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On the cover: These beautiful children live in a refugee camp managed by ADRA in Yemen.

Available in 13 languages online
Practicing Compassion

“The longest journey of the Christian life is the distance from the head to the hand.”

We, by definition, men and women of good intentions and goodwill. Our covenant with Jesus as Lord and with His end-time church testifies to our sincere desire to believe the truths of the Bible and live the lifestyle of the Savior. We made these commitments first at baptism, and through the promptings of the Holy Spirit, many times since then.

But how do good intentions become good deeds? How does my belief in the truth of the seventh-day Sabbath become a life renewed by the joy and rest of the seventh-day Sabbath? How does my belief that God hears all sincere prayer become a daily habit of adoration, confession, thanksgiving, and supplication?

The answer, of course, is practice. Every time we hear and obey the command of Christ, our confidence in Him is strengthened, and our grasp of His Word is deepened. There are months—maybe even years—during which our practice is imperfect, sporadic, or halfhearted. We fall short of our intention to live as Jesus lived and care as Jesus cared. But this does not mean that incomplete deeds of kindness have no value, or that God cannot use our half-baked bread.

In heaven’s economy, no act of kindness is ever wasted. The cup of cold water offered in Jesus’ name still serves the kingdom, even when we could do more. The children we clothe, the widows we feed, and the wells we dig are real enough; and the practicing we do confirms in us our pledge to “be like Jesus” for His little ones.

As you read this month’s cover feature about the international ministry of the Adventist Development and Relief Agency (ADRA), pray for the chance to practice the kindness once shown to you. Let God’s gift of grace to you become God’s gift of graciousness through you.

Adventists Bring Stop-smoking Message to Belgrade

The Health Ministries Department of the South-East European Union Conference of the Seventh-day Adventist Church (SEEUC), together with nongovernmental organization Life and Health, held a two-day seminar for pastors and health club leaders in Belgrade, Serbia, on September 30 and October 1, 2012.

Smoking is a major public health problem in Serbia. The government and the Ministry of Health have organized successful campaigns since 2003, and the number of smokers decreased 7 percent from 2000 to 2006. But figures are still high, especially among women.

The seminar’s aim was to teach every Seventh-day Adventist church how to become a place where smokers who want to quit can get advice, support, and assistance. Each church that has a health club can organize smoking-cessation seminars based on the Quit Now! 7 Steps to Freedom program.

The seminar, with 150 participants present, was opened by Đorđe Trajkovski, SEEUC president. Guest speaker was Richard Willis, executive director of the United Kingdom National Committee for the Prevention of Alcohol and Drug Dependency and a member of the executive committee and associate director of the International Committee for the Prevention of Alcohol and Drug Dependence, based in Washington, D.C. He shared his knowledge and experience with implementation of smoking-cessation programs. Willis also challenged and inspired participants, even if they are not physicians, medical technicians, or nurses, to work with smokers. During the workshops he gave practical advice about how to cope with stress and withdrawal crises.

Among other presenters were: Dr. Zorica Plavšić, who had a presentation about smoking pandemics, the situation in Serbia, and
tobacco smoking as a risk factor for health disorders; Dr. Branišlav Hačko, who talked about the partnership between health clubs and local community; and Dr. Petar Borović, who held a presentation about positive effects after smoking cessation.

Vlado Havran, health ministries director at the SEEUCA, presented up-to-date experiences with the work of health clubs.

During the workshops participants got practical instructions about how to implement the Quit Now! program in their churches and health clubs. Each participant received a CD with educative materials and the book Enjoy Without Tobacco Smoke, written by Plavšić.

—reported by tedNews

In Brazil, Major Suburb Gets New Church

The 2013 emphasis of evangelizing big cities took an important step in South America on October 27, 2012. In the presence of more than 120 Adventist leaders from eight South American countries, the first stone was laid for a future Adventist congregation in the area known as Lago Sul, in Brazil’s federal capital, Brasília.

According to the 2011 Human Development Index from the United Nations, about 30,000 people live in the neighborhood, which has a human development index (HDI) of 0.945, the highest in the world. To put this number in context, Norway leads the world’s ranking with an HDI of 0.943.

Brazil is eighty-fifth on the list, with an HDI of 0.718. The Lago Sul location represents one of the Adventist congregations in places where acquisition of power and secularization have complicated the community’s interest in helping the church.

Edison Choque, general project coordinator of the big-city evangelization project in South America, explained that this launch is an example for other regions. “Beyond forming congregations in wealthy areas of cities, we want to establish influence centers with activities that will benefit society’s families, health, and education and that will serve to demonstrate that Adventists are concerned with changing whole lives,” remarks Choque. Along with the leaders from Adventist administrative regions from eight countries, he coordinated the foundation stone ceremony as a demonstration of participatory construction.

The land measures 161,000 square feet (15,000 square meters) and costs 17 million Brazilian reals (US$8.5 million). The investment was made in consideration of constructing an Adventist church with a 380-member capacity and the new Adventist Church administrative headquarters of the West Central Brazil Union Mission. While a start date isn’t established, the hope is to also build a school as part of the Adventist education network in the area.

Jáder Carvalho, one of the leaders from the Central Brazilia Adventist Church, spoke of the dream that this ceremony represents, since many small groups already exist in the area, with people who have already made and are making their decisions to accept Christ. He believes evangelistic work needs a structure such as this.

During the ceremony, division president Erton Köhler affirmed that “evangelizing in big cities was always among Adventist efforts. But in 2013 our emphasis is to plant new congregations in places where acquisition of power and secularization have complicated the community’s interest in helping the church.”

Köhler; Magdiel Pérez, secretary of the Adventist Church in South America; Marlon Lopes, financial director; and Ella Simmons, a general vice president of the worldwide Adventist Church, filled the center of the cornerstone with books placed in the cornerstone of a new Adventist church in Lago Sul, an affluent suburb in Brazil’s federal capital, Brasilia.

Story of First Australian Adventist to Study Medicine Told

The previously untold story of the first Seventh-day Adventist to study medicine in Australia is now featured in a new book by an Avondale College staff member.

Rose-lee Power describes Dr. Margaretta Freeman, the subject of Born to Serve, as “courageous and determined.” “For a woman to take up medicine was really... going against the odds—it was a man’s world,” says Power, who researched the story for three years in her role as curator of the Adventist Heritage Centre.

Freeman, a graduate of the Univer-
sity of Sydney in 1911, played an important role in the accreditation of what was then known as the Sydney Sanitarium. At a time when women would usually be chaperoned when out in public, Freeman ran clinics and, in the absence of her husband, opened a birthing center, organized nurses’ training, and presented at conferences.

What is now Sydney Adventist Hospital, its connection with the community, and its reputation for providing quality care “is in no small part due to the work of Dr. Freeman and others like her who had a vision and spirit of service that all would do well to emulate,” said Barry Oliver, president of the Seventh-day Adventist Church in the South Pacific and chair of the hospital’s board.

Oliver attended the launch of *Born to Serve* as part of an Adventist women’s conference at the Watson Park Convention Centre north of Brisbane.

He notes how the history of the church in Australia includes “so many untold stories of courage, commitment and faith. Thankfully, Rose-lee . . . was not willing to let [this] amazing story . . . fade into the forgotten files of the archives.”

Freeman is a “role model for women everywhere and for all time,” writes Carole Ferch-Johnson in the foreword. The associate director for women in pastoral ministry in Australia’s Ministerial Association remembers Freeman as a “formidable person” who commanded a “great deal of respect.”

Rod and Nita Ellison, who were friends of Freeman, began the project to write her story. “She’d done so much for our church as a woman in ministry . . . we loved her,” said Nita. She recalls Freeman’s sense of humor. “We spent a lot of the time laughing with her while we were visiting.”

Ellison approached Power to finish writing the story, but because Freeman had no children, Power found it difficult finding accurate sources. However, a set of documents and photographs became available from the Freeman Nursing Home in Ross-moyne, which is named in Freeman’s honor, just before printing. The documents confirmed facts and provided images of Freeman later in life.

**Philippine Adventist Publishing House Gets Quality Award**

The Philippine Publishing House (PPH), one of 63 publishing houses maintained worldwide by the Seventh-day Adventist Church, received the World Quality Commitment Award in the Gold Category from Business Initiative Directions (BID).

The awards ceremony was held during the BID World Quality Commitment Convention—Paris 2012, at which 54 countries around the world were recognized for achievements in “quality and excellence.”

Jose E. Prieto, president and CEO of BID, said, “The awarded companies are symbols of commitment to leadership, technology, and innovation, making them models for others in their sectors.”

Representing PPH during the ceremony, which was held at the Concorde La Fayette Hotel in Paris on October 29, 2012, were Florante P. Ty, president, and Ronaldo B. Dumapig, treasurer and vice president for finance.

Speaking to PPH employees after the Paris event, Ty said, “We praise God that after operating for almost 100 years, Philippine Publishing House has been recognized for quality, innovation, excellence, and commitment. I believe that the organization behind this award saw fit to bestow on us the honor of World Quality Commitment because of our unique person-to-person distribution program, which is being done by our literature evangelists and publishing leaders throughout the Philippines.”

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**STORY TELLER:** *Born to Serve* author Rose-lee Power, of church-owned Avondale College, details the life of the first Seventh-day Adventist in Australia to study medicine and become a physician.
The Seventh-day Adventist Church in Inter-America officially launched its comprehensive initiatives for its 2013 Year of the Laity during a live online program at the Comayaguela Adventist Church in Tegucigalpa, Honduras, on October 27, 2012. Dozens of executive committee members joined the historic event, while thousands of church board members across the territory connected via the Internet to witness and adopt the initiatives and activities.

“The church has been enriched by the hard work of our ministers and lay members in spreading the gospel in Inter-America. This is why we have designated 2013 as the Year of the Laity, to let work of the church be felt more throughout the community,” said Israel Leito, president of the church in Inter-America.

“Our online event was about directly involving our church boards in seeing, joining, partnering, and adopting initiatives that will continue to propel our church toward councils, gatherings, baptisms, evangelistic efforts, and community-impact events are planned as the church and its various ministries endeavor together for united efforts in 2013, said Melchor Ferreyra, personal ministries director for the church in Inter-America.

“We are excited to gain full participation from our lay members, which includes professionals, men, women, young people, and children in the preaching of the gospel,” added Ferreyra.

Already nearly 1 million laypeople have been trained during an initiative that the church in Inter-America coined as Vision One Mission. The initiative sought to train 1 million disciples in any of five areas: preaching, Bible instruction, witnessing, small-group leadership, and global mission pioneering.

More than 8,000 connections registered to watch the Webcast, and
hundreds of comments were logged on the event Web site as it happened.

Division-wide initiatives highlighting the Year of the Laity include revival convocations, a day of fasting and prayer, virtual council for church elders, evangelism deployment throughout the territory, Vision One Million celebration, baptismal ceremony by church elders and community impact through health activities.

Ana Aceituno Ortiz of the Tepayac Adventist Church in Tegucigalpa, Honduras, was among the members of the 30 church boards gathered at the live event in the Comayaguela Adventist Church. Her church board voted to adopt initiatives presented during the program.

As children’s ministries director in her church, Ortiz was excited to hear about the special activities, especially those that connect with the community.

“This program was such an inspiration because it outlined how all the ministries can work together to have a greater impact,” said Ortiz. “We have to continue working for Christ and share with those who still don’t know a thing about Jesus.”

Ortiz has already organized activities with the 65 children in her church in music festivals, health brigades, and activities in orphanages and nursing homes in her community. “Next year will inspire us to do more and reach more,” Ortiz added.

For Ricardo Barrantes, a church elder and stewardship director at the 250-member Kennedy Adventist Church in Tegucigalpa, watching and listening to news about the eight major events scheduled for 2013 was exciting. “These are wonderful plans and activities, which mean we have to work harder and faster to continue serving God and preparing others to meet Jesus,” said Barrantes.

Preparing and training others has been taking place in the Chiapas Mexican Union and across Inter-America.

Ignacio Navarro, president for the church in Chiapas, Mexico, stood next to fellow administrators from Inter-America’s church regions in commitment to joining efforts planned for the Year of the Laity.

So far nearly 67,000 laypersons have been trained to witness in the southern part of Mexico, said Navarro. “This online program helped bring about renewed efforts for lay forces in our territory,” he added. The church is planning to hold a massive baptismal ceremony in a 35,000-seat stadium in February as a result of the work of the laity.

“It’s about mobilizing laypersons to witness, preach, distribute literature, and do many more activities to reach lost souls during the special Year of the Laity, said Edgar Redondo, president of the church in North Colombia, who added that more than 50,000 passionate lay members have been trained for greater impact.

“These initiatives will only enrich the church, help individual church members to discover their gifts and talents, and focus on sharing about God’s love and grace,” said Redondo.

Already church members in North Colombia have been holding health expos, distributing 200,000 copies of The Great Controversy to authorities, government officials, and entire communities, according to Redondo.

Elsewhere in Inter-America, the church prepares to have a historic Year of the Laity and celebrate victories reached, leaders said.

“Without the laity, the church has no reason for being. So we are certain that God will continue blessing,” said Leito.

For more about the initiatives, and resources for the 2013 Year of the Laity initiatives, visit 2013.interamerica.org.
The following article is adapted from a sermon given during Annual Council on Sabbath, October 13, 2012, and conveys the first portion of that message. A second article in the February 2013 Adventist World will complete the message. Elements of the oral style have been retained.—Editors.

Our passage of Scripture—Matthew 14—presents a powerful and practical message set against the backdrop of a fascinating experience in the life of Christ, His disciples, and His church. This passage also carries strong applications for us today.

Jesus had just received word of the beheading of His cousin and predecessor in ministry, John the Baptist, and needed some time alone. Matthew 14:13 records: “He departed from there by boat to a deserted place by Himself. But when the multitudes heard it, they followed Him on foot from the cities.”

Even amid His personal sorrow at the death of John, Jesus’ heart went out to those in need. His mission was ever before Him, as, even during the most difficult times, it must always be before us. Weeping and working with Jesus for the people of the cities must be our passion.

Let’s look at two important interrelated burdens of Jesus in Matthew 14. They relate very much to our experience as His remnant church poised for the proclamation of the loud cry: Burden 1: Our need for a full understanding of medical missionary work and health reform as an integral part of Mission to the Cities.

Burden 2: Our great need for selfless unity in Christ as we proclaim the three angels’ messages.

Christ’s Method Will Give Success

Jesus had wanted a quiet place from the constant demands of the people who sought His presence and the truth He shared. As we seek to minister to others as Jesus did, it is important that we take time to allow the Holy Spirit to repair and rejuvenate our own souls for ministry and service to others.

However, when Jesus sought a quiet place, the people missed Him and asked where He was. Some noticed what direction Jesus had gone and followed Him on land and sea.

Thousands gathered from the cities to see Him. In the book The Ministry of Healing we are told of Christ’s method in reaching these people: “Christ’s method alone will give true success in reaching the people. The Savior mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, ‘Follow Me.’ There is need of coming close to the people by personal effort. If less time were given to sermonizing, and more time were spent in personal ministry, greater results would be seen” (p. 143).

How did Christ exhibit this comprehensive health ministry? Ellen White tells us that “interrupted as He was, and robbed of His rest, He was not impatient. He saw a greater necessity demanding His attention as He watched the people coming and still coming” (The Desire of Ages, p. 364).

How sympathetic and caring are we when it comes to giving up our private time to lovingly care for the needs of others? Christ’s ministry must be our ministry.

A Comprehensive Health Ministry

It was my privilege to visit Israel for the first time this last June for the Third International Bible Conference organized by our Biblical Research Institute (see “International Bible Conference Opens in Israel,” available online at www.adventistworld.org/article/1264/resources/english/issue-2012-1006/ibc-1). During part of the conference we stayed on the Sea of Galilee, not far from where this Matthew 14 event may have taken place. It was thrilling to imagine the setting on those hillsides as Jesus met the needs of people. His heart yearned to help the multitudes find the spiritual and physical healing they needed. He
opened before them the comprehensive health ministry in which all of us are called to participate, as it is an integral part of the three angels’ messages.

In 3 John 2 we read: “Beloved, I pray that you may prosper in all things and be in health, just as your soul prospers.” As Seventh-day Adventists we believe in the whole person concept of ministering to those around us in a comprehensive way.

God, our Creator, was declaring that He wanted us to be revived, reformed, and in full health—physically, mentally, socially, and spiritually.

**Following Christ’s Example**

Our magnificent Redeemer wants us to prosper through our relationship with Him and our service to others. While on earth, “Jesus went about all the cities and villages, teaching in their synagogues, preaching the gospel of the kingdom, and healing every sickness and every disease among the people” (Matt. 9:35).

This ministry of Jesus is to be the burden of every Seventh-day Adventist. In every city, Seventh-day Adventists should minister to people, not only from their local churches, but also from centers of influence such as health clinics, vegetarian restaurants, reading rooms, counseling centers, and community service centers. Health lectures, literature evangelism, small-group outreach, door-to-door mission work, innovative media evangelism, and social work that follows Christ’s methods will be effective. Personal and small-group Bible studies, public evangelism, comprehensive health ministry, and a myriad of other creative outreach initiatives still to be developed through the leading of the Holy Spirit should be the hallmark of our work in the cities.

This work will require the involvement of lay members as well as established denominational ministries, including Adventist Community Services, ADRA, Adventist World Radio, Hope Channel, Adventist Book Centers, and many others.

**Working Unitedly**

In this vital work of soul-winning in the large cities, God is calling us to reinvigorate the use of a balanced comprehensive health ministry and unite the efforts of our denominational organizations and supporting ministries. In counsel that is still relevant today Ellen White wrote: “Every minister of the gospel should be prepared to do practical medical missionary work. The medical missionary work is to be as closely united with the gospel ministry as the arm is united to the body. . . . In our large cities the medical missionary work must go hand in hand with the gospel ministry. It will open doors for the entrance of truth” (manuscript 117, 1901).

Ellen White counsels us to establish outpost centers or small institutes in the countryside just outside the cities where city workers can live or visit to be refreshed, where a simple health lifestyle center can care for guests who want to learn a new approach to life, and a place where young people can be trained for city evangelism.

We need Holy Spirit-inspired strategic planning by administrators, pastors, and health professionals for every city around the world that will produce the kind of “beehive” of comprehensive evangelistic, health, and community activities Ellen White described taking place in San Francisco around 1906 (see “Buzzing About the Beehive,” available online at www.adventistreview.org/issue.php?issue=2011-1511&page=18).

**Reaching the People of the Largest Cities**

This is the type of work to be done in New York City as we plan for a giant evangelistic outreach in 2013. Leaders and evangelists from the General Conference and around the world, along with local pastors, health professionals, and lay members, will participate in approximately 350 evangelistic meetings in the metropolitan area of New York, New Jersey, and Connecticut. My wife, Nancy, and I will hold one of those evangelistic meetings for three weeks in the very location I started my ministry—in the Manhattan Seventh-
and spirit, and to bring them into a relationship with Christ.

**Practical Compassion**

Comprehensive health ministry is meeting people’s needs in a practical way that shows them the love of Jesus, whether it is sharing a loaf of whole-wheat bread with a neighbor or treating a patient with Christlike kindness at one of our many technologically advanced Seventh-day Adventist health institutions.

“Medical missionary work has been presented as the entering wedge of present truth,” wrote Ellen White. “It is by this work that hearts are reached, and those once prejudiced are softened and subdued” (letter 110, 1902).

We can show Christ’s love and compassion in turning the local church into a center of life and health. Resource materials produced by health ministries departments and other health entities can be used for practical Christian witnessing—sharing with neighbors the benefits of heaven-inspired health habits, preventive health strategies, and simple, inexpensive home health procedures and interventions. “Every church a community health center” is one of the most inexpensive and effective preventive health-care approaches as we “tell the world” about God’s complete plan of restoring the whole person.

**The Loud Cry**

Comprehensive health ministry is to play a strong role in the loud cry. Stressing the importance of this work, we read: “The health reform is as closely related to the third angel’s message as the arm to the body; but the arm cannot take the place of the body. The proclamation of the third angel’s message, the commandments of God and the testimony of Jesus, is the burden of our work. The message is to be proclaimed with a loud cry, and is to go to the whole world” (*Counsels on Diet and Foods*, p. 75).

Seventh-day Adventists are the only ones proclaiming the third angel’s message, and they will proclaim the loud cry. Changes have to take place in us and through us to accomplish this heaven-directed work. The loud cry is going to be given amid a storm of persecution that will have an effect on all of us.

Because of the close working relationship between health reform and the third angel’s message, there is work to be done in personal health before pastors and people will be given the power to proclaim the third angel’s message as the loud cry. “God’s people . . . have a work to do for themselves which they should not leave God to do for them. . . . It is an individual work; one cannot do it for another” (*ibid.*, p. 32).

Leaders and church members, have we become hesitant in strongly proclaiming and decidedly living the clear link between biblical truth and our physical wellbeing? Do we truly believe that God has given unique light to Seventh-day Adventists regarding a healthy lifestyle and charged us to “tell the world”?

Of course, we need wisdom, not fanaticism, in our presentation of the health message. “Health reform, wisely treated, will prove an entering wedge where the truth may follow with marked success. But to present health reform unwisely . . . has served to create prejudice with unbelievers . . . leaving the impression that we are extremists” (*Selected Messages*, book 3, p. 285). Let us wisely expand the work of this powerful blending of the physical and spiritual ministry—without fanaticism.

**The Answer to the Devil’s Deceptions**

Comprehensive health ministry—the practical presentation of God’s health principles—is the answer to postmodernism, the New Age movement, mysticism, and pagan philosophies that are part of the last day deceptions of the devil. Do not fall prey to the “strange fire” of mystic belief and practice whether in health or in spiritual life. Stay close to the Bible, the Spirit of Prophecy, and a personal prayer connection with heaven so the Holy Spirit will help you to discern truth and avoid error and extremism.

God is calling us to revival and reformation both spiritually and physically. Participate in “Revived by His Word” as we read at least one chapter a day in the Bible (see revivedbyhisword.org). We are not to be satisfied with only the rich heritage of the Seventh-day Adventist health ministry but to renew our commitment to innovative approaches of health practices, health promotion, and comprehensive health ministry.

I appeal to our pastors and health professionals to unite under the power of the Holy Spirit. I thank God for the wonderful things that are happening in many of our churches, healthcare institutions, schools, and supporting ministries. I appeal to our seminaries and colleges to have health courses for theology majors and all students. Let us realize the power of a united and blended approach since Christ is the origin of all life and health.

“The world needs today what it needed nineteen hundred years ago—a revelation of Christ. A great work of reform is demanded, and it is only through the grace of Christ that the work of restoration, physical, mental, and spiritual, can be accomplished” (*The Ministry of Healing*, p. 143).
I’m a researcher and have focused on vitamin B<sub>12</sub>. In the World Health column in the August 2012 issue of Adventist World, you suggested that lacto-ovo vegetarians might fare better than those eating a total plant-based diet. I recently surveyed the literature, and it’s my finding that all vegetarians are likely to be deficient in vitamin B<sub>12</sub>. Would you comment?

We have contacted researchers studying some 95,000 North American Adventists, including total plant-based dietary groups, lacto-ovo vegetarians, omnivores, and groups in between (the Adventist Health Study II). You are correct in suggesting that vitamin B<sub>12</sub> is of concern to all vegetarians—and maybe more so to those living where much of the food is not fortified.

Vitamin B<sub>12</sub> is a water-soluble vitamin that’s important in facilitating the function of folic acid. It’s also needed for blood formation and nervous tissue function. It’s found naturally only in animal-sourced foods, and consequently its sufficiency is of importance to all vegetarians. Symptoms of deficiency are late in onset.

The group of Adventists in the Adventist Health Study do not at first appear to show significant numbers with vitamin B<sub>12</sub> deficiency, perhaps because of conscious attention to utilizing vitamin B<sub>12</sub>-fortified foods or specific B<sub>12</sub> supplements. The findings reported to us of vitamin B<sub>12</sub> levels in the Adventist Health Study are preliminary and should not be construed as definitive. There remains a need for vigilance among all vegetarians and even some who occasionally eat meat.

There’s a condition called pernicious anemia, in which an individual lacks what’s called the “intrinsic factor.” This leads to a malabsorption of vitamin B<sub>12</sub>. Persons with pernicious anemia usually require injectable vitamin B<sub>12</sub> of 1,000 micrograms a month, or a daily dissolvable tablet that absorbs in the mouth.

A recent article in the Canadian Medical Association Journal reported on vitamin B<sub>12</sub> deficiency in two infants. These infants were breastfed; one the child of a vegan mother, and the other of a mother with pernicious anemia. When a mother herself has low B<sub>12</sub> levels, her breast milk will contain inadequate B<sub>12</sub> levels as well. These infants became anemic and suffered neurologic developmental failure. They displayed symptoms of lethargy, low muscle tone, apathy, and general weakness. Imaging studies showed brain atrophy. Whether they will fully recover remains to be seen. This appears to indicate that all vegetarians—perhaps everyone—should be aware of the need for vitamin B<sub>12</sub>.

One of our major concerns is the use of “homemade” or unfortified soy drinks as substitutes for cow’s milk. These products do not contain the required fortification of vitamin B<sub>12</sub>. It’s important to check the nutrition content of all such substitutes for animal products to be sure they contain supplemental vitamin B<sub>12</sub>. If they don’t, we recommend that such vegetarians take supplemental vitamin B<sub>12</sub>.

We are especially concerned that vegan breastfeeding mothers should have supplemental vitamin B<sub>12</sub> and that their infants receive careful pediatric surveillance for its deficiency. Brain or nerve damage secondary to B<sub>12</sub> deficiency is often irreversible. The recommended minimum intake of 2.5 micrograms a day should be viewed as such: a minimum level.

The Canadian Medical Association Journal article (referencing several studies) reported one in 20 women of childbearing age in Canada has inadequate levels of vitamin B<sub>12</sub>. The Canadian Health Measures Survey found about 5 percent of women aged 20 to 45 years old were deficient, and 20 percent had marginal stores.

On a global scale, vitamin B<sub>12</sub> deficiency is a significantly greater risk on the subcontinent of India and in Mexico, Central America, and certain regions of Africa.

There are significant health advantages of a vegetarian diet. So far, neither the Adventist Health Study nor any other scientifically valid study permits selection of one or another variety of vegetarian diet as being definitely superior to the others, but it’s clear that all vegetarians should be aware of vitamin B<sub>12</sub> requirements.

2. Ibid.
When people think about Genesis 3, they typically think, *Oh, yes, that's the chapter in which God kicked Adam and Eve out of Paradise.* Doubtless that's true. The chapter tells the sad story of humanity falling into sin and having to leave Paradise. But if we look a little closer, we will actually see a surprising revelation of the character of God and the gospel.

**Knowing God**

We can build a relationship only with someone we really know. If we have wrong conceptions about a person, it will negatively affect our relationship with that person. The same is true in our relationship with God. In order to have a loving relationship with Him, we must truly understand His character. That's why Jesus said: "And this is eternal life, that they may know You" (John 17:3).

When God created Adam and Eve, they knew God face to face. They loved Him. They found their greatest happiness in spending time with God. But when Satan deceived Eve, he planted a wrong image of God in her mind. He led her to believe that God is selfish and unjust and does not have their best interest in mind (cf. Gen. 3:1-5). Thus the relationship with God was severely damaged, and they hid from His presence. This is important to understand: *Sin did not start with a deed.* Rather it began with accepting a wrong image of the character of God! The deed of taking the forbidden fruit was just a consequence of this wrong concept about God.

**Wrong Concepts of God**

This is not just an ancient story. The same is true today! How many people, even in the church, have a wrong image of God? "God loves me when I am good enough!" "God will not forgive me; I have gone too far."

"God loves me so much that He will save me no matter what I do." Wrong concepts about God abound in many shapes and colors, ultimately leading people away from God. It’s tragic! When we have a wrong image of God, we cannot have a right relationship with Him, because we believe in a god that does not exist! That’s the reason the devil is so eager to spread lies about the character of God! That’s also the reason God moves heaven and earth to show us how He really is! He has many ways to help us understand that He is loving and just. But the best revelation of God we find in Jesus Christ.

“Though all these evidences have been given, the enemy of good blinded the minds of men, so that they looked upon God with fear; they thought of Him as severe and unforgiving. Satan led men to conceive of God as a being whose chief attribute is stern justice—one who is a severe judge, a harsh, exacting creditor. He pictured the Creator as a being who is watching with jealous eye to discern the errors and mistakes of men, that He may visit judgments upon them. It was to remove this dark shadow, by revealing to the world the infinite love of God, that Jesus came to live among men."*

**God’s Character in Genesis 3**

This revelation of God through Jesus Christ did not start when Jesus lived on earth. Rather, it began in Genesis 3. As soon as there was sin, God revealed Himself as the Savior of man. Right then and there!

How did God respond after Adam and Eve had sinned? He didn’t even try to find arguments to prove that the devil was wrong. Rather, He demonstrated that He was completely different from what Satan had claimed Him to be. Let’s take a closer look at how God accomplished that!

1. After the Fall God could have sent angels to arrest Adam and Eve
and conduct them to the heavenly courtroom. But He did not do that. Rather, God chose to leave heaven and come down to where sin had occurred, to meet humanity where they were. Years later God did the same when He left heaven and became a man in order to save us.

2. When Adam and Eve hid themselves from God’s presence, He sought them and asked questions. He came to Adam and asked: “Where are you?” “Who told you that you were naked? Have you eaten from the tree of which I commanded you that you should not eat?” (verses 9, 11). When Adam blamed Eve and in consequence God, He turned to Eve and asked: “What is this you have done?” (verse 13). She blamed the serpent, and thus also God, because after all, who had created the serpent?

Think this through! Why does God ask questions! Doesn’t He know everything? Of course He does. When God asks questions in the Bible, it’s never because of a lack of knowledge on His part.

When Elijah ran away from Jezebel, God asked him twice: “What are you doing here, Elijah?” (1 Kings 19:9, 13). When the people brought blind Bartimaeus to Jesus, He asked: “What do you want Me to do for you?” (Mark 10:51). Before Jesus healed the man at the Pool of Bethesda, He asked him: “Do you want to be made well?” (John 5:6).

When God asks questions, it is because He wants people to see their need of Him. He wants to lead them to repentance and salvation. This is important: The God who asks questions is the God who wants to save. When God came to the garden after the Fall, He came as the compassionate Savior who desperately wanted to save Adam and Eve. When God came to Satan, He did not ask a question. Why? Because the devil had gone too far. God did not come as Savior but as Judge.

3. God also demonstrated His justice and His abhorrence of sin. Adam and Eve had to leave paradise and experience the consequences of their sin. But God did not send them out of paradise without hope. In the sentence given to Satan, God put the promise of a coming Savior who would destroy Satan and save humanity.

4. God revealed Himself as a caring God. He saw humanity with their pitiful leaf garments and knew that they would not manage in the world they were about to enter. So He made them coats of skin to clothe themselves. Innocent blood was shed. It was God who provided this sacrifice. It was God who made the coats. It was God who clothed them. It is important to note that up until that point there was not a single sign of repentance on the part of Adam and Eve. The clothes were not God’s reaction to their repentance. They were rather gifts of grace! What a wonderful picture of the salvation He offers us as a gift, through the life, death, and resurrection of Jesus Christ.

Genesis 3 is not just the chapter that shows how God kicked Adam and Eve out of Paradise. It is a chapter that draws a beautiful picture of the character of God and ultimately reveals the gospel. Next time you read this chapter, remember that God’s saving grace is greater than sin!

Some time ago I saw the caricature of a man descending from a mountain, with two stone tablets in his hands. He looked tired and worn out and was introduced as a modern Moses. Seeing himself surrounded and jostled by eager media personnel, he began his statement with the following words: “Because of the sensitive nature of this matter, my source wishes to remain anonymous.”

How do we think about God’s law and the Ten Commandments today? Is this a “sensitive” issue (or doctrine) that we prefer to pass by quietly?

The Author

In contrast to this caricature Moses, the real Moses of days past, begins his message by referring immediately to the true source: “And God spoke all these words: ‘I am the Lord your God’” (Ex. 20:1, 2, NIV). God clearly distinguished Himself (from the other gods) as the author of the Ten Commandment. It’s quite easy to say that “the Ten Commandments are no longer binding.” But how many Christians would be able to say, “The divinely inspired Ten Commandments are no longer binding”? The source of a text tells us something about the content of the text and is closely linked to its authority. When we neglect the supreme source of the commandments, we carelessly deny their authority (Ex. 31:18).

The Main Point

Salvation is centered on Christ alone. If there is no sinner, there is absolutely no need for a Savior. But the plan of salvation was made because humanity disobeyed God’s commandment. In consequence, we became sinners and needed a Savior. The Godhead made a plan—and His name was Jesus. His saving grace was our only hope, and it was to transform us. The Bible makes it clear: “No one who lives in him keeps on sinning. No one who continues to sin has either seen him or known him” (1 John 3:6, NIV). Earlier, in verse 4, John has already defined sin: “Everyone who sins breaks the law; in fact, sin is lawlessness” (NIV).

We sin by breaking the law, which means that we destroy our relationship with the Lawgiver. Even by way of definition, lawlessness is having no respect or regard for the law. If we believe that Jesus has saved us from sin, we must believe also that in Him is the power to obey God’s commandments, since in Him is no sin (verse 5). This obedience is not based on legalism, but is wrought by the grace that produces love in us (1 John 5:3).

A Reminder

Romans 3:20 reads: “Through the law we become conscious of our sin” (NIV). Paul later on further elaborates this by noting: “Well then, am I suggesting that the law of God is sinful? Of course not! In fact, it was the law that showed me my sin. I would never have known that coveting is wrong if the law had not said, ‘You must not covet’” (Rom. 7:7, NLT). He continues: “But how can that be? Did the law, which is good, cause my death? Of course not! Sin used what was good to bring about my condemnation to death. So we can see how terrible sin...
really is. It uses God’s good commands for its own evil purposes” (verse 13).

As we open the Word, God’s Spirit convicts us of sin and reveals to us its awful consequences. As a reminder, God’s law drives us to focus on Christ. It drives us to yearn for a Savior. Hence we thank God that He wrote the law on the tablets of our hearts and minds (Jer. 31:31-33; Heb. 8:10).

The Testimony of Love

A lawyer once asked Jesus about the greatest of the law, and this was Jesus’ answer: “‘The most important one,’ answered Jesus, ‘is this: “Hear, O Israel: The Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.” The second is this: “Love your neighbor as yourself.” There is no commandment greater than these’ ” (Mark 12:29-31, NIV).

No one should presuppose that this is a new commandment of the New Testament. Jesus quoted directly from the Pentateuch—something He often did while teaching (Deut. 6:4, 5; Lev. 19:18). God’s people knew this law of love from the beginning—only they had neglected it.

I can imagine the lawyer nodding with a smile, saying, “Well said, teacher!” (Mark 12: 32, NIV), as Jesus continued: “You are not far from the kingdom of God” (verse 34).

We too are not far from the kingdom of God when we come to realize the true nature of God’s law, and, more specifically, the Ten Commandments. It is through the law that we can learn how to love God and our human neighbors. We realize that God must be first and foremost. We understand the importance of obedience and respect between children and parents. We appreciate the sacred love relationship between husband and wife. God’s law, written in our hearts and minds, helps us find access to the unlimited pool of divine love, which we, in turn, are able to share with those around us.

The Cross and the Law

Ultimately it is important that we realize that the cross defines love (John 3:16) while the law demands love (John 14:15; 1 John 5:2). We keep the law (which appears in tandem to the testimonies of Jesus in Revelation 12:17). Only true understanding of the cross and the law makes a complete Christian. The testimony of Jesus Christ and God’s law go together and are a marker of God’s end-time people.

God has given us His commandments to guide our moral behavior. They are the only legal principles that God has provided to rule our lives. They are meant to govern our mind and conscience; and when they rule our nations they are a blessing. Yes, at times we may stumble, but His grace is always sufficient for us through our Lord Jesus Christ. We obey because we love. That’s what He lived in His life, and that’s all that He demands from us as well.

Clifford Owusu-Gyamfi, originally from Ghana, is a postgraduate student in theology at the University of Lausanne, Switzerland.
The van bumped to a stop, and a distinguished-looking passenger sporting gray hair and black-rimmed glasses stuck his head out the window to get a clear view of the convoy of vehicles lined up ahead. Trucks, buses, cars, and animal carts stretched for about six miles (10 kilometers) between him—and the Adventist Development and Relief (ADRA) workers with him—and a bombed-out bridge. A crudely constructed ferry was apparently the only means available to cross the river, and because it was equipped to carry only a few vehicles at a time, Robert L. Rawson, at the time General Conference treasurer and ADRA assistant board chair, resigned himself to a lengthy wait.

Rawson was en route to Bosnia’s capital, Sarajevo. About 18 months earlier, in February 1996, NATO’s intense military intervention finally ended the almost four-year Serbian siege of the city, and Rawson was heading there to observe the follow-up work of ADRA employees and volunteers in the region. He had heard many stories of courage on the part of ADRA workers in Sarajevo. One woman had continuously put her life on the line by walking five miles from her home to the ADRA warehouse every day, running for cover and dodging behind buildings to avoid the shells falling around her, in order to sort mail and packages slipped into the city by ADRA Germany. She survived, but another ADRA volunteer’s daughter, one of the mail carriers, wasn’t so fortunate. She was killed while trying to help others.

Rawson was anxious to meet and talk with the people who had risked and sacrificed so much, but now, as he eyed the long line of vehicles ahead of him, he thought, We’re going to be here awhile. To his surprise, however, within minutes a uniformed military agent strolled over to the van and motioned the driver to pull up to the front of the line. Rawson and his group then drove aboard the ferry for its first excursion of the day across the river.

“What just happened?” Rawson asked his driver.

“It’s the ADRA logo on the side of the van,” the driver explained. “It’s widely recognized and highly respected here. The people appreciate what we do.”

Almost two decades later, Rawson, who came out of retirement in July 2012 to serve as interim president for the 29-year-old agency, recounts this experience to exemplify ADRA’s commitment to humanitarian service.

“ADRA is the hands and feet of Jesus,” Rawson told *Adventist World*. “Its mission is to feed the hungry, clothe the naked, visit the incarcerated, and help people who feel hopeless to see a vision of Jesus… This is the most glorious task that God can give to a person—to help others.”

**How It Began**

ADRA’s roots reach back to 1956, when the church launched its first humanitarian relief and welfare organization called Seventh-day Adventist Welfare Service (SAWS). Within two years SAWS was actively assisting 22 countries by pro-

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**Faces of ADRA**

The church’s humanitarian service arm provides hope and healing.
viding such aid as food, water, and clothing, with a total value of almost $500,000. In 1973 its name was changed to Seventh-day Adventist World Service, and the organization’s mission broadened to include long-term development programs as well as disaster relief.

To reflect this broader emphasis more accurately, an intrinsically new organization called Adventist Development and Relief Agency was created and replaced World Service in 1983. Today ADRA has some 6,000 employees—69 at its international headquarters in Silver Spring, Maryland, United States—implementing programs in more than 120 countries. With a financial base that comprises government grant monies and private donations, it assists millions of people worldwide every year.

“When you meet the people we’re serving and see how ADRA is bringing hope and help to seemingly hopeless people, it’s a life-changing event,” Rawson says. “Adventists should feel very proud of the work ADRA does.”

**Sectors of ADRA**

ADRA sees its mission as making known the just, merciful, and loving character of God through humanitarian service. Its principles embrace the right that all people have to basic goods, services, and care, as well as to a life of opportunity and the freedom to choose one’s own future. To accomplish these goals, ADRA provides five main sectors of service: emergency relief, agriculture, human rights, primary health, and basic education.

**In Times of Crisis**

ADRA is one of the first responders to many international disasters, often arriving within 24 hours of their occurrence. Emanuel da Costa, an ADRA International emergency management director, says this is because of a wide network of local and regional offices and redefined emergency-response plans. For smaller-scale disasters, the country director and regional ADRA teams assess the damage and then notify ADRA International which preplanned response best suits the circumstances and needs. Larger-scale disasters require a network response from not only ADRA International but also offices in such places as Germany, Australia, and Canada. In megadisasters such as the 2010 earthquake in Haiti, ADRA International, regional and country offices, and partner organizations collaborate their efforts.

“ADRA’s goal is to change people’s lives as dramatically for the better as the disaster dramatically changed them for the worse,” da Costa says.

Da Costa, a 12-year ADRA employee, has served in three African countries. The suffering and poverty he has witnessed is heartbreaking, he says, but notes that he “wouldn’t change [his] job for anything.” He also doesn’t expect the need for disaster relief to end any time soon.

“We’re seeing increased periods of drought followed by heavy rains causing devastating floods recurring in many places of the world. This is becoming the new reality for many populations that cannot cope with these lasting, and many times extreme, changes in the weather patterns,” da Costa
explains. “Disasters that can be related to climate change and conflict are significantly increasing in number and impact.”

He quickly adds that the increasing needs add pressure to the use of agency resources.

“God has placed a big responsibility on the people in this organization,” da Costa says. “We’re to be appropriate channels for assistance. This is our mission, and we must do it well.”

**In for the Long Haul**

ADRA provides not only emergency relief; it also establishes itself in developing countries long-term, at least three to five years or oftentimes longer. ADRA’s vice president for finance, Robyn Mordeno, explains that changing lives for the better takes time, especially if it is to make a long-term difference.

“We need time to develop a person, a community, so the changes will be sustainable,” she says. “This way we become well-known in the regions and in our industry, and because we’re already there, when emergencies occur we can mobilize quickly.”

Mordeno cites Vietnam as an example of fostering sustainability. ADRA constructed and equipped a medical facility there, instructed the doctors and nurses on how to use the equipment, and then financed their travel and training in another already established hospital in a different country.

“They were taught modernized techniques and technologies, and brought back what they learned to integrate it within their own customs and local context,” Mordeno says.

**Agriculture**

ADRA has been ecologically conscious and has emphasized environmental sustainability long before “being green” became the trend. In its community-based agricultural projects in developing regions such as Bolivia, Chad, Democratic Republic of the Congo, Nicaragua, Mozambique, and Peru, ADRA provides farmers with organic alternatives to chemical pesticides and fertilizers and promotes conservation.

Using environmentally friendly products and techniques results in higher yields, higher-quality products, and an increase in soil fertility, says Jozimo Santos Rocha, ADRA’s senior technical advisor for agriculture and economic development for the past five years.

“Most of us are here because we love our God, our church, and the mission of the church,” Rocha says. “We believe in what the church is doing to help others.”

Seeing positive changes in the lives of individuals and communities—moving people from inefficient and unprofitable farming methods to simple, cost-effective techniques that reduce the workload and increase crop productivity—is what strengthens his commitment, Rocha says. Rocha met one such subsistence farmer in Mozambique who was producing maize, a staple in that region. His crop yield was low, and he walked six miles to the market to sell what he had. He was barely
earning enough for him and his family to live on. Three years after ADRA arrived and provided technical assistance and training, the farmer was not only growing and selling larger quantities of maize but also other higher-priced crops such as peanuts and pigeon peas. He is now part of a community farmer organization, and his products are aggregated with products of other farmers and sent to market via a truck. His family’s standard of living has increased to where he’s able to purchase other goods, including a bicycle.

“When you see effort and money invested in something that really changes the lives of individuals and communities, it’s very rewarding,” Rocha says.

**Health Initiatives**

Sonya Funna Evelyn, the organization’s senior technical health adviser, describes ADRA’s health focus as wholistic. She explains that focusing on the entire family—husband, wife, and children—provides the greatest potential for good health.

“In countries such as Sudan, when a woman becomes pregnant we ensure that she is getting the support she needs from her husband, and the nutrition she needs for herself and the baby,” Evelyn explains. “When the baby is born, we again make sure they are getting proper nutrition and that the baby is vaccinated. We educate the husband to be aware of his family’s needs—that when he goes out to work he utilizes the income for health or education or whatever is needed. ”

Using simple tools such as flipcharts, ADRA staff often go home to home throughout entire villages educating families on nutrition and health. Those people then share their newly acquired knowledge with others in surrounding villages.

“The multiplication effect is huge,” Evelyn says. “We start with a few hundred women, and we end up reaching thousands. And it isn’t long before we see the impact. Children don’t get sick as often; fewer children die; women become healthier—and they’re so receptive and appreciative of what we do.”

**Not for the Faint of Heart**

ADRA workers in politically unstable regions often put their lives on the line, and some have paid the ultimate price. Others leave behind homes and families for less-than-ideal living conditions and extreme climates, subjecting their health to risk.

Jason Brooks, currently ADRA’s private grants manager, served as Niger country director for five years. Only about 100 active members of the Adventist Church reside in the Muslim-dominated country. Temperatures there can soar to 130°F (54°C), and although the people are hard workers, they barely eke out a living farming the hard, sandy soil.

“Niger is a very needy, very underdeveloped place,” Brooks says, “and with the intense heat and dust and the lack of sanitation for most people, it’s not an easy place in which to live. But ADRA is really making a difference there, and the Muslims see Adventists as good people because of the many ways we help them.”

ADRA’s influence in the education of girls in Niger is particularly vivid. Poverty forces parents to keep their daughters at home to assist with home duties rather than send them to school, so Brooks and his colleagues established a program called “Goats for Girls.” Parents who agree to enroll their daughters in school are given a goat to help supplement their income. As a result, “thousands of girls are now in school,” Brooks says.

“The payoff is unbelievable when girls become educated,” he says. “The well-being of the family, how those girls care for their children later—everything comes up a notch when a girl is educated; several notches, in fact.”

**Sharing Jesus**

Because ADRA utilizes government moneys to fund many of its projects, its workers are restricted from overtly proselytizing, “but we do declare who we are,” Rawson says. “We are a faith-based NGO [nongovernmental agency]; we make that clear, and everyone understands that. But those communities where ADRA has served are fertile grounds for follow-up evangelism by other organizations within the church. ADRA sows the seeds and lays a foundation on which others are able to build.”

“We may not be using words to proclaim the gospel,” Brooks adds, “but we’re proclaiming it with actions. We show that Jesus loves people by loving and caring for them too.”

On October 10, 2012, directors of the Adventist Development and Relief Agency (ADRA) International appointed Jonathan Duffy, CEO of ADRA Australia, to serve as president of the humanitarian arm of the Seventh-day Adventist Church. Duffy has been CEO of ADRA Australia since 2008. To read the full story, see the December issue of Adventist World or go to www.adventistworld.org.

Although they occasionally partner together, ADRA mostly serves countries outside the United States, and Adventist Community Services (www.communityservices.org) is the church entity that responds to disasters and other humanitarian needs within the United States.

To learn more about ADRA, go to www.adra.org. You may also follow ADRA International on Facebook (www.facebook.com/joinADRA) and on Twitter (https://twitter.com/ADRAIntl).

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Finding Good Soil

Understanding how people respond to the gospel

By James Park

Most of us have seen the pictures, watched the videos, and read the reports of large numbers of people being baptized in faraway lands. In contrast to these glowing reports, the church in most developed countries is growing much more slowly and may even experience some decline.

While the above generalization has a germ of truth in it, I think that some church members would be surprised to learn that there are many places around the world that are much harder to grow than North America. In this article I am interested in painting a brief picture of the growth of the Seventh-day Adventist Church throughout the world and how it might relate to the important principle of receptivity.

Seventh-day Adventists per Capita

The basic statistical data I will use is the number of Seventh-day Adventists in a country per 10,000 population, based on the 2010 General Conference online yearbook.

Using this basic ratio, we see there is a very wide divergence in the penetration of the Adventist Church in the world. To note two extremes, in the country of Turkey the ratio of Adventists to the population is about .01 members per 10,000 population. On the other hand, Zimbabwe has a very high ratio of 473 members per 10,000 population.

In North America there are 32 Adventists per 10,000 population, which is actually quite high for a developed country. By contrast, the British Union Conference has 4.5, and Italy has 1.4 per 10,000 population. These numbers in Western Europe are close to some of the most difficult fields in Asia.
The modern Buddhist countries of Thailand and Taiwan have about 2 per 10,000, and secular Japan has 1.2 per 10,000 population. One of the important factors that help us understand the reason for this wide divergence can be found in the key principle of receptivity.

Receptivity—A Major Factor

Many examples in Scripture and everyday life illustrate that an individual’s or a country’s openness to the gospel is greatly affected by the amount of change or trials they are facing. The imprisonment of Manasseh (2 Chron. 33:10-13), the leprosy of Naaman (2 Kings 5), and the judgment message against Nineveh (Jonah 3) opened these lives to the healing power of the gospel. Negative changes, such as the loss of a job, divorce, death, moving, a natural disaster, etc., tend to increase receptivity to the gospel, which offers answers to a life that has been challenged to its core.

Ellen White states in The Desire of Ages that this openness to the gospel can occur in an individual (the apostle John was the “most receptive”) or in a geographic area (“[the people of Galilee] were more open to the reception of truth”). Stan Guthrie suggests that “countries facing political instability and natural disasters have been particularly ripe, especially when Christians combine practical relief and development ministries with their words of witness.” In other words, a factor that should influence the strategic planning of the church is to be ready to respond in a wholistic way to specific areas that are undergoing crisis.

Receptivity, Wealth, and Community

But what about areas of the world in which the majority of the population has been somewhat insulated from a prolonged crisis? In The Fat Lady and the Kingdom George Knight attempts to understand prosperity and its effect on the mission of the church. Knight quotes John Wesley to show the pattern of growth, institutionalization, and decay: “Whenever riches have increased, the essence of religion has decreased in the same proportion. Therefore I do not see how it is possible, in the nature of things, for any revival of true religion to continue long. For religion must necessarily produce both industry and frugality, and these cannot but produce riches. But as riches increase, so will pride . . . and love of the world in all its branches . . . So although the form of religion remains, the spirit is swiftly vanishing away.”

Wealth also tends to increase personal privacy and decrease the critical component of community or oikos fellowship within the church. In the largest study of small groups in North America, Robert Wuthnow found that when people meet together, they look for fellowship and community. “Community is what people say they are seeking when they join small groups. Yet the kind of community they create is quite different from the communities in which people have lived in the past. These communities are more fluid and more concerned with the emotional states of the individual.”

Because of the smaller and more crowded living spaces in developing countries, there is much more opportunity for people to be together physically as well as socially. These societies are much closer to the New Testament ideal of community; and the churches formed in these cultures are better able to grow because of the natural networking opportunities that are built into the social fabric. Let’s see how these principles of receptivity work within specific areas and countries marked by a low, medium, and high ratio of Adventists per capita.

Countries/Regions With Low Ratio of Adventists to Population

Turkey, Indonesia, and countries in the Euro-Asia and Southern Asia divisions

Muslims are among the most difficult religious groups to reach. But even here the principle of receptivity is helping to spread the gospel message. Turkey and Indonesia, both of which are Muslim countries, may serve as examples. Whereas pro-Western and secular Turkey only has 77 Adventists in the whole country, Indonesia has 8.2 per 10,000 population. There is no doubt that Turkey’s and many other Muslim countries’ restrictions of Christian work are a major reason for the very low rate of growth. In some ways it could also be argued that the relative wealth of the Middle Eastern countries has insulated them from being open to foreign influences and ideas.

On the other hand, the standard of living in Indonesia is somewhat lower than in Turkey and other countries of the Middle East. Despite being the largest Muslim country in the world, the Adventist Church has a very solid work there, especially among the Batak, Manadonese, and Timor peoples.

The Euro-Asia Division, which includes most of the former Soviet Union, has 5 Adventists per 10,000. Organized in 1990 after the fall of Communism, this is a relatively new field. The church strongly entered the field after the fall of the iron curtain because of better receptivity at that time. Recently Russia has become the world’s largest oil producer, and its increased wealth makes evangelism more difficult.

The Southern Asia Division, which is made up mostly of India, has 12.1 Adventists per 10,000. The challenge of India and its adjoining fields is its massive population. With less than half the landmass of the United States it has more than three times the population.

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After securing a foothold for many years, the fruit of wise labor is showing a marked increase in the membership. Like Russia, this emerging world economy might become less receptive as its gross national product increases.

**Countries/Regions With Medium Ratio of Adventists to Population**

**Argentina, Australia, and South Korea**

It is interesting to note how developed countries outside Europe that have been heavily influenced by Western culture have nearly the same per capita figures as North America. Two of these countries are Argentina and Australia, which both have a ratio of about 25 per 10,000 population. It tends to show that similar sociological forces are shaping receptivity to the gospel in other regions outside North America.

One of the modern Asian countries that has about the same ratio of Adventists as North America is South Korea. This wealthy Asian country boasts 29.7 Adventists per 10,000, which stands in direct contrast to Japan, which has only 1.2 per 10,000 population. How did this happen? It might partially be explained by the excellent success that early missionaries had before its current economic expansion, when the country still experienced many difficulties. According to research, the church in Korea grew best during four periods of war in the twentieth century. Andrew Roy notes that “this hardship has lowered the national pride and arrogance toward foreign ideas, thus leading to raising the receptivity to the gospel.” This again underlines that hardship increases receptivity in both individuals and countries.

**Countries/Regions With High Ratio of Adventists to Population**

**Inter-American Division, Papua New Guinea, Peru, Philippines, Rwanda, Zimbabwe**

The church has been particularly successful in the following regions and countries with the number of Adventists per 10,000: Philippines, 70; Inter-American Division, 120; Peru, 158; Papua New Guinea, 368; Rwanda, 463; and Zimbabwe, 473.

Anecdotal evidence throughout the world field tends to show that where there is little preparation of the soil before the gospel seed is sown or cultivation of the interests following the meetings, there is a fairly low rate of discipleship. The principle of “easy come easy go” might be applied here, and the need for a longer cycle of discipleship training would no doubt result in better long-term growth. To counter this tendency, Peru has developed an excellent annual discipleship cycle based on small groups.

**What We Can Learn**

1. **For countries with a low ratio per capita:** In a world that is often overly fixated on large numbers, it can be discouraging to labor in a field in which few apparent results are seen. However, all seed sowing is a matter of faith and Christ has promised that all true labor for Him will not be without fruit. It must be remembered that a little leaven will eventually affect the whole lump. Like Jesus, we have to focus on the few receptive ones first before we can reach the many. Ellen White encourages us with the principle that “the work done thoroughly for one soul is done for many.”

2. **For countries with a medium ratio per capita:** Although wealth is currently inhibiting receptivity on a macro level in much of the developed world, watch for the many opportunities on a micro level, such as individuals or areas going through crisis. Develop friendships and carefully watch for the opportunity to sow gospel seed when trials come. Remember also that God often prepares us to minister to others in trial by first subjecting us to the pains of life. Soul winning is more than a technique; it is a deeply spiritual process whereby individuals who have been redeemed by faith now sing their song of deliverance to other needy ones (Ps. 40:1-3).

3. **For Countries with a high ratio per capita:** In countries in which baptisms are plentiful, there is need to restudy the Great Commission. The risen Lord commissions His church to “make disciples” by baptizing and teaching them all things He has commanded. In reality, the viability of baptism cannot really be measured until at least one year after the commitment to the Lord and His church is made. By that time it will become evident if the plant has grown deep roots and is producing fruit, or has met the fate of the wayside, stony ground, or thorn-infested hearers (Matt. 13:1-8).

As we preach the good news of salvation, we need to pay attention to different soils and contexts. This task requires careful analysis, humility, hard work, and—above all—the same love and vision that characterized the ministry of Jesus.

It’s time to sow!

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3. Ibid., p. 322.


6. Anecdotal evidence throughout the world field tends to show that where there is little preparation of the soil before the gospel seed is sown or cultivation of the interests following the meetings, there is a fairly low rate of discipleship. The principle of “easy come easy go” might be applied here, and the need for a longer cycle of discipleship training would no doubt result in better long-term growth. To counter this tendency, Peru has developed an excellent annual discipleship cycle based on small groups.


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James Park, Ph.D., is an associate professor of discipleship and mission at the Adventist International Institute of Advanced Studies, Philippines.
When Christ sent His disciples out on their first missionary journey, He said to them, “As ye go, preach, saying. The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give” [Matt. 10:7, 8, KJV]. And when at the close of His earthly ministry He gave them their commission, He said, “These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover” [Mark 16:17, 18, NIV].

Of the disciples after Christ’s ascension, we read, “They went forth, and preached every where, the Lord working with them, and confirming the word with signs following” [verse 20, KJV].

To Christ’s disciples today there come countless opportunities to minister to sin-sick souls and to those in need of physical healing. Physical healing is bound up with the gospel commission. Medical missionary work is the pioneer work of the gospel.

God’s people are to be genuine medical missionaries. They are to learn to minister to the needs of soul and body. They should know how to give the simple treatments that do so much to relieve pain and remove disease. They should be familiar with the principles of health reform, that they may show others how, by right habits of eating, drinking, and dressing, disease may be prevented and health regained. A demonstration of the value of the principles of health reform will do much toward removing prejudice against our evangelical work. The Great Physician, the originator of medical missionary work, will bless every one who will go forward humbly and trustfully, seeking to impart the truth for this time.

Establishing Health Institutions
Sanitariums are to be established in many places, to stand as memorials for God. I know that the truth will reach the hearts of many who, but for the agency of these institutions, would never be enlightened by the brightness of the gospel message. Self-sacrificing workers, who have full faith in God, should be chosen to take charge of these institutions. They are to take up this work, not with the hope of gaining financial advantage, but because their hearts are weighted with the burden of the message for this time. They are to be willing to sacrifice personal gain and personal convenience for the sake of saving souls.

A Work Demanding Sacrifice
The work of God is to be carried forward in self-denial and self-sacrifice. “Whosoever will come after me,” Christ said, “let him deny himself, and take up his cross, and follow Me” [Mark 8:34, KJV]. Christ became poor that we might be partakers of the “far more exceeding and eternal weight of glory” [2 Cor. 4:17, KJV]. We are to practice the same self-sacrifice that led Him to give Himself up to the death of the cross to make it possible for human beings to have eternal life. In all that we do or say, in all our expenditure of means, we are to strive with full purpose of heart to fulfill the purpose of Him who is the Alpha and Omega of medical missionary work. Beside all waters we are to sow the seeds of truth, winning souls to Christ by tender compassion and unselfish interest.

Seek to Understand
We are to seek to understand the necessities of those with whom we are brought into contact, and to obtain their confidence. People are eager to hear the truth from those whose lips are governed by the law of kindness. The divine word, spoken by such messengers, will be as music in their ears. Thus many of those whose minds are now filled with prejudice against present truth may be won to Christ.

Our work is a great and solemn one, and it needs men who understand what it means to give themselves to unselfish effort for the saving of the lost. But there is no need for the service of men who are lukewarm. Men and women are needed whose hearts are touched with human woe and suffering, men and women who have heard a message from heaven, and whose lives give evidence that they are receiving and imparting light and life and grace.
What kind of sermon would you expect to hear if the church you usually attend had burned to the ground just four days before? What would have been the topic of your pastor’s sermon if one of the most important hospitals or publishing houses of your denomination had been devastated by a fire? What kind of articles would you expect to be published in the very first issue of Adventist World after such a hypothetical disaster?

First Reactions
On February 18, 1902, the renowned Seventh-day Adventist Battle Creek Sanitarium in Michigan, United States, burned to the ground. This event was the source of a general feeling of dismay among church leaders, and, understandably so, an obvious reference from many pulpits and in the Advent Review and Sabbath Herald published exactly one week after the catastrophe.

Outstanding among reactions to the catastrophe was the report made by the sanitarium director John Harvey Kellogg, who made it clear that he planned to start immediately rebuilding a larger and better sanitarium.1

A project like the one he envisioned would cost at least $250,000, but Kellogg had it all figured out. With the insurance money he was expecting to get, plus donations by some of the well-off regular patients of the institution, the visionary leader hoped to reach his goal without running into debt.2

Kellogg, however, was not the only one feeling thrilled with his plans for new facilities. The emotional sermon that W. W. Prescott preached at the Battle Creek Tabernacle the first Sabbath after the fire is a proof of the predominant feeling. In his sermon, which he based on Haggai 2:9, Prescott assured his hearers that in the same way the glory of the “second temple” had been greater as a result of Christ’s presence, the glory of a “second sanitarium” would also be greater.3

But beyond these converging opinions, had the prophetic voice anything to say? Would the Lord send a particular message for moments like these? The same issue of the Review and Herald, published on February 25, 1902, includes an important inspired message in that regard.

A Different View
At the beginning of that issue, Ellen G. White wrote an article “The Need of a Revival and a Reformation,” which has certainly become an essential source when studying what the Lord’s messenger wrote about the topic of revival. “A revival and a reformation must take place, under the ministration of the Holy Spirit. Revival and reformation are two different things. Revival signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death. Reformation signifies a reorganization, a change in ideas and theories, habits and practices. Reformation will not bring...

By Alejo Aguilar

REVIVAL FLAMES: Lessons from a famous fire

Rekindling

Lessons from a famous fire

By Alejo Aguilar

REKINDLING

Revival Flames

Lessons from a famous fire

By Alejo Aguilar

DEVASTATING FLAMES: The Seventh-day Adventist Battle Creek Sanitarium burns to the ground on February 18, 1902. PLANNER: John Harvey Kellogg made plans to rebuild the facility after the fire.
"There is nothing more important than allowing the Holy Spirit to realign our lives with biblical values."

further the good of righteousness unless it is connected with the revival of the Spirit. Revival and reformation are to do their appointed work, and in doing this work they must blend."

Even though these statements are well known and important, it is likely we don’t often take into account the particular moment when they were written. Clearly diverging from the thoughts of many church leaders—especially Kellogg—the message Ellen White gave at that watershed moment in the history of our church was certainly meant to make both leaders and members reflect on their priorities.

While for some the most important thing was to build better and larger facilities, the Lord wanted His church to turn from such a path. He wanted His people to understand that no grandiose building would be able to surpass in importance an earnest search for true revival and a deep movement toward reformation.

Now more than a century since the tragic fires of 1902, what can we learn from them? Is there something there that may also help us to understand and make the most of our church’s current focus on revival and reformation?

The Battle Creek Fire and Adventist Revival

The growth our church experienced since that time has been outstanding. Presently our church does not own just one sanitarium; it manages hundreds of hospitals, clinics, and dispensaries, as well as numerous schools, health food companies, and publishing companies.

But even though our church budget is—by the grace of God—well above those $250,000 needed to rebuild the burned down sanitarium, could it be possible that our financial and institutional growth is well above our spiritual commitment? Have we reached a point in our spiritual experience that we feel we do not need the appeals of the Spirit of Prophecy to lead us into revival and reformation? Could it be that we also need some “fires” in our midst to help us to reorder our priorities?

Indeed, what Ellen White penned just two days after the Battle Creek Sanitarium fire includes a message for us as well. She wrote: “Trials come to us all to lead us to investigate our hearts, to see if they are purifed from all that defiles. Constantly the Lord is working for our present and eternal good. Things occur which seem inexplicable, but if we trust in the Lord, and wait patiently for Him, humbling our hearts before Him, He will not permit the enemy to triumph. . . . The Lord seeks to educate His people to lean wholly upon Him. He desires them, through the lessons that He teaches them, to become more and more spiritualized. If His Word is not followed in all humility and meekness, He brings to them experiences which, if rightly received, will help to prepare them for the work to be done in His name.”

The lesson is clear: As we keep building and budgeting, as we strive for the best and highest-quality institutions, God wants to remind us that—in spite of it all—there is nothing more important than allowing the Holy Spirit to realign our lives with biblical values; to submit to God’s will in every area of our lives.

It was a priority in 1902, and it has to be our priority as well. Mark Finley is right when he reminds us that “the spirit of revival and reformation will lead every institutional leader and administrative committee to reevaluate the practices of the institution they lead in the light of biblical principles and the counsels of the Spirit of Prophecy. . . . Heaven’s call to reformation is a call to reevaluate every personal and corporate practice in the blazing light of God’s Word. It is an urgent appeal to renew our commitment to doing Christ’s will in every area of our lives.”

As we move forward to accomplish our mission to the very end, may the Lord help us—with or without destroying fires—to remember to keep building and enlarging that space that only Jesus must fill.

Alejo Aguilar teaches Old Testament at Navojoa University, Navojoa, Sonora, Mexico.

2 A. L. White, pp. 200, 201.
3 Advent Review and Sabbath Herald, Feb. 25, 1902. As long as those working at the sanitarium adapted their lives to the principles of the Bible.
5 The facilities of the Review and Herald also went through a fire later that same year.
8 Ibid.
I will attempt to answer your question by discussing some of the biblical passages in which human bones are mentioned. This aspect of human anatomy plays an important role in the biblical understanding of human nature. According to Scripture, we are an indivisible unity of physical, mental, emotional, and spiritual life. Within this understanding bones have different functions in addition to being the frame of the body.

1. **Bones and Life:** Human bones are well hidden, covered by sinews and flesh (Eze. 37:3-10). They are an appropriate symbol of the inner life, or as the seat of life itself and its emotions. This life was created by God (Job 10:11), but it can be threatened by evil forces. Emotions such as terror, fear, and sorrow manifest themselves through the shaking of bones (Jer. 23:9), and by disjointing and breaking them, not physically but in the sense of leaving the whole person without emotional or physical strength (Ps. 31:10). When in fear and emotional pain, the inner being—the bones of a person—is robbed of peace; figuratively the bones are rotten, unable to sustain fullness of life (Job 30:17; Prov. 12:4). Unconfessed sin creates guilt and disrupts the inner condition of the person; the bone/inner person lives in distress (Ps. 32:3) and has no shalom (Ps. 38:3). Only God can strengthen our inner life, and this takes place when the bones/person pray to the Lord (Ps. 35:10).

2. **Bones and Death:** Bones are the last remains of a person, and are therefore associated with death. In this case the term bones are often used in a literal sense. Dry bones are perceived as an extension of the person, and in that sense they evoke a memory of them in others. In such cases they are to be treated with respect by burying them (1 Sam. 31:13; 2 Sam. 21:12). During war there is no respect for the dead, and, consequently, bones left on the field or taken out of tombs become “like refuse on the face of the earth” (Jer. 8:2; see also Amos 2:1; Ps. 53:5). This is an expression not only of victory over the enemy, but of total contempt.

Bones can also designate a corpse (Gen. 50:25, 26; Amos 6:10). A deadly wound damages bones (Ps. 42:10); and when bones are covered only by skin the person is dying (Job 19:20; Ps. 22:17; 102:5). Bones connected to death are also a source of impurity; whoever touches them become unclean (Num. 19:16). As a source of uncleanness bones can also desecrate altars by being scattered around them (Eze. 6:5) or by burning them on the altar (1 Kings 13:2; 2 Kings 23:14, 16, 20). A sick person who feels close to death could describe the experience as an attacking lion that breaks the bones of its victim (Isa. 38:13).

3. **Bones and Kinship:** All humans have bones, and this leads to the idea of sameness. Humans are connected to each other by the fact that they all are flesh and bones. This idea reaches back to when Adam identified Eve as “bone of my bones, and flesh of my flesh” (Gen. 2:23)—they were equal. The concept is particularly applied to relatives. David asked Amasa, “Are you not my bone and my flesh [Hebrew, ‘etsem, “bone”?]” (2 Sam. 19:13). The tribes of Israel said to David, “We are your bone and your flesh [Hebrew, ‘etsem, “bone”]” (2 Sam. 5:1). Because of this emphasis on sameness, the Hebrew term ‘etsem (“bone”) was also used to express time (“In the bone of this day” means “On the very same day” [Gen. 7:13; Deut. 32:48]), or agreement of objects (“As the bone of the heavens” means “As the heavens themselves” [Ex. 24:10]).

Yes, bones can rejoice because they stand for the whole person, whose inner being is impacted by what the person does and experiences. That joy is threatened by sickness, pain, guilt, and sorrow upsetting inner wellness and finally bringing life to an end. We anticipate the moment God will cause our “bones” to live again and die no more.
Have you ever felt as though your faith was “stuck in neutral”? You were not going anywhere. You seemed to be in a sluggish standstill. You longed to have a deeper Christian experience, but you wondered how it was possible. You knew where you wanted to go, but you didn’t know how to get there. In this month’s lesson we will explore the basis of a vibrant spiritual life. Be prepared to discover some life-changing principles that will make a dramatic difference in your life.

1. **Read Psalm 119:25, 28, 107, 154. What earnest plea does David make regarding revival?**

   The Word of God is the basis of revival. The same Holy Spirit who prompted Bible writers to record God’s Word inspires us as we read it. Meditating upon the Word of God is life-transforming.

2. **Read Psalm 1:2; 119:11, 15, 16, 81, 97. What was the object of David’s meditation?**

   Christian meditation focuses on God’s Word, God’s works, and God’s ways. This infilling of the principles of righteousness, grace, and truth transforms our thought processes and drives out our evil thoughts (see Phil. 4:7, 8). We are transformed through God’s Word (see Rom. 12:1, 2).


4. **The prophecies of Scripture predict a mighty outpouring of the Holy Spirit just before the coming of Jesus. Read Ephesians 5:25-27 and John 17:17. How will God prepare His church for this special manifestation of the Spirit’s power?**

   The Holy Spirit will be poured in abundant measure out prior to the second coming of Christ. The earth will be “lightened” with the glory of God. God’s people will reveal in their lives and proclaim with their lips the grace, righteousness, and truth of our Lord.

5. **Read 2 Corinthians 3:18; Proverbs 23:7; and Romans 12:1, 2. Why is meditating upon God’s Word such a powerful agent in revival?**

   As we study God’s Word and prayerfully meditate upon its passages, applying the truths we discover to our own lives, our thought patterns are changed. We are transformed into His likeness. By beholding Jesus, we become like Him.

   Ellen White wrote: “It is a law both of the intellectual and the spiritual nature that by beholding we become changed. The mind gradually adapts itself to the subjects upon which it is allowed to dwell. It becomes assimilated to that which it is accustomed to love and reverence. Man will never rise higher than his standard of purity or goodness or truth” (The Great Controversy, p. 555).

6. **Read Colossians 3:1, 2. What urgent appeal does the apostle Paul make to each one of us regarding growing as Christians?**

   The apostle Paul urges us to “set” or “fix” our minds on things above, not on things below. When we surrender our lives to Christ we are a “new creation,” and all things are made new (2 Cor. 5:17).

   Nevertheless our old nature still remains. It will not be totally eradicated until Jesus returns and we ascend to glory with Him. As long as we are in this “vile, corruptible” body our sinful nature remains; but it need not reign. Sin no longer has dominion over us, because God’s grace is more powerful than our sinful natures (see Phil. 3:20, 21; 1 Cor. 15:51-54; Rom. 6:11-14).

   Here is the vital key in overcoming sin in our lives; the secret of whether sin or Christ triumphs: What nature are you feeding? With what are you filling your mind? On what are your affections set?

   If our minds are filled with the things of eternity, if we spend time fellowshipping with Jesus in His Word daily, if we have a vital relationship with Jesus by faith in His saving grace and triumphant power, we will live vibrant Christian lives. We will grow in grace, our faith will be renewed, and our spiritual lives refreshed daily.

   Would you like to fill your mind with God’s Word and live in the power of His Spirit? In and through Jesus you can live a victorious Christian life today. ■
Embezzlement in the Church

I’m writing regarding Robert Lemon’s article “Embezzlement in the Church” (July 2012). Whatever happened to “faith, hope, and love” as the operating values behind God’s work?

The developed world economies are headed toward a cashless society. What will we put in the offering plate then, our smartcard promise-to-pay, EFT arrangements, online donation details?

Jesus showed us the way by pushing the money changers from His Father’s house. We should do the same. Let God take care of the wicked. He will ultimately cleanse the temple to bring it back to being a house of prayer.

After less than 200 years of speaking about new spiritual awakening and preparing for the world’s “end-time,” it will be a sad day if the church’s focus shifts to become “Seventh-day Adventist, Inc.”

Libby Beament
Stanhope Gardens, Australia

What about Singles?

I recently saw the September Adventist World 2012 cover with the headline “Families First.”

I’m single by choice, and there are quite a few people like me in my church. You’ve just relegated us to being second-class humans, because families are first! How many singles are there in local churches, and how much work do they do? Look again. This cover seems to say they shouldn’t matter as much—because families first!

What would Jesus have said?

Mette Kjøller
Denmark

Freedom of Conscience

I am writing in reference to the article “Freedom of Conscience,” by Ted N. C. Wilson (August 2012). Adventist World is a blessing: it shows us the wonders that God creates with His people, and it connects us to the global church that meets the mission.

Wilson’s article shows that religious freedom is not only a gift of God, it is the right—and current—approach. As Wilson suggests, we have to be vigilant and act on behalf of religious freedom; and on every occasion—be it a tense situation or actual crisis—share the gospel. And, when necessary, defend our faith with conviction.

Isaiah Montilla
Panama City, Panama

Letters

Let’s Finish the Work

About the time that the cover story “For People by People,” by Chantal and Gerald Klingbeil, appeared (October 2012), I went to Portugal to produce a TV documentary of the project as part of a series sponsored by ASI featuring OCI institutions in Europe. Needless to say, the location is gorgeous and the people are wonderful.

Since that visit something keeps bothering me, however. It is interesting to see the good side of being “just a building site,” but why not press forward to finish it soon and open it to the public? Let’s be practical; they need money to finish the place. With some financial help this center could be finished in a short time. I dream about a center where sick people come and find healing, a place where confused people come and find hope and certainty. This is already being done, but why not multiply the miracles by 20 or 30 at a time in a finished building?

Adrian Bocaneanu
Ilfov, Romania
WEDDINGS

Benard−Bottrell. Jared Benard, son of Ross and Linley Benard (Murwillumbah, NSW), and Amelia Bottrell, daughter of Terry and Derriilee Bottrell (Pine Rivers, Qld), were married 3.4.12 at Pine Rivers church.

Greg Pratt

Burton−Bond. Samuel Shayne Burton, son of Lynn and Christine Burton (High Wycombe, WA), and Janita Luella Bond, daughter of Philip and Rosemary Bond (Morawa), were married 31.5.12 in Swan Valley church, Stratton.

Lynn Burton

Panchal−Lee. Vikram Panchal, son of Rohit and Jani, and Leah Lee, daughter of Chaoyang and Hvicih, were married 28.10.12 at Jumbunna Lodge. Vikram, a pastor, and Leah, a Bible worker, serve three congregations of Gateway Adventist Centre, Melbourne, Vic. Members and friends enjoyed the atmosphere of what a classic Adventist wedding is like.

Weefong Choo

Pullen−Parsons. William Leslie Pullen, son of John and Edna Pullen (Stuarts Point, NSW), and Rachael Annette Parsons, daughter of Barry and Kathleen (deceased) Jacobs (Goulburn, NSW), were married 4.11.12 at Macksville church. As both were previously married, some of their adult children participated in the wedding service by reading scriptures and doing special items, making it a very personal and family event.

Gordon Smith

Riveria−Lin Yan. Raul Riveria, son of Ricardo and Delma, and Adele Lin Yan, daughter of Mujun and Yaxian, were married 30.9.12 at Chateau Wyuna, Mt Evelyn, Vic.

Weefong Choo

Samarasinghe−Chapman. Naris Samarasinghe, son of Nihal and Niki Samarasinghe (Melbourne, Vic), and Josie Ann Chapman, daughter of Greg and Mary Chapman (Busseton, WA), were married 4.10.12 at Guide Falls, Ridgley, Tas.

Darren Slode

Siviter−Mason. Paul Siviter, son of Brian and Barbara Siviter, and Karyn Mason, daughter of Bruce and Carol (deceased) Mason and stepdaughter of Julie Mason, were married 8.10.12 at St John’s church in Waihi, NZ. Paul and Karyn met in Sydney as students at the It Is Written Evangelism College. They will set up their home in Auckland.

Bob Larsen

Arnell, Elsie Muriel (nee Thompson), born 17.6.1930 in Camelsdale, West Sussex, England; died 30.9.12 in Perth, WA. On 2.6.1951, she married John Arnell at Priory Church, Sussex, England. She predeceased her in 1994. She is survived by her children and their families, Jacqueline and Gordon Lymn, Alison and Tony Di Florio, Yvonne and Bob Myles, Gary and Karen (all of Perth, WA), and Paul (Melbourne, Vic); grandchildren, Colin, Tenille, Katie, Rebecca, Stewart, Amy, Steven, Leigh, Blake, Joel, Brandon and Eamon; and great-grandchildren, Amelia, Abby, Thomas and Jasmine. Elsie loved her family and thrived on interacting with people. She was active and cheerful and maintained a positive approach to life even when she discovered she had cancer. She passed away with grace and dignity surrounded by the people she loved.

Steven Goods

Beveridge, Ross, born 4.9.1952 in Sale, Vic; died 6.10.12 in Yannathan. On 30.4.1978, he married Bronwyn Judd at Bayles, Vic. He is survived by his wife; his children, Carolyn, Lisa and Renee, and their partners, Jason, Damon and Don; nine grandchildren; and Donald and Roger Beveridge, Ann Sev- enhusen and Robyn Lawson. Ross was well loved in his local community as someone who would lend a hand with a smile and a joke. He was farewelled by family and friends at Kilcunda Cemetery on 15.10.12.

Fraser Cotton

Boucher, Betty Royce, born 27.10.1934; died 27.8.12 on the Central Coast, NSW. She was predeceased by her husband, Bill. She was laid to rest in the East Kempsey Cemetery on 3.9.12. During the service in the Kempsey church many memories were shared by family and friends from the years spent in the Macleay and Manning Valleys, and then later as Betty supported Bill in his pastoral ministry in Australia and the Pacific Islands. Betty loved her family and enjoyed serving those in need in the community, especially children. She will be sadly missed but those who knew her expect to see her again when Jesus returns.

Murray Chapman

Brighton, George, born 29.5.1927 in Invercargill, NZ; died 8.6.12. On 15.6.1955, he married Lucille. He is survived by his wife; and his children, Keith, Joanne, David and Robert. George will be sadly missed by his children, grandchildren and church family at Deception Bay.

David Garrard

Caldwell, George, died in Sandgate, Qld. He is survived by his wife, Annette Caldwell (Sandgate). George was a capable person who will be remembered for his love for family, his beloved Scotland, and his wonderful rendition of Robbie Burn’s “Ode to a Mouse”.

Ross Wilcocks

Chambers, Mary Evelyn Florence (Hamlin), born 4.5.1929; died 14.10.12. In 1951, she married Jeffrey Chambers, but...
later divorced. Mary fell in love with Jesus Christ more than 47 years ago through a crusade held in Palmerston North, NZ, by Pastor Wood-Stokesbury. She loved working and sharing fellowship with her church families at Palmerston North and Napier. She had great memories as the “cook” at Longburn College several years ago, and more recently hearing the children read the “cook” at Longburn College several years ago, and more recently hearing the children read

**POSITIONS VACANT**

- **Systems engineer (Information Technology)—South Pacific Division (Wahroonga NSW)** is seeking a highly skilled and experienced systems engineer to join the busy Information Technology team in Wahroonga NSW. Starting early 2013 and based at the South Pacific Division head office, this full-time role will provide network and server support to locations within Australia and the wider Pacific, as well as level 2 service desk troubleshooting and support. The successful candidate must be eligible to work in Australia. For the full selection criteria please visit the South Pacific Division’s Human Resources website on www.adventistemployment.org.au. All applications, including a cover letter, CV, three work-related referees and the contact details of your Adventist church pastor, must be forwarded to: Human Resources, Seventh-day Adventist Church (SPD) Ltd, Locked Bag 2014, Wahroonga NSW 2076 Australia; or email <hr@adventist.org.au>; or fax: (02) 9489 0943. Applications close February 3, 2013.

For more vacant positions, go to <adventistemployment.org.au>

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**NOTICE BOARD**

**SOON RETURN**

**LIFE WITH TEARS, AND A LITTLE LAUGH**

Gayle (Blenheim, NZ), Michael, Jones (Collie, WA), Jeffrey, Gayle (Blenheim, NZ), and Terry and Minda (all of Townsville); Michael, Gooch, Marie Adele, born 23.2.1927 in Stockton, NSW; died 15.10.12 in Scone Hospital. On 17.9.1949, she married Leighton Gooch. Marie’s priorities in life were simple: to love and nurture her family and friends and to uphold the Lord Jesus always. Her children, grandchildren and great-grandchildren will always hold her dear. She is survived by Lee, Kevin and Lisa, Anthony, Andrew, Louise and Daniel and Kimberly, Alexander, Kerri and Steven, Geoffroy, Casey, Chris, Alison, and great-grandchildren, Brody and Jaden.

**AFI TUOII, CLIVE NASH**

Gray, Ronald Wilfred, born 15.4.1913 in NZ, died 11.9.12 in Adventist Aged Care, Victoria Point, Qld. In 1938, he married Mary McFarlane Phillips, who predeceased him. He was a devoted father and is survived by daughters, Jennifer Haskins and Susan Gray; grandchildren, Jason, Simon, Samantha, Nick, Kate and Chris; and great-grandchildren, Cooper-Jay, Harvey, Zoey and Frankie. Ron was warmly remembered as a person who lived out his Christian faith in practical service to others and commitment to the Church. He successfully completed studies in theology, but took up work for Sanitarium, holding positions as a driver, store and restaurant manager and state manager—altogether giving 44 years of faithful service.

**GRAY**

Law, Leslie Norman “Les”, born 21.9.1958 in Lower Hutt, North NZ; died 11.5.12 in Waldock Nursing Home, Carlingford, NSW. He is survived by his mother (Sydney); his children, Catherine (Qld), Simon (Cook Islands) and Pama (Liverpool, NSW); and his brothers, Warren, Greg, Peter and Shane and their families. Les was a diligent Bible student and a faithful church member who served in a number of church offices. He displayed great courage and resilience throughout years of chronic illness, and now he awaits the Master’s call to abundant life on the resurrection morning.

**Meyles, Marie (nee Mantel)**, born 15.10.1930 in Andijk, Netherlands; died 8.10.12 in Hawthorn Village, Blackmans Bay, Tas. On 13.5.1953, she married Ted Meyles. She was predeceased by her husband in 2003 and her son, Mick, on 20.6.12. She is survived by Wim Meyles, Margaret Fehlig, Harry Meyles, Ron Meyles and Andrew Meyles. Marie and Ted emigrated from the Netherlands to Australia in 1955, moving to Kingston, Tas. In 1974, they joined the Margate church where Marie was involved in children’s Sabbath School and supported Ted in his church duties. She moved into Hawthorn Village Aged Care in 2004. Marie was a devoted wife, mother and Oma and will be missed by all.

**LAW**

Nyamurera, Ben Iyamwari, born 28.5.1966 in Harare, Zimbabwe; married 16.10.12 in Brisbane, Qld. On 28.3.1992, he married Tracey. He is survived by his wife; and Sydney, Pritchard, Eben and Grace. Ben came to Brisbane with his family five years ago from Zimbabwe. While he here he surrendered his life to Christ and joined his family as a member of the Church. How much he was loved was shown by the
overflowsng congregation at his funeral, and the beautiful tributes from his family, workmates, church members and the Zimbabwean community. His contagious smile will be greatly missed.

Zeny Vidacak, Steve Ward, Andre van Rensbury, Bob Possingham

Parrish, Gezina Aukje (nee Vyver), born 7.11.1947 in the Netherlands; died 19.10.12 in Victoria Point Adventist Retirement Village, Qld. On 26.10.1968, she married Keith Parrish. She is survived by her husband; and their children, Debbie (Hamilton, NZ), Steven (Brisbane, Qld), David (Melbourne, Vic) and Tony (Los Angeles, USA). Gezina excelled as a college lecturer and primary school principal. Only heaven will reveal the number of lives she touched and changed.

Joe Webb

Pys, Katrina, born 29.11.1921 in Lusk, Poland; died 22.10.12 in AdventCare Whitehorse, Nunawading, Vic. In 1949, she married Fedor Marczuk, who predeceased her in 1990. She married Henryk Pys in 1995. She is survived by her husband; and her children, Nellie Sutherland (Vermont South), Vicky Marczuk (Noble Park), Anne Wheeler (Elsternwick), Eddie Marczuk (Croydon) and Peter Marczuk (Clifton Beach, Qld).

Tony Campbell, Pawel Ustupski

Robinson, Ralph (Tony), born 6.10.1944 in NZ; died 28.10.12 suddenly in Wollongong, NSW. Tony was a heavy smoker and an alcoholic when he met Mary George at the Ford Motor Plant in Auckland. He fell in love with Mary and she said he must change his ways and come to church with her before she would marry him. He forever acknowledged the power of God and the love of Mary that enabled him to give up smoking and drinking and they were married in 1987 at Manurewa church, Auckland.

Tony served as head deacon for many years. They moved to Australia and lived in Brisbane and Wollongong.

Mary’s children, Philip, Ani, and James, came from New Zealand and George, from the United States, to support their mother at this sad time.

John Bev, Yoruba Tog, Tutu Monikura

Slaughter, Lesley, born 6.10.1923; died 2.10.12 in Caboolture, Qld. She was predeceased by her husband, Hazel, and his son, Bill. She is survived by his son, Allan Sault and daughter, Kay. Les died just short of his 89th birthday. She will be remembered for her love for the land, growing vegetables in his garden, and his favourite singer, Slim Dusty.

Ruth Wilcock

Zandstra, Velma Rereao, born 23.11.1927 in Tahiti; died 10.10.12 in Tauranga, NZ. She was predeceased by her husband, Henk, in 1997.

Velma was the loved mother and mother-in-law of Diane and Malcolm Jonasen (Hastings), Delphine Hutley (deceased), Dirk (deceased) and Anna Zandstra (Tauranga); loved grandma and Oma of five grandchildren, Chris Jonasen (Hastings), Elise and Amelia Hutley (Australia), Mikayla and Mitchell Zandstra (Tauranga, NZ) and their families; and great-grandma to Kade. She was a very faithful worshipper at Wanganui and Tauranga churches and a loyal supporter of several community charities. She was looking forward to the resurrection of all believers at that great day when the Lord returns. While there is sadness at the parting there will be joy at the reunion.

John Veld, Andrew West

StormCo teams wanted in Northern Australia Conference.

Northern Australia Conference Youth department is inviting youth groups to come north with a StormCo team. Places like the Torres Strait Islands, Batchelor in Northern NT, Ingham in North Qld, and Finke in Southern NT are asking regularly to have teams come to their areas and run a StormCo. If your youth are interested in doing a StormCo in Northern Australia, email Dana Howard at <dhoward@adventist.org.au> or ring 0406 880 172 to find out more details.

House for sale. Bonnells Bay 3x2x3, 12km to Avondale College. Lake and mountain views, northerly aspect, excellent area. Full recent internal renovation; quality kitchen, hardwood flooring, new paint, tiles and carpet. Front and rear decks. $399,000. Ph owner 0424530269 (A/H).

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Finally . . .

You can’t reach for anything new, if your hands are still full of yesterday’s junk.

— Louise Smith

Next Adventist World February 9

ADVERTISEMENTS

Missing members. Does anyone know the whereabouts of the following Hoxton Park church members: Michelle Cupitt, Gail Gafa and family, Dorothy Goldsworthy, Caroline Stowers, Maumoaole and Ngaemetua Tufoa. Contact: 0416197884 or 0412840828.

“Behold, I come quickly…”

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

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