JOIN THE SOCIAL NETWORK THAT LAUNCHED IN 1849.

YOU’LL GET STATUS UPDATES FROM FRIENDS WHO SHARE YOUR BELIEFS AND YOUR MISSION IN THE REAL WORLD.

There is a social network that has been around for a long time: the Adventist Review.

Better than Twitter or Facebook, it covers the most important subjects in your spiritual life and it covers them in depth.

Order the Adventist Review and join our 164-year-old social network.

What would our church pioneers have posted if they had Facebook accounts? Take a look at www.TheReviewFacebook.com.

Subscribe now for as little as 79¢ a copy

To order:
Visit www.AdventistReview.org
Call 1-800-455-3991

Or send check or money order for $28.95 to:
Adventist Review
P.O. Box 800
Hagerstown, MD 21741

Connect with us:
On Facebook
On Twitter@AdventistRev
“Behold, I come quickly . . .”

Our mission is to uplift Jesus Christ by presenting stories of His matchless love, news of His present workings, help for knowing Him better, and hope in His soon return.
Oh, so much in good to spread our message, discussion about TV when it am sure there was quite the social media cover package. I one of the articles in the confusing. them saved, so that was unlike faith, and I wanted rest of my family was of "unlike faiths" because they to associate with those of confused by the warning not vorted to Adventism at 16 understand. When I was con- the world without being of shows how we should be in so down to earth. Chavez—good editorial—he always is "Unwrapping the Myth of Healthy Adventists," suggested—and studying God’s Word and communici- nating face to face with oth- ers. I’ve seen teenagers sitting side by side not talk- ing to each other, but texting instead! PAT KORNS Westmont, Illinois

(see “Staying Current—and Connected”) spends two to three hours a day on social media during the school week (and four to six hours a day during the weekend). I wonder if time could be used a little more wisely—exercise as another article, Deanna Moore’s “Unwrapping the Myth of Healthy Adventists,” suggested—and studying God’s Word and communicating face to face with oth- ers. I’ve seen teenagers sitting side by side not talk- ing to each other, but texting instead!

Lover or Seducer?
> Thank you for the excellent cover article “Lover or Seducer?” by John Markovic (June 27, 2013) on the post- modern fascination with mysticism. Every believer needs to read this relevant and incisive analysis of this phenomenon that is sweeping our culture. Although it is not new, it is increasingly endemic in our postmodern world, and mil- lions are being deceived by it, including many sincere Sev- enth-day Adventists.

As Paul said in 2 Corini- ans 11:14, the great decei- ver “masquerades as an angel of light,” and there is no need for us to be “unaware of his schemes” (2 Cor. 2:11). Some think of mysticism as merely a contemplative reflection on the divine, but that is more properly meditation and should be grounded objec- tively in the Word of God. True mysticism, as Markovic rightly pointed out, moves beyond meditation to a surrender of the mind and will to a state of contemplative consciousness, which involves cessation of rational thought and a purported blending with deity. Unfortunately, this deity is the great deceiver, the seducer of souls, not the personal God who manifests Himself in human flesh in the incarnate Christ.

The fruit of such a subjective experience, as I have wit- nessed in working for the salvation of souls, is to lead away from the truth of God’s Word to a false sense of secu- rity based one’s own mysti- cal experience uninformed by the teaching of Scripture. The postmodern church is ripe for this deception.

EDWIN REYNOLDS Ooltewah, Tennessee

Forgiveness
> In his article “Forgiveness” (June 27), Roy Gane writes, “If people reject His [Christ’s] corporate amnesty as applying to them, they are on their own and must bear their own penalty for rebellion.” There is no “corporate amnesty” in the Bible. Jesus died for all, and His sacrifice is provisional, so that “who- soever will may come.” There is no pardon without repen- tance and obedience. God has provided a way so lost sin- ners can find “peace with God” by way of the atone- ment. But “corporate amnesty” is not a part of the biblical message.

BILL SORENSEN California

Unreal
> “Un-Real,” by Shane Ander- son (May 9, 2013), is a thought-provoking article. I thoroughly enjoyed reading it, thinking of my own three
daughters raised as Seventh-day Adventists and now five grandchildren not being raised in the church. Anderson’s words are so valuable. Thank you so much for printing this article.

STARR ROWE
Virginia

I enjoyed “Un-Real: Young Adventists and the current Reality Crisis.” This ties in with the topic of why so many young people are leaving the church.

What’s happening is that young Adventists are bored! That is why there is so much watching TV, texting, and that type of thing absorbing their time—often inappropriately.

If young people can feel needed, they will not get so bored, and they will feel the satisfaction of service. Once they feel appreciated, and needed, they will find that the joy of service supersedes the joy of texting or watching TV.

I suspect a lot more young people would stay in the church if there was a study-out service program for them, well organized with teens and adults, and not a willy-nilly approach where each church did this only if they felt like it, but where youth service was a recognized/acknowledged church activity with a coordinator who kept the program viable and functioning.

Best of all, serving would make Christ real to them as they participated in activities that directed their thoughts to those in need, instead of trying to find entertainment electronically when they are bored. Who would want to be in front of the TV when they had just witnessed tears of joy from someone who was so happy that a young person took the time to come and wash their kitchen floor?

JUDY BOLYARD
Kingsport, Tennessee

Thanks for printing Shane Anderson’s article “Un-Real.” So many good points—wow—perhaps eight or 10 loud “Amens” are warranted—for the social meeting, church services in which members participate by giving testimonies, etc., settled pastors, house churches (small groups), media big time, and the “low-expectation Christ.” I’m wondering if Anderson left one out—outreach/mission. Young people thrive off of purpose and mission, and direct, specific, planned outreaches to the unchurched help kids make and keep it real.

BILL KRICT
California

Kids Eat Free

Regarding Lael Caesar’s article “Kids Eat Free” (May 9): Boy, what an outstanding article! I was in the process of writing a response to Andy Nash’s “Beyond Belief” article (Mar. 14, 2013) on why people drop out of the church, and here is the answer in part.

As I study each day I see exactly what Caesar is saying in regard to my relationship to God, Jesus, and the Holy Spirit. I look back at Nash’s article and the excuses listed for leaving the church. I think I’m safe in saying that none of those people had a lasting relationship with their God. I wonder what their morning worship was like, or their evening worship, or if they even had one?

I doubt they spent much time with their Lord. I don’t believe they understood all that is involved. If, for example, they don’t keep the Sabbath, they don’t keep the commandments; and God is pretty firm with this requirement. They are giving up all the blessing of this world and the one to come.

Only by spending time with Jesus daily can we actually change our lives and grow up, so to speak, in readiness for heaven.

—MANNING E. PIERCE, Goodspring, Tennessee
Pass This Along

“SO, WHAT’S NEW IN THE CHURCH?”

The question is so common that it seems like the beige wallpaper in a hundred hotel rooms. On every continent, in any climate, at potlucks and at prayer meetings, someone leans across a table and asks conspiratorially, “So, what’s new in the church?”

I always smile, even when what’s newest is not cheering. My questioner usually wants inside information—a story about someone in leadership; a prediction about how some church initiative will unfold; a sense of what’s trending among decision-makers. I smile because I know that my answers will likely disappoint those seeking juicy gossip or political tidbits.

Here’s some of what I tell them:

Believers are praying more. The evidence is unmistakable. The explosion of prayer ministry teams in congregations and conferences, and the increasing focus on intercessory prayer in pulpits, articles, and seminars point to a surging emphasis on both shared and personal prayer across the face of Adventism. This can be only good news for a remnant people seeking revival, and to a movement poised for a pivotal role in the end-time just ahead. Where only a decade ago, invitations to pray with others were frequently met with stony silence or embarrassed awkwardness, today there is almost always an eager response and a light in the eye that eloquently assure, “I’m so glad you asked me to pray with you.”

Believers are listening to the Spirit more. We Adventists have always quietly prided ourselves on practicing a rational faith, in which we assume that the ways of God and the way of logic are indubitably the same. We wince, however, at many Bible stories in which the Holy Spirit breaks into expected ways with new information, new directions, and new expectations of what it means to be obedient. But I am heartened by a hundred stories told me in recent months that all share a common claim: “I heard the Spirit speaking to my heart, and for the first time in a long time, Bill, I listened and obeyed.” What follows next is always the same—a deep and prayerful gratitude for the joy that Spirit-led obedience brings, and a delight in discovering that the Holy Spirit’s promptings lead to new witness, new relationships, and the abundant life Jesus pledged to give us.

Believers are serving more. Though few North American Adventist congregations still tabulate the pieces of clothing distributed or the tracts discreetly tucked in screen doors, the evidence is mounting that more Adventists are living out their faith in ways the kingdom surely counts. Blood drives, fund-raising for charitable groups, working in soup kitchens and community pantries—all these are joining a renewed emphasis on short-term mission experiences and lay-led evangelistic efforts to point to a more active Adventism rising in this generation. The goal is not—and never was—that we all do the same things, but that we each do something for the kingdom day by day. The growing commitment to “the least of these”—to feed them, shelter them, educate them, share Jesus with them—is one of the most admirable new developments in God’s church.

Whatever these “new things” lack in gossip value and titillation, they more than make up for as impressive evidences of the Spirit’s stirring in the church. With all our failures, with all our slowness to believe, His church has not ceased to be the apple of His eye, “the one object upon which God bestows in a special sense His supreme regard. It is the theater of His grace, in which He delights to reveal His power to transform hearts.”

Go spread that news—and watch the world be changed.

What’s in It for Me?

UNDERSTANDING THAT WEALTH WAS AN IDOL TO THE RICH YOUNG

ruler, Jesus advised, “Go, sell what you have, and give to the poor. Come and follow me” (see Matt. 19:21). Sadly, the young man walked away, greatly impoverished.

Unlike the ruler, Peter said, “We have left everything to follow you!” (verse 27).

Then, seeing an opportunity, he continued, “What then will there be for us?”

Much like the young ruler, Peter failed to grasp what it meant to be a follower of Christ. Obviously gain was important to both him and the young ruler. Self-sacrificing love hadn’t taken hold of either of their hearts. Likewise, many of us today take a wrong view of what it means to follow Christ, even those of us who are members of organizations such as ASI.

If we are true to our mission to share Christ with a world that hungers for the truth of His goodness, we do not ask how we can benefit. We claim no interest in personal wealth, power, position, recognition, or title as followers of One who desired nothing this world can give. Our affections are elsewhere.

Collectively, ASI members spend and allow themselves to be spent in order to accomplish things that they could never accomplish alone. They pool their resources to build churches, fund projects, and spread the word about Christ’s love for humanity through books, television programs, and Internet resources.

ASI is a means to an end. It provides opportunities for individuals to sacrifice for others as Christ sacrificed for them. It creates platforms where people can work together and build friendships that will last for eternity.

You may ask, “Can’t I do all that without joining ASI?”

The answer is yes—but will you?

When the “Scattered Flock” Gathers

Since 1849 the Adventist Review has served as a witness for fellow believers.

For 164 years the Adventist Review has been chronicling and celebrating the special occasions when Seventh-day Adventists gather for inspiration, witness, and decision-making. Special daily editions of the Review are the daily bulletins of each General Conference session, held every five years, and include the official record of the church’s global strategies and plans. Other special issues each year focus on Pathfinder camporees, youth congresses, major church anniversaries, and conventions, including GYC (Generation.Youth.Christ) and ASI (Adventist-laymen’s Services and Industries). What founding editor James White called “the scattered flock” in the first edition of July 1849 has now become a world-circling movement of nearly 17 million members, with dozens of major international events crowding the global calendar of the church. ASI enjoys a special partner relationship with the Adventist Review—united to motivate believers everywhere to use their time and talents to spread the good news of Jesus.
At World Youth Conference, Asscherick, Reality 7 Bring Evening Messages

“Former purple-haired punk rocker” encourages youth to follow Jesus.

BY ANSEL OLIVER, Adventist News Network, reporting from Pretoria, South Africa

DAVID ASSCHERICK, the self-described “former purple-haired punk rocker,” brought spiritual messages to more than 3,000 young Seventh-day Adventists attending the denomination’s world youth conference in South Africa and those watching via live streaming.

Asscherick became a Seventh-day Adventist at age 23 after reading The Great Controversy, which was authored by church cofounder Ellen G. White.

“Is it good news that there is a God?” he asked the audience at the opening of his sermon July 9, the conference’s second night.

“It depends,” he said, going on to describe a view of God that some Christians had tried to teach him before he became a Christian himself.

Some Christians had told him God would send someone to hell if they didn’t accept Jesus Christ as their Savior. Asscherick challenged them to consider those who might not ever hear about the Christian gospel and be given the option to choose. He later came to the conclusion that “if there is a God who allows people . . . to suffer unending, conscious torment for something that they never even had the chance to know . . . I would rather choose atheism.”

His evening devotionals focused on what he says are “nonnegotiable” truths that should be on the table—chief among them, he says, is that “God is love.”

“If God is . . . as described in 1 Corinthians 13,” the oft-described “love” chapter, “then I suggest this is the best possible news in all the universe,” he said.

Asscherick is cofounder of ARISE, a supporting Seventh-day Adventist ministry. He also became codirector of Light Bearers when the two organizations merged in 2011.

Several groups also treated attendees of the world youth conference to nightly musical performances, including featured South African a cappella singers Reality 7.


“It’s an honor for us to perform here, to show our international guests the African way of praising God,” said Themba Nkosi, the group’s manager. “It’s our prayer that God uses us.”

As the group performed their final song one evening, “I Feel Like Traveling Home,” two 24-year-old men from Botswana waved their arms along with the song in the back of the hall.

“We like this group so much,” said Tshwaragano Aupiti, a nurse. “When they sing, I can feel the Holy Spirit.”

“They are singing the African way,” said Thubelihle Ncube, who works at a safari park.

At the end of the song, many in the audience applauded and shouted “Amen,” and 16-year-old Enzo Bocchino from Australia offered his appreciation with a short blast through an orange vuvuzela.

Adventist Review associate editor Lael Caesar attended the world youth congress in Pretoria. Read his blog dispatches online at http://bit.ly/16Gx14u.—Editors
**EUROPE**

**ASI Europe Elects New Leaders, Renews Focus on Evangelism**

By ASI STAFF

**DURING THE** seventh annual Adventist-Laymen’s Services and Industries (ASI) Europe Convention, held July 3-6, 2013, in Porto, Portugal, delegates from the 17 national chapters of ASI Europe elected new leaders and revisited the organization’s mission and purpose. The convention, held every other year, drew nearly 1,200 members and visitors.

This year’s theme was “Time to Wake Up Europe!” and John Bradshaw of It Is Written and Justin Kim from the Michigan Conference challenged the audience in multiple presentations. Sixteen different workshops were also offered on topics ranging from personal evangelism to financing supporting ministries.

René Metz, the 44-year-old director of Maranatha, a supporting ministry of the Seventh-day Adventist Church in the Czech Republic, was elected president of ASI Europe. Metz was born in Czechoslovakia and holds a degree in personal evangelism from Griggs University. He worked in the United States as a pastor for the Mountain View Conference, and as a youth publishing director for the Georgia-Cumberland Conference. Metz replaces Angel Duo, who served as president of ASI Europe for five years.

Kim Busl, who works for a supporting health ministry in Portugal, was elected vice president for evangelism, as well as chairman of the Projects Selection Committee. Busl served as president of Outpost Centers International from 1998 to 2005. He replaces real-estate entrepreneur Radim Passer. Other newly elected leaders include ASI Switzerland president Christiane Theiss, who was elected vice president for communication and growth, José Colaço of Portugal, who will serve as vice president for finance, and Remus Benta of Romania, vice president for special tasks. Markus Alt of Switzerland was reelected as executive secretary.

The new ASI leaders share a continuing commitment to spreading the gospel throughout Europe, a continent with a diverse population that remains largely secular. According to reports shared at the convention, various outreach efforts over the past two years by the more than 1,000 members in ASI Europe’s national chapters contributed to more than 750 baptisms in Europe and around the world.

There has been notable growth in satellite- and Internet-based television and radio ministries in Europe, most of them operated by young people. ASI Germany, the largest of the 17 chapters of ASI Europe, has nine media ministries proclaiming the three angels’ messages via regional broadcasts and the Internet. The $232,580 raised at the convention will go primarily toward training young people in evangelism.

The Fountainview Academy orchestra and choir traveled all the way from British Columbia, Canada, to perform throughout the convention, presenting a special concert on Sabbath evening. Other performers included an Adventist choir from Lisbon, Portugal. José Alves Dias, director of the Albufeira Conservatory in Portugal, gave a special violin performance.

Porto, a city with more than 1.3 million residents in its metropolitan area, is one of Europe’s oldest cities. Founded by the Greeks before the birth of Christ, its well-preserved “old part of town,” or Ribeira, with its many granite buildings, is listed as a UNESCO World Heritage Site.

“After this convention Porto might become known as the site where a new chapter in the history of ASI Europe was begun,” says Gerhard Padderatz, president of ASI Germany.
DayStar Academy: Radical Rescue, Radical Vision

TWO YEARS ago, Dr. Michael Duehrssen, an emergency room physician and founder of the International Rescue and Relief program at Union College, launched a personal mission to establish a new college-level training program called Radical Rescue. He envisioned it being in a remote area where students could learn principles of Christian leadership, community service, and disaster rescue without the distractions of city life. There would need to be access to mountains and rivers where training could take place year-round. The program would also need a way to sustain itself without depending solely on donations.

Duehrssen’s thoughts kept returning to DayStar Adventist Academy, a small but thriving school in Castle Valley, Utah, near Moab—about two hours from a town where he had worked for 14 years. He knew the area well, and DayStar had all the key components he considered essential to a program such as Radical Rescue.

“The final determination was personal,” Duehrssen says. “Our two girls were teenagers, and DayStar appeared to be a good fit for them to attend academy while I worked on getting Radical Rescue going.”

He moved his family to Moab in 2012, and has been collaborating ever since with DayStar president Jerry Harris to establish Radical Rescue. His plan is not only to rescue people suffering from natural disasters, but also to rescue youth in North America.

“A look at the statistics show that if our children attend our Adventist schools, there is a 55 percent chance that they will leave the church by the time they are adults living on their own,” he says. “If they do not attend our schools, they have a 74 percent chance of walking away from the Adventist faith. . . . These are sobering statistics that greatly alarm me! They prompted me to ponder our evangelistic efforts and to start considering that perhaps our evangelism should be directed more at our own youth.”

Duehrssen is undeterred by the challenges he faces in establishing this two-year college-level program. Radical Rescue will be expensive to operate, with budget estimates of more than $20,000 per student for a two-year completion timeline. For most families, such a price tag is prohibitive. It will cost an estimated $3 million to run the program for 120 students each year.
Duehrssen is determined to keep tuition low.

Never one to think small, Duehrssen kept noticing an idle tram gathering dust whenever he drove through the town of Moab. He started asking questions, and discovered that the tram had originally been built as a tourist venue intended to scale a cliff and transport people to a high plateau overlooking the town below, the Colorado River, and the surrounding mesas, including nearby Arches National Park. A structure had even been built on the plateau for use as a restaurant.

The project had come to a halt when the original investors and county authorities reached an impasse while negotiating requirements for an operational license. The county had required the investors to hold a multimillion-dollar bond to cover removal of the tram and restaurant if the venture should fail. Court settlement failed to bring the project to operational status, and the property was eventually annexed by the City of Moab and purchased by another businessman. It has been sitting idle for nearly 12 years.

Duehrssen and DayStar leaders are in the process of negotiating the purchase of the tram and surrounding land, with full support from Moab administrators. Duehrssen sees the tram project as the key to establishing future sustainability for the Radical Rescue program. Advertising shouldn’t be a problem. The tram is the first business Moab’s 3 million yearly visitors will see as they cross the Colorado River and enter town.

The vision doesn’t stop there. Duehrssen wants to establish a Creation Museum on the tram business site, complete with exhibit halls, audiovisual rooms, and a planetarium. He’d also like to build an education center that can be used to host creation lectures, cooking schools, wilderness medicine workshops, bike repair classes, and more. Tour guides will present Christian views on creation and geological formation to participants on jeeping, rafting, canyoneering, and biking tours. The restaurant will feature vegan café-style food choices, and DayStar students will serve as museum tour guides and tram business employees. They’ll gain skills in public speaking, customer service, and public relations, as well as learning about biology, geology, botany, paleontology, archaeology, and astronomy.

Meanwhile, Radical Rescue students will undergo military-style boot camp training to establish team spirit and dependence on Christ. They’ll train in rescue and medical procedures, survival strategies, and disaster response methods. Most important, they’ll learn how to listen for the voice of the Holy Spirit and to think outside the box as they participate in hands-on community development and service work. They’ll learn to cooperate with both civil agencies and church leaders to meet real physical and spiritual needs. Ultimately, they’ll earn 24 semester hours of college credit and a minor in youth guidance and community development.

It sounds impossibly complex, but Duehrssen has done this sort of thing before, launching the International Rescue and Relief program at Union College. If anyone can help bring such a large vision to fruition, he can. But that’s because he recognizes his dependence on God for accomplishing anything at all.

Duehrssen’s biggest challenge is, however, more personal. Upon returning from a sabbatical to Patagonia, he was diagnosed with acute myelogenous leukemia.

“Everyone, including my oncologists, thought I was going to die,” he says. “It is only by the grace of God that I have survived, and I believe it’s for the purpose of raising my two precious daughters and bringing God glory by establishing this radical new program.”

Whatever the outcome, Duehrssen’s efforts promise to have an eternal impact.

Visit www.daystaradventistacademy.org for more information about DayStar Adventist Academy, an ASI organizational member.
New Media Missionary Program Launches in Quebec, Canada

By ASI STAFF

BETTER LIVING Ministry (Mieux Vivre), an Adventist-laymen’s Services and Industries (ASI)-member ministry in Victoriaville, Quebec, is launching a one-year media missionary training program in which students can learn how to produce Christian television programs, create Web sites, and work with virtual sets and green screens. The Christ-centered program will train young people to use their creativity for Christian service and mission work. Students will receive hands-on training in every aspect of starting and operating a small television recording studio.

Better Living was formed in 2009 by a dynamic team of young adults who recognized the need to share the gospel with French-speaking Canadians. In Quebec there are fewer than 500 native French-Canadian Adventists out of a population of more than 7 million. The Quebec population has a secular culture that is largely closed to Christianity, particularly through public evangelism avenues. Media penetrates many of those barriers, reaching people in the nonthreatening environment of their own homes.

Radio and television programs produced by Better Living are available on local Quebec stations, as well as Hope Channel and 3ABN. They reach an even broader audience, however, through on-demand Web distribution via Roku, smartphones, apps, smart TV platforms, and desktop browsers.

“Our Web presence is one of the most powerful methods of bringing our Christ-centered and health-conscious content to the masses,” says Wayne Atwood, director of Better Living. “We reach French-speaking people not only in Quebec but also around the world.”

During a recent mission trip to Honduras, Atwood became inspired to establish the media missionary training program. Leaders of VIDA Internacional, another ASI-member ministry, had asked Atwood to produce a promotional video for them. While working on the project, Atwood met Frida Torstensson, a student from the Matteson Mission School in Norway. Frida explained to Atwood that she was looking for a place to do a media internship. One of her personal goals was to discover whether the Lord was leading her into full-time media ministry. In the ensuing weeks and months, others expressed to Atwood a similar interest in obtaining media training and experience.

“In a personal prayer,” Frida says, “I promised God that I was willing to go to Quebec, Canada, for the program if that was His will for me. Since then God has worked in my life in answering that prayer. He has changed my future plans, and I have felt convicted to trust Him by joining the first group of media missionaries. Of course there are many unknowns in store in this new venture, but I have chosen to step forward by faith. God has given me a burden to work in media ministry, and I want to use it in the mission field to lead people to Christ. I see being one of the pioneer students in the [Better Living] media missionary program as a great opportunity to learn to depend fully on God as the great Creator and to pave the way for other young people to follow. It is also one step closer to finding out more specifically God’s plan for my life.”

The first Better Living Media Missionary program will begin in January 2014. Tuition is free of charge, but students are responsible for covering their own room and board. The internship is offered in both English and French. French language classes will be offered to students who don’t speak the language so they can learn to edit French programming. Although Atwood would prefer that students come with some media experience, it isn’t a prerequisite. Applicants of all ages are welcome to apply, but the program will target young people between the ages of 18 and 25.

Apply online at www.betterlivingministry.org/missionary. E-mail missionary@betterlivingministry.org or call 1-800-651-1275 for more information about the program.
If we are only human, we are not Christians, for Christians are partakers of Christ’s divine nature.”
—FRANK FOURNIER, PRESIDENT OF ADVENTIST-LAYMEN’S SERVICES AND INDUSTRIES

ASI’s history is rooted in Madison College, an Adventist self-supporting institution established by E. A. Sutherland and Percy Magan in 1904 near Nashville, Tennessee. As Madison expanded, it began to plant satellite schools and institutions across the country. In 1947 these self-supporting entities formed the Association of Seventh-day Adventist Self-supporting Institutions, or ASI.

At the time, ASI members were educational or health entities. Through the years, however, ASI membership began to include businesses and Adventist entrepreneurs and professionals. In 1979, to better reflect ASI’s diverse membership, the organization’s name was changed to Adventist-laymen’s Services and Industries.

—INFORMATION FROM ASI WEB SITE (FOR MORE ABOUT ASI, VISIT WWW.ASIMINISTRIES.ORG)

Hi, kids! Herald’s trumpet is once again hidden somewhere in this magazine. If you find it, send a postcard telling us where. Be sure to include your name and address! Then we’ll randomly choose three winning postcards.

In our last contest (May 9, 2013) we had 11 entries! Our three winners were Marjorie Palmer, from Mill Creek, Washington; Anders Swanson-Lane, from Bovey, Minnesota; and Nathan Ward, from Cleburne, Texas. Each received a book from Pacific Press. Where was the trumpet? On page 29.

If you can find the trumpet this time, send your postcard to Herald’s Trumpet, Adventist Review, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600. The prize will be a book and a KidsView putty egg! Look for the three winners’ names in the October 24, 2013, edition of the Adventist Review. Have fun searching and keep trumpeting Jesus’ love—and His second coming!

—ROGER A. KRUGER, MILTON-FREEWATER, OREGON

Jim Wells, who had been an assistant manager at Harris Pine Mills, asked the manager of the soon-to-open Walmart, which was built on the same property in Pendleton, Oregon, if a large picture of the mill could be hung in the store’s foyer. The manager, so impressed with Jim’s artful diplomacy, allowed the picture to be hung and asked Jim if he was looking for a job. Jim agreed to be one of the greeters at the store.

When Jim died in 2007, many of the employees asked for time off to attend his funeral. They filled half of the church’s sanctuary and, in tears, expressed warm thoughts and stories about the kind influence Jim had had on their lives.

After listening to the many fond tributes, Herb Hill shared this thought: “After [the resurrection] I won’t be surprised if Jim will be asked to be one of the greeters in heaven. But I have one reservation: in the excitement—and simply out of habit—Jim might inadvertently say, “Welcome to Walmart.”

The congregation erupted with laughter and applause at those remarks.

—ROGER A. KRUGER, MILTON-FREEWATER, OREGON
Wildwood Builds New Medical Team

BY ASI STAFF

Wildwood Lifestyle Center and Hospital has passed the torch to a new team of young leaders who are combining preventive medicine and natural remedies with modern medicine to meet the changing needs of the local community and world.

Established in 1942, Wildwood was a charter member of Adventist-laymen’s Services and Industries (ASI) when that organization was established in 1947. It is one of the longest-running supporting ministries in the Adventist denomination, partly because of its commitment to training young leaders to carry on a complete vision for wellness.

Dr. Zeno Charles-Marcel recently joined the Wildwood staff as president for medical affairs. He brings a wealth of medical experience, and is complemented by a young physician from California and a physician’s assistant from New Jersey. This newly established medical team receives support from wellness coaches who have already been serving at Wildwood.

According to Wildwood vice president James Hartley, the organization’s lifestyle center has been full to capacity this summer. People come from all over the United States and the Caribbean to find health and healing there. For many
It’s their first introduction to the Seventh-day Adventist Church.

More than 70 students attend the Wildwood College of Health Evangelism at any given time, learning the basics of preventive medicine, natural remedies, community health ministry, and evangelism.

Advanced tracks are offered in wellness coaching and ministry management. The latter track is geared toward training young leaders to establish new mission outposts that operate lay training schools and lifestyle centers similar to Wildwood’s.

During the past year Wildwood has established two health clubs in the local community, serving residents interested in natural health and vegetarian cooking. Outreach efforts are taking place in the Westside neighborhood of Chattanooga, Tennessee. Students and staff visit homes, offering health information and advice, as well as giving Bible studies. They also present health expos and cooking classes.

Wildwood operates a restaurant called the Green Thumb Vegetarian Kitchen in downtown Chattanooga. Through the restaurant, contact is made with businessmen and businesswomen looking for healthy meal options. Wildwood’s Green Thumb Health Club meets monthly to demonstrate vegetarian recipes and present health lectures. This gives Wildwood leaders the chance to get to know restaurant customers on a more personal basis and to share the gospel with them.

“The health message helps to break down barriers in the hearts of people God puts us in contact with,” says Hartley.

Parts of the campus are more than 70 years old, and Wildwood has needed to do extensive modeling and updating to its campus structures in recent years. Seven new homes have been built, along with a new men’s dormitory. Several homes, two other dormitories, and the lifestyle center have also been remodeled. These renovations have given the campus an updated look that matches the improvements to the medical program.

Wildwood continues to be involved in overseas mission programs as well. It has expanded overseas primarily through its affiliated LIGHT (Lay Institute for Global Health Training) program. The LIGHT global headquarters is located on the Wildwood campus. LIGHT has trained more than 6,000 laypeople around the world in the past four years alone. It has developed a training curriculum that many other organizations are using to establish new lay training schools in various parts of the world. These new schools equip laypeople to serve as medical missionaries in their local communities.

“The work at Wildwood is multifaceted,” Hartley says. “Over the years it has served to be a light in God’s church, and we pray that in the future days it will continue to be instrumental in preparing people for Christ’s return.”

Visit www.wildwoodhealth.org for more information about Wildwood’s various programs.

NEW AND IMPROVED: (top to bottom)
Dr. Zeno Charles-Marcel, Wildwood’s new president for medical affairs, greets a patient at Wildwood Lifestyle Center and Hospital in Wildwood, Georgia.

Wildwood Lifestyle Center and Hospital is known for the beautiful trees and vegetation that surround its campus in Wildwood, Georgia.

The lifestyle center at Wildwood has been recently remodeled.

A variety of healthy food choices are offered to residents at Wildwood’s newly remodeled lifestyle center.
It’s Personal: \n
ASI Reaches Around the Globe

BY CONNA BOND

An organization grows for reasons as varied as the people who are part of it. Yet there always seems to be a common theme—some overarching value that draws unique individuals toward a common goal. In business, it’s profit. In entertainment, it’s fame.

But why do some people embrace a calling that promises neither? For ASI members and leaders, the answer to that question is very personal. Each one has a story to tell about what God has done in their lives. Their stories motivate them and draw them together with ties that bind.

True to Purpose

ASI started small when a few mission-minded leaders of health and educational institutions started gathering together once a year to share ideas and encourage one another. In 1947 they officially formed the Association of Seventh-day Adventist Self-Supporting Institutions, or ASI. Most were graduates of Madison College near Nashville, Tennessee.

Back then “self-supporting” meant innovative, with more emphasis on “supporting” than “self.” Everyone did what was needed to survive and carry on the work to which they were called. Often, that calling meant forging new paths under challenging conditions. It was natural to want some company every now and then.

It still is.

Today ASI members still gather together once a year to share ideas and encourage one another at the annual ASI International Convention. They are a much more diverse group than they were in the 1940s. They include not only leaders of self-supporting institutions, but also Adventist business leaders, entrepreneurs, and professionals from around the world. At some point each has decided that the things of earth have grown strangely dim, and that being about their Father’s business is
the only pursuit that matters. The name of their organization—Adventist-laymen’s Services and Industries—was eventually altered to reflect that diversity, but the collective purpose is more focused than ever: to share God’s love with a perishing world. The ASI movement has grown to embrace individuals and entities should embody that diversity, but the collective purpose is more focused than ever: to share God’s love with a perishing world. The ASI movement has grown to embrace

ASI Around the World

Angelo Duo, an entrepreneur from Spain, served for five years as president of ASI Europe. He remembers thinking that the idea for an ASI-like organization was his own.

“In 1995 I was in Argentina with my family, supporting an evangelistic campaign as a Bible worker,” he recalls. “[I shared with a church leader] a dream I had as an entrepreneur to build an organization with other business people in Spain to work hard in evangelism, using our own resources. He answered me that this already existed, and [that it] was called ASI.”

When Duo returned home, he discovered others who shared the same vision. Together they organized an ASI chapter

“to encourage, nurture, and equip laypeople to be active in evangelism, sharing the three angels’ messages in Europe.”

A similar story is told by Thembia Sirayi, president of an ASI chapter in Southern Africa.

“In the late 1980s I got imbued with the idea of Adventist businesses and professionals organized for God and their fellow men,” he says. “The idea crystallized during my yearlong research fellowship in the United States, which enabled me to visit the General Conference and North American Division offices.”

Like Duo, Sirayi discovered that the organization he envisioned already existed. In 2008 he was chosen as the first president of the newly formed ASI chapter in Southern Africa, which encompasses South Africa, Lesotho, Swaziland, and Namibia.

Sirayi believes that ASI exists for the purpose of transforming Adventist organizations, businesses, and professions “so they fulfill their unique role as God’s helping hand and agents of God’s end-time mission.” He thinks that Adventist individuals and entities should embody “God’s values, principles, and ethics.”

He was especially inspired by Ellen White’s statement: “When men of business, farmers, mechanics, merchants, lawyers, etc., become members of the church, they become servants of Christ; and although their talents may be entirely different, their responsibility to advance the cause of God by personal effort, and with their means, is no less than that which rests upon the minister” (Testimonies for the Church, vol. 4, p. 469).

A commitment to becoming “servants of Christ” drives the men and women who have joined ASI over the years. Jesse Johnson once owned a medical imaging support company in San Diego, California. The business was massively profitable when he decided to sell it and develop an online Web platform for Adventist individuals and entities to use in spreading the gospel. What emerged was the netAdventist Web site program, used with remarkable ease and at little or no cost by many churches and ministries around the world today.

Johnson now lives with his family on a farm in Missouri and operates netAserve, a company that provides technical support to netAdventist users. There’s little profit in it, but that doesn’t matter much to him.
family,” he notes. “But we’re not to value any of those things more than we value Him. So my wife and I are committed to giving our time and resources to God in ways that are most effective.”

“Most effective” means committing to those things that will bring more people into God’s kingdom.

“ASI doesn’t need to grow for ASI’s sake,” he says. “It needs to grow only if it means more people in the kingdom. When it comes down to it, that’s what we’re all about.”

Johnson’s single-mindedness doesn’t squelch the proliferation of new ideas for which he has become well-known. Since he now finds himself in the business of farming and ranching (in addition to his technological pursuits), his latest venture is to establish an ASI special interest group for farmers and ranchers. He wants to create opportunities for ASI members who are farmers and ranchers to support and mentor one another.

It’s Always Personal

Many ASI members have stories of initial reluctance. German businessman Gerhard Padderatz became involved in ASI when one of his employees—Christiane Theiss, now president of ASI Switzerland—told him about it and urged him to become involved. In the past he had worked in Adventist publishing in Africa, but, following a divorce, had resigned from church work and immersed himself in the business world. He now lives near Munich, Germany, and owns a corporate consulting firm, as well as operating a business in Farmington Hills, Michigan. For 20 years, he says, he was disillusioned with life and with the church. But in his business excursions, his conversations with fellow travelers often turned to spiritual matters, and he couldn’t forget what he knew.

“For seven years I crossed the Atlantic every three to four weeks, and each time I was spending about eight hours on a plane,” he says. “I developed a hobby of talking to people about God and religion. I did the same when I was driving through Germany, picking up hitchhikers, mostly university students or people who had lost their jobs. Through those dialogues I realized how much you learn by going through the school of hard knocks, and I realized how good and gracious God is. My witnessing experiences sharpened my sense for how precious the message is that we have.”

Padderatz wrote about his experiences in a book called The Gospel Flies by Night. The book has sold more than 300,000 copies in countries where the German language is spoken, and is now in its eighth printing. In it Padderatz shares a conversation he had with an unbelieving woman during an all-night flight from the United States to Frankfurt. They explored answers to basic questions of life, such as, Why are we here? Where are we going? and If there is a good God, then why is there so much pain and suffering? It’s all about Satan’s original challenge and God’s response.

“I’m so grateful that we as Adventists have such a deep understanding of the great controversy and how it relates to the gospel message and everyday life,” says Padderatz, who has served for 10 years as president of ASI Germany.

There are hundreds of stories like these among ASI members and leaders. There’s Dosung Kim, who sold his lucrative dental practice and took his wife and sons to Bolivia to build a medical missionary school and lifestyle center from scratch, using wood, sand, and water from the large piece of property they miraculously acquired. Like George Müller, they’ve never had to seek financial support. God has always provided for their needs. Dr. Kim plans to establish an ASI chapter in Bolivia.

To really understand what ASI is about, you have to talk to its members and listen to their stories. Their journeys are unique, and their personal convictions run deep. The Lord who binds them together is stronger than racial divides, cultural differences, and language barriers, for “He himself is before all things, and in him all things hold together” (Col. 1:17, NRSV).
Experience Israel

Two Trips: November 17–25 OR November 20–December 1, 2013

Jim Gilley will lead his twenty-third tour to the land of the Bible. Jim’s tours are designed to be educational, inspirational, and enjoyable. You’ll experience spiritual revival and a renewed interest in the Word of God. Be baptized or rebaptized, if you choose, in the River Jordan at the traditional site of Jesus’ baptism.

This year, Danny Shelton will join us for a special event on Sabbath, November 23, as both tour groups will combine with local believers for a live broadcast from the Valley of Elah. This is where David slew Goliath, and today, the three angels’ messages of Revelation 14 are being sent around the world via RRsat’s global teleport.

All taxes, tips, and two wonderful buffet meals each day are included. So join us on an adventure of a lifetime in Israel. Call Maranatha Tours, or visit their website, www.maranathatours.com.
By Conna Bond

A lan Knowles first met Pauline Aho when she was a student at Pioneer Valley Academy in New Braintree, Massachusetts. With a year of college behind him, Alan began working for Pauline’s father. Three years later Alan and Pauline were married.

They shared an interest in missions and outreach, so they enrolled at Mountain Missionary Institute in Harrisville, New Hampshire, where they learned the basics of lay evangelism and medical missionary work. They planned to be “missionaries at home” in New England.

When Alan got a call from his brother-in-law, Kim Busl, to work at Riverside Farm Institute in Zambia, he said yes, figuring they’d stay in Africa for three years at the most. Within the first week of arriving in Zambia, Alan started counting down the days until they could return home. That was 1985. He distinctly remembers 1,000 days turning into 999, but he doesn’t remember counting down after that.

The days turned into months, the months turned into years, and the years turned into decades. They raised their sons, Joshua and Caleb, on Riverside Farm. The boys got married, Alan and Pauline became grandparents, and Zambia became home.

“Africa became our home,” Alan reflects.

In the beginning Alan began spending one day each month helping small Zambian congregations build simple churches. At that rate he could complete maybe one church a year.

In the 1990s Adventist-laymen’s Services and Industries (ASI) member and businessman Garwin McNeilus approached Alan and asked, “How’d you like to build a bunch of churches every year? Like maybe 50?”

Alan had already caught a vision for what a blessing it was for villagers to worship under a leak-free roof, so he was happy to get on board with the Roofs for Africa program. The idea was to install as many roofs as possible on structures already constructed by local congregations.

“My heart was really thrilled with the experience of satisfying the needs of our church brethren who didn’t have much hope beyond a thatched roof that started leaking within two years—and collapsed within five, with help from termites,” he recalls. But the new roofs tended to outlast the underlying structures, so they weren’t a perfect fix.

Years later brainstorming sessions involving Alan, McNeilus, and representatives from Maranatha Volunteers International, Riverside Farm Institute, and Kibidula Farm in Tanzania led to the idea of developing permanent steel structures that could be built in a day. Church members could finish walls, floors, windows, and doors in their own style, using local materials.

That was the birth of the One-Day Church Project, Inc., which really took off in 2008. Since then, Alan and his team of three or four permanent workers have built about 500 churches in Zambia, with help from local church members. He doesn’t anticipate worldwide demand for one-day churches dwindling for at least another 10 or 20 years. His church-building efforts take him to the deepest jungles at the farthest edges of Zambia, as well as around the world.

They Found a Life Calling in Zambia.
“At the end of the day, when the church building is finished, we gather the workers and church members together for a time of praise and thankfulness,” says Alan. “We give them greetings from the donors who supported their particular church, and then entrust them with this wonderful gift by having a dedicatory prayer.”

That’s when the church members begin singing, and everyone starts hugging and shaking hands. There are tears of joy, cheering and clapping, and prayers of thankfulness for what God has done in providing them with a church that will last. “A church that will last until Jesus comes,” as McNeilus says.

It’s satisfying work, but why, really, did Alan and Pauline stay in Zambia so long?

“I’m thankful for my wife,” says Alan. “She’s the one who makes it possible to stay. It’s really important that the wife can handle the change and stress and loneliness [of mission work], and missing her family, and that she knows that God is calling her.”

Together Alan and Pauline mentor student missionaries who come with short-term plans and leave with lifelong commitments. The couple knows how to take young people beyond their fears and inadequacies and help them embrace lives of faithfulness and service.

“Visit www.onedaychurch.org for more information about the One-Day Church program.

Visit www.riversidefarminstitute.org/depart_missions.htm to watch a fast-motion video of a basic church structure being built in a day. Local church members eventually add walls, windows, and doors, meeting in the new church structure right away.
serving in the Amazon: “It’s So Worth It”

The mystique of the Amazon region has inspired countless books and movies, most of them peddling fictional tales. The true stories are the best ones, however. They flow into the larger story of redemption the way thousands of jungle streams flow into the Amazon River. The ministry of Amazon Lifesavers is one of those lifesaving streams.

Amazon Lifesavers has its roots in the Luzeiro (Light Bearer) medical missionary boat launch program begun in 1931 by Leo and Jessie Halliwell.* The Halliwell’s served in the Amazon for 38 years, and their ministry continued under the church’s supervision for almost 60 years. The ministry closed down for a variety of reasons in the mid-1990s.

Brad and Lina Mills have been involved with the program nearly from the start. He was a nurse practitioner, and she had taken nursing and dental hygiene. They both felt the Lord calling them to help with the Amazon boat launch program, even though they knew no details about the project, except that it had closed down.

Their arrival in Brazil coincided with the establishment of the nonprofit organization, and they have been working with Amazon Lifesavers ever since. Brad is now president of the ministry, which has its base on the Amazon River, 30 kilometers from Manaus, the capital city of the Brazilian state of Amazonas.

In 2010 Amazon Lifesavers joined forces with the Adventist Development and Relief Agency (ADRA). Together they organize groups of doctors, dentists, and nurses to provide medical care to the thousands of people living in primitive Amazon villages, some with populations of 5,000 or more. A Brazilian Bible worker remains behind to live in the village for six months or more, providing compassionate support to the villagers and laying the groundwork for a church.

“We have a wonderful working relationship with ADRA and the union and conference offices,” Brad says. “Our specific mission is 100 percent medical evangelism.”

Amazon Lifesavers is opening a school to train incoming volunteers and Bible workers, as well as local church leaders and head elders already serving in the Amazon. The Bible workers must learn how to deal with primitive conditions—including endemic diseases and subsistence challenges—in the jungle where they will serve alone for six months or more.

Several years ago Brad developed typhoid and dengue fever from drinking water on one of the regional boats that operate much like American buses. He had forgotten to bring water, and nearly died from his double illness.

“I had access to health care in the city,” he says. “But the river people have no access to health care. No medicines or means of diagnosis. No clean water to drink or take a shower with. No cool water to ease their fever. No Tylenol or ibuprofen. My experience gave me a more compassionate understanding of what people go through in the jungle.”

“The biggest thing I want to share is God’s faithfulness,” Brad shares. “It’s definitely not us. God has done so much in pulling this thing together—people, timing—there’s just so much that God has done. You don’t have to be anyone special. You just have to be called and willing, and God will use you. I wouldn’t trade anything for the reward and satisfaction of doing something for God—of really reaching people. It’s so worth it.”

Amazon Lifesavers is an Outpost Centers International ministry and a member of ASI. Visit the Amazon Lifesavers Web site: www.amazonlifesavers.org.

On Bended Knee

The church was abuzz with activity. Men in black suits and white shirts hurried into the sanctuary to meet with the pastor. Women in black skirts and white blouses assembled in the kitchen, poured the grape juice, counted the pieces of unleavened bread.

I lingered awhile in the kitchen and then passed through into the sanctuary. Two deaconesses, dressed in white, were folding the cloth that would later cover the emblems—the bread and grape juice. Communion service practice was well under way.

A few minutes later we gathered as deaconesses for our early-morning foot-washing service. We always liked to wash one another’s feet before Sabbath school so our hearts and hands would be prepared to serve our sisters later. What a beautiful time of prayer and singing! Tears were shed. Hearts were humbled. Lives were united just a bit more closely.

Communion is a beautiful experience. A holy time. A sacred reflection of all that Jesus has done and all that He yet longs to do. To be totally honest, however, I have to admit that it’s also a busy time. Sometimes my mind is so filled with the details of the day and the needs that arise that I forget to sit and savor the experience. Forget to reflect and remember. Forget to keep my focus on Him.

This particular Sabbath my focus realigned midway through the actual Communion service. Foot washing over, we had just reassembled for the partaking of the emblems.

My husband, Greg, and I sat toward the front. The pastor motioned for the six deacons to stand and approach the table. They stood, three on a side. Suddenly I noticed Mr. Andrew,* one of the deacons, standing beside the ordinances. He was one of our newer deacons in the church. In fact, he and his wife had been members of our church for only a few years. They had been dedicated Christians of another denomination but had been convicted about the Sabbath—and other truths—and had joined the Adventist Church.

They were a gracious, classy couple, in spite of the encroachments of advancing age and struggles with their health. In fact, Mrs. Andrew hadn’t been able to attend church for quite a while. Mr. Andrew had severe pain in both his legs, accompanied by balance issues. Yet here he was, willingly taking part in the service. Desiring to serve Jesus the best way he could.

Just then we all knelt for prayer while the elders blessed the bread and grape juice. I worried about Mr. Andrew. What if he fell getting down? Could he handle the pain of kneeling?

As I watched him struggle to his knees and imagined the pain he felt, my eyes blurred with tears. I’m afraid I missed most of the prayer, but I watched one lived out instead. What an example! What a servant’s heart! What a picture of Jesus!

One of the deacons helped Mr. Andrew to his feet. He received his tray of bread and grape juice. He couldn’t hold it at the same angle as the other deacons, but he managed to keep his grasp on it as he served with grace and dignity.

All day his example lingered like a sweet fragrance in my mind, while the Holy Spirit brought conviction to my heart. Are you ready to serve, Jill? Even at the cost of personal comfort? Even when it hurts? Even to life itself?

I pondered that conviction, and then surrendered: Here am I, Lord, send me (Isa. 6:8).

* not his real name

Jill Morikone is a music teacher, a church pianist, and a host on the 3ABN Today cooking segments. She and her husband, Greg, live in Southern Illinois and enjoy ministering together for Jesus.
Years ago my grandfather built an orphanage in a country that I will leave unnamed. This was a particularly interesting orphanage because it was only for blind children.

For many in that culture, children born blind are considered a curse. Some are treated no better than pets. They walk on a leash with their father to his job site. They are tied to a tree while he works all day. They sit in the hot sun. Their tiny minds cannot comprehend why they are rejected, abused, neglected, and unloved, all because of something over which they had no control. At the close of the day they are escorted home, where they are tied up until morning, and then begin the dreadful routine again.

And those are the lives of children whose parents care about them!

Others are dropped off on the street and abandoned, as sometimes happens to infants in developed countries who may not have any physical challenges. Simply dumped outside of hospitals or churches. Or, worse yet, left in dumpsters! Thanks to this orphanage, though, some of these blind children in that country now have a home in which they are treated kindly and get the opportunity to learn about Jesus.

The dilemma of those born blind, whether in the first century or the twenty-first, helps us better understand the fascinating story about Jesus and the man blind from birth we read about in John 9. It is not an easy story, however, and when I first encountered it I found it very troubling.

A Hard Answer

The outline of the story is well known to most Bible students. Jesus and His disciples come across a man blind from birth. Jesus performs a miracle: He heals the one blind from birth, giving him sight for the first time in his life. It is easy to focus on the steadfast blindness of the Pharisees. They were more concerned about the fact that the miracle was performed on the Sabbath than that one suffering person was made whole.

The aspect of the story that troubled me, though, was encountered in the first few verses. After coming upon the blind man, most likely begging at a street corner—abused, neglected, unloved, rejected both by society and by family—Jesus’ disciples asked Jesus the question their culture had taught them to ask—“Rabbi, who sinned, this man or his parents, that he was born blind?” (John 9:2).

In first-century Judaism, as among some Christians today, the natural inclination was to view conditions such as blindness as the direct result of sin. In the broadest sense, of course, all human suffering is the result of sin, but not as an expression of God’s vengeance or punishment. That’s not what the disciples had in mind, though. They believed it was possible to tie specific bodily conditions to specific mistakes.

As troubling as the implications of the disciples’ question were, it was Jesus’ answer that initially disturbed me. “Neither this man nor his parents sinned,’ said Jesus, ‘that he was born blind’” (verse 3).

What? Are you kidding me? The first time I read Jesus’ answer I was frustrated, irritated, confused. I prayed, Jesus, this man was born blind so You could show the world that You are able to make the blind man see? This man was unloved,
**A Deeper Perspective**

Only years later, after I had studied more and lived longer, did I come to understand better the implications of Jesus’ answer. And the answer, at least in part, is found in the book of Revelation’s description of Jesus as “the Lamb who was slain from the creation of the world” (Rev. 13:8).

How could Jesus’ identity as the future Savior of the human race be linked to the circumstances of one blind man in first-century Judea? I think these amazing words of Ellen White help us understand: “Before the foundations of the earth were laid, the Father and the Son had united in a covenant to redeem man if he should be overcome by Satan. They had clasped Their hands in a solemn pledge that Christ should become the surety for the human race.”

The central point of both Jesus’ title in Revelation 13 and the insight offered by Ellen White is the same: before the creation of the world, it was God’s plan that Christ Jesus would come here, take upon Himself our humanity, then offer Himself as a sacrifice for our sins in order that we could have eternal life in Him. The gospel wasn’t an afterthought; it was the center of the eternal covenant in the Godhead from before the foundation of the world. In the event that we as human beings would choose sin, we could yet be redeemed through the death of Jesus on the cross.

---

**JESUS WASN’T THE AUTHOR OF THE MAN’S BLINDNESS, BUT HE DID AUTHORIZE HIS SALVATION.**

**The Man Blind From Birth**

How does this amazing truth connect with the story of John 9? I believe that the blind man that Jesus and His disciples stumbled upon that day was not in place so that Jesus could show off His healing skills. Nor was that poor soul purposely born into darkness, spat upon, and ridiculed so that Jesus could impress His followers with His miraculous power. No—he was there so that he could know Jesus. He was there because, before the creation of the world, Jesus had committed to save him. He was there so that even while dying on the cross, Jesus could know that the man He healed of blindness could spend an eternity with Him.

We are all, in one sense, like that blind man. He wasn’t able to see the present, but all of us are similarly blind when it comes to seeing the future. Are we not just as helpless in the vortex of forces beyond our control as he was? The future is unsure, unpredictable; we can’t see around the nearest corner, much less what tomorrow will bring. Often we have no sense of direction, and, in our desperation, cry out for insight and clarity. Trapped in deadening routine, we wait on the street corners of our lives for something other than our customary darkness.

Could it be that, from before the creation of the earth, God looked into your life, saw what sin would do to you, and knew that the only way for you to accept His grace fully was for you to experience the “blindness” of the man in John 9? Only then, fully convinced of your condition, would you realize your utter helplessness. And only then would you learn to reach out for the only One who can save us, who can give us “sight,” who can offer us the same hope and promise He offered that blind man?

Of course.

The blind man wasn’t fated to be blind, or to suffer blindness as a punishment. His circumstances, painful as they were, were intended to be relieved by the grace and power of Jesus, and for that to happen, it was necessary for him to be on a specific street corner at a specific hour. He was there so that he could know Jesus. He was there because, before the creation of the world, Jesus had committed to save him. God did not author the man’s blindness, but He did authorize the blind man’s salvation.

When we struggle, when we fear, when we are in need, we can know that from before the creation of the world, it was in the mind of Jesus to save us. He purposed that His works “should be made manifest” (John 9:3, KJV) in us—and His greatest work is the promise of redemption we have been given in Him.

I’m grateful for my grandfather’s orphanage, and for lives of hope and promise those blind children can now experience. I’m even more grateful for the knowledge that Jesus is still enacting His eternal plan to save me and make me whole, even as He did for a man who had once been blind, but now could see. 

---


**JUSTIN MCNEILUS CURRENTLY SERVES AS PRESIDENT AND CHAIR OF GYC (GENERATION. YOUTH. CHRIST.). HE AND HIS WIFE, STEPHANIE, ARE THE PROUD PARENTS OF A SON, JASE CHRISTIAN MCNEILUS, BORN JUNE 27, 2013.**
What Good Leaders Know

As I Follow Christ

Whether you're leading a ministry, an organization, or a family, God has given you a special mission. As I Follow Christ helps you fulfill that mission with excellence. In this book some of the most notable leaders in the Seventh-day Adventist Church share what they've learned about effective leadership from their own experiences, the Bible, and the Spirit of Prophecy. They describe:

- What kind of person God calls to lead
- What leaders can learn from full immersion in the life of a leader
- The role of accountability and discipline in the life of a leader
- How to influence others and inspire positive change

Ted M. C. Wilson
Charles Kraft
Clifford Teng
Dan Ingold
Lloyd Camper
Rahman Balirau
Audrey Wiesa
Jim Gilley
Leslie Pollard
Gerry Kurer

Derek Morris
David Smith
Sung Kyoung
Elia Samim
Mardon Mavea
Willie and Elaine Oliver
Prudence Lulach-Pollard
Lytia Wagner, with Helmar Thomsen
David S. Penner
Ivan Leigh Warden

Visit your local Adventist Book Center
Call toll-free 800.765.8355
Online: www.adventistbookcenter.com

Review & Herald
RECENTLY I RAN INTO SOMEONE I HADN’T SEEN, OR EVEN THOUGHT ABOUT, for 35 years. She’d been married three times, divorced twice, and, from the hints in her voice and body language, I wouldn’t be surprised if those numbers would soon be tied. She also had four kids who sounded as troubled by life as she was.

I remembered her three and one half decades ago, and have no doubt that at the time, as a young woman dreaming about her future, about whom she would marry, and about what her life would be like, three husbands and a few drug-addicted kids (including one vampire transsexual) weren’t part of the package.

Life’s full of surprises, isn’t it? Our narratives usually get written, not in lyric poetry but in prose—stark, gritty prose sprinkled with adverbs and adjectives that we wouldn’t have appended to the nouns and verbs of our life were we given the choice. When I, now heading toward the decrepit age of 58, think about many in my generation, I can hardly imagine how vast the gap must be between what they had hoped for and what they’ve got.

Bad marriages (sometimes more than one per person), shaky finances, poor health, sick kids, unexpected deaths, bitter disappointments, failed friendships, addictions. No doubt, these are not parts of the plots we’d have scripted for ourselves.

Of course, Adam and Eve would not have scripted, as they held their newborns in their arms, that one would kill the other. Zipporah, when she married Moses, certainly didn’t have the future that she envisioned. And you think Leah’s married life was what she, as a very young girl, had dreamed about? And youthful Jeremiah—whatever his hopes and ambitions, they surely didn’t include being railed against, castigated, and deemed a traitor by his own nation. And wouldn’t David and Bathsheba have preferred a different narrative than the one that ultimately unfolded? No doubt Uriah would have. I doubt Job’s life was what he, as a young man, had anticipated and hoped for. And though John the Baptist had a hard calling, and perhaps knew from a young age that his lot wouldn’t be easy, it’s not rocket science to imagine that whatever his dreams, they didn’t include being locked in a filthy jail for who knows how long and, ultimately, on someone’s depraved whim, getting his head chopped off.

I doubt that Saul of Tarsus, the ambitious Pharisee, had hoped as a young man that his life would include the following: “Five times I received from the Jews the forty lashes minus one. Three times I was beaten with rods, once I was pelted with stones, three times I was shipwrecked, I spent a night and a day in the open sea, I have been constantly on the move. I have been in danger from rivers, in danger from bandits, in danger from my fellow Jews, in danger from Gentiles; in danger in the city, in danger in the country, in danger at sea; and in danger from false believers. I have labored and toiled and have often gone without sleep; I have known hunger and thirst and have often gone without food; I have been cold and naked. Besides everything else, I face daily the pressure of my concern for all the churches” (2 Cor. 11:24-28).

What about Jesus? Of course, Jesus came to earth to die; that was the whole point. But from His human side, the side born out of the same clay as us, the side that cried out in Gethsemane, “My Father, if it be possible, may this cup be taken from me” (Matt. 26:39)—getting beaten, scorned, mocked, and crucified at 33 surely wasn’t what anyone would have hoped for.

No question, life can, and does, do us dirty. But that shouldn’t be surprising, should it? You expected what in a fallen sinful world, Paradise? Eden’s long gone, folks. But it will be back. And when it is, the gap between what our lives are now and what they will be like will then be infinitely greater than the gap between what we had hoped for when young but got instead.

---

CLIFFORD GOLDSMITH IS EDITOR OF THE ADULT SABBATH SCHOOL BIBLE STUDY GUIDE. HE IS ALSO ENTHUSIASTIC ABOUT HIS LATEST PROJECT: THE WEB SITE 1844MADESIMPLE.ORG.
SMALL BUDGET? NO PROBLEM!
Minimum Quantity is now 1000 for both Postcards and Handbills.

Jumbo Postcard/Handbill
NEW Handbill designs for 2013

10 lessons per set
Steps to Wellness is now available in English and Spanish

Health Tracts available in sets—one each of 24 or 24 of one Tract

Hamblin’s HOPE understands that every church has different Evangelism budgets. Because of that, we now offer a new, lower minimum quantity for both Handbills and Postcards. Please check out all of our designs, including new Contemporary designs at hopesource.com. Hamblin’s HOPE is here to help your Evangelism Funds go further!

Visit hopesource.com to view all of the Handbill, Postcard and Health Materials!
ORDER TODAY AND EXPERIENCE THE HOPE SOURCE DIFFERENCE
1-800-274-0016 | 1-517-423-7491 | Fax: 517-423-2074
hope@hopesource.com | www.hopesource.com
It is not ordained ministers upon whom we must depend for this work, but laymen who love and fear God, and who feel the burden for the salvation of souls. They can be agents and coworkers with divine providence in seeking to save the lost. We want those who have sanctified energy, moral and intellectual. Let these put to use the talents they have, and by exercise they will grow. It cannot be otherwise if they abide in Christ. In His companionship they will be constantly growing in wisdom. Christ says, “Without me ye can do nothing.” With Christ by your side, as your Teacher and Leader you can do all things.

There are thousands who, if they would give themselves to the Lord without selfish reservation, might go with their families into new regions where the truth is not known, and establish themselves as citizens, and then watch for souls as they that must give an account. They might speak to the young, telling them of the love of Jesus. They could visit families, and in a pleasant manner introduce some excellent reading from our papers or publications. Let these silent messengers speak to them; and when the opportunities seem to be favorable, suggest a season of prayer, the truth, and rejoice in it; but they have not come to the point to cry, “Speak, Lord; for thy servant heareth.” They do not seek to make terms with the Lord; if they are convinced that He calls them, they will make any and every sacrifice for the truth’s sake. It is just such ones as these, who are little in their own eyes, that the Lord chooses to use in the work of saving souls. They are not required to preach doctrinal discourses; but by personal effort they can reach hearts, and win them for Christ and the truth.

SEVENTH-DAY ADVENTISTS BELIEVE THAT ELLEN G. WHITE (1827-1915) EXERCISED THE BIBLICAL GIFT OF PROPHECY DURING A PUBLIC MINISTRY THAT SPANNED MORE THAN 70 YEARS. THIS SELECTION IS FROM “LAY MEMBERS AS PIONEERS,” AN APPEAL FOR SELF-SUPPORTING LABORERS TO ENTER UNWORKED FIELDS, CHAP. 4, PP. 21, 22.
What the Bible Says About

MARK A. FINLEY
US$29.99 • Hardcover • 0-8163-3403-X

Although God’s Word touches on a variety of disciplines, it is first and foremost a revelation of God’s will, revealing God’s eternal truths to the human race. If you have never studied the Bible before, you will be amazed at how clear and powerful it is. Allow God’s Word to answer your deepest questions and speak to your heart’s deepest needs.

No book has been shared more, or touched more hearts, than Steps to Christ. This treasured book from Ellen White is now combined with a selection of important questions that are answered from Scripture. As part of the ASI sharing book program, Real Peace, Real Answers is available in case quantities with free shipping.

Real Peace, Real Answers

ELLEN G. WHITE

Three ways to order:
1 Local • Adventist Book Center
2 Call • 1-800-765-6655
3 Shop • AdventistBookCenter.com
LIFE HAD BECOME A DRAG. TENSION HAD BUILT UNREMITTINGLY OVER THE past years. Bitterness and resentment seemed to be ever present in the compound of Abraham since that fatal day. He had been known as Abram then, and they had tried everything. For many years they had waited—to no avail. Sarah just could not conceive—and now she had passed the age when a woman could conceive. Had they not both heard the divine promise loud and clear? A land—their land, a future, and descendants as numerous as the stars (Gen. 15:5) or the sand of the Mediterranean Sea shore (Gen. 13:16).

One day Sarah had a great plan. Here was a solution: it was doable; it was culturally sensitive; it could be controlled—at least that’s what Sarah thought. Abraham agreed to what Sarah said (Gen. 16:2) and slept dutifully with Sarah’s maidservant—anything for the big cause. The maidservant fell pregnant, and nine months later a healthy son was born. God knew the little tot and even gave him a name, Ishmael. In English God had heard was Abraham’s son and the reason for the increasing tension in Abraham’s camp. Things had gotten so bad that Hagar had even fled into the desert prior to Ishmael’s birth (Gen. 16:6-15). Since then things hadn’t gotten any better.

Fourteen years had passed since the birth of young Ishmael, and an air of expectancy filled the camp. Sarah was large with child; everybody could see the miracle as she moved around camp. God had finally come through. Twenty-five years after they had first heard God’s incredible promise, Abraham and Sarah held a healthy baby in their arms. All was well—all except for Ishmael. The teenage boy could sense that something was amiss. He felt the misgiving stares. He heard the whispered projections of his future. At the celebration of Isaac’s weaning (usually three years after birth), things finally boiled over. Bible versions struggle as they translate Genesis 21:9. What exactly was Ishmael doing? The NIV reads here “mocking,” while the NKJV opts for “scoffing.” The NRSV translates the term with “playing.” The Hebrew root causing so much discomfort among translators is actually the same root that forms the basis of the name Isaac, “laughter.”

This was too much for Sarah. “Get rid of that slave woman and her son” (Gen. 21:10), she must have muttered under her breath to Abraham. No names, apparently no compassion, no common future. Abraham is distressed because Ishmael was his son. God intervenes at this moment and commands him to follow Sarah’s counsel (verse 12). That slave woman and her son are sent away into the wilderness of the Negev.

For a second time Hagar finds herself alone, despondent, and out of options (cf. Gen. 16). Again, God comes through. The first woman to be addressed by name by God in Scripture (Gen. 16:8) gets another important visitor. God hears the crying of the boy—by now 17 years of age, but still a boy lacking experience and guidance.

As we listen in on a crucial moment in Hagar’s and Ishmael’s life, we are reminded of the God who still hears. He specializes in hearing the downtrodden and disappointed. He is eager to hear (and encourage) today’s single parents and depressed and homeless and undocumented. He hears the guilty and the self-righteous (whenever they get around to cry). He still opens eyes (Gen. 21:19; cf. the parallel action of Abraham on Mount Moriah in 22:13). He still leads us to still waters. He still makes sure that our (confessed) sins are drowned at the deepest spot in the ocean.

The God who hears has no favorites. The God who hears is willing and able to mop up our messy life situations. The God who hears waits patiently in the wilderness of your life.

Gerald A. Klingbeil is an associate editor of the Adventist Review and glad to know that God still hears—even our unspoken words.
WARNING:
You may feel like a kid again.

A BETTER YOU IN 10 DAYS
Our Take10® live-in lifestyle program can playfully encourage you to achieve your personal health goals.
Struggle with diabetes, heart disease, cancer, weight management or other metabolic conditions such as high blood pressure or high cholesterol? Spending ten days with us will be a life-changing experience.

Led by Dr. James Peters, a board-certified preventive medicine physician and Dr. Cheryl Peters, doctor of clinical nutrition and author of four best-selling cookbooks, the program integrates traditional medicine with complementary approaches to manage and even reverse underlying chronic disease conditions. The full program is just $2,900 plus medical expenses*.

Live Younger Longer.

ST. HELENA CENTER FOR HEALTH
NAPA VALLEY

Adventist Health

A Lifestyle Medicine Program | 800.620.3438 | www.sthelenacenterforhealth.org