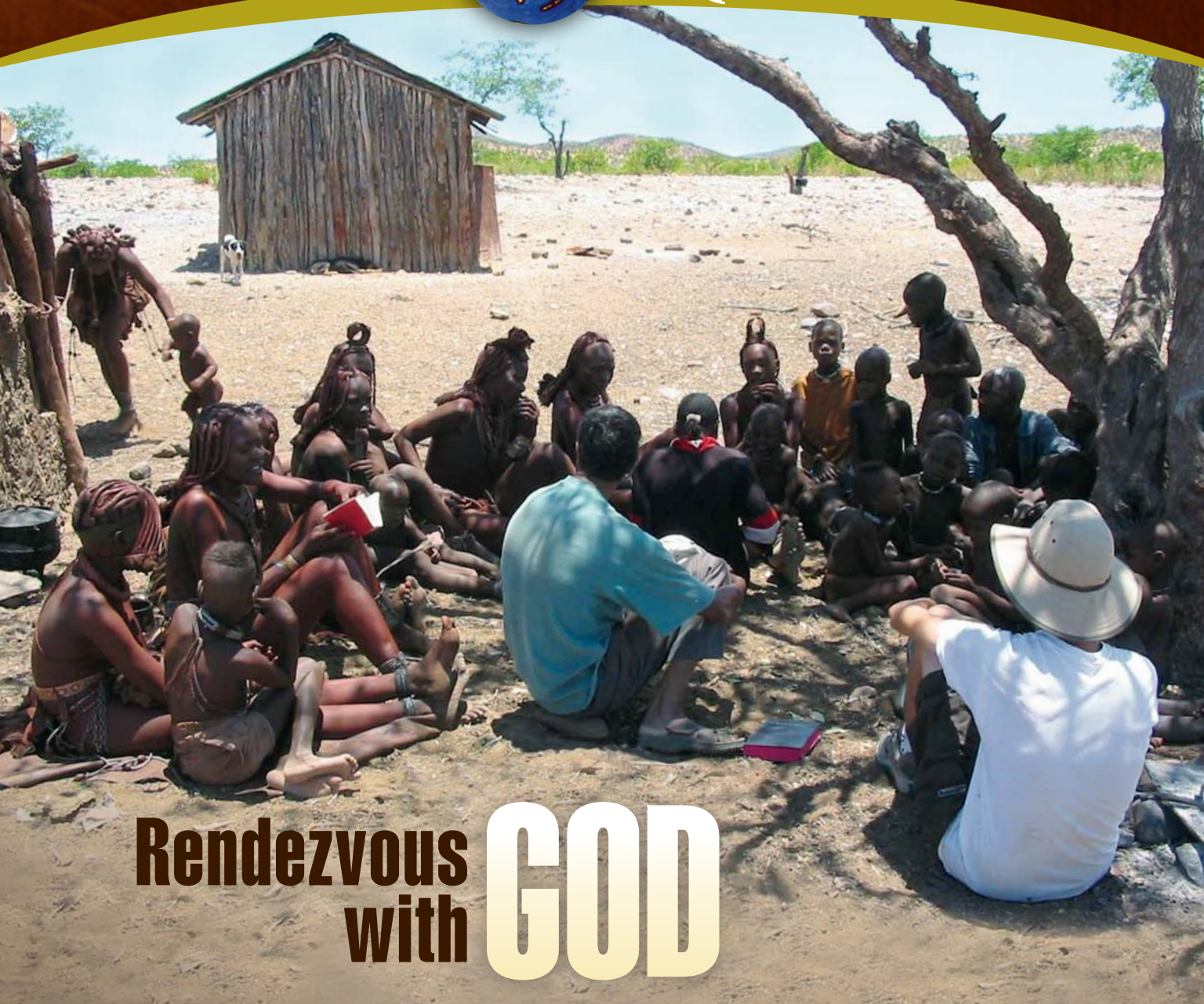


July 2015

ADVENTIST WORLD



Rendezvous with **GOD**

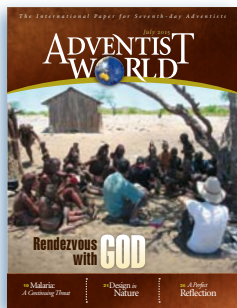
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“Every Christian needs two conversions: one from the world to Christ, and then one back into the world with Christ.” —John Stott.

A wise college professor once observed to our religion class that the journey of Adventist mission is always lived between two crucial verbs—“come” and “go”—both of which are needed to understand the meaning of discipleship.

If we emphasize only the “coming” to Jesus, we inevitably move toward a faith focused on our own experience of salvation—our comfort, our hope, our behavior, our viewpoints—with lessened concern for those who don’t yet know Him.

If we underline only the “going” on behalf of Jesus, we miss the vital experience of grace received that qualifies us to testify of what Jesus has personally done for us. We end by highlighting prideful metrics of our apparent success as missionaries—thousands baptized, millions served, buildings built, truths proclaimed.

Pointing to the often-neglected story in Luke 10 of the mission of the 70 disciples, he reminded us that all true mission is a cycle: coming to Jesus, learning from Him; going out in His name and marveling at His power; returning to Him with stories of deliverance; being sent out again with deeper faith and greater willingness to listen and learn from those we serve.

For 10 amazing years this magazine has been telling the story of Adventist mission around the globe. Our international team of writers, editors, translators, designers, and distributors has worked diligently to communicate both the “coming” and the “going” essential to mission in the name of Jesus.

In these pages you find stories to build your faith and increase your love for Jesus and His truth. You also find honest, useful articles that remind God’s church of the challenges and trials that often accompany working for the Lord. Beyond all these, we hope you also discover a greater love for a world of distressed, distracted people with whom to share the good news of salvation through Jesus, and your hope in His soon coming.

Bill Knowlton



WORLD REPORT

Adventists in Hungary *Reconcile After* 40 Years

By ANDREW MCCHESENEY



Tamás Ócsai, right, president of the Hungarian Union Conference, signing the document with KERAK leader János Cserbik.

■ The Seventh-day Adventist Church in Hungary and a breakaway group of hundreds of former Adventists have agreed to put aside past grievances and work toward healing a 40-year schism.

The Hungarian church split in 1975 amid a protest by young pastors and other members over local church leaders’ collaboration with the Council of Free Churches, a body formed to represent the common interests of small Protestant denominations that later become a tool of the Communist state.

Tamás Ócsai, president of the Hungarian Union Conference, signed a document titled “Joint Declaration on Settling the Past and Building a Common Future” with János Cserbik, leader of KERAK, as the splinter group is known, at a ceremony.

“I am very pleased that this 40-year rift is coming to an end for most of the people,” said Benjamin D. Schoun, a general vice president of the Adventist world church, who played a key role in bringing the two sides toward reconciliation.

“It is a testimony to the use of biblical methods for reconciliation and the willingness on the part of both sides to step out toward each other,” Schoun said in an interview. “They still have many details to work out, and we should continue to pray for this initiative.”

Continued on next page ▶

WORLD REPORT

The Adventist Church in Hungary has 4,629 members worshipping in 104 churches, while KERAK has 1,500 to 1,800 members. Local church leaders anticipate that about 600 members will return this summer, while 400 do not intend to come back and the rest are open to the idea.

The long-awaited reconciliation document is seen as a first step toward reuniting the two sides. In reaching the agreement, the Adventist Church acknowledged that it had expelled the dissenting group of 518 believers largely without merit in 1975.

“After much turmoil, which rocked the church to the core, the group was disfellowshipped, mostly without a valid biblical reason,” the Adventist Church’s Trans-European Division, which includes Hungary, said in a statement.

The disfellowshipped believers first organized as an underground church in the then-Soviet bloc country but later emerged as the official denomination KERAK, or Christian Adventist Community.

After the collapse of the Communist regime in 1989, Adventist leaders from all levels of the church sought to reunite the Hungarian church, but to no avail. Serious talks about reunification ceased around 2000. But in 2011 a new generation of KERAK leaders initiated a series of talks.

The April 23 accord signals a turning point, said Trans-European Division president Raafat Kamal. “Over the past two years I personally witnessed firsthand genuine expressions of reconciliation by members and leaders alike,” he said. “Christ is coming soon, and He is uniting our Adventist believers in Hungary to be of one mind in focusing on the mission to be the salt and light.”



Above: Paul Ratsara, president of the Southern Africa-Indian Ocean Division, speaking at the 1 millionth member celebrations in Lusaka, Zambia. **Left:** Zambian President Edger Lungu attending as a guest of honor.

PHOTOS: ZAMBIAN UNION CONFERENCE

Zambia's President Celebrates 1 Million Adventists

By ANDREW MCCHESENEY

■ Zambia's president joined thousands of Adventist believers in a stadium to celebrate the Adventist Church's membership topping 1 million in the African country.

President Edger Lungu watched a parade of Pathfinders in green-and-white uniforms and took part in a worship service at the Heroes National Stadium in Zambia's capital, Lusaka, during the Sabbath celebration.

“The name of God and His church was uplifted. It was a high moment for

the Seventh-day Church in Zambia and beyond,” said Paul Ratsara, president of the church's Southern Africa-Indian Ocean Division, whose territory includes Zambia.

“The president of the country and the dignitaries even decided to attend the divine service,” Ratsara said in an interview. “I had the heavy responsibility to break the bread of life.”

With the membership milestone, Zambia has more Adventist members than any other country in Africa and

joins just three countries with more than 1 million members: Brazil (1.5 million), India (1.5 million), and the United States (1.2 million). The Philippines is not far behind, with 918,669 members as of December, and Kenya (824,185) and Zimbabwe (803,521) are closing the gap.

The Adventist Church has 18.5 million members worldwide.

Ted N. C. Wilson, president of the Adventist world church, said he praised God for blessing the Adventist Church in Zambia. "He is blessing His church in extraordinary ways as we plead with Him for the latter rain of the Holy Spirit to carry the gospel message to every corner of this globe," Wilson said.

Evangelism is a way of life and not just an event in Zambia, Ratsara said. He said the local Adventist Church, which has about 6,000 congregations in a country with a population of 15.5 million, was growing rapidly because laypeople and pastors work closely together and newly baptized members are placed in a program called Fishers of Men that seeks to turn them into disciple makers.

Many of those in attendance at the Lusaka stadium were young people and members of the Zambian church's Dorcas Society, two groups whom church leaders credit with driving growth.

"Young people have been the dynamos behind the stunning growth. Women from the famed Dorcas Society are another major contributing factor to the surge in membership in recent years," said G. T. Ng, executive secretary of the Adventist world church. "Perhaps the passion and exuberance of youth and women in the life and ministry of the church in Zambia is something the world church can emulate."

Puerto Rico's Church Gives Big to Nepal

By LIBNA STEVENS, IAD

■ Shock waves from Nepal's powerful earthquake reached as far as the Caribbean island of Puerto Rico, whose Seventh-day Adventist community has a special connection with the south Asian country.

Within days of the April 25 earthquake, Adventist leaders in Puerto Rico responded by calling two news conferences to raise funds for Adventist-operated Scheer Memorial Hospital, whose chief medical officer and administrator, Fernando Cardona, is a Puerto Rican native.

Tens of thousands of dollars were quickly collected, and José Alberto Rodríguez, president of the Adventist Church in Puerto Rico, said he expected the amount to top US\$200,000.

"We have a giving church," said Rodríguez, who also works as country director for the Adventist Development and Relief Agency in Puerto Rico. "We also have many friends of the church who believe in our work and the work of ADRA and like to help others."

The amount of money being raised by the relatively small Puerto Rican church, which has a membership of nearly 34,000, is impressive by any measure. Rodríguez also spearheaded a fund-raising drive through ADRA's Puerto Rico office that collected several hundred thousand dollars after a devastating earthquake hit Haiti in 2010.

Other Adventist entities are also raising money for Scheer Memorial Hospital, located outside Nepal's capital, Kathmandu. Donations are also sought by the Adventist Development and Relief Agency, which has scrambled to assist the general population, and the Adventist Church in Nepal, whose president, Umesh Pokharel, has spent weeks traveling to remote villages to distribute food and tents to Adventists and their neighbors.

But no church donor seems quite as generous as the Puerto Rican Adventists.

Continued on next page ▶



Doctors performing an outdoor cesarean section at Scheer Memorial Hospital, near Kathmandu.

The Adventist Church in Puerto Rico opened a local bank account for Nepal donations before organizing the April 28 and 29 news conferences in the cities of San Juan and Mayaguez. Reporters from major local newspapers and television stations attended the events.

Cardona, a pediatrician who left his post at the church's Bella Vista Hospital in Mayaguez seven years ago to work in Nepal, spoke by telephone at the Mayaguez news conference. "God has been good to us and has protected us, and He gives us strength to continue helping people," he said.

Other Ways to Help Nepal

- Donate to the Adventist-run Scheer Memorial Hospital near Kathmandu. The General Conference has set up a site to raise funds at fundly.com (goo.gl/JqV84X). ASI-affiliated Asian Aid USA is also collecting money for the hospital at AsianAid.org.
- Donate to the Adventist Church in Nepal by addressing a check or money order to the "General Conference of Seventh-day Adventists" and writing "Nepal Section relief funds" in the memo line. The envelope should be addressed to:
Donation Cashier
General Conference of Seventh-day Adventists
12501 Old Columbia Pike
Silver Spring, MD 20904, United States
The money goes toward the needs of Adventist members.
- Donate to ADRA by visiting ADRA.org and clicking the "Donate" tab at the top of the home page. Canadian residents can donate at adra.ca/nepal. The money goes toward general relief efforts.

By ANDREW MCCHESENEY



The Mission Lives On

Børge Schantz saw a remarkable 36-year-old mission story result in three baptisms just before he died.

Børge Schantz saw his passion for Muslims and mission service unexpectedly converge in Denmark when he was reunited with an Ethiopian man whom he had saved from certain death nearly 40 years earlier.

Schantz, one of the Adventist Church's top theologians in Europe, subsequently baptized the man's family in a remarkable story that could be viewed as a final testimony to the influence of an Adventist missionary who died suddenly on December 12, 2014, at his home in Bjaeverskov, Denmark. He was 83.

Schantz cowrote *Biblical Missionaries*, the Sabbath school lessons being used by Seventh-day Adventist adults worldwide in the third quarter of 2015. The book, coauthored with retired Newbold College president Steven Wayne Thompson, examines the lives of such missionaries as Abraham, Esther, Jonah, and Paul.

Schantz's own missionary life received prominent coverage in Denmark's biggest newspaper, the *BT*, in July 2014 when he was reunited with Hassen Anbesse, who as a small boy was abandoned by his Muslim parents after

a hyena bit off much of his face. Schantz was working on a story about Anbesse with *Adventist World* when he died.

The story began in 1978, when Schantz was invited to present Week of Prayer meetings at Ethiopia Adventist College in Kuyera, Ethiopia. The badly disfigured Anbesse, who lived at a nearby Adventist orphanage, was seated with other children in the front row.

"He made a deep impression on me," Schantz said in a series of e-mails with *Adventist World* in late 2014. "What kind of future would he have?"

A gaping crater marked the spot where Anbesse's nose once stood. His eyelids were missing, and his mouth sagged. As the boy listened to Schantz speak about Jesus and heaven, a desire welled up inside him for a new face. Without one, he would end up an outcast and die young. The boy approached Schantz after the meeting and blurted out, "When Jesus comes again, I will get a new face from Him."

Schantz said the words stuck in his head for weeks afterward. Anbesse, the son of nomads who wandered Ethiopia's border with Somalia, had been attacked by a hyena at the age of 4



COURTESY OF BØRGE SCHANTZ



SCREENGRABS FROM BT VIDEO

Left: GENERATION TWO: Schantz baptizes Anbesse's elder son, Natinael, on October 18, 2014, less than two months before Schantz died. **Center: REUNITED:** Schantz and Anbesse meet to film a video about their reunion for *BT* last year. **Right: FROM THE ARCHIVES:** Schantz and Anbesse looking at a *BT* newspaper from 1978 with the headline, "Help Hassen Get a New Face."

while he slept in a tent. An adult had chased the animal away before it killed the boy, but doctors had been unable to do much to repair the damage.

When Schantz returned to Denmark on furlough, he convinced the *BT* newspaper to ask readers to help bring the boy to Denmark for surgery. The paper published a story with the headline "Help Hassen Get a New Face" on its front page on July 26, 1978. The effort raised a sizable 80,000 Danish crowns.

Anbesse underwent a series of free operations from a plastic surgeon. Afterward he stayed in Denmark for a few years, moved to Norway, returned to Ethiopia, and settled back in Denmark.

"His life with a very visible scar on his face wasn't easy," Schantz said.

In Copenhagen, Anbesse met and married a fellow Ethiopian immigrant, Helen, and they had three children. He lost contact with Schantz after the operations and stopped attending church.

Schantz, meanwhile, pressed ahead with what would amount to 47 years of church service. He worked as dean of theology at Newbold College and was founding director of the Seventh-day Adventist Global Center for Islamic Studies at the British college. For 10 years he taught medical ethics to Muslim nurses on special assign-

ment for Loma Linda University in a strict Muslim country.

"He lived a very active life," said Arne Sandback, a pastor and friend who conducted Schantz's funeral. "Just to mention a few things, he has been preaching, lecturing at schools, and giving lectures on Islam. He was even scheduled to preach the Sabbath after his death."

Ray Holm, who with his wife, Lynette, hosted Schantz in their home during the Week of Prayer meetings at Ethiopia Adventist College in 1978, called him an inspiration. "Whenever we saw him after that, he was like family, encouraging us in our work and offering counsel," said Holm, who worked as business manager at the college and is now chief financial officer for Adventist-owned Healthcare Resources NW in Portland, Oregon.

While Schantz kept busy preaching and teaching in the spring of 2014, Anbesse's wife, Helen, started taking the family to an Adventist church to worship. She was a faithful Coptic Christian and, knowing her husband's Adventist background, decided to take a closer look at his neglected faith, Schantz said. "A few months ago I preached at the Holbaek church, and there in the audience I found Hassen and his family,"

Schantz said. "What a reunion!"

After receiving a tip from Schantz, the *BT* reported about the reunion in its popular Sunday edition, circulation 269,000. The report mentioned the Adventist Church several times and filled seven pages.

"Although I've got a face, it's still not quite like everyone else's," Anbesse told the newspaper. "But I am very happy with the result. I have a new face, a new country, and a wonderful family."

Anbesse worked for years in a factory, and his wife as a cleaner. These days they take odd jobs.

In the months after the surprise reunion, Schantz and his wife, Iris, met regularly with the family and gave Bible studies. At the request of Helen and the two older children, Natinael and Meron, Schantz baptized the trio on October 18, less than two months before his death. Hassen's membership was transferred to Denmark from a church in Ethiopia.

"It was a very special experience for me to baptize three people as a result of mission service 36 years ago," Schantz said in his last communication with *Adventist World*, on November 13. "I experienced the joy of Ecclesiastes 11:1: 'Cast thy bread upon the waters; for thou shalt find it after many days' [KJV]."

Called to Faithfulness

Now Is the Time

Faithfulness is a prominent theme throughout the Bible. In the Psalms we read of God's faithfulness: "Your faithfulness continues through all generations; you established the earth, and it endures" (Ps. 119:90, NIV); "O Lord God of hosts, Who *is* mighty like You, O Lord? Your faithfulness also surrounds You" (Ps. 89:8). The prophet Isaiah wrote, "O Lord, You are my God. . . . Your counsels of old are faithfulness and truth" (Isa. 25:1). In the New Testament we read that "if we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (1 John 1:9). In Revelation, Jesus Christ is described as "Faithful and True" (Rev. 3:14; 19:11).

The importance of faithfulness is reflected in the words of Jesus: "He who is faithful in what is least is faithful also in much" (Luke 16:10); in His commendation "Well done, good and faithful servant" (Matt. 25:23); and in His promise in Revelation 2:10, "Be faithful until death, and I will give you the crown of life."

Faithfulness is identified as a fruit of the Spirit (Gal. 5:22). The Bible describes many of God's faithful followers, and today He still has His faithful ones. Ellen White reminds us:

"Christ is present at every assembly and at every private interview. He has made His people the depositaries of rare blessings. He has given them gems and treasures richer than gold; and every faithful colaborer with God is to

work the mine of truth and bring the treasures to view. . . . Amid the scorn of men, suffering worldly loss, they have manifested steadfast integrity. . . . They stand true as the needle to the pole, as faithful workers, as standard-bearers for God, in principle firm as a rock."¹

Prophecy Being Fulfilled

As Seventh-day Adventists with a clear prophetic perspective, we can see that the second advent of Christ is fast approaching! We can immediately recognize that Matthew 24 and Revelation 13 are being fulfilled now. The world is in disarray. No one can solve the insurmountable problems facing countries and people groups. Unrest, butchery, and treachery are all around. It isn't difficult to imagine "men's hearts failing them from fear and the expectation of those things which are coming on the earth" (Luke 21:26).

Social trends continue to defy biblical truth and heavenly principles. For those who are carefully observant, recent ecumenical trends are astounding, pointing to the fulfillment of Revelation 13:3.

Call to Faithfulness

God is calling His remnant people everywhere to be faithful to Him through our connection and communion with Him each day. It is only through connecting to the Vine that

we can be fruitful and faithful in this age of unfaithfulness.

We are called to faithfulness—faithfulness to Christ, to His Holy Word; to His church and prophetic movement; to His biblical plan for the family; to His sanctuary message; to public and personal witnessing for Him; to belief in and use of the Spirit of Prophecy; to the proclamation of His three angels' messages; to Christian stewardship; to living the Christian life; to Christian humanitarian service; and to sharing the promise of Christ's soon return. He is our role model and our Savior. Through Christ's righteousness and grace we can be faithful because He is faithful.

What a privilege to place ourselves in the hands of One who is faithful, knowing that whatever may happen, God is faithful and just. Whatever we face, we can rely on God's faithfulness to ultimately bring us home to His eternal kingdom when Christ returns.

Your faithfulness is essential to God's proclamation to the universe. Because of His faithfulness, He has followers who are faithful. Solomon declares that "a faithful ambassador brings health" (Prov. 13:17). Be an ambassador for Christ as you bring physical, mental, social, and spiritual health to others. Share Christ's righteousness and His comprehensive health ministry as you engage in His

“Your faithfulness is essential to God’s proclamation to the universe.”

plans for mission to the cities and every place on earth. God promises that “a faithful man will abound with blessings” (Prov. 28:20). Paul explains in 1 Corinthians 4:2: “Moreover it is required . . . that one be found faithful.”

Nehemiah’s Example

One of the most poignant examples of faithfulness is that of Nehemiah, a faithful man of God serving in the palace of the Persian king. Nehemiah 1:4 records that when Nehemiah heard about the broken-down wall of Jerusalem, he “sat down and wept.” He then turned his pleading heart to the Lord in prayer.

As you face challenges, be fervent in prayer. Plead with the Lord for the latter rain of the Holy Spirit so that we can figuratively repair God’s wall today with Holy Spirit power.

Nehemiah received permission to return to Jerusalem to rebuild the wall. Three days after arriving, Nehemiah challenged the Jewish nation: “Come and let us build the wall of Jerusalem that we may no longer be a reproach” (Neh. 2:17). Their response was “Let us rise up and build” (verses 18).

Beware of Cynics

But beware of the cynics of today, represented by Sanballat, Tobiah, and Geshem, who laughed at and despised Nehemiah. Take courage from God and join with Nehemiah in saying, “The God of heaven Himself will prosper us; therefore we His servants will arise and build” (verse 20). The construction

progressed quickly because “the people had a mind to work” (Neh. 4:6).

When the enemies of God heard of this progress, they made plans to attack. Nehemiah pleaded with the Lord through prayer and then positioned the people saying, “Remember the Lord, great and awesome, and fight for your brethren, your sons, your daughters, your wives, and your houses” (verse 14). They divided the task of defense and construction so that all participated. “Those who built on the wall, and those who carried burdens, loaded themselves so that with one hand they worked at construction, and with the other held a weapon” (verse 17).

In your faithfulness to God, with one hand do the work of God, and in the other hold the Word of God, your weapon of heavenly authority. Lean completely on the Lord in your faithful service saying, along with those who worked on the wall of Jerusalem, “Our God will fight for us” (verse 20). Let’s work in that same spirit, with one mind of faithfulness to God’s request that we proclaim the three angels’ messages with Holy Spirit power.

A Special Work

“In a special sense Seventh-day Adventists . . . have been given a work of the most solemn import—the proclamation of the first, second, and third angels’ messages. There is no other work of so great importance. They are to allow nothing else to absorb their attention.”²

Sanballat, Tobiah, and Geshem

didn’t give up. Beware of those who try to dissuade or distract you from your great task as a Seventh-day Adventist just before Christ’s coming. Ask God to strengthen your hands and do His great work in faithfulness to Him. God will reward your faithfulness as He did Nehemiah’s. “So the wall was finished. . . . And it happened, when all our enemies heard of it . . . they perceived that this work was done by our God” (Neh. 6:15, 16).

When God shows His mighty hand in your work of faithfulness, give Him all the glory and people will see that He is working through you. “Like Nehemiah, God’s people are neither to fear nor to despise their enemies. Putting their trust in God, they are to go steadily forward, doing His work with unselfishness, and committing to His providence the cause for which they stand.”³

Stand firm for God’s truth and proclaim His Word, as Nehemiah and a host of others have. You are important and critical to the last proclamation of the three angels’ messages. God is counting on you. ■

¹ Ellen G. White, in *Review and Herald*, Jan. 21, 1890.

² Ellen G. White, *Testimonies to the Church* (Mountain View, Calif.: Pacific Press Pub. Assn., 1948), vol. 9, p. 19.

³ Ellen G. White, *Prophets and Kings* (Mountain View, Calif.: Pacific Press Pub. Assn., 1917), p. 645.



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

By PETER N. LANDLESS

Malaria

a Continuing Threat



We hear much about Ebola and HIV and AIDS, but is there anything new related to malaria? Is it as much of a danger and threat as before?

Malaria remains a devastating “killer disease.” The World Health Organization* reveals frightening statistics about this parasitic infection. In 2013 there were approximately 584,000 malaria deaths worldwide. Of these, 90 percent were in Africa, and 78 percent were children under 5.

In real numbers, malaria remains responsible for the deaths of approximately 430,000 children in Africa every year. This situation is aggravated by the fact that less than 50 percent of the population in sub-Saharan Africa has access to an insecticide-treated mosquito net. As inadequate as this number is, it has dramatically increased over the past 15 years, and the Seventh-day Adventist Church—through its Health Ministries Department—had the privilege of being part of the advocacy group that worked toward churches being a key component in the distribution of permethrin-treated mosquito nets. We have much more work to do, however, as we labor for the betterment of health for all!

Exciting advances, though, are taking place. Treated nets and mosquito insecticides have helped to bring about an estimated drop in mortality of 47 percent between 2000 and 2013. Another promising breakthrough is the development of a malaria vaccine. This is being pioneered by, among others, GlaxoSmithKline (GSK), and may be obtainable for general use by October 2015, once trial results demonstrating unequivocal safety and

benefits are available. Results of tests done to date show that the vaccine was effective in more than one third of children when administered between 5 and 17 months of age. The Bill and Melinda Gates Foundation has funded its development. The vaccine has been tested, starting in 2009, on more than 16,000 children in seven sub-Saharan African countries, with very promising results. The efficacy of the vaccine wears off over time, and booster shots will be needed.

The development of *artemisinin-resistant Plasmodium falciparum*, however, especially in Cambodia, is worrying. Artemisinin is the newest and generally very effective antimalarial medication and is derived from a bush indigenous to China. It has been particularly helpful, but one of the most dangerous forms of malaria parasite, *Plasmodium falciparum*, has become resistant to this medication in Cambodia. This same strain of malaria has developed resistance to quinine in other parts of the world, including parts of Africa. Resistance to yet another drug is very concerning since this form of malaria is commonly lethal.

This highlights two important points: There needs to be (1) persistent and intentional efforts to eliminate the vector (carrier): mosquitos; and (2) global distribution of insecticide-treated nets (ITN) wherever the threat of malaria exists must increase. Health education is also key. Laundering curtains and nets with permethrin can further decrease malaria cases.

Equipped with the correct information, church congregations can be very positive influences in the areas they serve, thus helping the dream to become a reality: “Every church a community health center, and every member a medical missionary (health promoter).”

It is important to take malaria prophylaxis (tablets that help prevent malaria, and hopefully soon a vaccine) as advised by your physician/clinic. Be aware of potential side effects. We no longer recommend mefloquine (Lariam) because of its detrimental effects. Other effective agents have far fewer worrisome consequences.

Universal precautions are always helpful. Use mosquito nets and insect repellent in malaria areas. Wear long sleeves and trousers (leg coverings) when outdoors at dawn and dusk. Eradicate stagnant pools where mosquitoes love to breed.

Many opportunities exist to help make a difference in our communities. Malaria awareness and control is one. As we embrace comprehensive health ministry and share the healing ministry of Jesus, “let us not become weary in doing good” (Gal. 6:9, NIV). ■

* www.who.int/malaria/media/world_malaria_report_2014/en/.



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

Jesus told His disciples that the harvest is plentiful but the laborers are few; He then invited them to pray for more laborers (Matt. 9:35-38). The following story is an illustration of the many ways the Lord can fulfill that prayer.

THE *Great* Controversy

A fruitful seed

By
MIHAI
GORAN



SELLER OF BOOKS: Cosmina finds great joy in sharing her love for Jesus by selling Ellen G. White books, especially *The Great Controversy*.

The Gift of a Book

Cosmina, a young Orthodox woman, was searching for God. A friend gave her a copy of Ellen G. White's book *The Great Controversy*. The book impressed Cosmina, and she read it through twice. But she wanted to know more about the truth. She felt led by the Holy Spirit to visit her local public library, where she found more books written by Ellen White. She borrowed and read them all.

Soon Cosmina noticed a health-assessment booth set up in her town at which a literature evangelist was selling books. She was delighted to see Ellen White's books for sale and decided to buy some. She soon acquired a collection.

Becoming Involved

In time, Cosmina became a friend of the literature evangelist and offered to help out at the booth. She took blood pressure measurements for people who stopped by, and also recommended that they purchase and read the books by Ellen White. Seeing her zeal and joy in the Lord, the literature evangelist recommended her as a participant in the local conference-led book evangelism program, called the Waldensian

Student Project, being held that summer. Cosmina joined a team of Adventist young people and worked for three weeks selling books in a nearby city. At the end of those three weeks the students were told about a full-year Waldensian Student Project, which involved a team of students doing medical and book ministry throughout the country. Cosmina volunteered for the job.

Cosmina joyfully worked together with other youth and literature evangelists selling books house to house and in public institutions in many towns. The book she presented most often was *The Great Controversy*, and she says she always felt happy when people decided to buy that particular book. As the team visited different Adventist churches on Sabbaths, she often gave her testimony, explaining that she was an Orthodox Christian involved in Adventist mission. But Cosmina was obviously too conscientious for the story to end there.

Committing to Jesus

At the close of the mission year, while attending the Congress of Literature Evangelists, Cosmina was baptized, along with another girl who was involved in the Waldensian Student Project. Cosmina's mother was present for the event, and because of all the positive changes that she had observed in her daughter's life during the previous year, she began to study the Bible and is now planning to be baptized in the near future.

Cosmina is excited about her mother's interest in studying the Bible, and adds, "I want to serve the Lord for the rest of my life."

By God's grace, every copy of *The Great Controversy* that we share with others writes a story. Those to whom you give a book today may become your colleagues in ministry tomorrow. ■



Mihai Goran is a literature evangelist in Romania.

By EFRAÍN VELÁZQUEZ II

KATRINA

A story of migrants and God's grace

A decade after the tragic events of Hurricane Katrina is perhaps an appropriate time to reflect on one of the untold stories of the worst natural disaster experienced in the history of the United States. The story has been a source of hope and strength for some, especially considering the world we live in, where large-scale tragedies and disasters seem to hit on a daily basis.

Katrina was a mega hurricane that left a path of destruction and suffering in 2005. That record year marked the most damage ever registered in a hurricane season: US\$160 billion. The death toll of more than 1,800 lives lost in a single storm, and the story of more than 1 million displaced people still haunt North Americans.

The stories that are better known are about the loss of life or property, the social unrest in New Orleans, the heroes and villains that emerged in the midst of pain and despair. However, there are stories of people who did not have houses to lose, and were too fearful to seek assistance or look for national attention. I experienced Katrina among them, and have changed their names so I can freely share some of their stories of hope and community in the midst of tragedy and despair.

A Storm Is Coming

We arrived in New Orleans as “health migrants” seeking medical treatment. This was not a dramatic journey. A plane trip to the U.S. mainland is not a problem from Puerto Rico. We were full of hope. My mother needed a liver transplant and was scheduled to receive the indispensable organ in New Orleans. At the time we were unaware of the storms coming toward us. At the hospital she was taken into the intensive-care unit (ICU).

There I met Andres, a young man who could not move after an accident had left him paralyzed. For 10 years he had been an undocumented alien in the country, seeking his “American dream.” A father of two, he faithfully sent money to his family back home and worked hard, like millions of others in these circumstances. After a fall at a construction site, he had been confined to a bed. Only several weeks later was someone able to let his wife know of his precarious condition.

Maria, his wife, could not get a visa to enter the United States legally, so she managed to hire a “coyote”¹ to help her cross a desert and finish her perilous journey to Louisiana. Maria was on a mission of love and hope. She did her best to encourage Andres, who wanted to be left to die. I struggled to read Psalm 91 to him, since I also had fresh wounds on my heart, but felt encouraged by Peter’s admonition: “You have been grieved by various trials, so that the tested genuineness of your faith—more precious than gold that perishes though it is tested by fire—may be found to result in praise and glory” (1 Peter 1:6, 7).² Indeed, major tests were coming—not with fire, but with water.

The Storm Arrives

We have never experienced a deadly, colossal hurricane in Puerto Rico during my lifetime. In fact, most people were skeptical about any “big one,” an attitude similar to many regarding Christ’s second coming. Peter describes it: “Where is the promise of his coming? For ever since the fathers fell asleep, all things are continuing as they were from the beginning of creation” (2 Peter 3:4).

I had been trained by the Adventist Medical Cadet Corps to be ready to assist others in disasters. However, my

training had not prepared me for the aftermath of a storm that packed winds of 280 kph (175 mph) at its peak.

My father was dubious about the arrival of Katrina. He had grown up listening to predictions of hurricanes coming that would cause great devastation, but he never experienced something of the scale anticipated in media reports. He concluded that it was just hype, similar to end-time scenarios that have been proven wrong.

However, when we were told that we were going to be evacuated to the Louisiana Superdome, and hundreds of thousands were fleeing the city, he realized that this was real. We had no alternative. We were able to take refuge in one of the lobbies of the hospital, sharing space with other people from the Caribbean and Central America. We shared all the supplies that we had purchased as if there were no tomorrow. The words of Peter rang true in our ears: “Finally, all of you, have unity of mind, sympathy, brotherly love, a tender heart” (1 Peter 3:8). God would provide.

The storm howled like a train destined to destroy the building. Winds pounded mercilessly for hours; then water breached the levees, covering large parts of the city. This time the warnings had proved right.

Looking for Higher Ground

The hospital at which we had taken refuge was not inundated. Half of the electrical power was running, and the building had suffered only minor damages. However, after a few days the National Guard warned us that we had to leave the place.

In a minivan and a small car we managed to provide transportation to a group of refugees who had a wide range of experiences and stories. Some members of our group had come from South America, while others came from countries closer to the United States. They had a colorful repertoire of narratives on how they had arrived in the country, Maria among them, as we left looking for higher ground.

It was very emotional to see my father clutching my

mother’s hand as we said our goodbyes, even though he had been assured that she would arrive by helicopter a few days later, together with Andres and the others left behind.

What we saw was a picture of death and hope, a time to cherish the “living hope through the resurrection of Jesus Christ from the dead” (1 Peter 1:3). We were the remnant who had to continue the journey through semifunctional roads, where the greatest danger was looting and pillaging.

We began our journey as strangers, but finished as family, “a holy nation, His own special people” (1 Peter 2:9, NKJV). We all

crowded into two rooms to sleep since lodging was a challenge; but food was always available. Our lives were never in danger; providentially, we did not witness violence. The Lord led our exodus as He has done in the past. In Texas some Seventh-day Adventist families took care of us. Pastors Murillo and Pagán gave us love, care, and lodging, and it felt like the Promised Land.

My mother arrived a couple days later, as did Andres and the others. We lost track of some of our travel companions. However, memories are still clear in our minds and hearts, and we hope to see them again. My mom received a new liver and continues to be a source of inspiration.

From this powerful experience I learned this lesson: Even though we are a holy nation, citizens of the same country, we are still “strangers and pilgrims” in this world (1 Peter 2:11, KJV). Truly, on this sin-flooded planet we are all illegals. We don’t belong here. We are migrants pursuing a holy dream, pilgrims on our way to the New Jerusalem. ■

“My training had not prepared me for the aftermath of a storm that packed winds of 280 kph (175 mph) at its peak.”

¹ A name given to human smugglers in Latin America.

² Unless otherwise noted, Scripture quotations have been taken from the *The Holy Bible*, English Standard Version, copyright © 2001 by Crossway Bibles, a division of Good News Publishers. Used by permission. All rights reserved.



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Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea. . . . And I heard a loud voice from heaven saying, ‘Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God. And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away.’ Then He who sat on the throne said, ‘Behold, I make all things new.’ And He said to me, ‘Write, for these words are true and faithful’” (Rev. 21:1-5).

Whenever we read the last two pages of Revelation, we sense calmness. John describes the out-of-this-world gleam of precious stones, plants, and houses that are incomparable to anything we know. Everything is stunning, picture-perfect! Then, in two climactic verses, John comes to the very core of the new beginning: “But I saw no temple in it, for the Lord God Almighty and the Lamb are its temple. The city had no need of the sun or of the moon to shine in it, for the glory of God illuminated it. The Lamb is its light” (verses 22, 23).

In the midst of all the glory and the splendor, this description shines out. It touches us more deeply than all the crystal-clear rivers and sapphire-colored palaces. *He will be there.* Jesus. The Lamb. He will always be there, and never go away. And He will be all we need.

Free From Ourselves

Do you know the feeling of having missed out on something or the worry of coming up too short? “No, I want to have that; no one else should get it.” You can see this play out at the entrance of large retail stores just prior to opening when there are special discounts. People queue outside and wait to clinch a bargain. They may appear calm on the outside, but on the inside they have switched to predator mode. They position themselves strategically and watch the store’s entrance. We call it selfishness and laugh about fistfights over an LCD TV. But ultimately, all of us as sinners care only for ourselves.

Recently we were looking for a home. After 10 viewings we finally found something useful and affordable. But suddenly there was this slightly panicky feeling. What if someone would strike before us? We wanted *that* house—for us. We did not ask if someone else needed it more, or for whom it would be most appropriate. We didn’t care about the other buyers.

Have you experienced something like this? It will be no more. Foremost, of course, because the Lamb cares for us all, and we will lack nothing. Second, and this is really the decisive reason, because the Lamb has freed us from ourselves (Rom. 7:24; John 8:36). He showed us by example that true happiness comes from giving instead of receiving (Mark 10:43-45; Acts 20:35). Finally, we can let go and learn that we no longer have to fight for ourselves. What an

NUMBER 28

At Home With the LAMB

By JUDITH and SVEN FOCKNER

“ Suddenly we no longer have to **RIDICULE** others to make ourselves feel better. ”

awesome sense of freedom that will be! How much strength will suddenly be available to pay attention to one another, to reach out to others, and to care for them!

Free From Futility

Have you ever felt like this? You experience something beautiful—sunshine on your skin in early spring, a tasty beverage, some meaningful and stirring music—yet it only reminds you of better times. Somehow it cannot make you happy now; instead it makes you sadder still, because you cannot feel it. Others around you live happily ever after (at least it seems like this), but to you all seems so meaningless. It wasn't always like this. You can't remember exactly when it started, but life is not like it used to be. You have been deeply disappointed. Someone has left you. Or you have lost someone. Or something failed. Darkness and anxiety seem to be constant companions. You just know that you suffer more than others in your life. You can find no sense or joy in who you are and what you do.

Does that sound familiar? Here is the good news: You will never feel this way again, because it is an emotional reflex to the senselessness of suffering, a reaction to our separation from God. However, in the new earth we will never be apart from Him—and never be disappointed again. We will never lose someone, and we will miss nothing. We will live united—strong and secure (John 10:10). Life will have meaning. We'll know where we come from and where we are going. We will finally be home.

Free of Uncertainty

Have you ever taken part in a conversation at school or at work, and you actually had no idea what it was all about, but you did not dare to ask? Lightning-fast processes happen in the brain: *Huh? What now? H'mm. Should I say something now? Better not—it may be about something fundamental. I don't want to embarrass myself. I can always google it.*

Why is such a situation embarrassing to us? Because we want to make a good impression on others; because we do not want to appear to know less or be able to do less than others. We don't want to bare it all. We could get hurt. Our self-esteem may suffer. And we are already insecure enough. That's why we protect ourselves and pretend. When at home, if we hit our head on a door frame, we scream out loud and hold our forehead in pain. Yet at the store, if we happen to run against a glass door, we smile

The NEW EARTH

On the new earth, in which righteousness dwells, God will provide an eternal home for the redeemed and a perfect environment for everlasting life, love, joy, and learning in His presence. For here God Himself will dwell with His people, and suffering and death will have passed away. The great controversy will be ended, and sin will be no more. All things, animate and inanimate, will declare that God is love; and He shall reign forever. Amen. (2 Peter 3:13; Isa. 35; 65:1-25; Matt. 5:5; Rev. 21:1-7; 22:1-5; 11:15.)

and continue as if nothing happened.

Responses like this will no longer exist. We won't have to pretend any longer; we won't have to hide anything. It will no longer be necessary. We'll know we are accepted and valuable (Isa. 43:1-5). We'll know it when we see the Lamb (Rom. 5:8). We can just be who God made us to be, without feelings of inferiority.

And suddenly we'll no longer have to ridicule others to make ourselves feel better. Real intimacy and openness will be possible! The new world will be full of people who accept themselves because they constantly live in the presence of the One who loves them and who died for them.

God's future awaits: Never fear the dark again; never shout angrily at someone; never again be tempted to do something immoral; never feel awkward and lonely; experience a whole new respect for others. This is the life we were created for—forever. And yes, we will be at home with the Lamb. ■



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MISSION

Our

Adventure.
 Changed lives.
 Transformed communities.

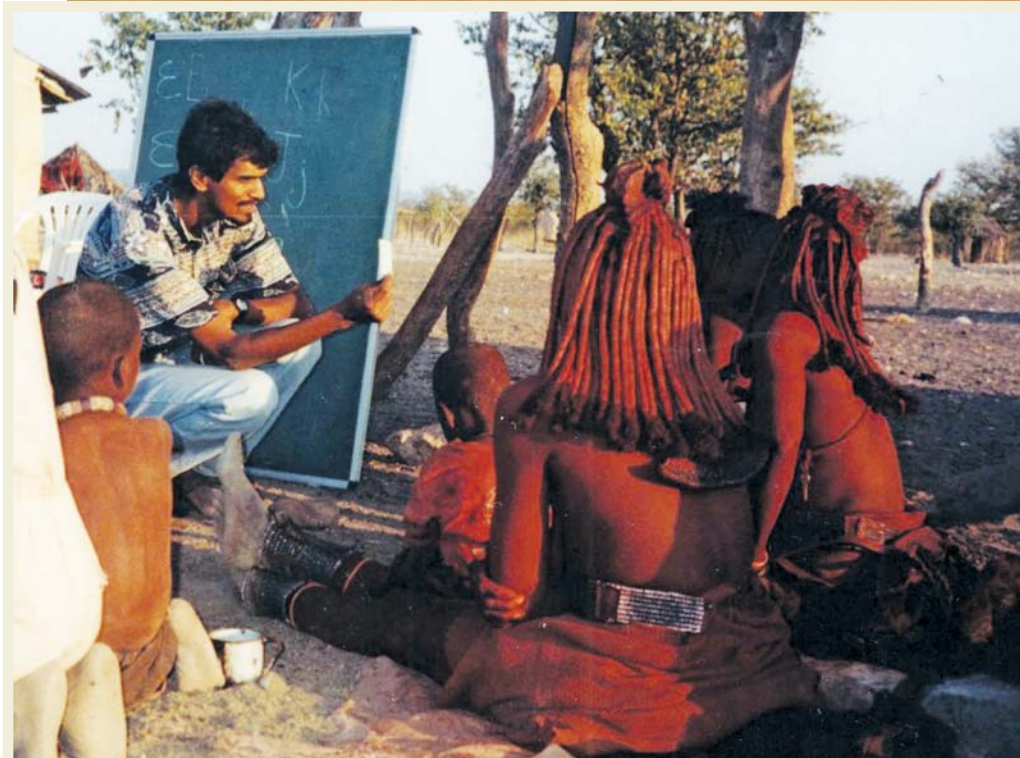
That's the stuff of "real mission stories." For us, "real mission stories" spoke of daring and transformed lives. We grew up in South Africa, and hearing mission stories ignited a desire to embrace missions as our life calling. This is the story of our journey into missions.

Early Lessons

Our first cross-cultural mission experience was with a group of college friends in the mountains of Lesotho. We gave a mission school a facelift, painting and fixing the buildings. We also conducted a church service. Our first mission lesson: "Adapt to the situation!" Only much later did we fully comprehend the importance of that lesson.

Later we went to serve as student missionaries in Lesotho. Pam taught for two years at a village mission school. Gideon assisted with Bible outreach and community development, installing wells and doing construction work. It was while working in the Tsoinyane Valley that we decided to unite our lives for the service of others.

In Cape Town, while finishing our university studies, we had a few short-term experiences that kept the mission flame burning. These allowed us to be open when God called us to a cross-cultural church plant among an unreached people group, the Himba, in northwest Namibia. It was a dream come true: We would serve as frontline missionaries.

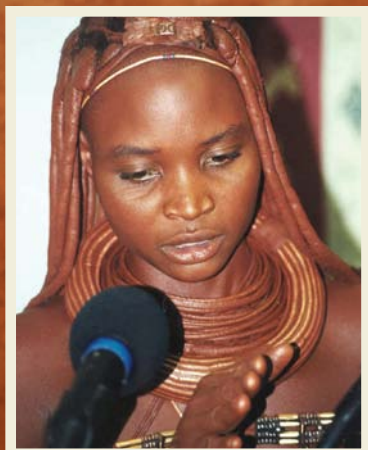


PRESSING THE RIGHT BUTTON: Recording stories for evangelism in a portable studio.

rendezvous with God

By GIDEON and PAM PETERSEN

Left: LEARNING CULTURAL LITERACY: Early in the experience, Gideon taught a literacy class. As they spent more time with the Himbas, Gideon and Pam realized that this particular context required different strategies. **Below: SING THE GOSPEL:** Karonda sings the gospel during the very first recording session.



Learning And Unlearning

In 1995 we loaded our pickup and traveled with our two cats 2,500 kilometers (1,560 miles) north to Opuwo, Namibia. A seasoned missionary had given us valuable counsel: “Take time to be with the people.” With this and other counsel we ventured into a new life, one that would last for 17 years.

We arrived in Namibia knowing that we faced an enormous task. Like other missionaries before us, we were convinced that the Himba ways were wrong and that we had to correct them. This assumption, we later learned, was detrimental to our interaction with the people. It implied that we approached the people with answers before taking the time to listen to their questions.

In addition, our interactions with the people were based on our worldview. They focused on the fundamental beliefs of Seventh-day Adventists in a Western context, not about issues that would matter to someone who was a Himba. We had no idea what it meant to be a Himba, yet we dared to correct their behavior.

We did not really understand the counsel we had received: “Take time to be with the people,” suggesting we approach the people as learners, not teachers. As missionaries, we assumed our role was to teach; in reality, it was to be taught. We encountered people with totally different ways of doing things. The Himba are cattle farmers. Being nomadic, they are always in search of grazing and water for their animals. (Gideon was raised in a city, and Pam comes from a rural community.)

Ellen White says Jesus took time to be with people for the purpose of

understanding them.¹ Taking time to learn and understand people is an essential principle. This can be done through books, but not exclusively. Learning is best done in community. Tom and Betty Brewster call this community the classroom.²

We assumed that because the Himba could not read and write they needed an education. This is just one of the challenges we addressed without understanding. Learning about the people we serve is an essential mission principle. In fact, it’s a basic public speaking principle: know the audience. We learned only later how to apply it in our ministry.

The second assumption we made was that once they knew about God, their ways would change. After one year of preaching to 10 families with no resulting baptisms, we realized something was amiss. Either our persuasive skills were lacking or the people were not interested.

A missionary friend enquired about our experience. After listening to our frustrations, he asked: “Do you love the people?”

That question forever changed our ministry. Our focus had been on disseminating information (“sharing the truth”). But God wanted us to have a relationship with the people. For the first time, we understood why God’s greatest desire is to dwell among His people. We finally understood the implication of the question: “Do you love the people?” We were representing a God who desired to be with His people and have a relationship with them. This is the Advent message: God coming to humanity through willing instruments.

We spent our first vacation in the library, where we studied as much as we could about the Himba. We



FINDING THE RIGHT WORDS: King-boy, Tjipapi, and Job are singing a Bible story so that a Himba audience would understand. Tjipapi and Job were the primary storytellers.

“We had to use **familiar** genres to guide



returned determined to change the way we did ministry. By taking time to be with the people, loving them became natural. We understood them as they shared with us about themselves and guided us in our understanding of their culture.

New Communication Skills

In 1997, while teaching a literacy class, an older woman said: “Help me write my name.” She wanted to see her name by reading it. She struggled for almost five minutes.

This experience forced us to ask ourselves: “Do we really expect these people to read the Bible from cover to cover if they can’t write their own names?”

The response was direct and quick. “No!” We were challenged to learn more about their oral culture. This took our journey in a new direction. In the book *Christ’s Object Lessons* Ellen White wrote about how Jesus used things with which people were familiar to lead people to understand spiritual things.³ When communicating the gospel, we discovered, it’s important to use genre, language, and images familiar to the audience.

We determined to understand Himba communication. We packed away our felts and other visual aids, because they were foreign, unfamiliar to our Himba audience. We wanted to

use Himba communication styles to share the gospel.

To affirm the value of what we were learning, God guided us to a Web site that promoted an orality conference. In 2003 we attended our first International Orality Network (ION) conference. Here we saw how other missionaries were using oral communication methods. We identified with Elijah when he learned that 7,000 others had not bowed to Baal. God was using other missionaries in a similar way. We returned refreshed and excited about what God was going to do for the Himba.

For the next five years we developed oral evangelistic material. Oral



Left: ANOTHER MOTHER: Pam with a friend from Ovinjange whom they called “Mama.”



Right: FAMILY MATTERS: Gideon with his Himba father Tate Job Katundu.



people to understand eternal lessons.”

evangelism is based on stories. Yet it's not merely telling the Bible story. It's placing the Bible story within the worldview of the Himba and challenging that worldview.

Oral evangelism isn't just talking; it's using genres familiar to the audience. In the case of the Himba it meant using praise songs (*ombimbi*, *omuhiva*), poetry (*omiimbo*), proverbs (*omiano*), and drama. With Himbas our Western hymns and gospel songs had little relevance. We had to use familiar genres to guide people to understand eternal lessons.

It took a long time to develop these lessons. God's timing, however, is always best. We were challenged to



Above: FIRST FRUIT: Some of the baptismal candidates from 2002, pictured from left to right: Belinya, Pastor Saby Ndjamba (current Pastor at Opuwo), Wapahurwa Tjiposa (Himba from Okapawe), Daniel Ndjamba (brother to Pr. Saby), Gideon Petersen, and Pastor Mumbonewa (Namibia Conference President).

Left: A NEW BEGINNING: In July 2014, chief Tjihange was the first Himba chief to be baptized by the Global Mission Director of the Namibia conference, Pastor Eben Greeff.

MISSIONARY Do's

Be teachable—willing to unlearn old ways and learn new ways.

Be adaptable—your ministry depends on your ability to adapt to different ways of doing things.

Be flexible—it gives the Holy Spirit room to change your plans and routines for good.

Be spontaneous—embrace opportunities as God places them before you.

Be approachable—let people know that they are important and that you have time for them.

Be authentic—people can see through pretense.

Be human—we're not superhuman; acknowledge your fears and failings.

Be courageous—face your fears and step out of your comfort zone.

Laugh at yourself—you're going to goof up, and that's OK.

Count your blessings—God fills each day with blessings we often ignore.

Three Key MISSIONARY TRAITS

At the heart of mission work is a work in our hearts that takes a lifetime. It calls for molding us day by day into tools that God can use to achieve His purpose where He places us. We need God to transform us to:

embrace humility by removing the cord of self-centeredness that binds us in our selfishness, and replace it with a double-stranded cord of steadfastness to the principles, purpose, and greatness of the work before us and a genuine openness to value others for who they are—their ideas, perspectives, and potential as God's children.

practice empathy as we share life-changing ideas with others and create chaos in their safe world: we need to “step into their shoes” as we gently lead and help them negotiate the challenges conversion brings to the very heart of who they are and what they believe.

live with integrity so that others can see us walk our talk: don't aim to be just a good person, but someone transformed from the inside out; someone who lives according to the Christian values and beliefs they hold dear; someone whose greatest desire is to reflect God's character in every aspect of life.

GIDEON AND PAM PETERSEN



SUNSET HOME: Pam and Gideon built these huts with the help of their Himba friends and stayed in them when visiting some families living in remote areas.

share the oral evangelistic material with the people.

With the coming of technology (and after attending another ION conference) we learned about the “Godpod,” a solar-powered MP3 player. Unfortunately, these were expensive. God, however, had the answer long before we asked. We were invited to participate in the Thirteenth Sabbath Offering. Thanks to that offering, the world church assisted us in purchasing and distributing Godpods, into which we loaded our oral evangelistic presentations. (Thank you for your mission offerings of August 2012!)

Although we are no longer in the area, God has provided workers to

continue the work. We established a church in the area, with a trained minister who worked with us and understands the value of using oral methods.

God’s Heart for Missionaries

These experiences transformed our understanding of mission. For us, mission was about going; it was about giving. Our journey from Cape Town, South Africa, to Opuwo, Namibia, was transformational.

We realized that our understanding of God was too small. We learned that God is bigger than the little box with which we defined Him. We had to expand our concept of God. This is where we understood the name God

used to identify Himself to Moses, *I AM*. He truly is *I AM*. He is God to the Himba, as well as God to city dwellers. We stand in awe of such an amazing God.

We believed ourselves to be agents of change, but God wanted to change us. His purpose was for us to be instruments of His peace, and for us to learn how to experience His peace and love. We learned that mission is indeed a “two-way street,”⁴ where missionaries enter the presence of the Almighty so He can send them into the world.

The most transformational lesson we learned was about ourselves. As missionaries we were called to serve the Himba. We were asked to introduce the Himba to Jesus. The more we engaged the people, the stronger the bond became. And the more we fell in love with the people, the more God transformed us as His children.

Mission is transformational when we surrender to the One who sends us daily into the world. Mission begins in worship, and it ends in inviting others to join us in worship. We thank God for the experience of being part of His mission. It was truly our rendezvous with God. ■

¹ Ellen G. White, *The Ministry of Healing* (Mountain View, Calif.: Pacific Press Pub. Assn., 1905), p. 143.

² Tom and Betty Brewster, *Community Is My Language Classroom* (Pasadena, Calif.: Lingua House Ministries, 1986).

³ Ellen G. White, *Christ’s Object Lessons* (Washington, D.C.: Review and Herald Pub. Assn., 1900), p. 17.

⁴ Jon Dybdahl, *Missions: A Two-way Street* (Boise, Idaho: Pacific Press Pub. Assn., 1986).



Gideon and Pam Petersen spent 18 years doing church planting in Namibia,

and served as training consultants for Adventist Frontier Missions. They now serve at Zurcher Adventist University in Madagascar.

Design in Nature

By TIM STANDISH

“The real question is **Who** is responsible for the marvelous designs we see brought to life all around us?”

Once stood with a friend next to a gravel pile. Among the crushed rocks we saw an unmistakable stone arrowhead. The arrowhead’s specifications were unlikely to be matched by the randomly broken stones surrounding it. So we both concluded it was designed, not simply a product of chance or natural laws.

Design and Natural Laws

Experience tells us that chance is an unsatisfying explanation for improbable objects that meet certain specifications, such as those of an arrowhead. But if chance is insufficient, why not invoke natural laws to explain the origin of things that use them, such as arrowheads, machines, or living organisms? Machines ranging from molecular motors inside cells to cars exploit natural laws. Cars do not run on miracles; they are machines that convert energy from oil or electricity into kinetic energy to transport us. Like other machines, cars use natural laws to achieve our goals. *Operating according to natural laws is not the same as being a product of natural laws.*

Cooperation

Within living organisms, as with cars, the parts essential to the processes they perform sometimes come from diverse suppliers. One example can be found in the roots of legumes, plants that make protein-rich beans. In the cooperative process of extracting nitrogen from air to make proteins, the plant provides energy and creates special low oxygen conditions necessary for a bacterium to “fix nitrogen.” To soak up oxygen, which prevents nitrogen fixation, an “oxygen sponge” called leghemoglobin is used.

It was once thought that the protein part of leghemoglobin is made by the plant, while the bacterium supplies the heme molecule that holds the oxygen-binding iron. Now it appears that at least sometimes the plant makes the entire leghemoglobin complex.* This process beautifully illustrates the *cooperative nature of creation*. It is similar to the way well-designed factory departments cooperate together to produce cars or bowling balls, candy or electronic gadgets. If each production step didn’t fit an overarching plan, nothing would be made.

The necessity of a plan is true for all organisms, because organisms cannot survive alone. Cooperation does not benefit just the organisms directly involved; in the case of nitrogen fixation, it benefits all life. Rare breakdowns in this cooperation illustrate why it is essential for life; for instance, when non-native organisms are introduced into a new setting, they may

disrupt ecosystems. Even normally benign or helpful bacteria, such as staphylococcus or E. coli, can cause sickness or death. Yet these are exceptions, not the rule.

The question should not be whether or not nature appears designed. From the trillions of nonhuman cells that live in our bodies cooperating with us in various ways that keep us healthy and happy, down to the molecular machines that keep each cell running, all the way up to the cooperation between plants and animals that keeps animals fed and plants pollinated, the real question is “Who is responsible for the marvelous designs we see brought to life all around us?” Who came up with the necessary plans? The Bible provides a compelling answer that also accounts for the, thankfully uncommon, exceptions to the beautiful design that pervades creation. Design in nature is far more amazing than a simple stone arrowhead, and has far more profound implications. The Bible liberates us to see it and praise the Designer. ■

* M. A. Santana, K. Pihakaski-Maunsbach, N. Sandal, K. A. Marcker, and A. G. Smith, “Evidence That the Plant Host Synthesizes the Heme Moiety of Leghemoglobin in Root Nodules,” *Plant Physiology* 116, no. 4 (1998): 1259-1269. Online at www.plantphysiol.org/content/116/4/1259.



Tim Standish, Ph.D., is a senior scientist at the Geoscience Research Institute and lives in southern California, United States.



LEGACY
of LIGHT

1827
1915

ELLEN
GOULD
WHITE

PART 4: 1881–1891

1880s

GOD'S MESSENGER

Growing Church, New Challenges

By THEODORE N.
LEVTEROV

*A look at Ellen White's
life and legacy*

After James White's death in 1881, Ellen White moved to California. Feeling alone and discouraged, and not being able to write much, she immersed herself in attending General Conference sessions, speaking at camp meetings, visiting churches, and dealing with various church enterprises.

In the East and Midwest she ministered at camp meetings in Vermont, Maine, New York, Nebraska, Michigan, and Indiana. Back in California, she helped establish Healdsburg Academy.¹ Healdsburg also became her permanent residence. She bought a house "with two and one-half acres of land closely set with choice fruit," finding much pleasure in working in the garden and canning fruits. By July 1882 she had finished writing *Testimony* 31, exploring Adventist education, parental training, issues related to youth, and others.² Being constantly engaged, it seemed, was one way she dealt with her grief.

Prophetic Inspiration

The early 1880s saw new waves of opposition to Ellen White's prophetic gift, including the charge of "suppression" (intentional hiding) of parts of her earlier writings. The issues surfaced after a decision to republish her early visions and experiences in a new book called *Early Writings* (1882). The book's intended purpose was to silence growing criticisms against Ellen White's earlier revelations. For some church members the opposite occurred—at least initially.³ Ellen White used the opportunity to point out that biblical inspiration was dynamic, not verbal or dictational.

A year later she also supported the decision of the General Conference to revise and reprint her *Testimonies* in a new and updated four-volume format. "Where the language used is not the



ELLEN G. WHITE ESTATE

The first European camp meeting was held in Moss, Norway in 1887. Tents were used for the living quarters and meetings. Ellen G. White is seated at right center with her back to the tent.

best," she wrote, "I want it made correct and grammatical, as I believe it should be in every case where it can be without destroying the sense."⁴ A few years later she noted that it was "not the words of the Bible that are inspired, but the men that were inspired."⁵

Going Abroad

From 1885 to 1887 Ellen White, together with her son W. C. White, his family, and Sara McEnterfer, her secre-

tary, went to Europe on Ellen's first overseas mission trip. They embarked on the trans-Atlantic journey on July 13, 1885, and stopped first in England, where she visited the mission headquarters in Grimsby and spoke to numerous Adventist congregations. Mrs. White participated in several public "evangelistic" lectures. One Sunday evening she lectured to about 1,000 people in a rented hall in Southampton. Impressed with her message,

the public press asked her to write it up for publication, which she did.

After two weeks in England she left for Switzerland just in time to meet with European leaders of the church at their annual council in September 1885. She made her home in Basel and, for the next two years, traveled extensively from Italy to Scandinavia, providing guidance for both church leaders and members. At the same time, she became exposed to some issues unique to the European context, such as serving in the army and Sabbath observance, compulsory school attendance of Adventist children on Sabbath, and other administrative issues related to the establishment of conferences for spreading the Adventist message.⁶

The 1888 Great Controversy

White returned to the United States in 1887. She was trying to finish one of her most significant book manuscripts, the 1888 edition of the *Great Controversy*.⁷ Based on her vision from 1858, she had written several other times on the topic.⁸ Her decision to have an updated and more complete version, however, resulted from her visits to many of the places associated with the Reformation and the history of Christianity in Europe.

The enhanced edition would become one of her most renowned volumes. The book's introduction also became known as one of the best elaborations on the nature of biblical inspiration. In part, this introduction was her response to a new controversy about her prophetic ministry caused by D. M. Canright, a Seventh-day Adventist minister and personal friend who left Adventism in 1887 and became one of its harshest critics. As with the earlier suppression charges, Canright's doubts of Ellen White's prophetic gift were based on a "verbal" view of inspiration. Ellen White (and Adventists) reiterated their under-

standing that while God inspired the thoughts of His messengers, He did not dictate their actual words.⁹

Minneapolis General Conference

In 1888 Ellen White dealt with another theological issue that came to a head during the Minneapolis General Conference session. The old guardians of the movement, Uriah Smith and G. I. Butler, were confronted by A. T. Jones and E. J. Waggoner, younger theologians from California. The points of contention were theological issues related to biblical prophecy and traditional interpretations.

While Ellen White was aware of the different theological positions, she became greatly disturbed by the sharp feelings that the two groups began to show toward each other before and during the conference. At the end she had little to say about her theological position (although she endorsed Jones's and Waggoner's emphasis on righteousness by faith), but addressed the importance of tolerance, understanding, and manifestation of a Christlike attitude even in the midst of theological disagreements.

"My burden during the meeting," she wrote, "was to present Jesus and His love before my brethren, for I saw marked evidence that many had not the spirit of Christ."¹⁰ It is not an accident, therefore, that her most Christ-centered books, such as *Steps to Christ* (1892), *Thoughts From the Mount of Blessings* (1896), *The Desire of Ages* (1898), and *Christ's Object Lessons* (1900), were written after Minneapolis. Ellen White did not see righteousness by faith as "new light." It was rather an "old" but neglected truth that needed to be brought back to the "core" of the third angel's message.

Soon after Minneapolis Ellen White, together with A. T. Jones and E. J. Waggoner, began a campaign to take the message of righteousness by faith to the

Advent believers. Beginning in Battle Creek, Michigan, they traveled across the country and spoke to church gatherings and camp meetings.

The End of the 1880s

The 1880s concluded with Ellen White publishing two other significant volumes: *Patriarchs and Prophets* (1890), and *Christian Temperance and Bible Hygiene* (1890), a comprehensive work on health and a precursor of *The Ministry of Healing* (1905).

Although the 1880s were challenging, Ellen White continued working tirelessly. Facing the personal grief of losing her husband, dealing with a variety of church issues, and going abroad as a missionary only added to the wealth of her experience. Now she was ready for new challenges as the growing Adventist denomination was nearing the new century. But before that, she headed to another missionary venture: Australia. ■

¹ See Arthur White, *Ellen White: Woman of Vision* (Hagerstown, Md.: Review and Herald Pub. Assn., 2000), p. 215.

² W. C. White, "Health of Sister White," *Review and Herald*, Sept. 26, 1882, p. 616.

³ For more detailed discussion, see Theodore N. Levterov, *The Development of the Seventh-day Adventist Understanding of Ellen G. White's Prophetic Gift, 1844-1889* (New York: Peter Lang Pub., 2015), pp. 143-146, 155.

⁴ Ellen G. White, *Selected Messages* (Washington, D.C.: Review and Herald Pub. Assn., 1958, 1980), book 3, p. 97.

⁵ *Ibid.*, book 1, p. 21.

⁶ Arthur White, pp. 225-244.

⁷ Ellen G. White, *The Great Controversy Between Christ and Satan During the Christian Dispensation* (Oakland, Calif.: Pacific Press Pub. Assn., 1888).

⁸ The 1884 version of the book, for example, was published by both the Review and Herald and the Pacific Press publishing houses and sold thousands of copies. See Ellen G. White, *The Spirit of Prophecy: The Great Controversy Between Christ and Satan From the Destruction of Jerusalem to the End of the Controversy* (Oakland, Calif.: Pacific Press Pub. Assn., and Battle Creek, Mich.: Review and Herald Pub. Assn., 1884).

⁹ Ellen G. White, *The Great Controversy* (1888), author's preface, pp. c-h.

¹⁰ Ellen G. White, "Looking Back at Minneapolis," manuscript 24, 1888. In Ellen G. White, *Manuscript Releases* (Silver Spring, Md.: Ellen G. White Estate, 1981-1993), vol. 12, p. 192.



Theodore Levterov is director of the Ellen G. White Estate Branch Office at Loma Linda University in California, United States.

To See His

Christ's love is demonstrated in some unusual situations.

By DIANA DYER

Face

Lord, I long to see Your face, to see the love You have for me. Please, let me see You.

How would Jesus answer my prayer?

An “urgent” sticky note notified me that Corky would be transferring to my district within 24 hours; she would need intensive home health services. Corky’s brief referral throbbed with words like noncompliant, combative, mal-adjusted, unmanageable, and terminal.

Corky’s new address was in a trailer park nestled into the hillside above lush pastures and the Pacific Ocean. Mike answered the door. I was surprised; the referral papers made no mention of a resident male. “Is this Corky’s place?”

“Yeah,” he said. “You the nurse?” He opened the door and motioned me inside. The living room was bare. Brown carpet was covered with a layer of chalky-white dust. “Sorry for the drywall mess,” he said. “I had to get this place fixed up so she could move in. I’ve been workin’ all night. She’ll be here tomorrow.”

I took out my pen, hoping to start on the necessary paperwork. Mike kept talking. “I think she’s gonna like this,” he said. “She’s never lived in the country before. Said she always wanted to live by the ocean. I’m giving her this room with the window so she can look out and see it.” He answered a few questions, then continued talking about Corky. “I don’t think she’s gonna live long. She’s hard to manage; she didn’t get the treatment she needed. She’s in a lot of pain, and I think she might have an infection. Can you help me with that?”

Arrangements were made for home health aides to come and tidy up. They would do some housekeeping and assist with Corky’s personal care.

“I’ll be back in the morning to make sure everything is in order,” I said. “Once Corky is here, we can adjust her pain meds and determine what nursing care she needs.”

A Difficult Case

Back in the office I reviewed Corky’s medical history. She had been diagnosed with breast cancer and scheduled for treatment. But she did not take well to the plan and “fired” one doctor after another when the side effects of the treatment made her uncomfortable. Various physicians had treated her with remarkable tolerance, considering her abusive language and failure to cooperate. Finally, only one physician was willing to assume responsibility for her care, and he provided only long-distance service, basing his decisions on reports from the nurse. Corky apparently did not appreciate nurses, either.

I arrived for my first visit with Corky filled with dread. Mike greeted me at the door; worry and sleeplessness had deepened the lines on his face. “She got here late last night and hardly slept at all,” he confided. “The pain medicine just doesn’t seem to help. I have to fight to get it down her. I promise her ice cream just so she’ll take it.”

Mike led me to the bedroom. The smell of decay challenged my gag reflex. Mike seemed too preoccupied to notice. “Wake up, Corky.” He spoke gently. “The nurse is here to see you.” He tugged on the mound of blanket. Slowly a tousled head emerged, followed by an enormous body. I had expected Corky to be emaciated.

I began asking questions. Her grunts were unintelligible. Her right arm was swollen, taut. On the right side of her torso, front and back, the flesh was swollen and hard.

“Where’s the sore that needs dressing?” I asked Mike.



“MIKE carried the lion’s share of the load.”

He responded by pointing to Corky’s right arm. “There, under her arm.”

The flesh was so tightly swollen that Corky could not raise the arm. When I attempted to help her, she screamed obscenities and rocked in pain. Mike finally talked her into cooperating. A deep, black crater the size of a cantaloupe oozed thick, sticky fluid and an unpleasant odor. Mike appeared calm and unconcerned, confident that we would find a way to make things better.

When the job of irrigating the wound and packing it with gauze was finally finished, I drove back to the office exhausted and apprehensive. That same treatment would have to be repeated two or three times a day. *She really needs to be in a skilled nursing facility of some kind*, I thought.

“Absolutely not!” Mike said when I approached him with the idea. “I’ll take care of her here.”

Faithful to the End

Twice-daily nursing visits were scheduled, and aides provided bed baths and light housekeeping services. Mike was there 24/7, giving her pain medicine, comforting her tenderly, and urging her to eat and drink. Many times the promise of a spoonful of ice cream cajoled her into cooperating. Though she frequently made remarks about their special relationship, abusive swearing was usually the only reward Mike received for his tenderness.

Still Mike refused to consider placing Corky in a nursing home. “They couldn’t put up with her,” he said. “The first thing you know, she’d ‘fire’ them and cause so much trouble that she’d be out on the street again. I understand her. I can take care of her.”

So Corky remained in the trailer with Mike. The rest of us involved with her care did what we could to help, following the care plan and providing occasional respite. But

Mike carried the lion’s share of the load. When I stayed with Corky, I discovered 10 minutes was about the maximum amount of time she would rest before calling for Mike. I was exhausted after an hour or two; Mike did it around the clock, day after day.

I have seen death many times, and I recognized its approach. “How soon do you think it will be?” Mike asked.

I gently walked him through the process, describing the usual scenario. “Within the next day or two you’ll notice long pauses between breaths, with a sort of gasping when she breathes again. Then she’ll just stop breathing; she won’t experience any pain.”

We talked a bit more before I carried my bags to the car. Just as I pulled out of the driveway, Mike came running out the door. Gesturing wildly, he shouted, “She’s doing it; she’s doing what you said!”

Corky took one last gasping breath. I looked at her still form, totally peaceful at last. Her ordeal was over. I looked at Mike. He stared at her silently, tears running down his cheeks and dripping from his chin. His suffering affected me more deeply than Corky’s death.

Choking back sobs, I mumbled some sort of condolence and finished by saying that he had done more than most husbands would have done under the circumstances, that she could not have doubted his love.

“Husband?” He looked at me sharply. “I’m not her husband. I hardly knew her.”

Seeing my startled look, he went on: “She lived on the street; that’s where I found her. She didn’t have anyone who cared about her. I knew she was dying, and I bought this place so she’d have somewhere to go. If I hadn’t taken care of her, who would have? She had no one else.”

Mike was standing there, but I saw the face of Jesus. ■



Diana Dyer lives with her husband, Richard, in Adams, Nebraska, United States. She enjoys talking to people about Jesus.

A Perfect Reflection

What does Paul mean when he calls Jesus “the **image of God**”?

This is not necessarily a difficult question, but a certain aspect of it is often not emphasized. Although there may be a connection with Genesis 1:27, where we are told that Adam and Eve were created in/as the image of God, there is hardly any question that Jesus is the image of God in a much grander and unique way. Christ is called the image of God in only two passages (2 Cor. 4:4 and Col. 1:15). We will also look at passages in which Christians are called the image of God/Christ.

1. Christ: Image of God. In 2 Corinthians 4:4 Paul discusses why some people reject his gospel. In answering, he contrasts the work of the god of this age and the work of the true God. On one hand, people reject the gospel because the god of this age has blinded them “so that they cannot see the light of the gospel that displays [i.e., that is] the glory of Christ, who is the image of God” (verse 4, NIV). The passage suggests that Christ, being the image of God, has His own glory, and that it is revealed in the gospel.

On the other hand, God is the God who created light out of darkness. This light ends human blindness, causing light to shine “in our hearts.” This light illumines our whole being and enables us to see “the light of [that consists in] the knowledge of the glory of God in the face [or person] of Jesus Christ” (verse 6).

“The face of Christ” is another way of referring to Him as the image of God. In this case Christ as the image of God reveals the glory of God, i.e., God’s character. In these verses the designation of Christ as the image of God points to both His nature—He is divine—and His function: He reveals the glory of God in a world of sin and in conflict with the god of this age.

2. Christ: Image of God: Colossians 1:15 belongs to what is considered to be two parts of a Christian hymn (Col. 1:15-20). The first is about the cosmic significance of Christ (verses 15-17), and the other about His work of

redemption (verses 18-20). It is a narrative that depicts cosmic harmony, then moves almost unperceptively to rebellion and its resolution. It is about the cosmic conflict. Often overlooked is the reference to Christ as the image of God placed in the cosmic section of the hymn. In the context of the creation of the cosmos Christ is introduced as “the image of the invisible God, the firstborn over all creation” (verse 15). The title “firstborn” indicates His preeminence over creation. The title “image of God” clearly points to His cosmic role as mediator or revealer of the “invisible God” to all creation. In other words, when everything was created, the Son was instituted as the only means of revealing God’s character to the cosmos. Here, the term *image* does not mean “resemblance” but designates Christ’s nature as the exact manifestation of the invisible God. In Him dwells “all the fullness of the Deity” (Col. 2:9, NIV), and He was in His “very nature God” (Phil. 2:6, NIV). Only God can reveal God. It was as such that “in him all things [the cosmos] hold together” (Col 1:17, NIV). He was the cosmic image of God before sin, and He came to this world of sin as the image of God in human form.

3. Believers Reflect the Image of God: Humans by nature bear the image of Adam (1 Cor. 15:49). By contemplating the glory of Christ they “are being transformed into his image” (2 Cor. 3:18, NIV). Our new self is “being renewed in knowledge in the image of its Creator” (Col. 3:10, NIV), meaning that the image of God that we almost lost is being restored to us through Christ. This is a present experience, but it is also a future expectation (1 Cor. 15:49). By reflecting the image of Christ now, we become His brothers and sisters (Rom. 8:29), part of the family of God. ■



Angel Manuel Rodriguez is retired after a career as a pastor, professor, and theologian.

visual media. As impossible as that may seem, much of the world throughout history has survived—and often thrived—on just such a program.

Quality Time with Family

Time invested with electronic media can also weaken the family bond. Excessive time is of great concern because strong family connections are powerful predictors of enhanced emotional health.⁷ We need to prioritize interactive activities with our families. Go places and do things which are fun, interesting, and fulfilling.

Trust and Emotional Health

When we have trusting relationships with one or more individuals, electrical and chemical “trust signals” from the higher brain centers, particularly the frontal lobe, can shut down and even shut off the fear system coursing through our lower brain centers. This trust aids in the control of anxiety and stress.⁸ Among those chemical messengers of trust is the hormone oxytocin.⁹ Increased oxytocin levels also improve a host of interpersonal dimensions—all of which tend to bolster our emotional state.

Consequently, one strategy to boost emotional health is to develop more trusting relationships.

“Horizontal trust” in others is highly beneficial; “vertical trust” in a loving God is especially powerful.

Learning to Trust in God

Humans instinctively respond well to honesty and reliability in another person, especially when they sense a genuine interest in their welfare. This occurs by spending time together and undergoing shared experiences. Similarly, we develop trust in God by testing His promises in the Bible and experiencing His faithful leading in our lives. The psalmist captures the importance of entering into an experiential relationship with God: “Oh, taste and see that the Lord is good; blessed is the man who trusts in Him.”¹⁰ God Himself invites us: “Come to Me... learn from Me... and you will find rest for your souls.”¹¹

Why not carve out a little time in your day to read from the Bible, perhaps starting with *The Gospel of Mark*? You might be surprised to find a God who is far more trustworthy than many humans are—even those who claim to follow Him. And along with that discovery, you may realize your emotions are coming under better control.

Scripture taken from the New King James Version®, Copyright © 1982 by Thomas Nelson, Inc. Used by permission. All rights reserved. For sources referenced in the text, see glowonline.org/mentalhealth.

Glow Stories

GLOW: Giving Light to Our World

Are you ready for an adventure? One of the most exciting things we Christians can do is to share the wonderful message that God has given us. And one of the simplest ways of doing this is by handing out a piece of literature!

Not long ago a man purchased several religious tracts. One of those tracts—which talked about what happens after death—ended up traveling to another country. There the tract was passed from hand to hand, until it ended up with a Baptist pastor who translated it into French and read it to 80 people at a funeral.

Another person, a young woman, simply laid one of the tracts on a table. A jail chaplain happened to pick it up and read it. He later ordered more than 2,000 pieces of literature for the 900 inmates in his jail.

Another woman timidly handed a tract to her seatmate on a bus one day. To her surprise, the man said, “I was just praying for God to send me a sign if He didn’t want me to commit suicide. I think this is it.”

“We know not what may be the results of giving away a leaflet containing present truth.”*

So, once again, are you ready for an adventure?

In this month’s magazine we’ve included a GLOW tract for you to cut out, fold up, and hand out. As you do this, you will be joining more than 1.5 million Adventists across the globe who are doing the same thing! Take time to pray that God will guide you to a divine appointment or give you a creative idea. Then simply give the tract away or leave it somewhere to be found.

Adventist World will print a cutout GLOW tract periodically throughout the year. Each time you give your tract away, send *Adventist World* the story of your divinely-led appointment, and how you distributed the tract. E-mail your story to nelson@puonline.org.

Be as creative as you can, and your story might be featured in a future edition of *Adventist World*!

* Ellen G. White, *Colporteur Ministry* (Mountain View, Calif.: Pacific Press Pub. Assn., 1953), p. 5.



More on This Topic
For more information on this topic, scan the QR code or visit the following link:
www.hopetv.org/glow



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You can also contact us below for information about other tracts and free Bible study plans.

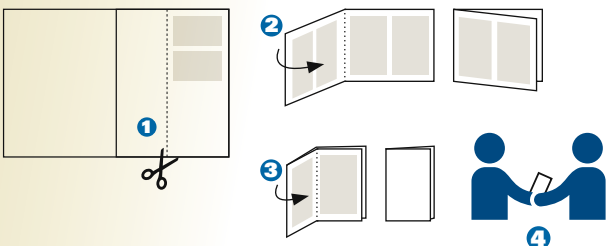


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Secrets OF MENTAL HEALTH

Giving Light to Our World



Secrets of Mental Health

David DeRose, MD, MPH, and
Bernell Baldwin, PhD, neuroscientist

In 1944, at the age of 16, Edith Eger was taken by the Nazis from her home in Hungary and sent to the infamous Auschwitz death camp. Although spared the gas chambers used on her parents, the already-thin Edith gradually wasted away as she was transferred from one camp to another. In May 1945, approaching death, Edith fell into an unconscious stupor. The guards assumed she was dead and threw her into a mass grave in the woods behind the Gunskirchen Lager Camp. Miraculously, an American GI saw Edith's hand moving amidst the corpses. He rescued the then 60-pound girl from certain death.¹

If anyone had reason to be controlled by her environment, it was Edith Eger. Despite her horrific experiences, Edith didn't succumb to emotions of bitterness, hatred or despair. She not only survived; she thrived. She married a Czech Freedom Fighter, raised three children, and earned a PhD in psychology. If you ever met Dr. Edith or heard her speak, you would likely rank her among the most positive, uplifting individuals you ever met. Edith's message: "Contrary to popular belief, there are **no**

victims in this world – only willing participants. You can't always control your circumstances, but **you can control** how you respond to them."²

Psychology's New Emphasis

Dr. Edith Eger's life speaks eloquently to a growing realization among mental health professionals: we all have the capacity to cultivate an optimistic attitude even in the midst of setbacks and difficulties.³ Indeed, while many of us believe our emotions are determined by our circumstances, the evidence indicates otherwise. You can control your emotions—in spite of your surroundings!

However, our emotions are affected by more than our thoughts. Most notably, our daily lifestyle choices profoundly impact our emotional state. Let's look at several factors which can help us remain in the driver's seat in this important realm of mental health.

Dietary Practices

Animal studies reveal that unhealthy dietary practices impair the brain's emotional circuitry—during development as well as in maturity. Examples include nutritional deficiencies, excessive salt intake, and high fat diets.⁴ The bottom line is this: opt for a diet that emphasizes low-sodium, nutrient-dense

whole plant foods (fruits, whole grains, vegetables, nuts and seeds) and limits or eliminates animal products and added fat.

Avoid Addictive Drugs

Alcohol has a short-term effect in promoting anger, rage, and violence. Control cells in the top of the brain are numbed. As a result, the circuits for violence in the lower brain are unrestrained, as millions of abused family members can testify. The long-term effects of alcohol are even more serious. Those control cells are killed by even two ounces of alcohol daily while the far more resilient lower brain cells fare far better. The result: a permanent brain imbalance favoring the lower emotional centers.

Other brain drugs also can impair brain control mechanisms. Even marijuana has the capacity, under certain circumstances, to *permanently* unbalance the brain.

Exercise

No program for optimizing emotional health should neglect regular physical exercise. We recommend making physical activity part of your daily routine. Research links exercise to decreased stress levels and enhanced emotional health (including less depression and anxiety).⁵ Studies

have also shown exercise to markedly increase levels of a powerful emotional, health enhancing hormone called oxytocin.

Choose Your Music Carefully

Music has a powerful impact on the emotional brain region known as the limbic system. Depending on the type of music, either positive or negative emotions can be stimulated. Direct measurements of limbic structures reveal that music such as harmonious piano selections can evoke pleasant emotions, while dissonant music can trigger negative emotions.⁶ For these reasons we should exercise caution in musical selection. Choose only music that helps foster emotional control and balance.

Television and Emotional Instability

We can be influenced in the direction of unbalanced emotions by our choice of viewing fare (TV, internet, etc.)—as well as by music. One principle of human behavior is this: "we become like what we watch." Indeed, our minds are molded by what we regularly view. Therefore, if we're interested in optimal emotional health, we'll exercise serious restraint in our viewing fare. If you have trouble exercising such restraint, consider a several week (or longer) holiday from TV, internet, DVDs, and other

IDEA EXCHANGE

Prayer & PRAISE

My family is going through tough times financially. Please pray for us.

REBECCA, Kenya

My husband no longer conducts family worship; he used to lead our family in prayer and worship. I am doing it alone. I thank God daily for helping me as I walk this Christian road. Please pray for my husband, children, and me.

NAME WITHHELD,
Trinidad and Tobago

Please pray for a friend of mine who went to India for medical treatment; and pray for Adventists there who may be able to help.— I hope my friend can be visited. I've also been praying to get books in Punjabi.

SILTON, Austria

I need spiritual and physical healing, liberation, and transformation. Please pray!

ANEQUIS, Brazil

Thank you for your prayers. I am a literature evangelist and desperately needed a car. We got one from our church; it's like new!

PATTIE, United States

I finished college almost a year ago and have no job—and not a single coin to pay rent. I went for an interview; pray for a positive outcome.

MILKA, Kenya

Pray that God will deliver me and that I will not get kicked out of school.

MALCOLM, Grenada

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.

Letters



Churches Open at Fastest Rate in History

I am writing about Andrew McChesney's article "Churches Open at Fastest Rate in History" (May 2015). This is good news; may God bless the Seventh-day Adventist Church!

I am Greek, and my wife is Colombian, and we are planning, with the blessings of God, to open a new church in northern Colombia. Please pray for us.

DIMITRIUS CHRISTOPOULOS
Colombia

In regard to the churches opening up at the fastest rate in history, I thank the Lord! By God's grace I hope to soon hear the same news from where I live.

ARNOLD NYEPETSI
Ireland

How wonderful that the people of God have been able to share the everlasting gospel, and the message of the third angel, in this way. God has blessed His people.

DAVID ROQUE
Usulután, El Salvador

Church Leader Prepares Wife for His Death

Thank you for publishing Andrew McChesney's article "Church Leader Prepares Wife for His Death" (May 2015). This is so amazing: I just lost my dad, after 54 years of marriage to my mom. I e-mailed this story to my other siblings and to my mom as well.

Thanks for sharing this story; it is very touching. Truly a keeper!

MERRIL DENNIS
Trinidad and Tobago

“I am Greek, and my wife is Colombian, and we are planning, with the blessings of God, to open a new church in northern Colombia. Please pray for us.”

—DIMITRIUS CHRISTOPOULOS, *Colombia*

I don't think I've known a kinder, more dedicated couple than Francis and Mary Sue Wernick. Even in old age they have been very faithful to God, His church, and His work.

I thank God for the privilege of having been able to fellowship with him and his wife. I can still hear the kind, unhurried, unworried tones in Elder Wernick's voice.

Come soon, Lord Jesus.
CHRISTINE AMADIO-LONG
United States

Prostate Cancer Treatment

I always read with interest the excellent health articles by Peter N. Landless and Allan R. Handsides. Their article "Prostate Cancer Surgery" (February 2015) provided a brief overview of surgery and watchful waiting, and did mention the side effects of surgery, such as urinary incontinence and erectile dysfunction—two significant lifestyle issues.

I would add that Loma Linda Medical Center (a world-class Seventh-day Adventist institution) pioneered proton therapy 25 years ago, and more than 18,500 patients with various types of cancer have been treated with this noninvasive procedure. Nearly 70 percent were prostate cancer, with successful outcomes and without the debilitating side effects of other modalities.

J. LYNN MARTELL
Banning, California,
United States

Jesus' Unanswered Prayer

I deeply appreciated Gerald A. Klingbeil's cover story, "Jesus Claims the Center: Between Sadducees and Pharisees" (April 2015).

Maybe I shouldn't, but I can't help but think about Jesus' prayer in John

17, "that they may be one just as We are one" (verse 22). How is it that we have become so concerned with labels, even as members of the same church? What will it take for us to see each other simply as fellow believers?

Could this be at least part of the reason for Christ's delay?

TINA METAXIS
Chicago, Illinois, United States



106 Years Ago in Sunan

The item in the September 2014 Idea Exchange titled "106 Years Ago" has a photo with it that I just had to write about, even though the magazine came out months ago. The person to the left of Riley Russell (back row, center) is my grandfather, C. L. Butterfield, who was a missionary in Korea for several years.

I also have a book, *It Came in Handy*, which is the story of Riley Russell, M.D., as told by Stella Parker Peterson. The story tells about my grandfather and others who served in Korea.

EDWIN TOEWS
New York Mills, Minnesota,
United States

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Left: J. F. Huenergardt
Right: Early church group in Yugoslavia



100 Years Ago

On July 12, 1905, a local church was organized in Kumane, Yugoslavia, following the baptism of eight persons. The elder of this new congregation was Lazar Emeric, a Serbian peasant. An Adventist minister, Petar Todor, with his wife, was sent to pastor the little group, thus fulfilling the government’s stipulation that required 10 members to form a church.

Earlier that year in Kumane, 120 kilometers (75 miles) north of Belgrade, a Jewish merchant was surprised to read in the newspaper that a Christian baker in Germany had joined a peculiar religion and decided to close his shop on Saturdays as a result. When the Jewish merchant showed the news item to Emeric, he said, “That man in Germany is right. According to the Bible, the seventh day is the true Sabbath.”

Emeric had his son write several letters to Germany trying to find the Serbian Sabbathkeepers. The British and Foreign Bible Society reported that such people lived in Hamburg. His next letter was addressed to: “The Sabbathkeeping people in Hamburg.”

A young pastor, J. F. Huenergardt, received this letter, visited Kumane, and contacted the Serbian Sabbathkeepers there. Because Huenergardt could not communicate to the people in their own language, the village barber was called in to interpret. The barber, in turn, developed such an interest in the Bible that he closed his shop on Saturday—his busiest day of the week—and began keeping the seventh-day Sabbath.

QUOTE

“To **get** something you never had, you must **do** something you have never done before.”

—BEATRICE ANEBO, *Uganda*



Leader of the Pack

While all legumes are nutritious, only one includes every amino acid necessary for muscle growth: garbanzos.

Less than 240 milliliters (8 ounces) of garbanzos (also known as chickpeas) provides 18 grams of protein. Those who regularly consume garbanzos have lower cholesterol, improved digestion, and stronger immunity than those who don’t.

Make your own hummus:

- 4 cloves of garlic
- 500 milliliters (16 ounces) drained garbanzos (save 30 milliliters/2 tablespoons of liquid)
- 5 milliliters (1 teaspoon salt)
- 30 to 44 milliliters (2 to 3 tablespoons) freshly squeezed lemon juice
- 30 milliliters (2 tablespoons) tahini
- Mince the garlic in a food processor, add the rest of the ingredients, and puree until smooth. Add salt if necessary.

Source: *Men’s Health*

Forgive and Be Fit

Everyone knows the line in the Lord's Prayer, "Forgive us our debts, as we forgive our debtors" (Matt. 6:12). But new research indicates that forgiveness has physical as well as spiritual effects.

Researchers have found that those who had forgiven others jumped higher on fitness tests, and perceived hills to be less steep, than those who refused to forgive others.

Source: *The Rotarian/Social Psychological and Personality Science*



LIVING Monarchs

Earlier this year the United Kingdom's Queen Elizabeth II, who is the world's oldest living monarch, turned 89 years old.



RICARDO STUCKERT

The next oldest is Norway's King Harald V (78).



The two youngest monarchs are Spain's King Felipe VI (47) and the Netherlands' King Willem-Alexander (48).



Source: *Royalcentral.co.uk*

"Behold, I come quickly..."

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