Adventist World

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A Letter of Numbers

Justin Kim

We don't know for sure until our official church statistics are released this year, but some estimate that there will be about 24 million Adventists around the world in 2025. For a movement that started in 1844 and an organization that formed in 1863, that's not bad.

Twenty-four million is a long way from the handful of Advent believers more than 160 years ago. But in 2025 that's also a little more than the populations of the islands of Taiwan and Sri Lanka individually.[1] Or just one city: Dhaka, Bangladesh.[2] Though we may be pleased with the number of 24 million, the Office of Archives, Statistics, and Research has recently revealed that since 1965 we have baptized 45 million Adventists! Since then, 19.3 million have unfortunately chosen to leave the church.[3] A sober statistic and missed opportunities indeed!

What of Christians in general? Christianity, with its various denominations, is claimed by 2.38 billion people.[4] With the global population at 8.2 billion in 2025, Christians comprise about 29 percent of the world, while Adventists are at .29 percent. Add to these numbers the fact that the world's population is expanding by 83 million people each year.[5] At these rates, how can Christians reach the remaining 5.82 billion souls? How can Adventists share the Advent message to the remaining 8.176 billion souls?



Without a doubt, the supernatural intervention of the Holy Spirit will finish the work at an exponential rate. Should we merely sit on the sidelines and indifferently watch billions of perishing souls, or shall we co-labor with the One who can save trillions?

Ellen White warns, "A strange indifference in reference to the salvation of souls seems to have taken possession of many professed Christians. Sinners may be perishing all around them, and they have no particular burden in the matter. Will Christ say to these indifferent ones, 'Well done, good and faithful servant, enter thou into the joy of thy Lord'? The joy of Christ consists in seeing souls redeemed through the sacrifice He has made for them."[6]

Let's pray. Not for 8 billion, 19 million, 7,000, or 50 converts. Let's pray for the one-on-one experience with Jesus for ourselves, and then for the *particular burden* to reach out to one soul at a time.

[1] Worldometer, "Countries of the World by Population (2025)," https://www.worldometers.info/world-population/population-by-country/, accessed Feb. 18, 2025.
[2] World Population Review, "Largest Cities by Population 2024," https://worldpopulationreview.com/cities, accessed Feb. 18, 2025.
[3] Tor Tjeransen, "Adventist Church Welcomes 1.4 Million New Members in 2023," Nov. 6, 2024, https://adventistreview.org/news/adventist-church-welcomes-1-4-million-new-members-in-2023/, accessed Feb. 18, 2025.
[4] World Population Review, "Most Christian Countries 2024," https://worldpopulationreview.com/country-rankings/most-christian-countries, accessed Feb.18, 2025.
[5] World Economic Forum, "11 facts About the World's Changing Population," July 4, 2017, https://www.weforum.org/stories/2017/07/11-facts-about-world-population/, accessed Feb. 18, 2025.
[6] Ellen G. White, *Fundaments of Christian Education* (Nashville: Southern Pub. Assn., 1923), p. 51.

Jongimpi and Nomthandazo Papu, family ministries directors for the Southern Africa-Indian Ocean Division, speak during the "Together for Eternity" marriage conference held in Durban, South Africa, from December 4 to 7, 2024. A total of 520 couples attended the inaugural event.

Photo: Otieno Mkandawire



"We can only praise God for how He has worked with and through us. This milestone isn't just about the numbers. It shows the countless lives touched, healed, and transformed by the good news of salvation. Our subscribers represent people who are not just viewing content for entertainment, but seeking a deeper spiritual connection."

—Catherine Ontita, director of Hope Channel Kenya, about surpassing 100,000 followers on their YouTube channel. Ontita attributes the success to the working of the Holy Spirit and the dedication of the production team.

Adventist Review Newsletter

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2025 General Conference Session

Official notice is hereby given that the sixty-second session of the General Conference of Seventh-day Adventists will be held July 3-12, 2025, in the America's Center Convention Complex in St. Louis, Missouri, United States. The first meeting will begin at 2:00 pm, July 3, 2025. All duly accredited delegates are urged to be present at that time.

Ted N C Wilson, General Conference President

Erton C Köhler, General Conference Secretary

Friendships Outside of the Church

Church members were polled across the world if they take time to form friendships with people outside of the Adventist Church.

- **11%** More than once a week
- **11%** Every week
- **13%** Almost every week
- **12%** Once a month
- **12%** At least once a quarter
- **23%** Only once or twice
- **18%** Never



Scan the QR code to view the complete survey.

N = 145,631

Source: 2022-2023 Global Church Member Survey

Data provided by the General Conference Office of Archives, Statistics, and Research

More Than 100

The number of student colporteurs that participated in sharing hope through Christian literature in different cities throughout Uruguay. As a direct result of their work, there are already 97 people studying the Bible. Canvassing not only is an opportunity for spiritual growth and mission but also allows students to pay their tuition as they share a message of hope.

"This year for our annual officers' retreat, we decided to come to Peru to build a church. We wanted to expose [our officers] to the need there, but we also wanted to expose them to the success stories of the South Peru Union."

—Kenneth Denslow, Lake Union Conference (LUC) president, about the mission trip LUC leaders joined. The team participated in a Maranatha Volunteers International project in southern Peru and worked together to construct a church building for the Chillca congregation. This project was part of the union's broader collaboration with the South Peru Union, called Project Amigo.

“We hope that this project will boost research aimed at solving various health problems in society.”

—Ademola Tayo, president/vice chancellor of Babcock University, about the groundbreaking ceremony for the Dame Caroline Kessington Adebutu School of Pharmacy. The new building for the School of Pharmacy is expected to be completed by October of this year. The construction project aligns with the school’s mission to provide high-quality education and training in health care, ultimately contributing to the improvement of Nigeria’s health sector.

“This Community Resiliency Model training comes at a crucial time when mental health resources are more important than ever. By collaborating with Newbold College of Higher Education, we are taking a proactive step in preparing leaders to address mental wellness needs effectively, making a real difference in the lives of young people.”

—Marcel Ghioalda, youth director for the Trans-European Division, about a training event that took place at Newbold College of Higher Education. The event, led by various professors from Loma Linda University, was designed to develop wellness-based resiliency skills, and aims to alleviate symptoms of chronic stress, trauma, and loss.

More Than 100

The number of accountants and technologists from across the Inter-American Division who gathered for the first territory-wide Technology Summit that focused on the new digital strategies for mission. The summit aimed to integrate union accountants and IT professionals into the global church initiative, positioning technology as a powerful ally in advancing the church’s mission. The event ended with a call to work with excellence and innovation, with participants being reminded that each action—from implementing technological solutions to strengthening cybersecurity—has an impact.



Photo: Wilmer Barbosa/IAD

55 Fiji Missionaries Get Trained to Serve at Indonesia Mission Initiative

Tracey Bridcutt, *Adventist Record*

Training integrates spiritual development with a comprehensive cultural orientation.

The Catalyst team from the South Pacific Division (SPD) Institute for Discipleship recently conducted an intensive training program at Fulton Adventist University College in Fiji, preparing 55 young adults for a year of missionary service in Indonesia.

As these young missionaries prepare to embark on their journey, the two-week training program is designed to ground them spiritually and equip them missionally for their transformative year of service, organizers said.

The Catalyst team, led by Gilbert Cangy, is accompanied by David and Carol Tasker; SPD associate director of ministry and strategy Nick Kross; Nicholas Kross; Eliki Kenivale; SPD mission service and support manager Carol Boehm; and mission leaders from Indonesia.

"The missionaries in training are initially being led into a deeper understanding of the nature of the kingdom of God and experience with the Holy Spirit as they are taught to develop life-transforming spiritual habits," Cangy said.

The training integrates spiritual development with a comprehensive cultural orientation for Indonesia, a country with a predominantly Muslim population. Missionaries are learning practical skills essential for their service, with a strong emphasis on Christ's method of ministry: mingling with people, showing sympathy, meeting their needs, and winning their trust before inviting them to follow Jesus. Key aspects of the training include sharing personal testimonies, conducting Bible studies, and leading missional small groups.

Trans Pacific Union Mission (TPUM) president Maveni Kaufononga, ministerial secretary Linray Tutuo, and their support staff are onsite to oversee and inspire the team.

Kaufononga expressed deep pride in the missionaries, noting that 50 participants are from the TPUM, with an additional five from the Papua New Guinea Union Mission.

"We are hoping they will be ready to go before the end of this month [February]," Kaufononga said. "Leaders from the West Indonesia Union Mission are here, working on their placements. Some will serve in schools, others in local churches, media ministries, and church planting. The final details are still being worked out."

The training is receiving positive feedback from the participants. "I love the wholistic principled approach to training that is grounded in biblical principles," one of them said. "The best part for me is the joy of being part of a community involved in studying God's Word together," another one added. "As a missionary, I now understand the importance of knowing about different worldviews and the adjustments needed when transitioning to a new one," a third explained.

This initiative aligns with the General Conference's Mission Refocus strategy, aimed at reviving the Seventh-day Adventist Church's commitment to worldwide evangelism and outreach. The SPD has established a partnership with the Southern Asia-Pacific Division (SSD) to support and encourage their mission endeavors. Indonesia is one of the 11 countries of the SSD.



The Catalyst team recently prepared 55 young adults for a year of missionary service in Indonesia.

Photo: *Adventist Record*

ABOUT CATALYST

Catalyst is a 12-week skills-based discipleship experience regularly hosted on the campus of Avondale University in Australia and now on other campuses. According to its creators, the program can lead young people to personally know the transforming presence of Jesus, to grow in the knowledge of His Word and His will for their lives. And to equip them to go, in His name and in the power of the Holy Spirit, to be disciple makers and make a difference in their local communities.

Adventists Attend International Holocaust Remembrance Day in Poland

Event at Warsaw connected various faiths against violence, discrimination, and death.

Daniel Kluska, Polish Union Conference

As every year on January 27, the day of the liberation of Auschwitz-Birkenau, the infamous Nazi concentration and extermination camp (1940-1945), commemorations of the International Holocaust Remembrance Day took place in Warsaw at the monument to the Heroes of the Warsaw Ghetto.

A delegation of the Seventh-day Adventist Church in Poland, represented by Polish Union Conference (PUC) president Jarosław Dzięgielewski and public affairs and religious liberty director Andrzej Siciński, once again took part in the ceremony.

Commemorative speeches were followed by prayers by guest leaders of various religious associations, including the Adventist Church.

Siciński prayed:

Lord God,

Your simple "Thou shalt not kill" was violated more than a million times at Auschwitz-Birkenau. Before our eyes, history seems to be repeating itself, although not yet in such a tragic way.

Therefore, we ask You, God, to have the courage to say no *when we are urged to treat other people as inferior. To say* no *when we are told violence is a necessity.*

God, we are sorry for our passivity when we needed to react. We apologize for our obliviousness to these terrible events—that we allow ourselves to be obliterated and no longer disturbed by our new life in the new world; that we are often more concerned with peace than truth.

Thank You, God, for being with us, and, despite our frailties, not leaving us alone. Without You and Your revelation in Your Word, we would have probably already sunk in hatred, one to another, and nation against nation. But You are love and mercy. You are our peace and hope for peace in the world.



Monument to the Heroes of the Warsaw Ghetto, in Warsaw, Poland.

Photo: Andrzej Sicinski

That is why we thank You, God, for the peace that has just been established in Israel after months of fighting.

And that is why, God, we also want to ask You to bring other bloody conflicts to an end as soon as possible. Inspire the hearts of the world's leaders toward this. We believe in Your omnipotence.

We want to ask You to hold close to Your heart all those harmed in these conflicts—all those who have lost loved ones. Our thoughts here are especially with the descendants of those who perished in the Holocaust. This wound is still unhealed.

And to those, Lord, who were deprived of life only because they were different in some way—in other people's eyes, inferior, unworthy of life—restore, Lord, eternal justice at Your last judgment soon. Their shed blood cries out to You today, O God, from this earth for a just judgment.

Hear our prayer. Amen.

After the prayers, representatives of various offices, institutions, and organizations laid wreaths at the monument.

"How terrible that on the eve of the eightieth anniversary of the liberation of the Auschwitz-Birkenau camp . . . one hears calls to stop apologizing for the crimes of previous generations," Siciński said. "That is why we want to remember these terrible events, [because] every human being, regardless of race, color, or origin, is worthy of respect as a child of God."

According to Siciński, the best way to pay tribute to the memory of the victims of the Holocaust will be to courageously oppose any ideology that preaches violence against other people. When humanity forgets this, terrible tragedies happen, he said.

Photo Expo Displays ADRA Brazil Service to Venezuelan Refugees

Exhibition includes more than 100 images on the agency's work.

Willian Vieira, South American Division, and *Adventist World*

For almost 10 years now, thousands of Venezuelans have crossed the border with Brazil, fleeing unemployment and creating an educational crisis, food shortages, and political instability. According to official data, only Colombia and Peru have welcomed more Venezuelans than Brazil.

Since 2018, the Adventist Development and Relief Agency (ADRA) Brazil has implemented seven projects aimed at serving migrants. The initiatives seek to strengthen food security, sanitation, and hygiene, as well as shelter and relocation support.

With the goal of being consistent, adapting at the same time to the evolving needs of the newcomers, monitoring is essential, says Telma McGeogh, ADRA Brazil's manager of migrant affairs. "Our first job is usually to go to the site, check, and assess what the existing needs are and then create a response compatible with that particular need," McGeogh said. "Since 2018 we have served more than 270,000 people, with an investment of more than US$30 million."

To get the general public acquainted and to promote ADRA Brazil's initiatives, the agency recently organized a photo expo in the southern city of Porto Alegre. The images tell the story of some of the initiatives implemented to support Venezuelan refugees in Brazil.

Jorge Wiebusch, director of ADRA Brazil in the Rio Grande do Sul region, highlighted the importance of the event. "This expo helps people to apprehend the breadth and reach of ADRA Brazil's work across our country," Wiebusch said. "I am very excited about this project."

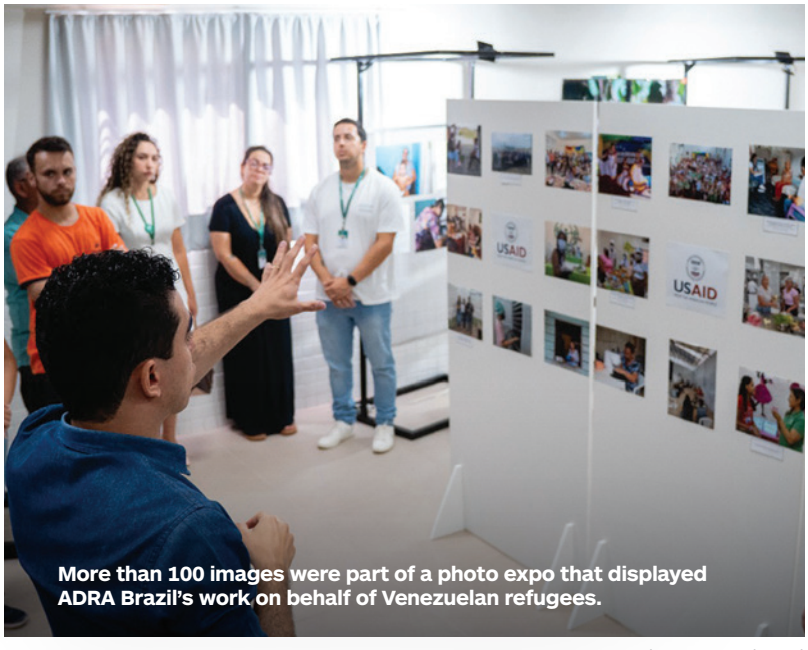
Photos told stories of some of the refugees, such as the experience of Pedro Rafael Salazar, born in the state of Anzoátegui. "It was a challenging life in Venezuela," Salazar acknowledged. "I didn't have a decent job or enough food, and my family was suffering. It was what moved us to emigrate to Boa Vista, where we started again. It was very hard at the beginning, as we lived on the streets and slept at the local bus station, on pieces of cardboard," he shared.

Through the work of ADRA Brazil, Salazar saw an opportunity to start over. One of ADRA's projects in Boa Vista offered about 2,000 meals a day to Venezuelan refugees. Salazar eventually was able to take cooking classes, thanks again to ADRA Brazil's support.

In addition to offering meals and vouchers for purchasing basic items, ADRA Brazil also offers a relocation project (SWAN), which helps Venezuelans find a job and cover their rent expenses for several months. "Thanks to SWAN, the family has a firm job offering," explained project coordinator Verona Moura. "We supported them throughout the whole process."

As part of the SWAN program, some refugees' families were relocated to Rio Grande do Sul. This included Salazar's family, who boarded a Brazilian Air Force plane to eventually land in the southern state.

"ADRA supports all these initiatives because the agency was created by the Adventist Church to fulfill its purpose of serving humanity so that everyone lives as God intended," said André Alencar, social projects coordinator for ADRA Brazil. "And we accomplish this as we are moved by justice, compassion, and love."



More than 100 images were part of a photo expo that displayed ADRA Brazil's work on behalf of Venezuelan refugees.

Photo: Bruno Simeoni

Mission Focus

Umesh Pokharel, for *Adventist World*



Yam Bahadur Rai, first Seventh-day Adventist from the Rai tribe in Nepal.

Photo: courtesy of Umesh Pokharel

A Boy Diagnosed With Leprosy Leads to Thousands of Baptisms

How the Adventist message reached one of the oldest tribes in Nepal.

The Rai are one of the oldest tribes in Nepal, consisting of a collection of groups. Historically, they inhabited the region between the Dudh Koshi and Tamur rivers. Traditionally the Rai engaged in animal farming and agricultural practices.

They are known for their reverence for nature and ancestral spirits. The Rai have been following Kirat religion since the ancient times. Kirat religion is based on animistic nature and ancestor worship. The Rai do not believe in heaven or hell. There is no religious hierarchy, but shamans lead their religious rites.

HOW THE ADVENTIST MESSAGE REACHED THE RAI TRIBE

Yam Bahadur Rai was born into a poor farming family in a remote mountain village in eastern Nepal. The village lacked modern infrastructure, and the community was deeply rooted in superstitions and relied heavily on shamans and witch doctors for health and spiritual matters.

Yam's early life was marked by hardship. From birth he was often sick. With no formal education and limited health care, his parents turned to shamans when his health deteriorated. At the age of 8 Yam developed spots on his body. Initially dismissed as minor, the condition worsened. Despite sacrifices of chickens and goats, his condition did not improve.

A TURNING POINT

Eventually Yam's parents took him to a doctor, who diagnosed him with leprosy. The disease was seen as a curse or punishment for wrongdoing. The doctor, however, recommended that Yam seek treatment at the Leprosy Mission Hospital in Lalitpur, Nepal.

At the hospital Yam began receiving free treatment. During his two-year stay he met James Nakarmi, a supervisor at the hospital, and his wife, Nirmala, a nurse. Both were devoted Seventh-day Adventists. Their kindness, compassion, and willingness to pray and counsel patients deeply impacted Yam.

While undergoing treatment, Yam began learning how to read and write. Nakarmi gave him a Bible and introduced him to prayer. Over time, Yam found solace and hope in the teachings of the Bible. After a year of studying and observing the Adventist faith, Yam accepted the beliefs and was baptized in Kathmandu.

THE GOSPEL REACHES THE RAI TRIBE

When Yam returned to his village, he carried not only his healed body but also a renewed spirit and a desire to share his faith. He invited Deep Bahadur Thapa, a pastor and former director of the Himalayan Region of the Adventist Church, to his village. Together they spent a week teaching and sharing the gospel.

Their efforts bore fruit. Six members of the Rai tribe embraced the Adventist faith, marking the beginning of the Adventist Church among the Rai people. It was a turning point for the community, introducing them to a new way of life rooted in faith, education, and health care.

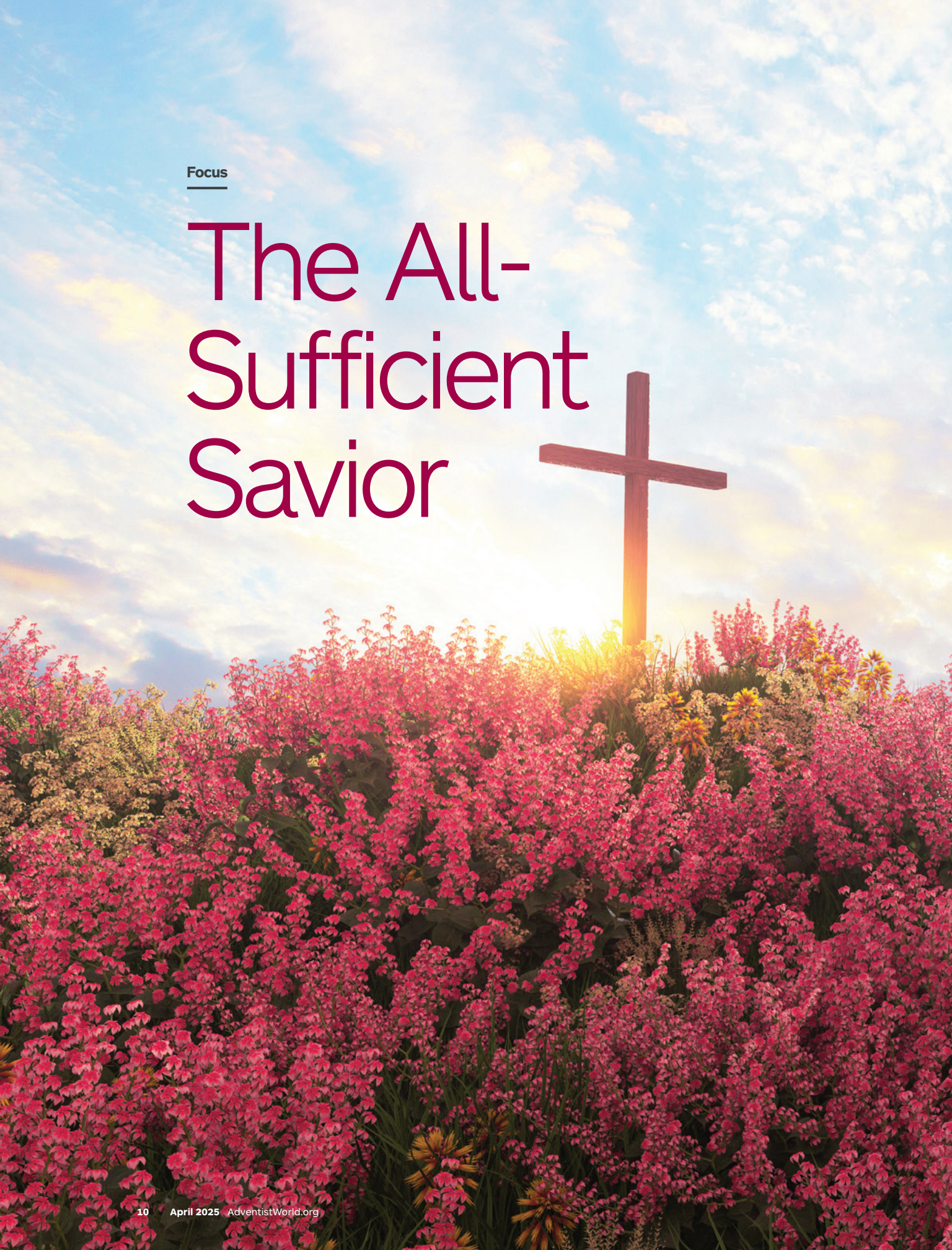
A GRADUAL EXPANSION

The Adventist message reached the Rai tribe in December 1992, and since then it has gradually expanded. During the next decade the Adventist message spread rapidly through family connections and friendships.

Currently there are 16 Global Outreach (GO) volunteers from the Rai tribe, along with two ordained pastors and two pastors who hold Bachelor of Theology degrees from an Adventist university. The Rai tribe now has more than 4,000 Adventist members who are caring for 19 Adventist churches across Nepal.

Focus

The All-Sufficient Savior



Salvation by grace through faith

DARIUS JANKIEWICZ

Soon after we met, my wife-to-be told me about an experience of attempting to share her faith. Having grown up in an Adventist environment, she'd been taught to "always be ready to give a defense to everyone who asks you a reason for the hope that is in you" (1 Peter 3:15). So, while a first-year student at a secular Australian university, she shared her belief in salvation through Jesus with a fellow student. The astonished young man responded, "Saved? Saved from what?" In the many years since that time, I've often pondered this question. For many, at least in the Western world, the answer would be that there is nothing to be saved from.

For contemporary secular people, who tend to embrace an understanding of humans as inherently good, the concepts of "sin" or "sinfulness" are an outdated mythical concept that they often find offensive. Yet current world events sometimes cause even those with a secular worldview to question the innate goodness of humanity. For example, in a recent online publication entitled "Conflict Everywhere . . . What Is Wrong With Humans?" one commentator lamented, "I truly despair of the human race and its mindless obsession with obliterating our species from the face of Planet Earth."[1] While the secular person may find the biblical narrative unconvincing, Christians believe that the only meaningful explanation of human life is found in the Bible, which outlines the problem of sin, as well as its solution, in what I believe are five interconnected themes.

THE REVELATION OF GOD'S CHARACTER

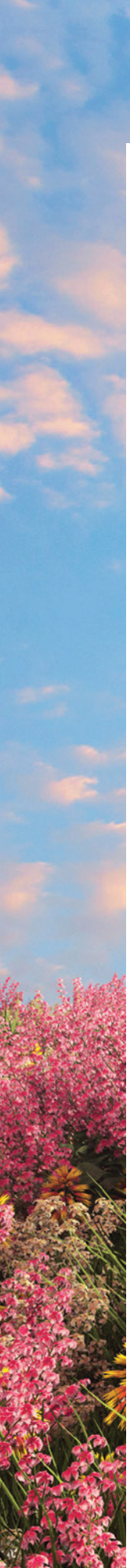
The first and most important biblical theme is the revelation of God's character as love (1 John 4:8), that is, that God is a good and loving Creator who does everything in His power to solve the problem of sin (Jer. 31:3; Ps. 86:15; 103:11). All other biblical teachings cluster around this foundational idea. Beginning in the book of Genesis, we see God pursuing Adam and Eve, who had sinned, and proposing a solution. This plan, established "from the foundation of the world," involved God becoming a human and giving His life for humanity (Rev. 13:8).

As Ellen White wrote: "In redemption God has revealed His love in sacrifice, a sacrifice so broad and deep and high that it is immeasurable."[2] Through His self-sacrificing love, God will ultimately end the problem of sin, heal sinful human nature, and wipe away all tears (Rev. 21:4). This theme of God's love is the alpha and omega of God's plan for human salvation.

INNATE HUMAN SINFULNESS

In contrast to this theme of God's character of love is a second biblical theme of human sinfulness. Most Christians believe that the fall of the first humans, described in Genesis 3, impacted all humanity. The degree of human sinfulness, however, has been debated throughout Christian history. This debate continues, and such questions as "Are we born sinners?" or "Is human sinfulness learned?" continue to cause controversy. But the Bible clearly teaches that the Fall resulted in the spiritual and physical death

Kevin Carden / Lightstock



of human beings and disrupted human communion with God, resulting in the inborn tendency to sin and death in subsequent generations of humans. Accordingly, the psalmist describes the human situation in this way: "The wicked are estranged from the womb; they go astray as soon as they are born, speaking lies" (Ps. 58:3; see also Ps. 51:5; Jer. 17:9; Eph. 2:3). Similarly, Ellen White describes human nature in this way: "[Seth] was a son of Adam like sinful Cain, and inherited from the nature of Adam no more natural goodness than did Cain. He was born in sin."[3]

This second biblical theme of human sinfulness appears to be supported by contemporary social science. Researchers at Yale University's "Baby Lab" discovered that babies do not appear to be born morally neutral. Carefully structured scientific experiments suggest that infants as young as 4 months exhibit a moral bent toward evil. Summarizing the Baby Lab's findings, lead researcher Paul Bloom concluded that, along with a degree of goodness, we also possess "ugly instincts" that can easily "metastasize into evil." Accordingly, Bloom, an evolutionary scientist, suggested that "the Reverend Thomas Martin wasn't entirely wrong when he wrote in the nineteenth century about the 'native depravity' of children and said [that] 'we bring with us into the world a nature replete with evil propensities.'"[4]

Thus, the Bible, the writings of Ellen White, and, surprisingly, even contemporary research affirm that we are deeply enmeshed with sin when we enter the world. This explains why all our actions and motivations, no matter how righteous they may appear to us, are "like filthy rags" to God (Isa. 64:6) and why no one can claim any form of innate or earned righteousness (Ps. 14:3; Rom. 3:10). So the question posed by my wife's friend, "Saved? Saved from what?" can be answered that we need salvation from ourselves. Unless we understand this second biblical theme of innate human sinfulness, we cannot truly appreciate God's sacrifice for humanity. As Ellen White expressed so well: "No deep-seated love for Jesus can dwell in the heart that does not realize its own sinfulness."[5]

THE ALL-SUFFICIENT SAVIOR

A third biblical theme, that God *alone* is the Savior of humanity, runs like a golden chord throughout the entire Bible. In the Old Testament, in contrast to the polytheistic nations surrounding them, the people of Israel are repeatedly reminded that the Lord, their God, is one (see, for example, Deut. 6:4), and that besides God, there is "no savior" (Isa. 43:11; Hosea 13:4). The Old Testament theme of God's unique position as the only true God and exclusive Savior of His people is repeated in the New Testament.

It is in the New Testament that we meet Jesus Christ, who is described as God Himself and the only agent of human salvation. "There is no other name under heaven," the apostle Peter boldly proclaimed to the Jewish leaders, "by which we must be saved" (Acts 4:12). Similarly, the apostle Paul spoke of only "one God and one Mediator between God and men, the Man Christ Jesus" (1 Tim. 2:5, 6). Throughout her writings Ellen White also echoes this profound biblical theme. Jesus, she wrote, is an "*all-sufficient* Saviour . . . our only hope of salvation."[6] In a world in which many things claim to serve as our "saviors," the Scripture points us to the one true God, who alone provides hope for humanity. Nothing, not even our obedience, can contribute to what Christ, the sole Savior of humanity, accomplished for us on the cross.

SALVATION BY GRACE THROUGH FAITH

This brings us to the fourth biblical theme of salvation by grace through faith. While this theme was unreservedly embraced by the New Testament writers, it became increasingly controversial after the death of the apostles. Impacted by Greek philosophy, which affirmed the inherent goodness of humans, many postapostolic Christian thinkers began to question the inborn sinfulness of human beings. As a result, the postapostolic church adopted the idea that humans can contribute to the process of salvation, i.e., that their obedience, together with God's grace, were the basis of salvation. This understanding of human salvation was most clearly articulated in the Council of Trent's "Decree on Justification," which was the Roman Catholic Church's response to the sixteenth-century Reformation.

This, however, is not what we find in the Bible. As soon as sin entered the world, we find God seeking humanity, not vice versa. It is Yahweh Elohim who utters the first prophecy of a coming Messiah, who would one day destroy the sin that had entered the world (Gen. 3:15). Similarly, in the story of Abraham and Isaac, in which Isaac is bound and laid on the altar (Gen. 22:1-19), God is revealed as *Yahweh Yireh*, God the only provider (verse 14). It was not the perfect obedience of Abraham and Isaac that saved them. Rather, it was God *alone* who acted on their behalf by providing the sacrificial ram. This theme of salvation by grace is repeated throughout the Old Testament and

When we abide in Christ, He produces obedience in us, not to *be* saved but because we *are* saved.

expressed in such stories as that of the abandoned infant in Ezekiel 16, and Hosea and Gomer.

This fourth theme of human salvation by grace through faith is reaffirmed throughout the New Testament, the quintessential passage being Ephesians 2:8, 9: "For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast." Ellen White expresses this biblical truth thus: "If you would gather together everything that is good and holy and noble and lovely in man and then present the subject to the angels of God as acting a part in the salvation of the human soul or in merit, the proposition would be rejected as treason."[7] Unless we wholeheartedly embrace the truth of salvation by grace through faith, we will always seek to make our inherent goodness, our "righteousness," play a part in our salvation. This can never result in the joy that comes from the assurance of salvation.

OBEDIENCE AND HOLINESS: THE FRUIT OF FAITH

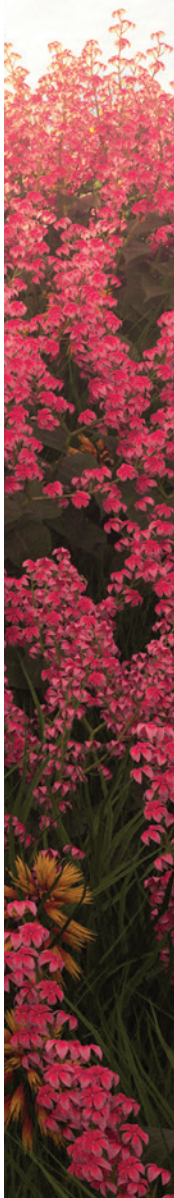
This brings us to the fifth major biblical theme, which addresses human obedience. Both the Old and New Testaments describe God as desiring His followers' obedience. God's call in Leviticus 19:2, "be holy, for I the Lord your God am holy," is echoed throughout the New Testament (see, for example, Matt. 5:48; Luke 6:36; 1 Peter 1:16). Throughout both the Old and New Testaments, however, it is *God* who is the agent of His people's holiness. It is *God* who brings forth holiness and obedience in His people: "For I, the Lord, *who sanctify you*, am holy" (Lev. 21:8). But if human obedience is the work of God in the life of His followers, then what role do we play? Jesus provides a clear answer: "Abide in Me, and I in you" (John 15:4). When we abide in Christ, He produces obedience in us, not *to be* saved, but because we *are* saved. Thus, obedience is the outcome of salvation, not its basis (Eph. 2:8-10). Or, as Ellen White wrote: "We do not earn salvation by our obedience; for salvation is the free gift of God, to be received by faith. But obedience is the fruit of faith."[8] Obedience as the fruit of faith reminds us that God has not only saved us *from* ourselves, as elaborated above, but also that He has saved us *for* a special mission, i.e., reflecting His love to a dying world (Matt. 5:16; Eph. 2:10).

CONCLUSION

The Bible tells us that "God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life" (John 3:16). This central truth undergirds the five biblical themes outlined above, which in turn are central to all the teachings of the Bible. So, as followers of Jesus, we have a choice: looking to our own righteousness, thus never being sure of our worthiness and never experiencing the true joy of salvation; or "looking unto Jesus, the author and finisher of our faith" (Heb. 12:2), and restfully and joyfully abiding in Him until He returns to take us home.

[1] https://www.smh.com.au/national/nsw/conflict-everywhere-what-is-wrong-with-humans-20231010-p5eb1l.html, accessed Jan. 22, 2025.
[2] Ellen G. White, *Sons and Daughters of God* (Washington, D.C.: Review and Herald Pub. Assn., 1955), p. 11.
[3] Ellen G. White, *The Spirit of Prophecy* (Battle Creek, Mich.: Seventh-day Adventist Pub. Assn., 1870), vol. 1, p. 60.
[4] https://behavioralscientist.org/babies-and-the-science-of-morality/, accessed Dec. 21, 2024.
[5] Ellen G. White, *Steps to Christ* (Mountain View, Calif.: Pacific Press Pub. Assn., 1956), p. 65.
[6] Ellen G. White, *From Eternity Past* (Mountain View, Calif.: Pacific Press Pub. Assn., 1983), p. 303. (Emphasis added.)
[7] Ellen G. White, *Faith and Works* (Nashville: Southern Pub. Assn., 1979), p. 24.
[8] E. G. White, *Steps to Christ*, p. 61. (Emphasis added.)

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Feature

Holiness and God's Sanctifying Grace

EDYTA JANKIEWICZ

Growing up in an Adventist home, school, and church, I don't remember a time that I didn't know the story of Jesus. Yet I somehow absorbed the idea that "believing" and "doing" the right things were central to being saved. This made sense to my young mind as, in the world around me, nothing was free. But sometime during my teens I began to hear that salvation was by grace, through faith. I found this difficult to reconcile with my earlier understanding.

If salvation was a gift from God, what part did my right "believing" and "doing" play? If I was saved by grace, why did my works matter? This tension between grace and works is evident in both the Old and New Testaments, and can best be understood as central to the grand theme of redemption in Scripture.

GOD'S ORIGINAL PLAN MARRED

When God created humankind in His image, His intent was that we would be holy, just as He is holy (Gen. 1:27; Lev. 20:26). Sadly, when sin and death entered the world, humans could no longer delight in being God's image (Gen. 3; Rom. 5:12). As Ellen White states, the image of God in humankind was "marred, and well-nigh obliterated," by sin.[1]

By His grace, the image of God in humankind was not completely lost. This reality is beautifully portrayed in Jeremiah's depiction of the potter and the clay: "So I went down to the potter's house, and I saw him working at the wheel. But the pot he was shaping from the clay was marred in his hands; so the potter formed it into another pot, shaping it as seemed best to him" (Jer. 18:3, 4).[2]

When sin entered the world, God's original plan for humankind was marred but not destroyed; so God, the Potter, did not throw away the marred pot. Rather, God's original purpose for humankind, that we be holy, just as He is holy, remained the same; and so restoring in humankind the image of our Creator became part of the great "work of redemption."[3]

GOD'S WORK OF RESTORING HUMANKIND

Both the Old and New Testaments portray this work of restoring humankind in His image as the work of God. For example, in Leviticus 20:26 God says, "You shall be holy . . . , that *you should be Mine*." And in Leviticus 21:8 God says, "I the Lord am holy—*I who make you* holy." Similarly, this theme is echoed in the New Testament. For example, "those God foreknew he also predestined to be conformed to the image of his Son" (Rom. 8:29); and "we all, who with unveiled faces contemplate the Lord's glory, are being transformed into his image with ever-increasing glory, which comes from the Lord, who is the Spirit" (2 Cor. 3:18).

These verses make it clear that it is God who is the agent of restoring humankind in His image. This work of God, which is sometimes referred to as *God's sanctifying grace*, is a present and ongoing reality; Scripture, however, also tells us that ultimate restoration of God's image in humankind is in the future: "Now we are children of God, and what we will be has not yet been made known. But we know that when Christ appears, we shall be like him, for we shall see him as he is" (1 John 3:2).

Scripture is clear that it is by *God's justifying grace*, which is His gift to humankind, that we are saved (see, for example, Eph. 2:8, 9; Titus 3:5; Rom. 3:24). When we truly understand that we can do nothing to save ourselves, and when we are deeply moved by the love that motivated Christ to save us, we open our hearts to His Spirit, and God begins His work of sanctifying grace in our lives, gradually changing our old self and making us increasingly more like Him (Eph. 4:22-24; Gal. 2:20, 21; 2 Cor. 5:17; Phil. 1:6).

THE NEED OF HUMAN COOPERATION

While this process of restoration and renewal, also known as sanctification, is the work of God's sanctifying grace, it does not mean that human cooperation is not needed. On the contrary, disciplined effort is part of the Christian life. As Ellen White wrote: "His [sanctifying] grace is given to work in us to will and to do, but never as a substitute for our effort. Our souls are to be aroused to cooperate."[4] So what does our effort or cooperation with God's sanctifying grace entail?

Many Christians believe that their effort requires *trying* to be more Christlike, and so they work hard at trying to be more loving, kind, unselfish, etc. But this approach focuses on our own attitudes and actions, often leading to failure and guilt. In contrast with *trying*, Scripture encourages us to *train* for godliness (1 Tim. 4:7).[5] How do we do that? Just as Jesus is at the center of justification, it is also Jesus, not our own actions and attitudes, that are at the center of sanctification. Thus, our cooperation or effort is not *trying* to be like Jesus but a process of *training* our hearts and minds to *abide in* Jesus (John 15), that is, to have a deep relationship with Him.

But how do we do this? Over the years of my life I've come to understand that, just as with my human relationships, if I desire a relationship with God, I must intentionally arrange my life in a way that prioritizes time with Him; and that this requires sustained effort and self-discipline on my part.

While there are many parallels between human relationships and our relationship with God, however, our reality is that the Fall separated us from relating to God face-to-face. Consequently, our desire for human relationships tends to exceed our desire for a relationship with a God we cannot see. The good news is that our reality is not all there is. Just as in the garden it was God who sought to restore the relationship, calling out "Where are you?" to the man and woman who'd hidden from Him, God continues to initiate restoration of our relationship with Him, because His desire for this is greater than ours will ever be. The apostle Paul states it this way: "For it is God who works in you to will and to act in order to fulfill his good purpose" (Phil. 2:13).

GROWING TO BE MORE LIKE CHRIST

By His grace, it is God who initiates the desire for Him in our hearts; and it is God who enables us to respond to this desire by intentionally prioritizing time with Him. "But," you might ask, "are we not saved by grace? Does effort not imply that we're creating a new benchmark for salvation, exchanging one kind of effort, such as striving to keep the commandments, for effort to be with God?" Our intentional effort is not for the purpose of earning God's favor. Through His grace, we already have His unmerited favor. Neither is our effort for the purpose of earning adoption into His family. Through His grace, we already are His beloved children. Rather, our effort is so that we might be with and enjoy God. And over time, as we learn to enjoy the presence of God, our ongoing self-discipline and sustained effort become increasingly habitual, so that time with God is something we cannot imagine our lives to be without.

So how does time with God help to restore His image in us? As we put Jesus at the center of our lives and daily reflect on His life, on the way in which He lived in the world and related to people, we increasingly see His beauty and perfection. The

more we "gaze on the beauty of the Lord" (Ps. 27:4), the more we come to see the ways in which we are *not* like Him.[6] This, in turn, helps us grow in our desire to be more like Him; to reflect the fruit of the Spirit evident in His life (John 12:32; Gal. 5:22, 23). Over time, through God's sanctifying grace, those words and deeds in our lives that are out of harmony with God's ways are progressively changed, so that we increasingly reflect His image (1 Tim. 4:7). This work of spiritual transformation is primarily the work of the Holy Spirit, and our primary role is to be completely dependent on God in this process; nonetheless, we are also accountable for applying Scripture's call to pursue a godly life.

In my own life I've found that when facing a challenging situation, I live out my *dependence* on God by reminding myself that He is with me, that He is ahead of me, and that He is also with the person or situation that I find challenging. And I live out my *accountability* by making intentional choices that lead away from sin. This process of restoration (which Ellen White calls "the fruit of faith")[7] "cannot be completed in this life."[8] Because of sin, there will *never* be a time in this life when we will not need God's justifying grace. As Ellen White states: "We shall often have to bow down and weep at the feet of Jesus because of our shortcomings and mistakes, but we are not to be discouraged."[9] Instead, we are to remember God's ultimate plan that, one day, "in the twinkling of an eye . . . we will be changed" (1 Cor. 15:52), God's image in us will be fully restored, and "we shall be like Him" (1 John 3:2).

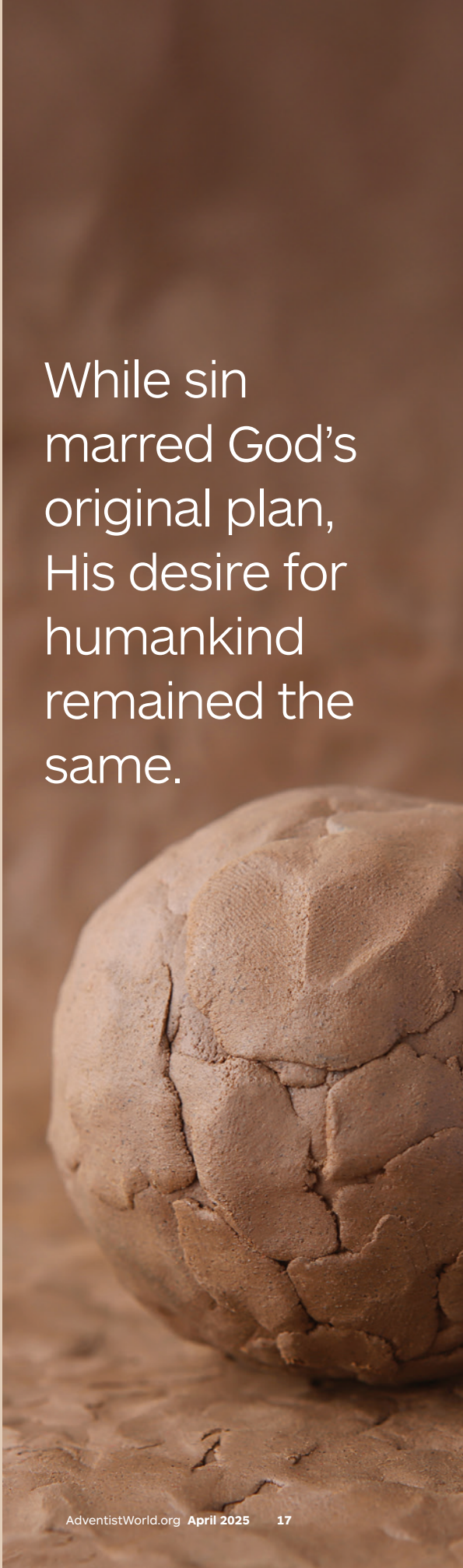
THE ONE GREAT CENTRAL TRUTH

This leaves one last question: If our sanctification is not for the purpose of earning salvation, then what is it for? For one thing, I believe that because our sin harms ourselves and others, one reason God desires our growth in His likeness is that of the many ways in which it benefits everyone. If, for example, I am growing in my ability not to sin in my anger (Eph. 4:26), there are many who benefit. First, I benefit when I can live with less shame about my out-of-control anger. Second, my family and community benefit when they are no longer the recipients of my sinful anger. Third, God benefits when others see the work of the Holy Spirit in my life and glorify God (Matt. 5:16).

God's original plan for humankind was that we would be holy, just as He is holy. While sin marred God's original plan, His desire for humankind remained the same. Thus, God's sanctifying grace became part of His plan of redemption. We all know, however, that even in our most holy moments we fall short of the glory of God's standard. But because "God so loved the world . . . he gave his one and only Son," so that, through His justifying grace, "whoever believes in him shall not perish but have eternal life" (John 3:16). This is the "one great central truth" of our faith, which allows us to joyfully rest in the accomplishments of Jesus and abide in His love and grace.[10]

[1] Ellen G. White, *Education* (Mountain View, Calif.: Pacific Press Pub. Assn., 1903), p. 15.
[2] Unless otherwise noted, Bible quotations are from the New International Version.
[3] E. G. White, *Education*, p. 16.
[4] Ellen G. White, *God's Amazing Grace* (Washington, D.C.: Review and Herald Pub. Assn., 1973), p. 111.
[5] I first encountered the concept of trying versus training in Bill Hull, *The Complete Book of Discipleship: On Being and Making Followers of Christ* (Colorado Springs, Colo.: NavPress, 2006).
[6] Ellen G. White, *Steps to Christ* (Mountain View, Calif.: Pacific Press Pub. Assn., 1956), p. 64.
[7] *Ibid.*, p. 61.
[8] E. G. White, *Education*, p. 13.
[9] E. G. White, *Steps to Christ*, p. 64.
[10] Ellen G. White, *The Faith I Live By* (Washington, D.C.: Review and Herald Pub. Assn., 1958), p. 50.

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Global View

The Most Beautiful Invitation

Answering the call

TED N. C. WILSON

The word "come" is perhaps one of the most beautiful invitations in all of Scripture.

In the Old Testament we hear God pleading, "Come now, and let us reason together . . . though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall be as wool" (Isa. 1:18).

And in the New Testament are recorded many well-known invitations of Jesus:

"Come unto Me, all you who labor and are heavy laden, and I will give you rest" (Matt. 11:28).

"Let the little children come to Me, and do not forbid them; for of such is the kingdom of heaven" (Matt. 19:14).

"All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out" (John 6:37).

Even near the end of His life, Jesus "stood and cried out, saying, 'If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water'" (John 7:37, 38).

Our God is a God of invitation—He never forces or demands, but warmly, earnestly, invites.

A PROFOUND INVITATION

Perhaps one of the most profound invitations in Scripture is found in Revelation 22:17: "And the Spirit and the bride say,

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'Come!' And let him who hears say, 'Come!' And let him who thirsts come. Whoever desires, let him take the water of life freely."

Notice, this is a *double* invitation: First, God invites everyone who desires to come and "take the water of life freely." The second part of the invitation is directed to those who hear and listen to God's call, encouraging them to invite others to come to Christ.

In the Bible, we see many examples of God working through people to call others to Himself. In the Old Testament the psalmist says, "Oh come, let us worship and bow down; let us kneel before the Lord our Maker. For He is our God, and we are the people of His pasture, and the sheep of His hand" (Ps. 95:6, 7).

In the New Testament, when Jesus invited Philip to follow Him, Philip answered the call and immediately invited his friend Nathanael to meet the Savior. When Nathanael learned that Jesus was from Nazareth, he exclaimed, "Can anything good come out of Nazareth?" Rather than arguing, Philip simply gave the invitation "Come and see" (John 1:45, 46).

God has rich blessings in store for those who invite others to learn of Him. In urging a church member to become involved in soul winning, Ellen White wrote: "You have the privilege of witnessing for Jesus and advocating His truth wherever you may be. . . . Angels long to do this work, and they will work through the human instrumentality that is submitted to Christ. Your life may be a grand opportunity for the holy angels to work for the saving of the lost."[1]

Tens of thousands of Seventh-day Adventists around the world are answering the call to be part of Global Total Member Involvement. God wants to reach everyone with His wonderful messages of salvation and truth, and while He longs to give that privilege to His people, He sometimes uses very unusual means to accomplish His purposes.

GOING ON GOD'S ERRANDS

During one of the evangelistic meetings held in Papua New Guinea in the spring of 2024, an evangelist made an appeal, inviting those who desired baptism to come forward. At first no one moved. As the seconds ticked by, things began to feel awkward. Suddenly a dog appeared out of nowhere, walked to the front, sat down, and stared at the audience. Soon a large crowd surged forward, responding to the call. God had used a dog to show them the way!

A few months later, half a world away in San Francisco, California, another dog was sent on God's errand. Missionaries from the Streams of Light Ministry were going door-to-door, handing out packets containing *The Great Controversy,* along with a small booklet on mental health and an invitation to evangelistic meetings. At one home a couple opened the door, and the missionary started explaining what was in the gift packet. Stating they were not interested, the man started shutting the door when their dog bounded through the open space, grabbed the packet from the missionary's hand, and quickly ran back inside with it!

"Well!" laughed the man. "I guess we'll take it!"

Now is the time to become part of Global Total Member Involvement! When you partner with God, you never know what He will do in helping you to reach others for Him!

We read in *The Acts of the Apostles,* "The gospel commission is the great missionary charter of Christ's kingdom. The disciples were to work earnestly for souls, giving to all the invitation of mercy. They were not to wait for the people to come to them; they were to go to the people with their message." The inspired author continues, "The disciples were to carry their work forward in Christ's name. Their every word and act was to fasten attention on His name, as possessing that vital power by which sinners may be saved. Their faith was to center in Him who is the source of mercy and power."[2]

When we give ourselves wholeheartedly to be a part of God's mission, we can claim, along with the apostle Paul, the powerful promise found in Philippians 4:13—"I can do all things through Christ who strengthens me."

Jesus is coming soon! Be a part of Global Total Member Involvement today!

"Our God is a God of invitation—He never forces or demands, but warmly, earnestly, invites."

[1] Ellen G. White letter 95, 1895, in *Letters and Manuscripts*, vol. 10, p. 122.
[2] Ellen G. White, *The Acts of the Apostles* (Mountain View, Calif.: Pacific Press Pub. Assn., 1911), p. 28.

Ted N. C. Wilson is president of the General Conference of Seventh-day Adventists. Additional articles and commentaries are available on X (formerly Twitter): @pastortedwilson and on Facebook: @Pastor Ted Wilson.



GILES volunteers break down barriers while sharing a meal with a neighborhood family.

Faith in Action

Mission Is the Motivator

The patient work of meeting needs and building relationships

SANDRA DOMBROWSKI

Most days before or after work, Patrick Phipps heads to Global Impact Life Enrichment Services (GILES), a center of influence that serves a South Asian neighborhood in Queens Village, New York City. If you saw Patrick, an electrical technician from Jamaica, you wouldn't guess he is the founder and director of this center. You might find him sweeping floors or remodeling one of the rooms.

Michelle Babb, a phlebotomist who volunteers as the center's business manager, also comes after work to meet the people and keep the center running smoothly.

Why would an electrical technician and a phlebotomist, who both work full-time, run a life enrichment center for a community whose belief systems are vastly different from their own?

Even Patrick's Adventist church members ask him why he doesn't serve his own community instead. After all, there is a large Jamaican neighborhood just a few blocks away.

Clients of the community center are curious too. "They ask, 'Why do you want to help us? Why don't you help your own people?'" Michelle reports.

"We're here because there's a need," Patrick explains quietly.

This is an unreached neighborhood, filled with people groups who haven't yet encountered Jesus' love. It's also a tight community where people have a deep commitment to the beliefs of their families and ancestors.

CREATING A BRIDGE

Patrick had worked with his Seventh-day Adventist church to try to serve this community, but no community members would come to their church building for programs. Searching for a solution, Patrick decided to organize a health fair at a local park. If the community wouldn't come to the church, perhaps they would come to the park. He was right. The community came out in droves, appreciating the free health screenings and information. It was a success, but what next? A one-time event wasn't enough to connect with the community and meet their needs.

Patrick, Michelle, and a few others knew they needed a neutral place where the community could come regularly. In November 2018 they pooled their money, rented a small building in a residential neighborhood, and started offering after-school tutoring and child care, English language classes, and preparation classes for getting a driver's license, a high school diploma equivalent, citizenship, and more.

For a community comprised mostly of recent immigrants, GILES is just what they need. They come initially because this center meets their needs, but they keep coming because they are treated with dignity and respect.

GILES is open on Sabbath and hosts discussions designed to stimulate dialogue on spiritual topics. They bring in speakers who share health topics that introduce the principles of God's kingdom. A naturopathic doctor who presents a lecture one Sabbath a month always highlights the spiritual principles within the laws of health. A psychologist also comes regularly to lecture on mental health.

GILES also organizes a month-long summer day camp to help children prepare for the next school year and provide a fun, safe place for them to come while their parents work. They've had as many as 70 to 80 elementary school-age children attend this annual event. Starting with devotions, which consist solely of character-building instruction—parents from different religious backgrounds will sit in on

Photos courtesy of GILES

the first few days to make sure it is *only* character-building instruction—they fill the day with tutoring to prepare the children for the next school grade, crafts and games, a visit from the local fire department, and trips to historical places and museums. One year they wrapped up summer camp with a trip to a water park. And there's always graduation, with invitations extended to community officials.

This is all carried out with no outside financial support. During the past two years they've started charging a small fee per week for the summer day camp and for the after-school program, which is used to give the community volunteers a stipend. But to cover the rent for the building and other expenses, Patrick and Michelle dig deep and give silently and sacrificially. What motivates them? Again, Patrick's answer echoes, "There's a need."

MEASURABLE OUTCOME

What is the outcome from this delicate and demanding work? In a word: relationships. And relationships are at the heart of growth in God's kingdom.

GILES began as an educational and support center with a mission, and it has grown into a community hub. Local groups, such as a group of Pakistani women against violence, have used the center for meetings. Adventist schoolteachers who are off work for the summer, and teens looking for something to do, volunteer at the summer camp. Local politicians also show up at the summer camp graduation and other events, taking advantage of the opportunity to mingle with their constituents. Neighborhood mosques send their members to the center, knowing they will find assistance and solutions that respect their culture and religious beliefs.

Because of the trust that has developed between the GILES team and the community, team members are welcome to visit families in their homes and pray with them. God is honoring their prayers with miraculous answers.

"After we pray for them," Michelle says, "they always come back with testimonies of answered prayer."

One day the neighbor who lived across the street came to the center. "I've been given an order of deportation," he said, visibly stressed as he described his immigration issues. "Is there anything you can do to help me?"

Patrick and other volunteers prayed with him. "We don't understand what happened," Patrick said, "but soon after, he got his green card in the mail," which, of course, solved the entire dilemma.

In a heart-wrenching situation, a mother was detained in Canada because of immigration issues, separating her from her young daughter in New York. A family member came to the center to ask for help on her behalf. Patrick and other volunteers prayed for the family, and miraculously, two days later the mother arrived in New York.

"But the greatest miracle is the fact that God has been using us to be a light in this community," Patrick said. "Because of the nature of the cultures we serve, we can't share all the stories, but God is changing people's lives because of the loving and caring relationships we've forged with families and individuals."

Patrick and Michelle would like to expand their services, especially with the recent massive influx of immigrants to New York City, and find more time to visit and pray with families in their homes. But for now they are content to give what they are able, meet what needs they can, keep sharing the light, and rely on God to supply the rest.

To learn more about Global Impact Life Enrichment Services, visit www.gloimpact.org.

Sandra Dombrowski is a freelance writer from Connecticut who enjoys learning about centers of influence.



A community resident receives fresh produce from a GILES team member.

Discovering the Spirit of Prophecy

Rediscovering Kimberley's Adventist Pioneer Sites

A journey of faith and heritage

MICHAEL SOKUPA

The city of Kimberley, a historic mining town in South Africa, holds a special place in the history of the Seventh-day Adventist Church. It is here that Adventism first took root on the African continent. Kimberley is home to several long-forgotten pioneer sites that are integral to retelling the story of God's leading in the early days of Adventist mission work in South Africa.

A recent research trip to Kimberley by Merlin Burt, director of the White Estate; Markus Kutschbach, director of Adventist Heritage Ministries; and Michael Sokupa, associate director of the White Estate, has unveiled these significant historical sites. Their discoveries are shedding new light on the Adventist Church's early missionary efforts in Africa.

EARLY MISSION APPROACHES IN SOUTH AFRICA

The early mission work of the Seventh-day Adventist Church in South Africa was significantly shaped and strengthened by the establishment of various institutions. In Kimberley the growth of the church progressed slowly at first. The creation and development of various Adventist institutions, however, played a crucial role in overcoming deep-rooted prejudices and advancing the mission across the town's diverse ethnic and racial communities. Through these efforts the church was able to lay a strong foundation for its work. Let us take a closer look at some of the most significant findings from this period, highlighting the institutions that played a foundational role in shaping the early Adventist mission in Kimberley and beyond.



The Kimberley Baths and Benevolent Home were significant centers of influence for the Adventist church in Kimberley, South Africa.

Photos courtesy of the author

RECENTLY REDISCOVERED HERITAGE SITES

The School in Kimberley

There is substantial evidence suggesting that a school was established in Kimberley during the early years of the church's development. The first indication of the need for such an institution comes from a report by A. T. Robinson in 1892, who expressed the necessity of providing education for the children of Sabbathkeepers in the area. Robinson wrote:

"There are many important questions to come before the board, and we are praying earnestly that the Lord will give wisdom, that every move that is made may be such as will meet the mind of His Spirit. The question of a school is a live question with our brethren here, and one that must receive careful attention, from the fact that there is quite a large number of children of Sabbathkeepers who must be provided with instruction."[1]

While the exact location of the school remains unknown, artifacts found at Beaconsfield church—such as desks and desk frames—suggest that a school did indeed exist in Kimberley. Sarah Peck, one of Ellen White's secretaries, played a key role in the early school's developments. She arrived in Cape Town in 1892 and moved



Kimberley members gather in front of the church.

to Kimberley the following year to start the school.[2]

The Kimberley Baths

The Kimberley church also established a health ministry, offering water treatments based on Ellen White's counsel. The Kimberley Baths attracted people from all walks of life, many seeking relief from various health issues. During our research trip we discovered the physical address of the Kimberley Baths in the 1901/1902 directories, and deed records confirmed that the property once belonged to the Seventh-day Adventist Church.[3] This discovery provides a tangible link to the church's early health ministry in Africa, shedding light on a previously untold chapter in the church's history.

The Benevolent Home

During the South African War (1899-1902), the Benevolent Home in Kimberley, initially established to assist the poor and unemployed, became a lifeline for many. Located near the Kimberley Baths, this institution provided shelter, food, and fresh vegetables to residents during the siege of Kimberley. The Benevolent Home, which appeared in records as early as 1900, is a testament to the church's commitment to social outreach and support during difficult times.[4]

The Home of George van Druten

The home of George van Druten, an early Adventist convert and pioneer, was also rediscovered during this research trip. Thanks to the assistance of the van Druten family and the help of regional leader and pastor Xhanti Mabenge, we were able to locate the site at a local farm. Although the farmer who owned the land was not present, his workers guided us to the location. There we found the ruins of van Druten's home, as well as his grave and that of his wife.

George van Druten, known for his steadfast faith, operated a shop in Kimberley. The shop location is not known yet. His conversion, faithful witness, connection with William Hunt, an early missionary in the region, and the final years of his life in Kimberley, where he passed away, form an important part of the Adventist legacy there.

The Grave of William Hunt

Another significant discovery was the grave of William Hunt, an early Adventist missionary and pioneer. After extensive research by Markus, the exact location of Hunt's grave was identified within the parameters of a secure mining area. The mining company has graciously allowed the Seventh-day Adventist Church to erect a monument at this unmarked but positively identified grave. This will serve as a permanent tribute to Hunt, whose missionary work laid the foundation for many converts to the Adventist faith in southern Africa.

LOOKING FORWARD

Reflecting on these rediscovered sites, we are reminded of the importance of looking back at God's leading in our history. As



Markus Kutschbach and author Michael Sokupa (foreground) stand at the grave of Adventist pioneers George and Mary Francis van Druten.

Ellen White once famously said:

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."[5]

The institutions established by the Seventh-day Adventist Church in Kimberley—schools, health ministries, and benevolent services—were all vehicles for mission, driven by the guidance of the Spirit and inspired by Ellen White's prophetic counsel. Today, as we revisit these sites, we see the powerful legacy of faith, education, and service that continues to propel the Adventist Church forward in southern Africa and beyond.

[1] A. T. Robinson, "South Africa," *Review and Herald,* vol. 69, No 8, Feb. 23, 1892, pp. 122, 123.
[2] Willeta Raley Bolinger, "Denomination's First Woman Missionary Reaches 100," *Review and Herald,* Apr. 25, 1968, p. 15.
[3] Mark Henderson, *The Kimberley Yearbook and Directory for 1902* (Kimberley, South Africa: Diamond Market Printing Works, 1902), p. 436.
[4] *General Conference Bulletin,* Apr. 1, 1900, p. 143.
[5] Ellen G. White, *Life Sketches of Ellen G. White* (Mountain View, Calif.: Pacific Press Pub. Assn., 1915), p. 196.

Michael Sokupa is associate director of the Ellen G. White Estate in Silver Spring, Maryland, USA.



Lifestyle

Prayer Walking

A quick startup guide

JANET PAGE

Have you ever thought about how prayer can transform your community? Ever heard of prayer walking? Prayer walking is a simple yet powerful ministry, perfect for all ages and personalities, that combines walking with praying, effectively covering a targeted neighborhood or even city with a blanket of God's grace. Here are a few tips to help you plan a prayer walking event.

JOIN WITH OTHER BELIEVERS

Join your faith with others to help prayer flow in an engaging conversational style. Large groups sometimes fail to give everyone a chance to participate. Pairs and triplets work best. (For example, a group of eight could naturally divide into pairs as they walk, but stay in sight of each other or meet back together at a certain location.)

SET ASIDE TIME

Allowing one or two full hours gives prayer walkers a good chance to manage preliminaries and follow-up discussions, although lots can be done in less time.

CHOOSE AN AREA

Ask God to guide you. It's best by far to learn the joys of prayer walking in unfamiliar neighborhoods; you'll return quickly to your own neighborhood with fresh vision. Centers of commerce and religion are fascinating, but there's nothing like touching families, schools, and churches in residential areas. Use elevated points of land to pray over an entire neighborhood. Linger at specific sites that seem to be key. When deciding where to go in a new community, you may choose to link up with a Christian ministering in that area so your prayers can be directly related to ministry plans that are being implemented.

PRAY WITH INSIGHT

Pray for the people you see. As you do, you might find the Spirit of God recalibrating your heart with His own sensitivities. Enhance these responsive insights with research done beforehand. Use knowledge of past events and current trends to enrich intercession. Above all, pray Scripture. If you have no clear passage to begin with, select just about any of the biblical prayers, and you will find that they almost pray themselves.

FOCUS ON GOD

Make God's promises rather than Satan's schemes the highlight of your prayer. Your discernment of evil powers may sometimes seem to exceed God's specific guidance for a situation. Consider the simplicity of first making direct appeal to the throne of God before attempting to pick street fights with demonic powers. Seek a restraining order from heaven upon evil so that God's empowered people may bring forth God's intended blessings on the city.

REGATHER AND REPORT

Share what you have experienced and prayed. Expressing something of your insights and faith will encourage others, as well as yourself. Set plans for further prayer walking.

COORDINATE EFFORTS

Enlist other praying people to join with friends to cover special areas. As a leader, you may wish to help form and mix prayer bands. Ask prayer walkers to make written notes recording which areas have been covered and what kinds of prayers have been prayed. Pool your insights to ascertain whether God is prompting a repeated focus on particular areas. Eventually aim to cover your entire town or city, unless God guides otherwise.

Janet Page served as the associate ministerial secretary for pastoral spouses and families and for prayer ministries at the General Conference for 12 years until her retirement in 2022. She and her husband, Jerry, currently reside in **California, United States**.

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ADVENTIST
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Tony Litvyak

Taking What You Have to Heaven

Q How can I store up treasures in heaven?

A In an effort to share with you some of the most important components of an answer to your question, I will use Matthew 6:19-21 and its context. I will define "treasure" as wealth or things that are valuable to us and that we possess in the form of properties, money, investments, etc.

WEALTH IS GOOD

Jesus visualizes humans as creatures that, like the ants (Prov. 6:6-8), seek, gather, and store up for safekeeping. He seems to suggest that we accumulate wealth because the unexpected could happen at any moment and we want to deal with it in a responsible and constructive way. We search and gather, but what we need is a safe place to preserve the treasure. For Jesus, the treasure is fine, but the most important thing is the place where we store it up. If the proper place is found, we would then experience rest. The location we choose will impact our life, for it would reveal our true values: **"For where your treasure is [the place], there your heart will be also" (Matt. 6:21).**

TWO OPTIONS

According to Jesus we have only two options: heaven or earth. In the sermon Jesus has already indicated that on earth God's name is not hallowed (Matt. 6:9) and His will is not done (Matt. 6:10). Our wealth is not safe on earth because it is threatened by the destructive forces of nature and human selfishness. Storing up our treasures on earth for safekeeping means that in the end we will be left empty-handed. Jesus offers us heaven, the kingdom of heaven, as the best place, for it is characterized by *shalom,* and those who place their treasures there will experience *shalom.* In heaven there is no evil in nature or in the human heart.

HEAVENLY CURRENCY

We cannot deposit in the heavenly bank gold, silver, dollars, real estate, etc. In order for wealth to be stored up in heaven, it has to be converted into heavenly currency. Actually, our capital is our life, and the treasures are the result of the way we use it.

Consequently, a treasure deposited in heaven has to do more with the way we use and administer our earthly treasures and with our motivations and practices than with the material treasure itself. This means, first, that wealth is to be used according to the golden rule: "In everything, do to others what you would have them do to you" (Matt. 7:12, NIV). Our resources are to be used to bless others. Second, our treasure should be put at the exclusive service of the Lord. "No one can serve two masters. . . . You cannot serve both God and money" (Matt. 6:24, NIV).

Third, gathering our treasure in heaven means that we have to reset our priorities: "Seek first his kingdom and his righteousness, and all these things will be given to you as well" (Matt. 6:33, NIV). Jesus reaffirms that humans are by nature seekers but that in their search they should give priority to the kingdom of God. Our life and everything we possess should be invested in the promotion of the kingdom of God. Consequently, we tithe our wealth and give substantial offerings for the building up of the kingdom of God on earth. If the treasure is deposited in heaven by the way we use it on earth and by having the proper motivations, then our ultimate treasure will be a character in the likeness of Jesus that will be preserved throughout eternity.

Ángel Manuel Rodríguez, Th.D., is retired after a career serving as pastor, professor, and theologian.

Strong Bones for Life

Preventing osteoporosis before it starts



My mother has osteoporosis and recently fractured her wrist after stumbling. What can I do to prevent osteoporosis as I age?

Osteoporosis is a condition characterized by weak and brittle bones. It predominantly affects postmenopausal women. This is related particularly to the decline in estrogen, which is needed to maintain normal bone density and strength. Prevention strategies for osteoporosis focus on lifestyle modifications, dietary improvements, regular exercise, and medical interventions to preserve bone health.

Nutrition plays a critical role in building and maintaining strong bones. Adequate calcium and vitamin D intake are essential. Calcium is the primary mineral in bones, and vitamin D helps the body absorb it effectively. Women should aim for a daily dietary calcium intake of 1,000 milligrams (mg) before age 50 and 1,200 mg after age 50. Calcium-rich foods include dairy products, leafy green vegetables, almonds, and fortified cereals.

Vitamin D, often called the "sunshine vitamin," can be synthesized in the skin through sunlight exposure. Dietary sources such as egg yolks and fortified foods, supplements, or even fatty fish (salmon, mackerel), however, may be necessary, especially in regions with limited sunlight. The recommended daily intake for vitamin D is 600-800 international units (IU), depending on age and health status.

Physical activity is essential in the prevention of osteoporosis. Weight-bearing and resistance exercises are particularly effective. Activities such as walking, jogging, aerobics, and tennis help strengthen bones and muscles, improving balance and reducing the risk of falling. Resistance exercises, such as weightlifting or resistance bands, further improve bone density.

A consistent exercise routine is important for women in their 20s and 30s, when peak bone mass is achieved. Regular activity in older women slows bone loss and improves overall health. Maintaining a healthy weight is important. Being underweight can lead to lower bone mass, while being overweight may increase the risk of fractures in the hips and lower spine.

Smoking is a significant risk factor for osteoporosis; it reduces estrogen levels and impairs calcium absorption. Smokers should seek support to quit to protect both their bone and general health. Alcohol intake may also aggravate osteoporosis.

Postmenopausal women at high risk of osteoporosis may benefit from hormone replacement therapy (HRT). HRT, however, is not suitable for everyone; the risks and benefits should be discussed with your physician.

Medications such as bisphosphonates slow bone loss. Selective estrogen receptor modulators (SERMs) may have protective effects on bones. Regular bone density screenings, especially for women over 65 or those with risk factors, can help identify early bone loss and guide treatment.

Raising awareness about osteoporosis is essential for prevention. Women should be educated on risk factors, the importance of early intervention, and how lifestyle choices influence bone health. Encouraging discussions with health-care providers about bone health and screening can lead to earlier detection and better outcomes.

Preventing osteoporosis in women requires a multifaceted approach that combines proper nutrition, regular exercise, healthy lifestyle choices, and, when necessary, medical intervention. By prioritizing bone health early and consistently, women can significantly reduce their risk of osteoporosis and enjoy an active, healthy life to the full! (See Proverbs 3:5-8.)

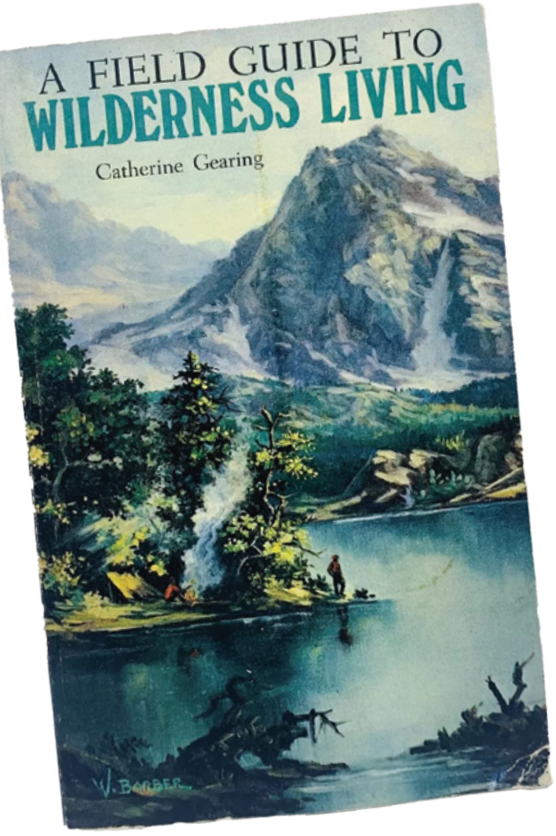
Zeno L. Charles-Marcel, a board-certified internist, is the director of Adventist Health Ministries at the General Conference. **Peter N. Landless**, a board-certified nuclear cardiologist and General Conference Adventist Health Ministries director emeritus, is also a board-certified internist.

"You Changed My Life!"



"May I Tell You a Story?"

BY DICK DUERKSEN



Courtesy of the author

Here, try the dandelion salad!"

José lived in a small mountain community north of San Francisco, California. His Mexican family was poor, and their meals were simple, seldom including fancy salads. Then José found a paperback book by Catherine Gearing, a book that promised a better life. *A Field Guide to Wilderness Living,* the title proclaimed, on a cover that showed a beautiful mountain, lake, campfire, and even a pet dog.

José read every word, underlined his favorite recipes, and set out into the woods near his home, eager to find the delicacies it promised, learning to sense God's presence around him, thrilled to know that God had made all of this for *him!*

Until Catherine Gearing gave him permission, José had no idea where to find peppermint or that dandelions were edible. He memorized her directions and tested the flavors of the bright yellow and green plants that were blooming everywhere around his mountainside home. Before long, family meals included delicious dandelion salads!

Unfortunately, the book was a paperback that began to fall apart as he read, underlined, and folded over the corners of the most important pages. José's brother offered a solution.

"How about if I put a good hard binding on your dandelion book?" He worked at a book bindery while studying in Montemorelos, Mexico.

The newly bound book was heavier, but José carried it everywhere, testing Catherine's *wilderness solution* for every problem he faced.

"This book has changed my life," José told everyone who would listen, and even to some who laughed at his dandelion salads and turned their noses away from his fresh peppermint.

CALLED TO SERVE

The summer he turned 16, a pastor friend convinced José to join a group called Community Crusade Against Drugs, and sell books door-to-door in San Francisco. "It was the only way I could find to earn enough money to pay my academy tuition," José remembers. "There were several of us guys who worked together. I grew a mustache so I'd look a little older, and the pastor of a small Spanish church let me and Javier stay in a couple of the Sabbath School rooms. We had to clean everything out each Friday, but it worked out OK. We even had a shower!"

The work hours were long, but over the summer the guys visited thousands of homes in South San Francisco. Each evening, after delivering one of their team to his home on Treasure Island, José and Javier would drive back to their sleeping bags in the Sabbath School rooms. On the way, they'd stop at a fast-food restaurant for french fries and a milkshake.

"The french fries were our meal," José laughs, "and the milkshake was our dessert."

One morning as they were preparing to leave their Sabbath School hotel, the church phone rang. José answered.

"Hello. Is this the Seventh-day Adventist church?"

"Yes."

"My name is Nancy, and I'm a nurse at the University of California Medical Center. We have a patient here who's scheduled for a very delicate surgery, and she'd like a pastor from her church to come and pray with her"

"I'm sorry, ma'am, but this is a Spanish-speaking church, and the pastor doesn't know a word of English, so he couldn't help you. Just a minute, maybe I can find you a number for an English church . . . "

José found a number in the church directory and gave it to the nurse.

"She was not happy to have to make another call. But I gave it to her anyway, and then hurried off to work."

That night, about 11:00 p.m., as José and Javier ordered their fries and malts, José suddenly remembered the call.

José grabbed Javier's shoulder. "Nobody went to see that woman. We have to go see her. I don't think that nurse called the other church, and I don't think a pastor went to pray with her. She's going to have a very delicate surgery, and we've got to get over there."

"Nah. It's way past visiting hours," Javier disagreed. "Too late to go now. They wouldn't let us in anyway. Look at us. We're just two kids with long hair, flip-flop sandals, and bell-bottom jeans. We look like Mexican hippies!"

"But that lady wanted an Adventist pastor to pray with her. We have to go see her," José declared. "Let's go!"

DEFYING THE ODDS

The two slipped out of the restaurant and sped up Market Street over a couple of San Francisco's very steep hills toward the hospital. The only parking spot they could find was across the street from a set of the hospital's back doors.

"Everything's locked," Javier said. "How can we get in?"

"Well, they'd sure never let us in the *front* door," José said. "Let's try this one."

The guys sprinted across the street into shadows beside the door and tried the knob. It was unlocked! In a moment they were inside the hospital, with no idea how to get to the woman who was going to have surgery the next morning.

"Hurry," José said as he pulled Javier over to an elevator. "God will help us!"

José pushed the button for the ninth floor. "Let's try this one."

"When the door opens, we'll stick our heads out and then make our move."

The guys slipped out of the elevator and into a dark hallway that seemed to go forever. Far off, a nurse's shadow moved in the distant light.

They walked slowly, flip-flop sandals flapping against the floor, and came to a nurse who was obviously terrified of these two Mexican hippies.

"We're sorry to come so late," José began, "but this morning a nurse called to say a woman was going in for cancer surgery tomorrow, and she wanted a Seventh-day Adventist pastor to come and pray for her. We're not pastors, but we can pray. Would you take us to her?"

The nurse looked at the two and reached for a phone to call security.

"Visiting hours ended four hours ago," she said, lifting the phone.

"I know." José put on his brightest smile. "But visiting hours don't apply for clergy, right?"

She stood before them, an unmoving wall. Then she said, "I don't like this, but follow me. I know the woman who wants prayer."

She led them down another long hall and tapped lightly on a closed door.

"The pastor is here," she said as she led José and Javier into the room.

The night-light was on, and the woman in the bed was sobbing.

"Don't tell me you're Adventists," she exclaimed. "You don't look like pastors. You look like Mexican hippies! What are you doing here?"

"We're from the Seventh-day Adventist church," José said, hoping to get through this as quickly as possible. "We're here to pray with you."

"I'm dying of cancer, and now, at the stroke of midnight, two Adventist hippies walk in off the streets of San Francisco to pray with me. I'll never forget this!"

José moved closer to the bed. "What's your name, ma'am?"

"I'm Catherine Gearing," the woman said. "Maybe you've read my book, *The Field Guide to Wilderness Living*?"

José grabbed both of her hands. "You're Catherine Gearing? I've memorized every page of your book! You've taught me to sense God's presence around me. You changed my life!"

God's presence flooded the room, and the next hour was filled with happy stories, loud laughter, many prayers, and hope.

Dick Duerksen, a pastor and storyteller, lives in **Portland, Oregon, United States.**

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Seventh-day Adventist® Church



Reba

Prayer and kindness on a country road

Every morning Grandma put on her warm, fuzzy headband and her walking boots, adjusted her backpack, and picked up her walking stick by the door to walk the long road out to where she retrieved her mail. She liked writing letters and getting them! Every day she would find bills, magazines, and sometimes letters in her mailbox. She would put them into her backpack for the long walk back home.

One day as Grandma passed her neighbor's pasture, she heard deep, loud barking. Her eyes searched the pasture. Sure enough, a yellow dog was loping straight toward her.

"I'll ignore it," she decided, and didn't even look at the barking dog.

But instead of ignoring Grandma, the dog crawled under the fence that separated them and began to follow her. The barks sounded more threatening as the dog got closer.

Turning, Grandma said in a commanding voice, "Go home!"

The large dog stopped and crawled back under the fence.

"Ah-h-h-h," Grandma nodded, "So your bark is worse than your bite! Let's be friends," she called as the big dog eyed her from the other side of the fence. It looked at her and slunk back to its house.

The next morning Grandma heard the familiar bark. This time the big dog was bounding after a slowly moving tractor.

When the tractor rolled up beside her and stopped, Grandma waved, and said, "Hi, neighbor!" There was a large roll of hay in the bucket of the tractor.

After some talk about the weather, Grandma said, "So this must be your dog. It sure has a *big* voice!" she laughed.

"Oh, she won't hurt you," the neighbor said with a smile. "Her name is Reba." After talking a bit more, he went on with his roll of hay to feed the cows in the pasture.

From then on, when Reba came bounding across the field barking and slinking along beside the fence, Grandma would greet her.

"Hello, Reba. We are friends now that I know your name." Reba would blink and turn her head, looking at Grandma with one eye. She still didn't trust Grandma.

One frosty winter morning, instead of Reba's loping form coming across the field, something was different. Grandma stopped and squinted to see what it was.

As Reba got closer, Grandma gasped.

"You're limping! What happened?" Grandma asked. But of course, Reba couldn't answer, and just continued to bark and look at Grandma with suspicion.

Illustration: Mugi Kinoshita

BY CATHLYNN DORÉ LAW

Grandma's heart filled with pity as she looked at Reba's swollen foot. It was twice the normal size and flaming red. Grandma shook her head slowly, clicking her tongue.

"I'm so sorry, girl," she murmured. "Whatever can I do?" Grandma wondered aloud.

When she got home, she told Grandpa about Reba's swollen foot.

"Probably got caught in a trap," Grandpa suggested. "If she doesn't get some antibiotics, the infection may continue, and she could die."

"If you had an infection in your foot, we would soak it in hot and then cold water to increase the white blood cells that bring healing. Could we do that?" Grandma asked with pleading eyes.

Grandpa shook his head slowly. "I don't know."

"But you will try with me, won't you?" Grandma pressed.

"Sure, if you want," Grandpa agreed. "You get the things together, and I'll take you over to the neighbor's."

Grandma's worried frown turned quickly into a broad smile. She went to the bathroom and gathered the things that might help her treat Reba's foot. She poked through the cabinet. "Bandages, wrapping tape, ointment, charcoal . . ." Grandma repeated softly to herself.

When she had everything in two buckets, Grandpa roared up on the four-wheeler.

It took only a few minutes to bump over the gravel road to their neighbor's house. As they turned into the driveway, Reba's barking began. Turning off the engine, Grandma spotted her.

"Come here, girl," she said, extending her hand. But Reba backed up quickly and continued to bark loudly. Grandpa went up to the house and knocked. There was no answer. After a second loud knocking, there was still no answer.

"Well," Grandma sighed, "we can't treat her without permission. And she won't let me get close—much less touch her." There was nothing left to do but get on the four-wheeler and go home. Grandma sadly put things away.

The next day Reba crawled under the fence and followed Grandma, barking until she couldn't stand it any longer.

Stopping, she turned toward Reba, closed her eyes, and prayed, "Dear Creator God, You can see Reba and her injured foot. You made her and love her. We have tried to help, but there's nothing we can do. Would you please heal her? In Jesus' name, amen."

Through the winter Grandma crunched through the snow on her walk to the mailbox. She would listen and look for Reba, but no loud bark came to her ears. No three-legged form came hopping across the pasture. Grandma began to accept the worst. Reba must have lost the fight with the infection in her foot and died.

Then one spring morning, as Grandma avoided the big mud puddles of the melting snow, she heard it. She stared in wonder down the country road.

"Re-ba?" she said slowly.

As the dog's form drew nearer, Grandma could see Reba's foot lightly touching the road as she ran.

"Reba! It *is* you!" Grandma exclaimed. Reba stood closer than she ever had before. Grandma looked at the injured paw. "It isn't as swollen or inflamed," she noted. "And you are putting a little weight on it." Tears sprang to Grandma's eyes. "God healed you," she whispered. Stopping right then and there, she had a talk with Him.

"You did it, Father God," Grandma said as tears slipped down her cheeks. "You healed Reba when I was helpless to do anything to help her. Thank You for being so faithful."

When Grandma opened her eyes, Reba was standing silently in front of her. Ever so slowly Reba edged toward Grandma. Blinking her big eyes, she sniffed Grandma's extended hand. Slowly Grandma smoothed the hair on Reba's forehead, talking quietly.

Reba continued to heal, and it wasn't long before she was running normally across the field, barking her fiercest. Grandma smiled to herself.

"You did it, Father God," she repeated to herself.

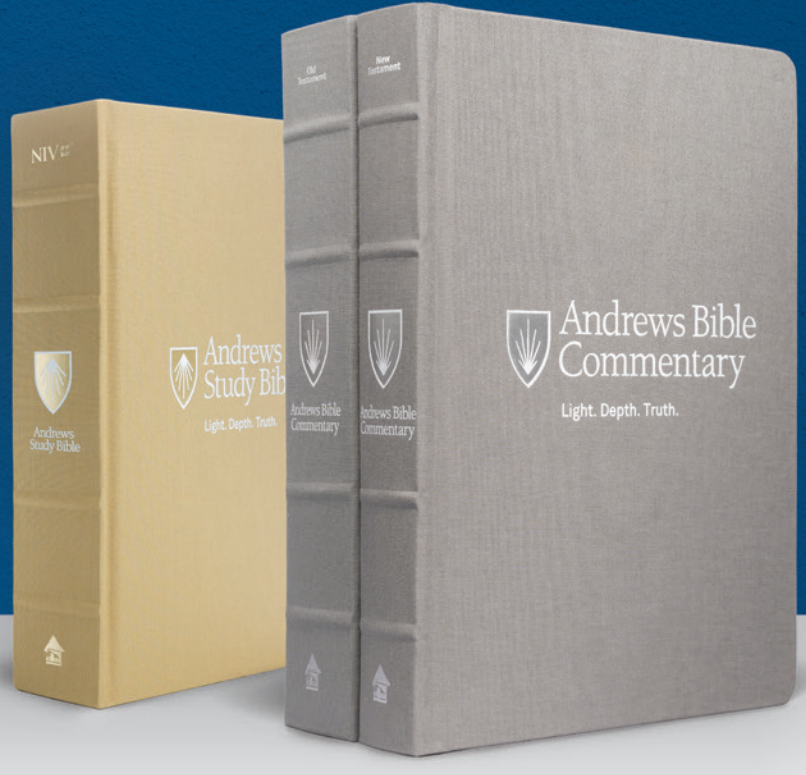
Bible Treasure

"The Lord is good to all; he has compassion on all he has made"
(Ps. 145:9, NIV).

Cathlynn Doré Law is an author and retired teacher who loves adventuring with her family.

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