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

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

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

Continued on next page

doing the truth

These three things are true.
There is money enough in the world to lift every person out of poverty.
There is food enough in the world to feed every undernourished person.
There are parents enough in the world to care for every orphan.

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

Precisely.

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

Yes.

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

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

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

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

Read this issue of Adventist World with an open heart—and open hands.
In Nepal, Adventist Church Promotes Work to “Mission” Status

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

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

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

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

At a ceremony on September 6, Southern Asia Division president John Rathinaraj held the first meeting of the Nepal Section, saying the church in Nepal had grown.
Church member continually translates the denomination’s Adult Bible Study Guide into Nepali. In 2011 the Adventist Church held a major youth rally, with many participants walking several days and riding rural public buses to attend. Also, the Adventist Development and Relief Agency has run several programs to help exploited children.

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

—Bhaju Ram Shrestha and Ansel Oliver/Adventist News Network

Adventist’s University of Arusha Receives Tanzanian Charter

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

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

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

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

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

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

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

The University of Arusha began in 1974 as Arusha Adventist Seminary, which offered ministerial courses and health courses. In 2003, then known as Tanzania Adventist College, the school was permitted to adopt the name University of Arusha and start the process of becoming a university. In 2007 it was offered a provisional license by the Tanzania Commission for Universities.

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

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

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

—Lusekelo E. Mwakalindile, public relations director, University of Arusha
Off Campus Nursing Degree

Trains Teachers

Loma Linda University program builds bridges.

By Nancy Yuen, Loma Linda University, with Mark A. Kellner, news editor, Adventist World

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

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

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

“While in the program,” said Edelweiss Ramal, off-campus MS degree program coordinator for LLU, “students continue to work in their home institutions. Each year they travel to the campus of Asia-Pacific International University to attend courses for one month, completing pre- and post-term assignments.” According to Marilyn Herrmann, the curriculum is the same as that taught on the LLU campus. Although there is a flat fee for transportation, room, and board, LLU does not charge tuition for the degree.

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

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

Adventist nursing education began in 1883 at Battle Creek Sanitarium in Battle Creek, Michigan. Other nursing schools started soon after that, including at Sydney Sanitarium, Australia, in 1898, and at Loma Linda Sanitarium in 1905.

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

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

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

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

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

MEMORABLE MILESTONE: In July, on the campus of Asia-Pacific International University, Thailand, 25 students of the LLU School of Nursing off-campus MS degree program took part in a joyful recognition ceremony celebrating the completion of the program’s fourth and closing session. The students are from 15 countries, including Ghana, Haiti, Nepal, the Solomon Islands, and Zambia.
More than 500 years ago, German goldsmith and gemcutter Johannes Gutenberg used his extensive knowledge of metallurgy to invent the printing press with movable type. Gutenberg’s press has been called the most significant invention of all time, because it made knowledge and the spread of ideas widely accessible.1 The first book to be printed on the Gutenberg press was the Bible, and out of a possible 180 copies printed, only 49 documented (partial or complete) copies exist today. These Bibles are valued so highly that just one page from the book of Deuteronomy sold for $100,000 in 2012.2

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

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

Finding the Truth
Because someone cared

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

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

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

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

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

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

This time John was ready to read, and before long he was convinced that the book taught truth—but he wasn’t sure he was ready to accept the truth. With Sabbath observance his broadcasting career would be over. He
would never play rugby again—and rugby had become his religion. What would his family and friends say?

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

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

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

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

Reflecting on Truth and Meaning

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

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

In addition to this powerful book, we are blessed to have a wealth of literature produced in a wide variety of languages at 63 publishing houses around the world—books, magazines, pamphlets—that can help change lives through their “silent preaching.”

Other Methods

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

Ellen White wrote, “The publications sent forth from our printing houses are to prepare a people to meet God. Throughout the world they are to do the same work that was done by John the Baptist. . . . In contrast with the false theories of his time, truth in his teaching stood forth as an eternal certainty. . . . This same message, through the publications from our printing houses, is to be given to the world today. . . . “In a large degree through our publishing houses is to be accomplished the work of that other angel [of Revelation 18] who comes down from heaven with great power and who lightens the earth with his glory.”

Participating With Heaven

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

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

Ellen White said, “God will soon do great things for us, if we lie humble and believing at His feet. . . . More than one thousand will soon be converted in one day, most of whom will trace their first convictions to the reading of our publications.”

A Dedicated Pocket

But how will they read our publications if they have never received them? Let me encourage you to have
a “dedicated pocket,” or purse, briefcase, backpack—whatever is constantly with you—in which you can carry some words of life for sharing with those to whom the Lord sends that day. I always carry some literature in my briefcase, so that I’m ready to share my faith whenever possible. You can also encourage your church to have a literature rack in the lobby, where free materials are always available.

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

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

GLOW: Giving Light to Our World

Giving Light to Our World—GLOW—is an outreach initiative that originated in California, United States, but is now branching out to other world divisions. It’s based on the concept of church members distributing GLOW tracts—free of charge—at every opportunity. The tracts are currently being printed in 35 languages.

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

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

A simple outreach method—but with big results!

STORY 2—NETHERLANDS: Two young adults in Cyprus attended a Bible study meeting advertised in a tourist information office. They didn’t know what the theological beliefs of the group would be, but they prayed that they would have a good discussion together. To their surprise, the second coming of Jesus and how to prepare for it, along with the state of the dead, were the topics of focus. The study group also commented on the difficulties of evangelism. The young couple then introduced GLOW tracts as an easy means of evangelism. The people responded very positively to the materials, and the group leader—who was from the United Kingdom—requested several tracts to take home with him. Another man took GLOW tracks to share with church members elsewhere in Cyprus.

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

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

Ted N. C. Wilson is president of the Seventh-day Adventist Church.
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He’s Alive Television (KHBA UHF Channel 39) is now on Roku, a streaming service that puts the power of the Internet directly into your TV. He’s Alive Television, which originates from Spokane, Washington, can now be seen across North America through a hockey-puck-sized device that costs a one-time amount of $50 to $100.

Now from anywhere, one can watch KHBA’s Channel 39.1, which contains local programming along with Hope TV programs. To connect on Roku, one needs high-speed Internet and a Roku box.

At a recent camp meeting station manager Joe Stanfill found many people outside the Spokane viewing area interested in connecting to Roku to watch He’s Alive Television.

He’s Alive Television began 21 years ago through Marlo Fralick, then pastor of the Spokane Central Adventist Church. Since its inception He’s Alive has grown from one to four channels. It offers the only Adventist Russian “Open Book Channel” 24/7 in the United States. It operates through the efforts, prayers, and donations of nine churches in the Spokane area.

Walla Walla University Students Assist Academy in India

Two years ago a team of Walla Walla University (WWU) nursing students and faculty traveled to India, launching “India Immunizations,” an effort to provide life-saving vaccines to children. Since then, the team has provided more than 10,000 vaccinations to prevent diseases such as meningitis, typhoid, hepatitis, tetanus, and diphtheria.

In March 2012, during the team’s second visit to Riverside Adventist Academy in Meghalaya, a suspension footbridge near the school collapsed, plunging 39 schoolchildren and two WWU team members into the water.
the Didram River. Miraculously, all victims survived, despite several serious injuries.

To help the academy recover from this loss, as well as address other campus facility issues, WWU’s Edward F. Cross School of Engineering stepped in to provide professional engineering consulting by faculty and students.

As part of their senior projects, four WWU students completed analysis and planning for several projects. Travis Wageman completed a thorough study of the damaged footbridge and determined that the bridge could be rehabilitated for $3,000 to $5,000. Brett Shultz provided structural analysis for a cracked brick wall in the boys’ dormitory. Matthew Freemand studied campus water issues, outlining the equipment needed to improve the water quality. Christian Willing evaluated the cost-effectiveness of two types of water storage tanks. Additionally, engineering faculty Doug Logan and Bryce Cole are analyzing water pumps to determine why the pumps are failing.

—By Rosa Jimenez, Walla Walla University

Union College Professor Participates in Homeland Security Conference

Rick Young, director of Union College’s International Rescue and Relief program, was invited to attend a weeklong conference on homeland security at the Naval Postgraduate School Center for Homeland Defense and Security in Monterey, California, this past June. The invitation-only conference was designed specifically for universities offering programs focused on careers in homeland security and emergency management.

Young joined a select group of 30 educators from schools around the country, including the U.S. Naval War College. “We trained several members of the Nebraska National Guard in our confined space rescue class last year,” said Young. “When they saw this conference opportunity, they recommended that I get an invitation to attend.”

At the conference Young met and learned from a variety of experts, including Janet Napolitano, former director of Homeland Security, and Francis Mahon, director of Strategy, Policy, and Plans for the North American Aerospace Defense Command and U.S. Northern Command. Young explained, “The level of knowledge and information shared was amazing.”

Union’s International Rescue and Relief baccalaureate degree program prepares students for careers in public safety, emergency management, or the medical field. Each student is certified in a variety of emergency management and disaster-response areas and spends both a summer in Colo-

Continued on next page
BASKETBALL EVANGELISM: 3-point Play Ministries summer basketball camp resulted in nearly 200 people attending church. For many of them, it was their first time in an Adventist church.

The ADRA team spoke with several university deans and chairs of departments to discuss new options for partnering around their common goal of advancing Christ’s love globally.

As a result of these conversations, plans are being discussed for creating an ADRA-sponsored mission trip and connecting Southern graduate students with ADRA field training experts stationed in more than 100 countries around the world.

—By Luke Evans, Southern Adventist University

Three-Point Play Shares Jesus With Kids

“The Conyers church just completed one of the most exciting ‘evangelistic events’ we have ever experienced,” said John Strickland, pastor of the Conyers, Georgia, church. “We had more than 175 visitors who attended our church for the first time and have never been in an Adventist church.”

This outreach, occurring July 8-11, happened because of a basketball camp conducted by Three-Point Play Ministries, a ministry of the Georgia-Cumberland Conference. Eighty-four students (ages 8-13) attended, with many parents observing. Parents were also invited to a special closing ceremony.

The students learned basketball skills, but more important, they learned about Christ’s saving power. This camp was one of five held in various locations. Every place where a camp has been held, Strickland’s words have been echoed.

Approximately 200 students experienced the event.

—By E. W. Dempsey, Georgia-Cumberland Conference
By Kortney V. Hurst, community relations, ReloveLife

Friendship Evangelism

The Indiana and Lake Region conferences team up to prepare Indianapolis for gospel reaping.

In 1910 Ellen White wrote: “When the cities are worked as God would have them, the result will be the setting in operation of a mighty movement such as we have not yet witnessed.”1

The Hoosier Health Movement, also known as ReloveLife, began as a response to that vision. More than two years ago church leaders from Indiana and the Lake Region conferences in the Indianapolis metro area gathered around a boardroom table in Indianapolis and asked one question: “If God is on our side, and if we could not fail, what would we do to make a difference?”

Over its two-and-a-half-year gestation period, the Indianapolis Outreach Coalition (IOC) produced a new brand of community awareness and service, ReloveLife. ReloveLife has morphed from its original solo act into a community ensemble.

Some of the offerings include HonestAge.com, the health age calculator helping people to get real with themselves by evaluating their honest health age; an interactive Kid’s Health Expo (offered also in grown-up version); cooking classes; lifestyle programs such as CHIP +, Creation Health, and Adventists InStep for Life. ReloveLife seeks to actively link arms with existing health entities of the community.

“The health initiative keeps morphing,” says Van G. Hurst, president of the Indiana Conference and ReloveLife. “As the movement evolves, ReloveLife becomes more like a brokerage firm. We connect entities in Indianapolis. Together, each has a bigger voice to make a stronger difference.”

Into the Community

Speaking about the need to establish positive lifetime habits, Indiana state representative Karlee D. Macer said, “This is the start of giving kids a voice.” Macer also served as the Indiana Conference’s honorary cochair for the September 22 Let’s Move! Day.

Indianapolis attracted White House representatives and Olympian Terry Brahm for Let’s Move! Day, a coast-to-coast event supported by Katia Reinert, health ministries director for the North American Division. The annual event in Indiana pairs Adventists InStep for Life with the national Let’s Move! initiative to fight childhood obesity.

Let’s Move! Indy doubled as the public unveiling of ReloveLife, linking the campaign to solve childhood obesity with efforts by Indiana Adventists to reverse Indiana’s status as one of America’s 10 least-healthy states.

The Merger: Health and Evangelism

Building a social network in Indianapolis is friendship evangelism in its truest form. Caring for the health of others defines who we are as followers of Christ (whether people join the church or not). All the health endeavors supported by ReloveLife are designed to lead to the purposeful branding of Seventh-day Adventists in Indianapolis, identifying them as people who are about others in their neighborhoods.

Shawn Boonstra, speaker/director for the Voice of Prophecy, has assembled an army of lay Bible workers in preparation for evangelism meetings in March 2014. These meetings are hoped to serve as a springboard for discipleship.

“If we can do it in Indianapolis, the crossroads of America, we can do it anywhere,” says Dan Jackson, president of the North American Division.

God is using His church to initiate a call to live better physically, emotionally, and spiritually. ■


Focus for December: Christian Hospitality

December 7 ............ Children’s Sabbath
December 14 ............ Adventist Community Services Offering

Special Days in North America

November 2013 | Adventist World — NAD 15
on Sunday, November 10, Loma Linda University Children’s Hospital celebrated twenty years of caring for the youngest residents of Southern California’s Inland Empire, as well as those across the nation and around the world.

Colorful festivities, a press conference, and activities specially designed for children marked the occasion.

The hospital officially opened its doors on November 10, 1993. Today, LLU Children’s Hospital offers 348 beds dedicated just for kids, has one of the largest neonatal intensive care units in the country, treats more than 100,000 children each year, and serves as a major pediatric teaching facility.

The number of inpatient, outpatient, and community programs and services for infants, children, adolescents, and teens grows by the day.

One of these programs saved the life of a Rancho Cucamonga, California, infant earlier this year.

During her forty-first week of pregnancy, the girl’s mother, Maria Orozco, learned that her unborn baby had a defect known as congenital diaphragmatic hernia—a hole in the girl’s diaphragm allowed her bowels to crowd her heart and severely restrict development of her left lung.

Three days after Maria arrived at Children’s Hospital on Friday, February 22, physicians performed an emergency Caesarean section and Baby Abby was born on Monday, February 25.

The baby was still in grave danger however. Maria and Kyle, her husband, were warned she might have to undergo ECMO therapy—or extra corporeal membrane oxygenation, a form of artificial cardiac and respiratory support.

“Only about fifty percent of ECMO babies survive,” Maria observes. “It’s a last resort attempt to save a life.”

Three days after her birth, Baby Abby began receiving ECMO therapy in an effort to combat respiratory failure.

“I just started crying and crying,” Maria discloses. “I honestly didn’t think she was going to make it.”

Day after heartrending day, the couple prayed their daughter would survive.

“It became really tough to sit there and not be able to hold her,” Maria shares.

Weeks later, when Maria ran out of soothing words to say, she began to sing. The song had special significance for Maria and, apparently, for Abby. “I started singing ‘You are My Sunshine’” she recalls. “I used to sing that out loud to her when I was pregnant, tapping my belly to the music.”

Amazingly, Abby opened her eyes.

“She starting reaching and she grabbed my finger,” Maria beams. “She held on so tight. I knew then that she was going to make it.”

Make it she did! After eighty-five days in the hospital, Baby Abby was discharged to the care of her devoted family. Today, she is a healthy 8-month-old who grins and smiles effortlessly.

“Abigail has taught me so much,” Maria notes. “Sometimes I stare at her and ask myself how someone so happy and pure could have fought this huge birth defect and come out as victorious as she has. Her battle isn’t quite over, but one thing is sure: Abby is not a quitter!”

This story is just one among a litany of miracles celebrated during the twentieth anniversary of this remarkable place, where healing grace, compassionate care, and sophisticated technology work together to transform lives.
Canadian Thanksgiving Day, celebrated on the second Monday of October, finds its earliest roots in the 1578 expedition led by Englishman Martin Frobisher. After the explorer had lost one of his ships and had his entire venture threatened by severe weather conditions, the remaining ships of his company came together in that Far North bay named after him, Frobisher Bay.

It was there that one of the adventurers, Robert Wolfall, led the men of the expedition in a worship service at which they celebrated thanksgiving for their survival through those treacherous icy waters.

In the United States, President Abraham Lincoln declared a Day of Thanksgiving for the last Thursday of November 1863. That began a tradition that has lasted until today. It is a time we often remember the experience of the Pilgrims in early Massachusetts. After surviving their first devastating winter in the "new world," they were able to plant and harvest crops. In gratitude to God for His blessing, they invited their Native American friends to a three-day feast of thanksgiving.

Both of these celebrations mark a long tradition of declared religious celebrations of Thanksgiving that have at their root the acknowledgment that all good things come from God.

In a far earlier time Paul, the apostle of Jesus, gave this admonition: "Be thankful in all circumstances, for this is God’s will for you who belong to Christ Jesus" (1 Thess. 5:18, NLT).*

I heard recently about a member of one of the churches of the North American Division. This man goes about consciously looking for God’s blessing in his life; it might be a new friend, a business success, or just feeling especially healthy one day. But when he recognizes that he has been blessed by God, he puts $1 bill or a $5 dollar bill in a cup in the cup holder of his car.

Here’s where it really gets good: Once the cup in his car has been filled with money, he begins to look for someone in need. And when he finds that person, he “empties the cup” as a blessing on their life and as his offering of thanksgiving. This is his very personal and meaningful way of sharing God’s blessings with others. It’s how he shows his thankfulness to Christ.

Those words of Paul in 1 Thessalonians are a strong reminder to us that we are not our own, but are possessed by Jesus. So closely are we aligned to Him that we live by His words. In our humanity we may look at our situation, whatever it is, and become discouraged, even bitter. But as followers of Christ we express gratitude in even the most difficult situations.

So much so that when we feel unappreciated, even misunderstood, we find great hope in His words: “Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake. Rejoice and be exceedingly glad, for great is your reward in heaven, for so they persecuted the prophets who were before you” (Matt. 5:11, 12).

It has been said that Christians are blessed to be a blessing. I don’t know what is going on in your life. I don’t know if you are at a high point or a low point. But why not look around you and identify those ways in which God has blessed you? During this Thanksgiving season look around and show your thankfulness to God by being a blessing to someone in need.

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Encouragement
Thank you, *Adventist World*, for connecting believers and seekers from around the world. I am writing to comment on a prayer request in the September 2013 edition, written by Julta from Denmark. I could have easily written that letter. It is exactly what I am experiencing in my life. I would just encourage that reader to hold on, keep trusting and keep praying—even when you don’t feel like it. Find one thing to give thanks for, and it will change your whole perspective on your situation. Remember, God is working.

Moyrah Roberts
Clarksville, Tennessee

In the Beginning God Created
I was pleased to read in Ronny Nalin’s August 2013 article “In the Beginning God Created,” on the Adventist fundamental belief about Creation, his inclusion of the dynamic character of the Creation. Although God and His character are changeless, the universe He has created, and the earth within it, are not static. This fact should give us courage, knowing that the potential for change, as seen in the physical and biological realms, is just what is needed for our spiritual reformation. Indeed, “God envisioned this world as a dynamic system from the beginning,” else His invitations to “knock, seek, find” and “taste and see” would be meaningless.

Edwin A. Karlow
Walla Walla, Washington

Being Transformed
I am writing in regard to Ted N. C. Wilson’s article “Being Transformed” (August 2013). Wilson writes, “I am urging all college and university administrations to make it a priority, as much as possible, to hire only Seventh-day Adventist faculty and staff.”

Well done! Here’s an example: a superb math professor who speaks of billions of years instead of thousands of years must not be allowed to train our still-searching minds! My thanks to our church president.

Ron Lane
Boynton Beach, Florida

Where’s the Balance?
In regard to Drs. Allan A. Handysides and Peter N. Landless’s article “Where’s the Balance?” (August 2013), we have a ditch on either side of a reform road. There is concern about the massive amounts of antibiotics and hormones used for animals, now. What about the environmental impacts, too?

Food can affect our spiritual life for better or for worse. God will reveal when it “is no longer safe to use” milk products and/or eggs (Ellen G. White, *Counsels on Diet and Foods*, p. 206). “Meat will eventually be done away” by those waiting for the coming of Jesus (ibid., p. 380).

God aims to cleanse us physically by leading us to His original diet plan, but gives a merciful caution: “In reforms, we would better come one step short of the mark than to go one step beyond it. And if there is error at all, let it be on the side next to the people” (ibid., p. 468).

Esther McCluskey
California

Infidelity in Disguise
In “Infidelity in Disguise” (August 2013), an excerpt from Ellen White’s writings, the word “infidel” was used twice. This concern may seem redundant, since the word is also part of the title; however, that “ity” makes a big difference.

In White’s day “infidel” was a much more acceptable term for a nonbeliever. That word today has a connotation that is much more condemning. Think of a nonbeliever scientist picking up our magazine and believing that our church considers them some type of evil terrorist.

Solution: update the language without changing the meaning.

Eric Anderson
Oshawa, Ontario, Canada

“The universe He has **created**, and the earth within it, are not static.”

—Edwin A. Karlow, Walla Walla, Washington
By Allan R. Handysides and Peter N. Landless

WORLD HEALTH

Bread: White, Whole-Wheat, or Whole-Grain?

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

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

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

White flour is made primarily from the endosperm portion of the wheat. By removing the germ, processors remove fat, which has a tendency to be oxidized and go rancid quickly. Additionally, the white color and the smooth texture enable considerable manipulation of the flour and the production of a great variety of products such as cakes, cookies, etc.

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

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

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

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

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

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

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

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

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

Allan R. Handysides, a board-certified gynecologist, recently retired, was director of the General Conference Health Ministries Department.
Have you ever been worried about a challenging situation that hindered you from accomplishing your plan? What about being eaten by fear, feeling crushed under the heavy load of guilt? Is there any cloud of disappointment that blocks the sunshine of hope on your sky? If that’s the case, there is an incomparably great power available for you daily—whether it be worry, fear, or disappointment.

The apostle Paul writes that the resurrection of Jesus Christ illustrates this incomparably great power. “I pray that the eyes of your heart may be enlightened in order that you may know the incomparably great power of God” (Eph. 1:18-20). Paul does not only pray for others—it is his own desire to truly know this power of the Resurrection (see Phil. 3:10). The empty tomb of Jesus helps us to see how that incomparably great power dispelled worry, fear, and disappointment from the lives of different individuals.

Worried Women

It was early on Sunday morning. The women who had been grieving since Friday were on their way to Jesus’ tomb. The unfinished business of anointing Jesus’ dead body, following the custom of the day, brought them back to the tomb. They walked with a heavy heart and wondered, “Who will roll the stone away from the entrance of the tomb?” (Mark 16:3). Mark gives us more information about the size of the stone when he notes that it was “very large” (verse 4). The women were worried. How could they move that big stone on their own? They needed help—but there was no help in sight.

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

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

**Panic Peter**

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

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

I see Peter in my mind’s eye eaten up with guilt and squeezed with the fear of having committed an unpardonable sin. Panicked, Peter asked himself, **Will my sins be forgiven? Can I return?** Peter’s experience illustrates well our struggle with sin. We may find ourselves committing a particular sin, and, to make things worse, that action soon becomes habitual. Guilt and fear keep us in their grip. We may even wonder, **Is there a way back?** However, the incomparably great power of the Resurrection brought also great relief to Peter. Ellen White comments on the experience: “Tell his disciples and Peter,” the angels said. Since the death of Christ, Peter had been bowed down with remorse. His shameful denial of the Lord, and the Savior’s look of love and anguish, were ever before him. Of all the disciples he had suffered most bitterly. To him the assurance is given that his repentance is accepted and his sin forgiven. He is mentioned by name.”

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

**Despondent Disciples**

Among those who experienced the incomparably great power that God displayed at the resurrection of Jesus Christ were the disciples traveling to Emmaus. Luke describes this scene as Jesus joins the two disciples in the middle of the journey without being recognized. Responding to Jesus’ questions, the disciples exclaimed, “But we had hoped that he was the one who was going to redeem Israel” (Luke 24:21). These disciples had also expected Jesus to overthrow the ruling power of Rome and establish Israel once again as a sovereign kingdom. But this Jesus, on whom they had put their hope of deliverance, had been nailed to the cross and had suffered a shameful death. They were disappointed; they felt dismayed. Yet Jesus, the risen Savior, began to unleash that incomparably great power as the conversation continued. By and by, that power dispelled their sadness, and their heart started “burning” with hope and joy (Luke 24:32).

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

**Restricted Reservoir**

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

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

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

**Same Event—Two Responses**

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

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

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

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

**How to Know**

So the question arises: What will determine our response to seeing Jesus in the clouds? The answer is surprisingly obvious. So much so that we have probably already experienced the answer in small ways in our own families.

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

Basically, what made the difference was the state of the relationship between me and my children. Was there unresolved conflict (think issues of submission and humility)? Was there rebellion in the air (think repentance and conversion)? Was there disobedience and shame (think sin and forgiveness)? Was there misunderstanding and brokenness (think revelation and renewal)? I could go on, because it turns out that the technical theological terms of religious life are just a coded language for ordinary relational life.
So whether I run to or away from Christ in the future is simply dependent on the kind of relationship I am building with Him now. Of course, that relationship is informed and influenced by understanding what classical theology teaches us; however, when it comes to checking in with myself to know if I am ready for His return, relational experience trumps knowledge (see James 2:19, 20). Understanding auto mechanics doesn’t necessarily make one a better driver. Only driving can do that.

**Bliss or Torture**

Many have read the discerning insight of Ellen White in which she writes of the unrenewed sinner as being completely incapable of enjoying God or heaven. This concept has direct bearing on the dynamics present at the Second Coming and supports those in-the-moment responses we are considering. In terms of actually being in God’s presence, she says there would be no “joy” for them, “heaven would be . . . a place of torture,” and they would all “welcome destruction” rather than endure beholding His face.¹

C. S. Lewis expands this point in an entire book-length allegory that depicts people taking bus rides from hell to heaven (remember, this is an allegory). Instead of making heaven their home, many hop right back on the first bus back to hell.² They simply cannot endure the God-based economy of heaven.

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

By the way, my dream did not end as a nightmare. I was happy the Lord had returned, and for a brief moment I felt what it will be like when the dream to end all dreams comes true.²

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Adventist Community Services
Offering on December 14

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North American Division

Your generous support will allow ACS to continue serving those in need.

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

**Naomi: The First Meeting**

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

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

I recognize her right away. I can’t believe that I am actually looking at the girl I’ve heard so much about and seen so many pictures of.
“Hi, Sheela,” I manage to whisper. “I’m Naomi.” Finally I am meeting my sponsor “sister.”

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

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

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

**Naomi: The Blind School**

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

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

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

Walking around the campus, I talk to Sheela a little. "What do you want to do when you finish school?" I ask.

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

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

**Naomi: Visiting Sunrise Home**

I wake up on Sunday morning with a splitting headache. I can’t eat and don’t want to drink. The heat on Sabbath was too much for me, and all I want to do is go back to bed. But I can’t miss today. We’re spending the whole day at Sunrise Home with Sheela.
I try to forget about my headache by looking at the scenery. On the road in front of us is a herd of goats, a woman walking with a basket on her head, motorcycles, several boys riding bicycles, and a few dogs wandering freely. Several small vehicles—auto-rickshaws—full of people zip past us.

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

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

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

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

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

For more information, visit www.asianaid.org.

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

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

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

Natalie: Sheela’s Story

There are about 80 kids living at Sunrise Home: 30 boys and 50 girls. I know they’re orphans, and I feel sad for them, but I notice that they really seem happy together. I want to know Sheela’s story and how she ended up at Sunrise Home.

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

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

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

Naomi: Saying Goodbye

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

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

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

Sheela really feels like my sister now. I know why I traveled all those hours to India. And I can’t wait to go back!
As we see how the light of the Adventist message dawned in the countries of the orient we are amazed at the way God used one humble man to do heaven’s great work. God has stretched the chain of his influence across the decades and the continent and islands in order to bring the good news of His second advent to the people of the eastern Asia.

Light Dawns Over China, the Most Populous Country

Abram La Rue, an American gold miner, sailor, and shepherd, came to the Adventist truth in California at an advanced age. Immediately thereafter he led his neighbor, William C. Grainger, a teacher by profession, to the truth. La Rue attended Healdsburg College to prepare himself for the gospel ministry, and requested that the General Conference send him to China. As a retired sailor he remembered his visits to this country, and now felt a burden for its vast population. But the mission board thought him too old at 65 and recommended Hawaii instead. La Rue arrived there with many printed books and tracts. As a colporteur he succeeded in establishing an Adventist presence.

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


In response to his and S. N. Haskell’s earnest appeal, the General Conference sent official missionaries to China in 1902. On February 2 J. N. Anderson’s family arrived in Hong Kong. About a month after his arrival on March 1, Anderson baptized six British sailors and an expatriate resident to whom La Rue had given Bible studies.

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

Light Dawns Over Japan, the Islands of the Rising Sun

William C. Grainger, Abram La Rue’s firstfruits, now president of Healdsburg College (later Pacific Union College), was deeply moved as he listened to the Friday evening vesper appeal. Japanese student Teruhiko Okohira needed someone...
invited the stranger in and found that he was on his way to Hawaii as a Korean laborer. Though neither understood the other’s language, the Holy Spirit used the Chinese ideograph characters they wrote on a chalkboard to help them communicate. Kuniya began teaching his new Korean friend the Bible. Then the Korean brought a friend of his own. Both became convinced of the Adventist doctrines. Just past midnight of May 12, 1904, Kuniya baptized them, Eung Hyun Lee and Heung Choi Son, at Nunobiki Falls in Kobe. Lee then left for Hawaii. But for some reason known only to providence, Son headed back to Korea.

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

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

**Wholly Consecrated**

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

**Light Dawns Over Korea, the Land of Morning Calm**

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

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

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

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

**IMAGES COURTESY OF GC ARCHIVES**
Patti! We’re done! It can rain now.”

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

A Ministry With History

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

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

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

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

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

The ceremony was held directly on the antenna field, at the base of the newest tower, which enabled attendees to experience close up the gigantic size of the broadcast equipment. They came away with a greater appreciation of the enormous effort that was required to complete the project.

No Small Effort

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

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

The weather was a huge factor, as all construction had to be completed during Guam’s six-month-long dry season. Powers says, “This upgrade happened essentially with
five guys—Gordon Garner, Ben Stern, Donaldo Storey, David Hendrick, and myself—an incredible amount of equipment, and a whole lot of blessing by God. All through the process, I saw the hand of God leading in this project.

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

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

A Ministry of Life

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

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

Shelley Nolan Freesland is communication director for Adventist World Radio.
Ever since I can remember, hospitality has been a natural part of life. My mother welcomed neighbors into our kitchen for a warm drink and conversation. Holidays and special weekends were spent with family in our home or theirs. I was fortunate to marry into a family that continues to embrace my husband, children, and me in generous hospitality. Throughout the years friends and family have invited me into their homes, hearts, and lives. I have been blessed, and I don’t want to take that for granted. But sometimes I do take it for granted, and I also miss (or choose to ignore) opportunities to offer hospitality to others. I have the feeling I’m not alone. Maybe busy schedules, lack of resources, sapped energy, or temperament holds us back from reaching out to others. Many of us seek to be hospitable, but at the same time find it a challenge to always be in tune with what that even means.

Sharing with others is the surest way to show what it means to be a Christian.

By Lisa Clouzet
Our Mandate

Hospitality, according to Webster’s, is receiving and treating of guests and strangers in a warm, friendly, and generous manner. Hebrews 13:2 confirms that we are not to “forget to entertain strangers,” because some, like Abraham, have “entertained angels” without knowing it.

Ellen White wrote that “by showing hospitality to God’s children we, too, may receive His angels into our dwellings. Even in our day angels in human form enter the homes of men and are entertained by them. And Christians who live in the light of God’s countenance are always accompanied by unseen angels, and these holy beings leave behind them a blessing in our homes.”

Maybe when we have a hard time extending hospitality to strangers, it would be helpful to picture them as angels, or even as Jesus Himself (Matt. 25:40).

The Bible offers further instruction for us to be hospitable to each other, and to do so without grumbling (1 Peter 4:9). We are also invited to be generous and to show mercy (Rom. 12:8). These two verses do not specify that hospitality is to be extended only to guests and strangers, but to each other. That would include family and friends. We could even go so far as to include enemies, as did Elisha (2 Kings 6:17-23).

The point is that we’re to show mercy and to be generous, reaching out to others without grumbling. Isn’t it curious that the without grumbling part is included? Could it be because God wants us to be cheerful givers (2 Cor. 9:7)? Or maybe because He knows us better than we know ourselves (Jer. 17:9; 1 Sam. 16:7)?

When Jesus walked this earth He lived as a human. He experienced hunger, fatigue, and temptation, just as you and I do. His constant connection with the Father gave Him strength and guidance. He mingled with people and met their needs. Jesus experienced hospitality and He offered hospitality, even though He had no place to rest His own head (Luke 9:58). He gave and gave out of His heart of love. And He continues to give to each of us out of that same love, a love so profound we cannot be separated from it (Rom. 8:38, 39).

Practical Lessons

God’s love is displayed to us in a variety of ways, from the extravagant to the simple. Often simple things have the most significant impact. Many examples of hospitality that we find in the Bible are simple, such as water being offered to a tired traveler or someone being invited in to eat or to spend the night. These seemingly small things make a huge impact at the time, and are often the ones we remember.

I now live on a university campus where hospitality is important, especially for those students who are first year students or far away from home. The university welcomes students each year with a special orientation to acquaint them with the campus, faculty, and staff, as well as resources available to them in the community. Many faculty members, staff, and other caring individuals show up at the dormitories to help students unload their belongings and transport them to their rooms.

This year a new tradition was started to provide faculty/staff mentors for the students. The goal is make students’ first 100 days on campus a wonderful and unique experience. I recently asked a few students to share when they were blessed by hospitality.

Carina, from Brazil, shared that the first Sabbath she and her husband attended the university church worship service, a family learned that they had recently arrived and invited them to have lunch at their home. It meant a lot to her because they had just met the family who spontaneously extended the invitation.

What stood out to Leah, from California, was that a couple invited her and her husband over for Sabbath lunch several times during their stay in the university community. This same family, knowing the couple’s apartment was small, also opened their home for lunch at graduation time so that all their friends and family could be together in one place.
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• Partners with Scheer Adventist Hospital in Nepal for women’s health and operations

“Asian Aid is an amazing ministry that takes needy children and educates them in Adventist schools. My family is proud to sponsor a child at the Sunrise Orphanage in India. Recently Jean and the girls visited her and it was a life changing experience.”

Shawn Boonstra Honorary Ambassador
Talita, from Canada, told about a couple who regularly has students over on Sabbaths. When a family is invited for the first time, the couple insists that they not bring anything. The couple hosts an average of 70 guests each Sabbath.

Hearing the students reminisce reminded me of when I arrived in this community six years ago. While home unpacking a few boxes, several students showed up with enough food prepared to last two meals. They introduced themselves, unloaded the food, and left after each of them had given me a hug. Needless to say, I was very touched.

Sharing a meal with someone is a wonderful way to show hospitality, but food isn’t the only way. Nikki, from Indiana, talked about how important a faculty member’s open office and ongoing support was to her during her university experience.

Adel, from California, shared about when she was walking on campus with her two small sons. They were having trouble with the chain of her 3-year-old’s bike. While she had the bike upside down, trying to wrestle the chain back on, a UPS truck pulled up on the other side of the parking lot to deliver a package. The driver, whom they had seen often, came over and offered to help. To Adel it was a warm reminder of the kindness still out there.

These recollections of hospitality confirm that hospitality doesn’t need to be extravagant or expensive. What touches the heart and remains in the memory is that it is love extended from one heart to another.

**Learning by Experience**

Almost 15 years ago our family visited a small church at which my husband was the guest speaker. After the service ended, it became obvious that we were on our own for lunch. There was no potluck that week, and most of the people were on their way to the parking lot. We lived less than an hour away, so we planned to return home to eat.

Just then a college student approached and asked if we had plans for lunch. I knew they were students with a small baby and a limited budget, and I figured that he may not have had time to consult with his wife about bringing five extra people home. I let the student know that we were just getting ready to head home. He insisted that he and his wife would love to have us over. We accepted their invitation and joined them for lunch.

My hunch had been right: he hadn’t had time to consult with his wife. To their credit, however, we were welcomed into their home with open arms, and in a short time, with many hands helping, we sat down to a wonderful meal. To this day I couldn’t tell you what we ate, but I will never forget them or their spontaneous, generous act of hospitality.

Another reason to keep hospitality simple is that it allows the giver to focus on the one(s) being served. Sometimes we can lose sight of the point of hospitality when we get bogged down in perfecting the “stuff” of hospitality and end up making things more complicated than they have to be.

Such was the case one Sabbath many years ago when I invited a visiting couple home for lunch after church. They seemed delighted with the invitation and agreed to follow me. I hadn’t planned to have guests that week, so as I headed home, my mind was racing as fast as my car, thinking about how to stretch our meal to feed two extra people, what to serve for dessert, how to set the table, etc. I exited off the freeway, turned down the road to our house, and gasped as I realized my guests were no longer behind me. I wasn’t sure when or where I’d lost them.

**“Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with that person, and they with me” (Rev. 3:20, NIV).**

**“Come to me, all you who are weary and burdened, and I will give you rest” (Matt. 11:28, NIV).**

**“My Father’s house has many rooms; if that were not so, would I have told you that I am going there to prepare a place for you? And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am” (John 14:2, 3, NIV).**
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Since this was before the days of cell phones, I went home to call the church and alert my pastor husband so he could stay there a while longer in case they returned to the church. I continued to pray as I parked on the overpass for nearly an hour, hoping they would somehow see me. I returned home with a heavy heart. I had not only lost sight of the point of hospitality—I had lost the guests!

An Example of Hospitality

Fortunately, God doesn’t lose sight of us. He is in our midst, rejoices over us with singing, and quiets us with His love (Zeph. 3:17). He surrounds us with hospitality. He generously provides for us. He wants us to freely give to others from the blessings we have received from Him (Deut. 16:17, Matt. 10:8).

It seems that the more we give away, the more we’re blessed. As it turns out, hospitality is actually a blessing to others, as well as to us.

When we respond from our heart, through His leading, God uses us to meet the needs of others. We simply have to show up and be available. And since hospitality is a God-given gift, it has to be used and developed. Hospitality is a way of life and will be evident in the way we relate to God. It will also be evident in the way we treat those with whom we come into contact, whether in our home, neighborhood, church, workplace, marketplace, freeway, or over the phone.

We remember the story of Abraham, who one day saw three strangers traveling near his encampment. Not only did he invite them to share a meal with him, he brought water, washed their feet, and entertained them while the meal was cooked.

About this incident Ellen White wrote: “This kindness he showed them simply as wayfarers, passing strangers, who might never come his way again. But, the entertainment over, his guests stood revealed. He had ministered not only to heavenly angels, but to their glorious Commander, his Creator, Redeemer, and King. And to Abraham the counsels of heaven were opened, and he was called ‘the friend of God.’”3

May it be our desire is to grow more like Jesus in every way, realizing that hospitality is a natural outcome of loving Him, following His example, and serving others for His sake.

“Hospitality, like charity, must begin at home.”

—Karen Mains

Lisa Clouzet writes from Berrien Springs, Michigan. She and her husband, Ron, have three adult children.

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

This was indeed the age of “heroic medicine,” representing aggressive methods and practices used well into the nineteenth century. The already-weakened bodies of the ailing were further stressed by these dangerous and unproven methods, resulting in more harm than good—albeit well intentioned and even well accepted by the medical community of the time. D. E. Robinson in his informative book *The Story of Our Health Message* terms these years as “the times of ignorance.”

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

**Health Reform**

While we as a church often claim “health reform” as an Adventist invention, that’s not really the case. “Health reform” described the process of change occurring in response to the dismal “therapies” being used at the time. Long before the Great Disappointment in 1844, Joseph Bates, a sea captain, who subsequently became a cofounder of the Seventh-day Adventist Church, abandoned the use of tobacco in 1823. In 1824 he gave up all forms of alcohol, and before 1838 he had discarded the use of tea and coffee. Of the latter he’s reported to have said: “It is poison. It had such an effect on me that I could not rest or sleep until after midnight.” In 1845 he was convinced of the seventh-day Sabbath truth, and in 1846 he joined James and Ellen White in proclaiming this and other fundamental beliefs now held by the Adventist Church. It’s interesting that in 1843 he ceased eating meat, and previously he had stopped using butter, grease, cheese, and other such foods. He was gratified when others followed his example.

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

**Instruction From the Lord**

In 1848 the Lord revealed to Ellen White the harmful effects of tobacco, tea, and coffee. In 1860 the fledgling “movement of destiny” formally adopted the name “Seventh-day Adventist.” It wasn’t until 1863 that Ellen White received the major vision on health, which she did not write out...
until 1864. In its principal content it focused on the need for James White to guard his health. The vision was given in Otsego, Michigan, United States, on June 6, 1863, at the home of Brother A. Hilliard. It occurred at the opening of the Sabbath, reinforcing the importance and interconnectedness of Christ-centered spirituality and health. Of the vision she wrote: “I saw that now we should take special care of the health God has given us, for our work was not yet done.”

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

Finding concordance with her ideas and those of others expressed in Reform and urged Adventists to establish an institution of their own. This served as the impetus for a health-care initiative that now has a footprint throughout much of the globe.

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

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

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1 The withdrawal of usually small quantities of blood from a patient to cure or prevent illness and disease.
4 Ibid., p. 277.
5 Ibid.
A Question of Obedience

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

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

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

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

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

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

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

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

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

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

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

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

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

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

   Throughout the Bible Jesus encourages His people with the expression “Do not fear.” Through the prophet Isaiah He declares, “Fear not, for I am with you; be not dismayed, for I am your God. Yes, I will help you, I will uphold you with my righteous right hand” (Isa. 41:10). Speaking to the disciples in the midst of a fierce storm, the Master proclaimed, “Be of good cheer! It is I; do not be afraid” (Matt. 14:27). In the midst of our trials He still proclaims, “Do not fear. I am with you.” He does not abandon us in difficulty. He does not forsake us when difficulties come.

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

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

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

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

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

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

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

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

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

Gerson de Souza Andrade
Resende, Rio de Janeiro, Brazil

Letters

G. F. Jones and a History Lesson

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

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

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

Wu Chook Ying
Grand Terrace, California, United States

Where’s the Balance?

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

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

Eric Witter
Auburn, Georgia, United States

Life Maps

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

Keep up the wonderful work!

Paulo R. Melito
Rio Claro, São Paulo, Brazil

Adventist World

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

Prayer & Praise

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

Elizabeth, Kenya

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

Mutinta, via e-mail

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

NAD, Philippines

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

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

Leakey Rosasi
Nakuru, Kenya

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

—Editors

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

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My husband and I are committed Adventists. Since we married four years ago we have dealt with inexplicable hostility, hatred, and contempt from the members of my family and an in-law. They are living on our property but have shown no gratitude. I miraculously recovered after ingesting something poisonous . . . . Please pray that God will give us victory and help those ensnared in sin to break free.

Lyuba, Bulgaria

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

Amos, Haiti
Be a Superman or Woman!

Prevent backaches by trying this simple exercise:

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

Source: Men’s Health.

125 Years Ago

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

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

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

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

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

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

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