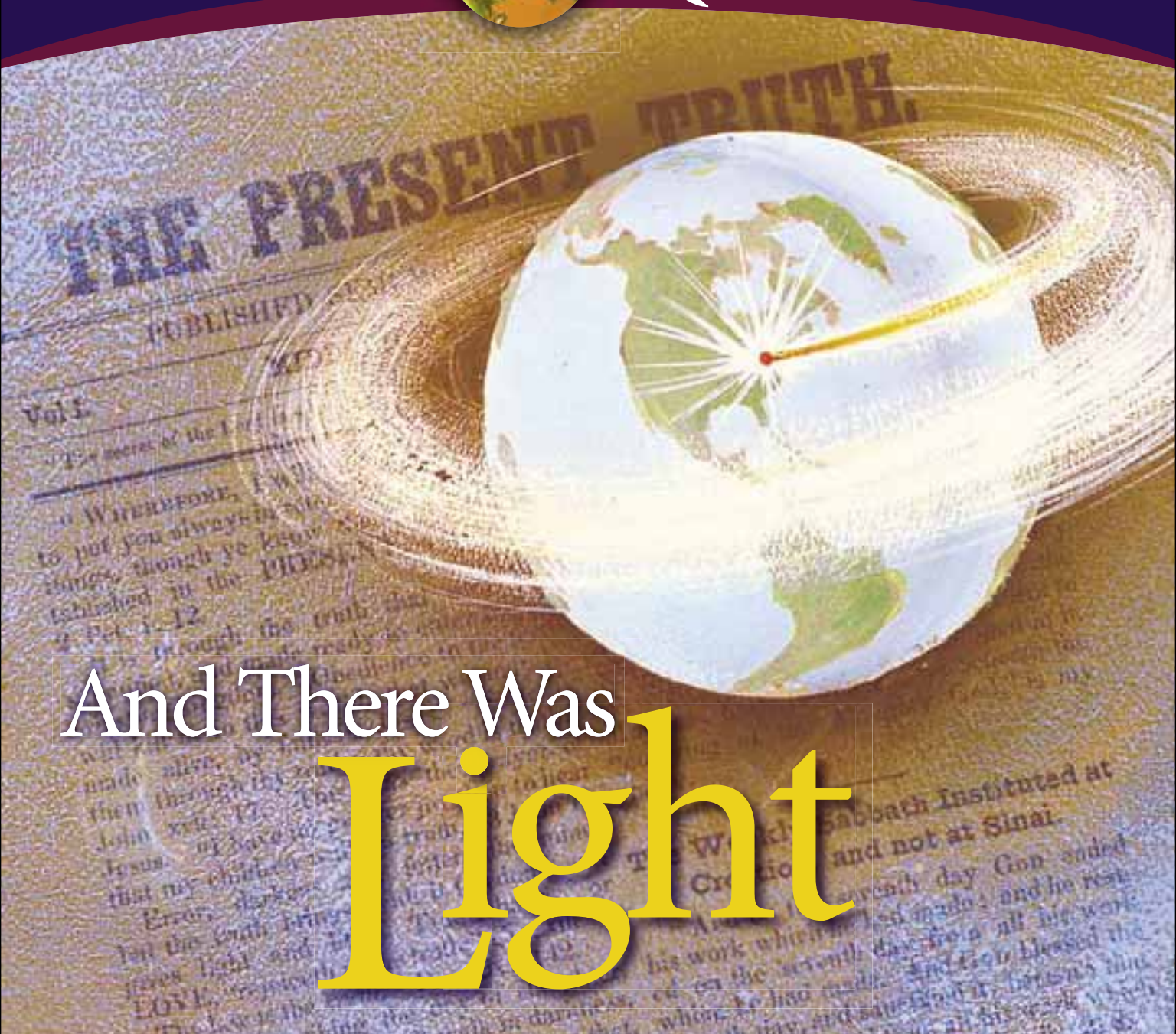


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ON THE COVER: A vision to Ellen White in November, 1848, was the inspiration for the beginning of "a little paper" that would be like "streams of light that went clear round the world."



WORLD VIEW

Every Good and Perfect Gift

“The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ” (Eph. 4:11-13, NRSV).

The apostle Paul once reminded believers that he had no shortage of categories of which he might have boasted: male, a Benjamite, a Pharisee, etc. But Paul nonetheless famously defined the fellowship of Christ as a place where there is neither Jew nor Greek, slave nor free, male nor female (Gal. 3:28). The new community created by the death and resurrection of Jesus would not—and must not—resemble the social and political structures of a sinful world. Christ’s body—His church—is not just an improvement on what has come before, but a genuinely new creation.

Through the act of giving spiritual gifts to His church Jesus sought to reorganize our understanding of “life together.” New categories—evangelist, pastor, teacher,

healer, hospitable person—will take the place of definitions built on privilege, power, race, or nationality.

Why then, dear friends, do we still boast of that which Scripture tells us is our shame? We urge advantages for “our kind,” we bide our time till one “of ours” assumes a higher office. We rally to our nations’ flags. We speak of voting blocs, as though the Spirit might direct all Americans or Zambians to make the same decisions.

Now is a day to stand up for the maturity that Jesus prayed for in His people. When next you hear the talk of status built on language, culture, race, or country, be the witness for Christ’s new community where you live and worship. Speak much of “gifts” instead of “rights,” of ways to serve instead of rank. Call on your peers to do the same.

As we grow up in all things unto Him who is the Head of this body, we will learn again that “Higher than the highest human thought can reach is God’s ideal for His children” (*Education*, p. 18). That great unnumbered throng gathered at the Father’s throne will include just those who have allowed the Lord’s good gifts to transcend all other human categories.

— BILL KNOTT

WORLD REPORT

Cuba: Adventist Seminary Celebrates Accreditation

■ The Seventh-day Adventist Church in Cuba recently celebrated the accreditation of the Adventist theological seminary in Havana during this year’s graduation ceremony. This was the first time in 38 years that the seminary graduated theology students with independent accreditation. In previous years, the seminary had functioned as an extension of Montemorelos University in Mexico.

The seminary was granted full accreditation by the Adventist Accrediting Association late last year,

marking an important milestone in the history of Adventist education in Cuba.

“The Adventist Church in Cuba feels that now, with the accreditation, our seminary can better accomplish its function, since we already have our own study program according to the needs of our country and our churches,” said Esther Diaz de Guerrero, president of Adventist Theological Seminary in Cuba. “We are joyful and grateful in our hearts.”

After the Seventh-day Adventist Antillian College in Cuba was



ACCREDITED: Daniel Fontaine (left), president of the church in Cuba, and Esther Diaz de Guerrero, president of the seminary in Cuba, hold the certificate of accreditation by the Adventist Accrediting Association, presented by Luis Schulz, associate director of education for the Adventist world church.

ELIZABETH GUERRERO

WORLD REPORT

closed in 1967, a small seminary was established in the offices of the Cuban Union in Havana in 1970. As a result of the work of Maranatha Volunteers International, the seminary moved into its own facility in 1997. From 1987 to 2006 it operated as an extension of Mexico's Montemorelos University. Antillian College, now Antillean Adventist University, is now located in Puerto Rico.

"This has been the institution that has taken the longest to receive accreditation in our territory," said Moises Velazquez, director of the Office of Education for the church in Inter-America. "They worked hard for years towards accreditation due to the limitations of physical facilities, faculty, staff, library and computer lab specifications, and other requirements needed for full accreditation," he said.

With a growing church in Cuba of more than 29,000 church members, the seminary, which grants bachelor's degrees in theology to men and women every year, provides a much needed workforce of pastors and Bible workers who are committed to spreading the gospel on the island.

Luis Schulz, associate director of education for the Adventist world church, spoke to the graduates during the graduation exercises and presented the accreditation certificate to Diaz de Guerrero. —*Reported by Libna Stevens, Inter-American Division, with AR Staff*

Radio Broadcasters Learn From Adventist Radio Leaders

■ More than 60 delegates from the Seventh-day Adventist Church in Inter-America and South America gathered for a radio symposium



IAD PHOTO

TOGETHER: A group of radio ministries technicians and managers from the Seventh-day Adventist Church in Inter-America and South America met at Montemorelos

University for a special symposium sponsored by the church's international radio ministry, Adventist World Radio.

sponsored by Adventist World Radio (AWR), the mission radio arm of the Seventh-day Adventist Church. The symposium took place in late August on the campus of church-owned Montemorelos University in Mexico.

The five-day symposium allowed networking among radio technicians, programmers, and church leaders who are united in better fulfilling the mission of the church through radio ministries.

Radio managers and technicians were refreshed on techniques and operational skills, as well as the use of creative tools in operating radio stations, organizers said. The symposium also highlighted the strategies the church uses in the 10/40 window with the use of satellite, shortwave, AM, FM, and Internet technologies.

Seminar presenters included Benjamin Schoun, AWR president; Dowell Chow, AWR vice president of finance; and Greg Scott, AWR's senior vice president.

"This symposium, which we hold every few years, helps AWR keep in contact with the local radio stations and producers in these divisions,"

says Schoun. "It is also a valuable opportunity for the various attendees to network with each other."

The largest group included 30 delegates from the church in Venezuela-Antilles (Inter-American Division), where there are more than 40 Seventh-day Adventist radio stations. Four-year-old Mariana Carreno was among the group. She leads a children's radio program in Venezuela.

Established in 1971, AWR presently broadcasts thousands of hours of programming every day in 75 languages. People around the world tune in to AWR broadcasts via AM/FM and shortwave radio, Internet podcasts, and satellite transmitters. For more information on AWR and its programs, visit www.awr.org.

—*Reported by Libna Stevens, Inter-American Division, with AR Staff.*

Norway: Ingathering Helps Southeast Asia/ADRA Projects

■ During a two-week period, pupils and their parents, teachers, and church members in the Adventist Church have participated in the annual Ingathering, to support projects run

WORLD REPORT

Largest One-Day Outreach Sweeps South America

Millions of magazines reach slums, streets—and three nations' presidents.

By MARK A. KELLNER, news editor, with reporting from Edson Rose, Marcia Ebinger, and Magdiel Perez, South American Division.

by the Adventist Development and Relief Agency (ADRA) in Norway. This year projects in Southeast Asia will benefit from the funds collected by these volunteers—in particular, to prevent human trafficking, especially in Cambodia and northern Thailand.

Rosendal church school gathered NOK 57,000 (approximately US\$9,900) the first evening of their campaign, and the other church schools are not far behind. Students and teachers at Tyrifjord Videregående Skole, the Norwegian Adventist high school, have so far collected NOK 300,000 (about US\$50,000), and they still have not finished. “Our students just don’t want to finish Ingathering,” says John Gamborg, teacher and organizer. “Students wish to spend their spare time doing Ingathering in addition to the couple of days scheduled for this.”

“The schools and churches are creating a good atmosphere connected to the Ingathering,” says Gry A. Haugen, ADRA/Norway. “They make it an event, serving dinner and supper, and driving for several miles. These components leave our children with good memories, which I believe is very important. We are indeed helping ourselves by helping others.”

Stephen Cooper, newly appointed ADRA director in the Trans-European Division, visited Norway during the Ingathering. He said: “While in Norway, I had the opportunity to see the Ingathering program in full swing. I was impressed to see the enthusiasm and dedication these schoolchildren had in collecting funds for those who are less fortunate. ADRA/Norway is a shining example of how Ingathering can be done.”

—TED News Staff

Seventh-day Adventists in South America united September 6 to deliver what may be a world record for a one-day evangelistic outreach, distributing close to 50 million magazines and tracts bearing a message of living with hope throughout the continent.

The presidents of Brazil, Bolivia, and Ecuador each received individual copies, hand-delivered by Adventists.

“I just can’t keep silent about all that’s happening in our church in South America,” Erton Köhler, president of the South American Division, wrote in an e-mail to the General Conference leadership. “We have seen with all that is happening, when our members see that we are talking big, when they see the church doing big things for the spreading of the gospel, when they see that they can do [much] with little . . . they all get involved with the church’s work. This is one of the biggest lessons we have learned from our people.”

The (U.S.) \$1.7 million initiative aimed at involving most of the 2.6 million Adventists in South America in reaching out to their communities. The magazines and pamphlets advertise Bible resource Web sites in both Spanish and Portuguese. The publications have been translated into 12 different languages for use on both Web sites.

Print copies were also available in braille for the blind and in a special edition for the hearing impaired.

The church’s Hope Channel broadcast a live sermon in Spanish and Portuguese that day, along with live reports on the initiative from across South America. Churches planned a special follow-up service Saturday, September 13, for visitors.

Continued next page

PRESIDENTIAL RECEPTION: On September 5, Odacyr Amorim, a Seventh-day Adventist who is also the mayor of the city of Petrolina, in the state of Pernambuco, presented Brazilian president Luiz Inácio Lula da Silva with a copy of the Portuguese-language edition of the special “Hope” magazine. Da Silva was one of three national leaders to get the magazine personally.

SOUTH AMERICAN DIVISION



WORLD REPORT

Creative marketing was the hallmark of this daylong event. In Rio de Janeiro, Brazil, a 15-foot-tall banner was draped over the side of an apartment building adjacent to major streets and a commuter rail line. Millions viewed the banner.

Bus throughout the continent were decorated with special “Live with Hope” decals on their rear windows, providing tens of thousands of viewing opportunities for pedestrians and other commuters. Ten thousand billboards were erected, along with bus-side advertisements. Hundreds of Seventh-day Adventist Church staff members throughout South America wrapped their cars with special decals, creating rolling billboards.

The title of the special magazine distributed that day was *Cheer with Hope*. Article subjects covered many of the issues facing people in South America: emotional traumas, family problems, social crises, corruption, ecological questions, and death. Each article offered advice on dealing with these problems, pointing readers to the Bible and presenting the return of Christ as the ultimate answer. The magazine’s concluding article spoke about the “greatest hope,” presenting specifically the subject of the second coming of Jesus.

Copies of the magazine, or of a related tract, were inserted in nearly 2.5 million copies of newspapers across South America. In Brazil’s state of São Paulo, 271,000 items were inserted in newspapers; in the central region encompassing Goiás, Brasília and Tocantins, 111,000 inserts; among the states of Rio de Janeiro, Minas Gerais, and Espírito Santo, another 575,000 inserts. The northeast of Brazil had 66,000 inserts, while the north of Brazil had 88,000; Santa Catarina and Rio Grande do Sul totaled 708,000; Ecuador, 575,000; Bolivia, 40,000; and a total of 18,000 in Argentina and Uruguay.

Bolivia’s president, Evo Morales, received a copy of the special Adventist magazine during a September 5 visit to the city of Cochabamba, where the church observed a centennial celebration. Morales spoke of the need for Bolivians to have hope, upright lives, and to work for a better future.

That same day, Odacyr Amorim, a Seventh-day Adventist who is also the mayor of the city of Petrolina, in the state of Pernambuco, presented Brazilian president Luiz Inácio Lula da Silva with a copy of the Portuguese-language edition of the magazine. Amorim explained the reason for the hope campaign to the president.

And Rafael Correa, president of Ecuador, received his copy from Adventist district pastor Santiago Ayala at his office in Quito, the nation’s capital.

Throughout South America, companies of Adventists fanned out into the streets and neighborhoods, delivering



Left to right: COMMUTER OUTREACH: A massive banner in Brasília, Brazil, shares a message of hope with millions of commuters. HIGH UP: In the rarefied air of Machu Picchu, a young man passes out “Hope” magazines to tourists and hikers.

SOUTH AMERICAN DIVISION

the publications and the word that God loves every person and cares for everyone. From slums to suburbs, the message was carried.

One of the more innovative deployments was in the prison system of the Brazilian state of Paraná. There, members of the Curitiba Central Seventh-day Adventist Church contacted the prison administration and received permission to place 18,000 magazines with inmates.

At the Villarrica volcano in southern Chile, Adventists climbed 745 feet to bring the message to residents of Pucón and to higher elevations around the volcano.

In Bolivia, students and workers for the Adventist Development and Relief Agency (ADRA) fanned out into the highways and byways: 45,000 Adventists placed more than 300,000 pieces of literature. They visited hospitals, orphanages, plazas, asylums, four barracks of the Bolivian Army, financial entities, terminals, markets, parks, and important avenues.

As a matter of fact, the “Live with Hope” campaign traveled far beyond the borders of South America. In Kakegawa, Shizuoka prefecture, Japan, the Brazilian Adventist congregation there worked to reach other Brazilians living in the area. A total of 2,300 magazines were delivered to Brazilians and other Latin Americans.

Members in South America were energized by the venture: Dylma de los Angeles of Porto Alegre, Rondonia, Brazil, said: “I don’t want to live more without leading others to hope.” Another said, “The Seventh-day Adventist Church will not be the same: there is the church ‘before’ and ‘after’ September 6.”

—With additional reporting by Adventist News Network

● By HANS OLSON

Into Mexico



Located in Middle America between the United States and Belize, Mexico, is a vacation destination with two coastlines—the Caribbean to the east and the Pacific to the west. It is the eleventh most populous country and the most populous Spanish-speaking country in the world. Mexico's capital, Mexico City, is the world's third most populated urban area.

Although Spanish is the official language of Mexico, some 16 percent of the population speaks only one of the Indian dialects found throughout the country.

What is now Mexico was the site of three advanced Amerindian civilizations: Mayan, Toltec, and Aztec. These civilizations are credited with developing their own architecture, cultivating maize (corn), and studying mathematics and astronomy.

In 1519 Spanish explorers and colonists established New Spain as a Spanish colony for the next three centuries. During this time Roman Catholicism grew in the country. Gradually Spain placed

MEXICO

Capital:	Mexico City
Official language:	Spanish
Religion:	Roman Catholic 76.5%, Protestant 6.3% (Pentecostal 1.4%, Jehovah's Witnesses 1.1%, other 3.8%), other 0.3%, unspecified 13.8%, none 3.1%
Population:	108 million*
Adventist membership:	575,247*
Adventist to population ratio:	1:188*

* General Conference Office of Archives and Statistics, 144th Annual Statistical Report

the majority of the country's control in the Catholic Church's hands. In 1810 Mexico declared its independence from Spain, sparking an 11-year war that established the short-lived First Mexican Empire. The 1857 constitution separated the Catholic Church's control from state government. Over the next few decades various governments rose and fell. In 1929 Plutarco Elías Calles founded what became the Institutional Revolutionary Party (PRI). This party ruled Mexico for the next 70 years.

A devaluation of Mexico's money, the peso, in the 1990s threw Mexico into its worst economic recession in more than 50 years. Today the nation continues to make an impressive recovery, though there are ongoing concerns of underemployment, low real wages, and unequal income distribution. In 2000 Vicente Fox, of the National Action Party (PAN), defeated the PRI candidate for the first time since 1929, in what some consider the freest election in Mexico's history.

when American tailor S. Marchisio sold copies of the book *The Great Controversy* in Mexico City. Two years later a group of missionaries started Guadalajara Sanitarium, the first medical missionary work outside the United States. The same year the first Mexican Adventist church was organized in Guadalajara as part of the medical mission. Within a decade the Adventist Church's work spread to seven more cities, with some 70 church members.

The Adventist Church in Mexico has more than 500,000 members; yet people in some regions are largely untouched by the Adventist message. Mexico City and its surrounding regions average one Adventist for every 1,000 people.

Many Adventists in Mexico have no permanent houses of worship. For this reason, part of the Thirteenth Sabbath Offering for the second quarter of 2008 was designated to help construct 28 church buildings in the Inter-Oceanic Mexican Union Conference.

To learn more about the Seventh-day Adventist Church's work in Mexico visit: www.AdventistMission.org

Adventists in Mexico

The Adventist Church's work in Mexico started in 1891



WORLD VISTA

Is the General Conference Necess

The General Conference president, Jan Paulsen, recently spoke with the Adventist World editor, Bill Knott, about the purpose and future of the Seventh-day Adventist Church's world headquarters.

KNOTT: Imagine yourself sitting in a television studio, and the reporter says to you: "Tell me why your church needs a General Conference."

PAULSEN: Church structure must always be a servant of function, and so the most important question to start with is: "What do we need to achieve?" I would suggest two broad objectives—core functions—of church administration: unity and mission.

From the very beginning, we have believed that God wants this church to be one united family; not a regional church, and certainly not a congregational one. We have held very firmly to God's model for us as a global, integrated community, with a shared faith, shared resources, and shared identity. Second, we have always been very clear that we are a missionary movement. This is what defines us.

It's inconceivable to me that this church could hold together as a global community, with the same ability to maximize our resources for mission, if there were no General Conference—a structure at the world level that helps hold it all together.

Church structures must serve both unity and mission, and if they don't, let's change them! It's important that we periodically come back to look at this.

And yet the last wholesale restructuring of the church was more than a century ago.

That's true. We have another factor inside our church that acts as a brake to change, and it relates to both history and theology. We have those who say: "God led us to have this

[structure]. It has worked well in the past. Don't tamper with what God has given us." And many people will walk away from the discussion at that point.

But neither God nor people stand still, and therefore we must be ready to ask ourselves whether obedience to God means obedience to precedent and formality, or to objectives and identity. I would suggest that it's the latter.

It's been suggested that, as the church grows, the best way to preserve unity is for the General Conference to streamline; that it needs to reduce its function to more of an advisory, facilitating role. How do you respond?

I have a lot of sympathy with the idea of streamlining. This has to do with our ability to engage in critical self-examination: Is this the best way we can use our resources? Are the structures we set up decades ago still the best way to do mission today? Are we recognizing that, as the church grows, professional skills and spiritual gifts are plentifully available throughout the church, everywhere? Are we acknowledging that the church locally is best able to define what it means to be the church within that place and culture?

Our lay members also demand that we be prudent; that we be very open and honest about how we use the resources of the church.

But in the process of streamlining, we have to be sure that we aren't compromising those components that hold us together as a united church. At the end of the day, a purely advisory body—some kind of "superdiplomatic" organization that merely facilitates discussion—would be ineffective. We must be very clear about what we must do here, for the sake of the unity and mission of the church. The General Conference must carry a significant weight in



Jan Paulsen is president of the worldwide Seventh-day Adventist Church.

sary?

matters that touch on global values and identity.

Is the General Conference too big? Yes, I think it is. Can we—should we—streamline it? Yes, I think we can and we should. There was a time when we were the primary delivery system for all kinds of different ideas and programs for the global church. We are no longer at that point. And it is arrogance for me to tell you, in another part of the world, exactly how it should be done where you are.

Some may say, “The General Conference is located in the United States: it draws its employees predominantly from there. Can it truly serve, in a representative way, our increasingly diverse church?”

Well, the General Conference has to be located somewhere. You have to ask: Where is there enough stability, both political and financial? Where does it make sense for it to be located? Of course, there is equal stability in other parts of the world. But there are other historical factors to keep in mind. North America has always been the huge provider of resources for the church’s mission, and this has been a wonderful blessing for the church.

Yes, support staff [for the General Conference] come mainly from here—this is a reality of immigration laws and other factors over which we have little control. But when we talk about elected leaders, there has been a significant increase in recent years in the proportion of General Conference leadership from places outside North America.

Does change happen quickly enough? It probably takes up to two decades before we begin to see significant leadership changes which reflect growth patterns of the world church. So there is a time-lag—a period when local leadership is maturing and becoming better equipped to take its place in

international church leadership. But these changes inevitably happen. I believe we won’t need to look too far into the future for a General Conference president from the developing world, reflecting the tremendous growth of our church in Latin America, Africa, and parts of Asia.

The average member in the pew would probably illustrate their understanding of how the church operates by drawing a classic pyramid shape, where all authority flows downward. And they may assume that even the local pastor is getting orders from above. Is that an accurate description of the reality of the church?

I think there are probably aspects of that description which are true. I don’t know how we could do it differently. There

COURTESY OF GENERAL CONFERENCE ARCHIVES



MATTHEW HERZEL

WORLD VISTA

are certain decisions that are made here at the General Conference—the use of resources, certain defined values or initiatives that need to be launched for the world church. We have an office of Adventist Mission which has an entrusted responsibility to engage in a global mission program. In a sense, these things could be seen as operating in an “above-down” model. Yet they are there to help the church catch a vision for these things, and to see how they can find life at the local level.

It’s vital that members of the Adventist community have a say in what the Adventist Church looks like; that they don’t have a sense of being saddled with something



MATTHEW HERZEL

The church must extent ownership rights and responsibilities to all its members.

that they aren’t allowed to look at or touch. The church must extend ownership rights and responsibilities to *all* its members. Sometimes people talk to me about different issues, and then ask: “What is the church planning to do?” And I respond: “Why do you ask me? You’re the church!”

However, the church is growing and becoming more complex. As the 1 million in membership becomes 50 million, and as the \$10 million you must spend one year becomes \$500 million, the complexity means you need clear decision-making as you go. And this means that you will have defined forums, you will have proper consultation, but you will make the decisions that need to be made.

You spoke earlier about providing for greater local autonomy in church administration. Some people may fear that any decentralization also places theological unity at risk.

Here we come to the core question of Adventist identity: What are the values and beliefs that define us as a world church? And not only theological values, but those which belong to the world of morality and ethics. We have 28 fundamental beliefs—28 at this time—and they are not being “redeveloped” in any one part of the world. These form a significant body of identity values that we defend. And we will do our utmost to make sure the church, around the world, accepts and maintains loyalty to these.

We do not—cannot—operate with a “control” mindset over other human beings. A hard, controlling, warlike mentality—“let’s crush them” approach—doesn’t work with people generally, and it certainly doesn’t work inside

the church! But that doesn’t mean we don’t do everything possible to defend the integrity of the church when certain issues arise—whether they be at an institution of higher learning, or with a particular worship style that is developing. It’s important that these things be raised with the church leaders who have responsibility in those places; and this happens on a regular basis.

But I think we must also accept that obedience to God can express itself differently within different cultures. This is sometimes hard for us to talk about. A dozen African women can come into church bringing their Ingathering baskets, and they are moving to the music, singing “Other gods have I none....” There are some cultural realities, ways of expression, that you cannot remove people from, nor does the Lord require it.

So you are calling for a continuous act of faith—of trust—in one another; that the Lord is at work in you as much as in me.

I am. To me, the matter of trusting each other in this is of critical importance. I see people who demonstrate their passion for the church and their faithfulness to God in a manner that may be very different from mine. But they are serving God, and their witness is effective.

These really are immense subjects—church structure, unity, mission. There is far more to be said than can possibly fit into one conversation. They’re dynamic issues; they don’t stand still for very long. And so they’re questions that we will need to keep returning to, and see where the Lord leads us. ●

Celiac Disease

By
ALLAN R. HANDYSIDES
and PETER N. LANDLESS

My doctor has been investigating my chronic anemia and tells me I have celiac disease. She found this through a blood test and says it causes food malabsorption. But I am not underweight; in fact, I am what my husband calls pleasantly plump. The diet the doctor wants me on is gluten-free, and that is not going to be fun. Do you think she could be mistaken?

Celiac disease is a very interesting disorder that is becoming more frequently diagnosed because there are blood tests that detect specific antibodies that mark the disease. Celiac disease is unique in that it is an autoimmune disease (i.e., the body makes antibodies that damage its own tissues) where the reaction is triggered by a substance called gluten.

Most Adventists know gluten as the rubbery meat substitute made from gluten flour. Gluten is a protein complex found chiefly in wheat, but it is also present in barley and rye. It is rich in the amino acids glutamine and proline. There is a component of gluten that is soluble in alcohol called gliadin; this is not easily broken down, and small amounts of it may be absorbed. It is possible that the process is aided if there should be an infection of the bowel. It is against these gliadin fractions that the antibodies are made, resulting in inflammation. The antibody is directed against the gliadin, but because the gliadin is bound by cells in the intestinal wall, these cells get damaged by the inflammation process that ensues. People who get celiac disease have a genetic predisposition to the disorder.

When one has this problem, food and nutrients may be poorly absorbed, and iron deficiency may show itself. There can be a wide range of severity in this condition. Some children can have serious problems with symptoms such as diarrhea, "pot

bellies," wasted buttocks, sometimes swollen ankles, and irritability. Their stool may have a lot of unabsorbed fat and smell extra unpleasant. Children like this do not grow properly and are said to be failing to thrive. Adults too may suddenly develop these symptoms, perhaps following a bout of gastroenteritis, and we have seen well-nourished men and women become wasted shadows of their former selves.

Fortunately, not all cases are this dramatic, and you seem to have a milder form of the disorder. But the cure is the same for all: avoid wheat, rye, and barley products.

This sounds easy, but it is not. You will need to study to find out just what you can and cannot eat. Today the condition is well recognized, and many commercial foods are produced gluten-free. Failure to completely rid the diet of gluten results in less than optimal results. In children this can have effects on the growth of the child.

The diagnosis is completed by the taking of a duodenal biopsy. If you have not had this done, your doctor can easily arrange it. It is not painful.

Because there is the genetic component to the disease, family members who have signs of slow growth, failure to thrive, or anemia like you did, or even with vague intestinal upset, are candidates for the screening. ●



Well-nourished men and women become wasted shadows of their former selves.



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Four Lessons *From the* Potter's

An ancient metaphor rich with meaning for today

All through Scripture prophets and preachers paint portraits of God. David, Ezekiel, John, and Paul all write of our shepherding Lord, while Jesus pictures God sowing seeds and tending vines. As a nation of shepherds and farmers, Israel understood these images, which show God working in, for, and through His people.

But the Bible also describes the Lord as a potter, an image we rarely explore.

Said Isaiah, "O Lord, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand" (Isa. 64:8, KJV).^{*} And in Jeremiah God reminds His straying children, "You are in my hands just like clay in the potter's hands" (Jer. 18:6). This image, which once spoke most clearly to the ancients, can also speak to us today, no matter where we live.

Most of the Bible's potter metaphors fall into two categories: (a) judgment on the wicked, and (b) restoration of the righteous. When God thunders His judgment, He destroys a clay pot, sometimes by smashing it on the ground: "You will break them with a rod of iron; you will dash them in pieces like a potter's vessel" (Ps. 2:9). However, when God displays His restoration, it comes by way of creating a pot of clay. In Jeremiah 18 God the Potter is constructive and purposeful. He's at His potter's wheel, making a vessel.

God told Jeremiah, "Go down to the potter's house, where I will give you my message" (Jer. 18:2). Visiting the potter's house with Jeremiah, we too may learn lessons God wants to teach us.

Lesson 1: The need for the Holy Spirit

One Bible dictionary explains that clay becomes "increasingly miry and workable as water is added, and more fixed as the mixture dries." Its nature changes when it has been touched by water.¹ Clay particles won't cohere without water, and if they won't stick together, the potter can't shape them. Water—that softening, binding agent—represents the Holy Spirit.

When Jesus declares in John 7:37-39 that "whoever is thirsty should come to me and drink," John tells us that



MATTHEW HERZEL

He "said this about the Spirit, which those who believed in Him were going to receive." That Spirit, as Paul says, brings oneness to God's people: "Do your best to preserve the unity which the Spirit gives by means of the peace that binds you together" (Eph. 4:3). As the Spirit comes to believers, "He causes them to transcend human prejudices of culture, race, sex, color, nationality, and status."² The Spirit unifies us.

Our first lesson from the potter's house is that we need the water of the Spirit so we can be malleable—so we can be used by God.

Lesson 2: We're not yet pots.

Scripture calls us clay. And though there was a chemical similarity between clay and a pot, the Bible made a clear (theological) distinction between them. We may look at a pot as *fixed clay*, while clay itself is a *pot in progress*.

Pottery itself is neither hardy nor recyclable. If you mishandle a vessel and it shatters, the worthless fragments won't disintegrate. Ancient potters would collect and dump them at special waste grounds—like the heap near which Job sat while scraping his itching skin (Job 2:8). The Valley

House

By KEISHA MCKENZIE

of Hinnom outside Jerusalem was one such site, a place where the city disposed of its waste, including its broken pottery. That's where God takes Jeremiah.

As a lesson to Judah (and to us), God relegates a clay pot to this rubbish heap—not just dumping it, but destroying it. As on God's command Jeremiah breaks the clay jar, God explains: "I will break this people and this city, and it will be like this broken clay jar that cannot be put together again" (Jer. 19:11). God decrees there will be no restoration for the vessel. It "cannot be made whole again"—not with adhesive tape or superglue or by any other human agency. The pot shatters. Its "probation" is over.

Like Jeremiah's clay pot, each of us will face one of two futures. Either we'll be shattered in the antitypical Valley of Hinnom, or we will be perfect vessels, gathered for use in God's House—either eternal destruction or eternal service (Mal. 4:1; John 14:2, 3). God, our Potter, will soon complete His constructive work in us, and probation's door will close.

So our second lesson is that we are not yet pots: we are still clay in God's hands. While our probation remains open, God our Potter still works with us, on us, and in us, molding and forming "as seems good to Him" (Jer. 18:4).

Lesson 3: We must pass through the fire.

To create his vessel, the ancient potter would tear the clay from the earth, throw it on the ground, and trample on it (Isa. 41:25). Next he would soften the clay with water and knead it into a paste. He would then slap the kneaded clay firmly onto the center of his potter's wheel, a flat disk mounted horizontally on a vertical rod (Jer. 18:3). By holding the turning clay and manipulating it with his fingers, thumbs, and palms, the potter would form his vessel.

Thus formed, the new vessel could harden in the sunlight. But if so, it would buckle and fall apart when filled with liquid. That is why all ancient potters baked their product in a kiln, a special furnace that might easily reach 2700°F. After being trampled and kneaded and poked and prodded and spun around at dizzying speeds, the clay was finally baked in a fiery furnace.

Not a calming, delightful experience, but that's what

faces us as clay. Life's "fiery trials"—debt and divorce, decay and disorder, pain and death—assault us all. But we have the consolation that there's an eternal purpose behind it all. Said Ellen White: "The fact that we are called upon to endure trial shows that the Lord Jesus sees in us something precious which He desires to develop.... He does not cast worthless stones into His furnace. It is valuable ore that He refines."³ Through our "fiery trials" we share Christ's pain "so that [we] may be full of joy when His glory is revealed" (1 Pet. 4:12, 13).

Lesson 4: The hotter the furnace, the finer the vessel.

Earthenware, though brightly colored and glazed, chips easily if it is baked at lower temperatures. Such vessels have none of the inner strength needed to withstand pressure or vigorous service. Stoneware, much harder and stronger, bakes in a furnace nearly twice as hot as that for earthenware. But porcelain, baked between 2400 and 2700 degrees Fahrenheit, is the finest and most expensive type of pottery.

Yet a potter doesn't arbitrarily require monstrous degrees of endurance from any of his vessels. Indeed, different kinds of pots require different doses of heat, and in the Master Potter's house no vessel receives more heat than it needs. Still, it takes "fiery trial" to produce fine pottery, and the product of the greatest "pain" is porcelain, one of whose characteristics is that it "sings" when hit. Like John Huss and Jerome, who sang at the stake, or Paul and Silas, who sang in a Philippi jail, Christians are human porcelain. Day by day through the Spirit, believers develop this Christlike resonance, this total rejection of revenge, this ability to love under pressure.

And porcelain has a second characteristic: when near a light source, it channels that light. In the same way, having come through the fire, we channel Christ's light to the world's darkness (Matt. 5:16).

At His wheel, through His Spirit, the Master Potter can shape you. He sees you not as "marred clay," but as fine porcelain. He promises to restore you. And because "[He] is faithful ... he will do it" (1 Thess. 5:24, NIV).

At His House, God your Potter is waiting for you. Will you meet Him there? —

* All scriptural references, unless otherwise indicated, are from Today's English Version.

¹ *Seventh-day Adventist Bible Dictionary*, sv. "Clay," p214.

² F. D. Nichol, ed., *SDA Bible Commentary*, vol. 6, p. 1021; cf. *Seventh-day Adventists Believe*, p. 175.

³ *The Ministry of Healing*, p. 471.

⁴ White, *The Great Controversy*, pp. 109–115; Acts 16:26.



Keisha McKenzie, who describes herself as "clay on the Potter's wheel," writes from Mandeville, Jamaica.

Society often considers people who are disabled to be burdensome or useless. But 46-year-old Sainbileg Jigmeddoo, a doctor who was left mute and partially paralyzed following brain surgery, reminds others that “God chose the weak things of the world to shame the strong” (1 Cor. 1:27, NIV). “He can indeed use anyone to serve Him,” she says.

Sainbileg wanted to start a training center for the handicapped in a small town in Mongolia called Selenge Khotol. She began by contacting local hospital administrators and writing a proposal for the program she envisioned. It took two years before the idea finally took root, but the project is now moving ahead well and is currently under the umbrella of the Women’s Ministries Department of the Mongolia Mission Field. The program

school, and he held a good job with the army. The couple had two daughters, and Sainbileg describes the first eight years of her marriage as “blissful.” As time went on, however, and she became established in her medical profession, her relationship with her husband began to change. He started abusing her, both physically and emotionally. The abuse became so severe that Sainbileg realized the only way she and her daughters would be safe was to leave her husband. They relocated to Selenge province, located about 500 miles from the Mongolian capital of Ulaanbaatar. But life wasn’t easy. Because of limited finances, Sainbileg and her daughters lived in a small, cramped room with another family.

Things began to improve, however, after she found a job as a local district doctor, and she purchased her own

Enabling *the* Disabled *in* Mongolia

By Sally Lam-Phoon

is being sponsored not only by Women’s Ministries but also supported by the local Selenge Hospital and the Adventist Development and Relief Agency (ADRA).

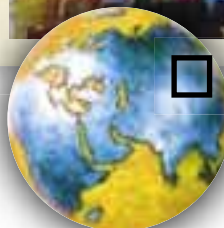
Seminars focusing primarily on challenges facing women—health issues, poverty, abuse, work opportunities, computer literacy—are offering hope and help to the many people who are attending, particularly those who are disabled. The classes are also resulting in numerous Bible studies, and a group of 16 people is meeting each Sabbath at Selenge Hospital. Five people have been baptized.

Those working with the project provide a few basic necessities such as clothes, medicines, and seeds for a project to beautify their community. In addition, an education scholarship for disabled children has also been started.

But one of the most remarkable aspects of this growing project is that it originated not with an idea initiated by a conference or division-level department or committee, but because of the vision and tenacity of one woman, who has experienced many personal hardships and trials of her own.

Sainbileg’s Story

Sainbileg, a medical doctor, is a graduate of Mongolian Medical University. Her husband graduated from military



Top to bottom: WORKING TOGETHER: A group of disabled folk at the training center in Selenge Khotol put their newly acquired skills to work.

LEARNING MONEY-MAKING SKILLS: A group of disabled people who have learned to make handbags during a training course offered by the Adventist-run Disabled People’s Project pose together.

apartment. Then one day, while talking to the hospital medical director, she collapsed in his office. Medical tests revealed that she needed brain surgery for a condition that had been caused by the brutal beatings she had received from her husband. Tragically, instead of helping her, the surgery resulted in her becoming mute and paralyzed on her right side.

Unable to function and without any financial income, Sainbileg was forced to sell her apartment to pay for the operation, send her daughters to live with relatives, and move to Darkhan province to live with her brother.

One day while watching television she saw an advertisement for evangelistic meetings to be held by Seventh-day Adventists. She decided to attend. There, she met Adventist church leader Sukhbaatar Enkhbaatar, who not only listened to her story with interest but did what he could to help her. He introduced her to Otgooloi, a young woman who started teaching her how to write with her left hand. Otgooloi encouraged Sainbileg by offering hope: "Sister, don't be disappointed; remember you have a bright future."

Sainbileg began taking Bible studies. She accepted Jesus and was baptized in 2004. "Life took on new meaning for me," she says.

She then discovered a training center for the disabled in Ulaanbaatar, at which she received help with her rehabilitation. She acquired skills in computer keyboarding, baking, sewing, and healthful living.

"The few months I spent in Ulaanbaatar lifted my spirits," Sainbileg says, "and I felt motivated to share this same kind of healing experience with other disabled people."

Building on her own experience, she began writing a project proposal to help other women who were disabled. Sukhbaatar was very encouraging when she showed him her plan, and she started praying every day for God to use her to minister to others. She had no idea where or how to start the program, and continued to hope and plan—but nothing happened. The idea looked good on paper, but she didn't know how she could implement it.

In August 2006 the Women's Ministries Department of Mongolia Mission Field organized a women's retreat. With the help of friends, Sainbileg was able to attend, arriving at the campsite in a wheelchair.

"The retreat theme, 'Touch a heart; tell the world,' spoke to me," Sainbileg says. "I became convinced that God was telling me to share my project idea with the speakers there, Chek Yat, the division's Education director, and Sally Phoon, the division's Women's Ministries director."

The following weekend, the three women met with the Women's Ministries director for the Mongolia Mission Field, Cleidi Kuhn, in Ulaanbaatar. "I was sure that my prayers were being answered," Sainbileg says. At the meeting, all parties decided to fully support this plan as a

Women's Ministries project in Mongolia. They named it the Disabled People's Project.

When Sainbileg shared the project concept with the government hospital director in Selenge Khotol, Byambanyam Yansansuren, the idea evolved to base the program there. Byambanyam offered two rooms in the hospital for the project's use, and many other people started becoming involved as well, including nurses, doctors, hairdressers, and others.

In January 2007 the opening ceremony to inaugurate the "Mini Disabled Center" was held. The center is currently helping about 40 families.

"I believe that if we submit all to God, He will provide abundantly so long as we believe in His might and His power," Sainbileg says.

The Program Today

Since the center opened, several training courses have been offered to equip the disabled with livelihood skills. Among other skills, they have learned how to make bags and purses, do cross-stitch projects, and work on a computer.

Unfortunately, in May 2007 Sainbileg was again hospitalized. A friend who is a nurse has since been running the center on her behalf. Those attending the training classes at the center have shown much interest in the Adventist truth and are studying to learn more about their Lord and Savior, Jesus Christ.

The Disabled People's Project continues to grow and develop in its mission to serve the disabled in the community. Plans are underway to expand the program to include medical assistance, in partnership with ADRA and the local health department; to develop and implement an antipoverty project and open small businesses, again in partnership with ADRA as well as local nongovernmental organizations; and, most important, to offer spiritual support by opening a church with the aid of the Mongolia Mission Field (MMF) Ministerial Department.

The MMF Women's Ministries Department now directly oversees the program, although local project leaders take care of the day-to-day operation.

Sainbileg is only one person, but through God's power, she has witnessed her dream of serving the disabled in her community become a reality. ●

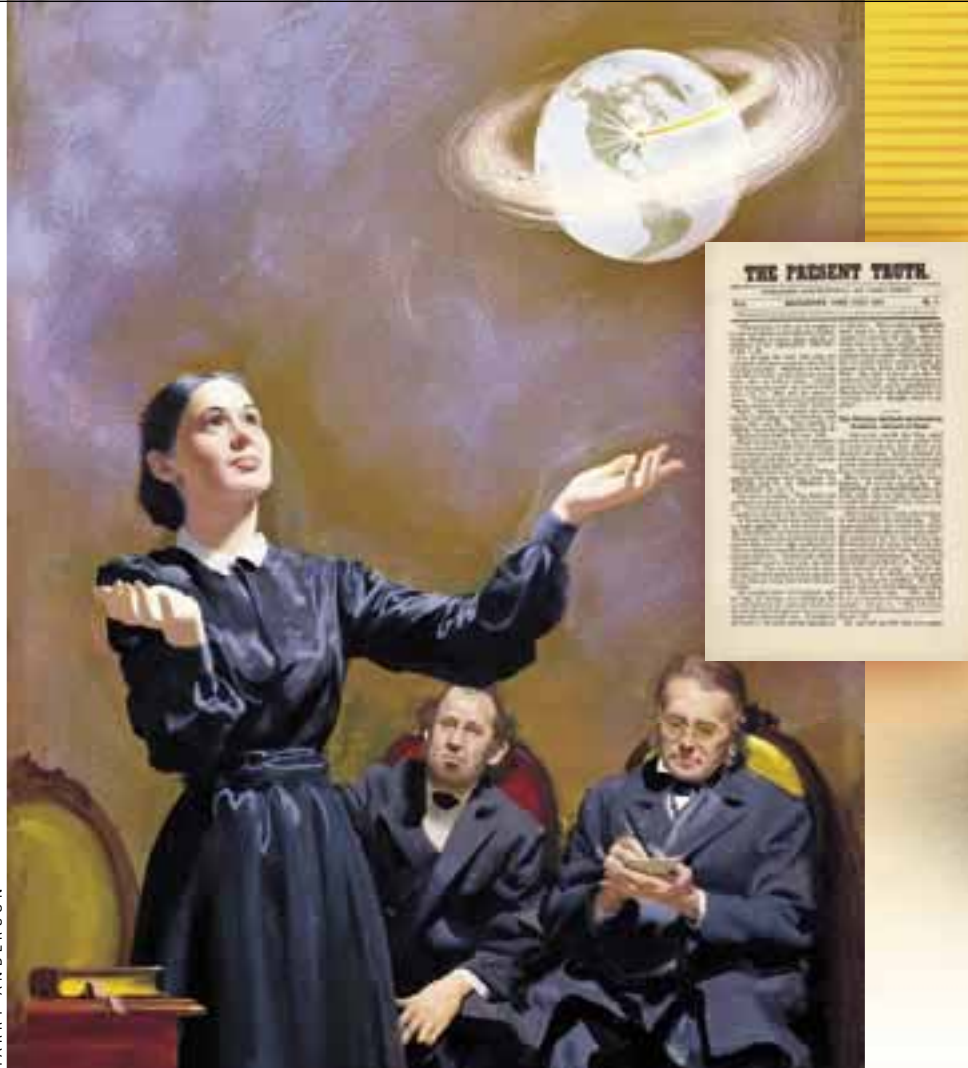


Sally Lam-Phoon is director of Children's, Family, and Women's Ministries and Shepherdess coordinator for the Northern Asia-Pacific Division in Goyang City, Korea.

■ No surgeon was ever more exacting with his scalpel. He guides the old penknife one millimeter at a time along the binding glue, careful not to cut the pages on either side. One copy of the Bible Study, but 30 more are needed. At noon, he will ride his ancient bicycle to a print shop in Soweto. There, in a ritual repeated monthly, he will hand the precious page to the smiling shop owner. Moments later, 30 starkly white copies of “Celebrating the Sabbath,” carried in a plastic bag, will travel to the Tuesday night prayer meeting. *O Father*, he prays as he navigates the crowded streets, *I am the endpoint of a vision. Help me to be worthy.*

■ She sorts the unwanted pile of credit card advertisements and Phoenix mall flyers, looking for the familiar globe and logo she glimpsed in the mailbox. *Yes, there it is*, she muses, a smile growing on her face. But it’s the back page she must see first. “Where in the World

HARRY ANDERSON



And There Was Light

A vision, a mission, and the story of this journal

By BILL KNOTT

Is This?” she reads aloud, studying the snapshot of believers outside a cinder block church. Africa? The Caribbean? *Nigeria*, she decides, remembering the pleasure she takes in this small monthly exercise, even when she guesses wrong. Slowly she turns the journal over to read the fine

print underneath the photo: “At the Mashayamvura Seventh-day Adventist Church in Zimbabwe, Africa, members fellowship after a church service, outside the church building.” *O Jesus*, she prays as she stares at fellow Adventists 10,000 miles away, *bless these dear ones. Keep them faithful.*

■ The scrap of paper bearing the Web site address must wait until the end of his 12-hour workday. Visiting such a site from an office computer would surely bring a reprimand, or worse. “You’ll love it,” Xingjuan had murmured as she slipped the note into his pocket at the lunch



挑旺恩賜



break. “Read the article ‘Stir Up the Gift,’—in Mandarin, no less! God has also given you a gift—and for more than trading shares on the Shanghai Stock Exchange!” *Dear Lord*, he prays silently as stock symbols swim across his glowing screen, *keep me faithful to Your call so that I will have the courage to share my testimony this Sabbath.*

■ The ferry ride from St. Thomas to St. John provides her daily devotional time. *Steps to Christ*, the Sabbath School lesson guide, a well-thumbed copy of *Adventist World*—she keeps them all in her prized leather satchel. Bright sun dances on the blue-green water as she ponders “The Greatest Miracle.” *The message of forgiveness*, she muses to herself, glancing around at her fellow passengers, wondering who needs it most. “I’ll leave it here,” she finally concludes, abandoning her copy of *Adventist World* to whomever may occupy this seat tonight. “*Do not let me be the endpoint of this vision,*” she murmurs as she leans against the roof support. “*Let someone read, dear Lord. Let someone read.*”

There is no way to quantify a vision, nor even one to fully measure its enduring impact.

But Seventh-day Adventists all around the globe are learning to appreciate the part they play in the unfolding of a God-given message of unity and truth. Millions of believers, separated by distance, language, and experience, now are linked together by the journal resting in your hands. Not since the first decade of this church’s organization has there been a moment quite like this: nearly two thirds of the movement’s 15 million baptized members are within reach of a copy of its leading publication—*Adventist World*.

Launched slightly more than three years ago in September 2005, *Adventist World* is nonetheless the outworking of a prophetic vision first articulated 160 years ago this month.

In November 1848, Ellen Harmon White, a frail young woman already recognized by dozens of Sabbathkeeping Adventists as a special recipient of divine revelation, experienced a vision while visiting in the Dorchester, Massachusetts,

United States, home of Otis Nichols. Her husband, James, an Adventist preacher and organizer of scattered former Millerites, along with Captain Joseph Bates and a small group of other attendees, heard her describe the progress of Adventist truth around the world.

Bates, a retired sea captain, sat with pencil in hand recording portions of what he heard Ellen White say while in vision. These notes were included in Bates’s pamphlet *A Seal of the Living God*.

“It’s coming up!—It arises, commencing from the rising of the sun. Like the sun, first cold, grows warmer and sends its rays.—When that truth arose, there was but little light in it, but it has been increasing.—O the power of these rays!”¹ “Yea, publish the things thou hast seen and heard, and the blessing of God will attend.—Look ye!—That rising is in strength and grows brighter and brighter.”²

Emerging from her extended glimpse of the progress of God’s truth, Ellen White turned to her husband with an instruction straight from heaven:

“I have a message for you. You must begin to print a little paper and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world.”³

It would take James and Ellen another eight months before they could scrape together the resources to print that little paper, first titled *Present Truth*, and soon to adopt the name of *Advent Review and Sabbath Herald*. In July 1849 James contracted with a shop in Middletown, Connecticut, to print 1,000 copies of the fledgling journal, financing the first edition in part with money earned by field work. When he brought the pages to the home where the young couple was living, it was time



for both more prayer and more work:

"The precious printed sheets were brought into the house and laid upon the floor, and then a little group of interested ones were gathered in, and we knelt around the papers, and with humble hearts and many tears besought the Lord to let His blessing rest upon these printed messengers of truth.

"When we had folded the papers, and my husband had wrapped and addressed copies to all those who he thought would read them, he put them into a carpetbag, and carried them on foot to the Middletown post office."⁴

The journal quickly became a rallying point for scattered Sabbathkeeping Adventists throughout the northeastern United States. Articles were focused on the prophecies of Christ's second advent that had galvanized the Millerite movement of the 1830s and 1840s, the biblical doctrine of the seventh-day Sabbath, and the truth of Jesus' high-priestly ministry in the heavenly sanctuary. Devotional material, reports of evangelistic activities, and letters from local church correspondents filled the early editions.

The editorial offices of the *Review* moved along with the Whites, whose

travels took them in a four-year span from Connecticut to Maine to several locations in New York State. The journal grew in both size and circulation, attracting a small core of dedicated young adults to write, edit, print, and distribute the journal.

One of those young editors, Uriah Smith, who would ultimately serve the journal as a member of the editorial staff for nearly 50 years, described the challenge of trimming the ragged edges of the pages with a pocketknife:

"We blistered our hands," he wrote, "... and often the tracts in form were not half so true and square as the doctrines they taught."⁵

In 1855 a group of Adventist laymembers financed the *Review's* move to a new home in Battle Creek, Michigan, where it flourished for most of the next half century. By now a weekly journal, the magazine continued its special ministry to those it described as the "scattered flock"—Sabbathkeeping Adventists spread across the northern tier of states in the young republic. As the crisis of American slavery pushed the United States toward a horrific civil war, *Review* editors challenged the national government to adopt a righteous course by abolishing the 200-year-

old institution of African slavery, and actively urged disobedience to government laws that forbade assisting escaped slaves.

In the heart of the conflict that ultimately cost 600,000 lives, the *Review* became a focal point for discussions about organizing the 3,500 persons who now called themselves "Seventh-day Adventists." The May 1863 gathering of the first General Conference of the Seventh-day Adventist Church was dutifully reported in the pages of the same magazine that had done so much to make that day a reality.

Copies of the *Review* and other Adventist tracts and books published in Battle Creek were soon circulating in Canada, in Europe, and by 1863 in West Africa. A New England missionary, Hannah More, who received the journal intermittently by sailing vessel, wrote the *Review* editorial office in January 1864 from Liberia:

*You are tied to
through the*

“Your people may now consider that you have wholehearted Seventh-day Adventists here, waiting with you for that blessed appearing of Him whom we love and adore, and purpose to worship evermore.”⁶

As Adventists pushed westward with the population toward California in the 1860s, to Europe in the 1870s, to Australia and Africa in the 1880s, and to Asia and the Pacific Islands in the last decade of the nineteenth century, they carried copies of the *Review* with them—a vital lifeline as believers scattered to every region of the globe. New journals—in French, Swedish, German, Spanish, Portuguese, and Korean—emerged in a variety of regions and languages as the three angels’ messages found receptive hearts in every culture.

its beginnings has continued to focus believers on Bible teachings, practical Christian living, and the blessed hope of the soon coming of Jesus.

And it still does. Thirty-six times a year—three weeks of every month—the *Adventist Review* puts the best Adventist thinking and writing on the page and on the Web, attracting more than 150,000 readers a month. Current issues, late-breaking news, faith-building articles, and Bible study fill the pages of one of the oldest continuously published religious journals in the world. (For more information, go to www.adventistreview.org.)


Impressive as that is, by 2004, church leaders recognized that a wider reach was needed to help tie the “scattered flock” together—now

distinct from its parent journal, *Adventist Review*, and funded through a special relationship with the Adventist Church in Korea, *Adventist World* carries forward the mandate of the vision first given to Ellen White 160 years ago this month.

Nearly 1.75 million copies of this journal now stream around the world every month, printed at seven publishing houses in the United States, Korea, Indonesia, Australia, Argentina, and Brazil. *Adventist World* appears in seven languages—English, Spanish, French, Portuguese, Korean, Bahasa (Indonesian), and Chinese (on the Web). (For all Web editions, go to www.adventistworld.org.) Other language editions, some only for the Web, are being considered for the years ahead. A global distribution network managed from the editorial offices in Silver Spring, Maryland (United States), sends *Adventist World* to 143 countries—by air, by ocean freight, by postal service, by delivery van, by bicycle, and hand-to-hand.

It’s customary to say whenever we look back to the founding of anything global that “no one could have ever imagined this.” But maybe, in fact, this is just what God’s messenger to this people saw in vision 160 years ago this month—a worldwide fellowship of faith bound together by the “streams of light.”

And you too, reader, are a touchpoint in that progress, one of Christ’s own, His faithful remnant. In whatever language you read these words, in whatever culture and nation you live and worship, you are tied to millions of believers through the journal in your hands.

When you pray, thank the Lord that the vision has reached you. And then, be sure to ask Him for the grace to share the light with others. 

¹In Arthur L. White, *Ellen G. White: The Early Years 1827-1862* (Hagerstown, Maryland: Review and Herald Publishing Association, 1985), pp. 150, 151.

²*Ibid.*, p. 151.

³Ellen G. White, *Life Sketches of Ellen G. White* (Mountain View, California: Pacific Press Publishing Association, 1915), p. 125.

⁴*Ibid.*, p. 126.

⁵Uriah Smith, General Conference Bulletin, Oct. 29, 1889, p. 105.

⁶*The Advent Review and Sabbath Herald*, March 29, 1864.

millions of believers journal in your hand.

When devastating fires at both the world-famous Battle Creek Sanitarium and the Review and Herald Publishing office propelled the movement of the church’s headquarters to Washington, D.C., in the first decade of the twentieth century, the *Review* quickly reestablished itself as the journal that kept the scattered flock together. Tens of thousands of Adventists learned to trust the journal that consistently sounded the historic truths undergirding this movement. Weekly news reports documented the ever-widening reach of Adventist missions and church growth.

Through two World Wars, a dozen global crises, a 10-year global economic depression, the rise—and fall—of world Communism, the emergence of new nation states in former colonies, and a church membership that increased by 30 times in the twentieth century, the journal that shaped the Adventist movement from

informally numbering nearly 25 million men, women, and children in the worldwide Adventist family.

Every year more than 1 million persons join this community of faith: nearly two thirds of the Seventh-day Adventists in the world have been part of this movement for 12 years or less. What will keep the new believer in Ukraine committed to—and praying for—the long-established Adventist in Buenos Aires or São Paulo? How will the hundreds of thousands of new church members in southern Africa come to know the history—and the future—of this people?

In early 2004 General Conference president Jan Paulsen asked *Adventist Review* editor William Johnsson to spearhead a project to greatly amplify the reach and impact of the journal for the rapidly expanding movement. An intensive 18-month process of study, planning, and resourcing led to the launch of this journal—*Adventist World*—in September 2005. Legally

NUMBER 19 Prescription *for* FREEDOM

By GABRIEL E. MAURER

The Law of God is the best thing that can happen to us.

"If parents do not educate, children have no chance in life."

While visiting one of my favorite bookstores in Berne, that title attracted my attention. In order to experience more freedom in life, children need clear limits, says author Peter Angst, a family specialist. The best way to help children meet the challenges of a postmodern society in search of values and orientation is to give them norms, clear rules for their lives. Freedom derives from personally adopted limits.

The principle also applies to the Christian experience. In His grace God has determined that freedom and growing perspectives are important for human beings. And to ensure this, He has set some clear limits through the Ten Commandments.

It's fascinating to see how God has met this very human need. While libraries are overloaded with volumes on public law, God manages to govern the entire world by ten commandments. And Jesus, the Savior-Creator, condenses them even further—to two principles: *love God above all and*

your fellow human as yourself.

With His law God opens for us a window to freedom—a controversial point, indeed. For how can a system that establishes limits to our life and behavior be considered a framework for freedom?

The Bible speaks against lying, thereby setting up very clear limitations to our life and behavior. This means that our strategy for reaching a certain goal can never include falsehood, dishonesty, cheating, or any such methods. In certain situations this can create the feeling that there is a disadvantage in being honest. But God intends such limits as "windows to freedom."

A Case in Point

I remember one day entering a classroom to find the students unusually quiet. Soon I discovered why. It was winter and a window had been broken. Students looked at each other with suspicion, the tension grew high, until suddenly one of the students stood up and confessed: "I was the one who did it. Sorry."

All of a sudden the atmosphere completely changed. Faces relaxed, creativity started to work, and it took only seconds to develop a strategic plan: we will all contribute to the replacement of the window. Tears overwhelmed the honest student and he learned an important lesson of life: being honest generates trust, creates

solidarity, and gives one the feeling of inner liberation.

This principle applies to all the commandments. Being respectful to parents develops in believers the ability to deal meaningfully with authority. Being faithful to one's spouse develops social and emotional abilities that significantly contribute to one's happiness. And respecting others' emotional and social property (the last five commandments) creates the atmosphere needed for healthy human interrelations.

For Our Protection

In a society searching for orientation, biblical values and norms offer significant help. God Himself has determined the values that should govern our relationships, both with Him and our fellow humans—values of love, respect, and humble self-confidence.

And love is the foundation. Love for God and love for our fellow beings, recognizing the fact that we as well as all others are each unique masterpieces of the Creator. Like every other piece of art, the Ten Commandments bear the footprints of its Author. They are an expression of God's character, designed to bring us to a life of joy, happiness, and meaning. Like the rules of the road (against which we sometimes rebel), they were designed for our protection and safety.

The commandments are for all



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people, but it's instructive to notice their value to the people of Israel, to whom (as a people) they were first audibly spoken. As they left Egypt, the Israelites had not yet developed a unified, corporate identity. But their common roots in Abraham, the common goal of reaching Canaan, *and*, most significantly, the common system of norms provided by the Ten Commandments contributed to their development into a viable community. For a people on the move, that common system of values and norms proved decisive in preserving their identity and preventing their dissolution. Respecting God, worshipping God, giving God exclusive rights over their lives, and celebrating the Creator's day of rest—all these experiences tied a bundle of individualists together into a nation, highly admired, respected, and feared.

These are important considerations in today's context of international and intercontinental migration. Important considerations also for those on the journey to God's coming kingdom. The commandments provide a moral compass in an age of relativism. Through God's law the Holy Spirit convicts us of sin and brings us to a sense of utter helplessness. In the words of one Adventist statement, "The law of God is the instrument by which the Spirit calls us to repentance."

A Positive Twist From Jesus

As if reacting to the human tendency to suspect everything that starts with "You shall not," Jesus in the Sermon on the Mount frames the law of God in a positive context. Two elements become evident:

1. *Everything comes from the heart.* It is not the words of the law that matter more, He said. Rather, it's *the spirit* of the law. Going even further, He emphasized that even our thoughts—the state of our mind and


spirit—can contribute to a life that either confirms or confronts the law of God. "You have heard that it was said to those of old, 'You shall not murder,' and whoever murders will be in danger of the judgment. But I say to you that whoever is angry with his brother without a cause shall be in danger of the judgment" (Matt. 5:21, 22, NKJV). Thus He sought to turn the 10 "prohibitions" into 10 meaningful life options.

2. *Positive action for life.* Jesus shows us in the Sermon on the Mount how the law of God can bring immediate improvement to our lives. Do not *expect* others to treat you kindly, He said. Do not expect others to be respectful. Rather, determine this quality of relationship by your own initiative: "All you wish people would do to you, start doing this by yourself to others."

Thus, the 10 "prohibitions" become the 10 infinite perspectives. You do not need to despise your parents, your spouse, your fellow human beings. God gives you a better condition for regulating such relationships. *We* are the ones to create a context of mutual respect, honesty, and faithfulness when it comes to dealing with the people surrounding us.

Another Example

The law of God is the best thing that can happen to us, so to speak. In an advanced religion high school class, we were speaking about the seventh commandment, when suddenly a young woman, with an appearance that gave little evidence of any interest for the "rules of God," challenged us: "Do you really think you can come with such antiquated stuff today?" Immediately an interesting discussion started, the end of which surprised even me.

After almost an hour of arguments among the students, the young woman concluded, as follows: "I think I have discovered the point: I have a friend, and sometimes I fear that another girl could just take him away. Thinking ahead to the time I will be married, it would be a world catastrophe to lose the husband I love. God has given us a rule that, seriously accepted, could take fear away, give confidence in the future of our relationships, and protect ourselves and our beloved from the threat of an unrealistic no-rule life. I think it is good enough to take this as a rule for my own life. In fact, God's law is the best that could happen to us." 

Law of GOD

The great principles of God's law are embodied in the Ten Commandments and exemplified in the life of Christ. They express God's love, will, and purposes concerning human conduct and relationships and are binding upon all people in every age. These

precepts are the basis of God's covenant with His people and the standard in God's judgment. Through the agency of the Holy Spirit they point out sin and awaken a sense of need for a Saviour. Salvation is all of grace and not of works, but its fruitage is obedience to the Commandments. This obedience develops Christian character and results in a sense of well-being. It is an evidence of our love for the Lord and our concern for our fellow men. The obedience of faith demonstrates the power of Christ to transform lives, and therefore strengthens Christian witness. (Ex. 20:1-17; Ps. 40:7, 8; Matt. 22:36-40; Deut. 28:1-14; Matt. 5:17-20; Heb. 8:8-10; John 15:7-10; Eph. 2:8-10; 1 John 5:3; Rom. 8:3 4; Ps. 19:7-14.)

Adventist World magazine has published a selection from the writings of Ellen G. White in each edition since its launch in September 2005. Through the next two years special articles about the biblical gift of prophecy will also appear in this space every other month to help Seventh-day Adventists around the world appreciate and learn more about God's special gift to His remnant people. These features will include explorations of Bible teaching about spiritual gifts, practical articles about applying insights to everyday life, and helpful methods to share the richness of this gift with friends and neighbors.

For well over a century now, Ellen White's prophetic gift has been a blessing to the Seventh-day Adventist Church and to those who have read her writings. The benefits of following her counsels have been numerous and continue to positively shape the Adventist church today. In fact, many Adventists will readily affirm that had it not been for Ellen White's prophetic voice and counsels, the Adventist church would not be what it is today.

Many people wonder about the relationship between Ellen White's writings and the Bible, however. Adventists claim to be a Bible-believing people and to base their doctrines and practices on Scripture alone. How do we relate Ellen White's writings to this claim? To help understand the connection between the two, we will explore what she said about her inspiration and the relationship of her writings to the Bible.

Nature of Inspiration

In many ways, Ellen White's inspiration and ministry are similar to the description of the inspiration and ministry of biblical prophets.

During Bible times prophets received revelations from God that were then passed on to the people. They were spokespersons for God (Amos 3:7; 2 Chron. 36:15). Sometimes they received visions or dreams in which God showed them events that would happen in the future (for example, Daniel 2:19), but sometimes they were guided by the Holy Spirit to write an account of events that had already occurred (for example, Luke 1:1-4). Their messages were communicated in writing (Jer. 36:2) and also orally (1 Kings 17:1).

Ellen White affirmed the work of biblical prophets and believed they were guided by the Holy Spirit. "God

Ellen W

Bible truths are magnified by His "lesser light."

By DENIS FORTIN

has been pleased to communicate His truth to the world by human agencies," she wrote in the introduction to her book *The Great Controversy*, "and He Himself, by His Holy Spirit, qualified men and enabled them to do this work. He guided the mind [of the prophets] in the selection of what to speak and what to write."¹

She also believed that God guided her prophetic ministry in the same way He guided biblical prophets, and that her own inspiration was no different from that of biblical prophets.² In 1881 she commented, "I do not write one article in the paper expressing my own ideas. They are what God has opened before me in vision—the precious rays of light shining from the throne."³ "I have all faith in God," she wrote to G. A. Irwin in 1902, "He works at my right hand and at my left. While I am writing out important matter, He is beside me, helping me. He lays out my work before me, and when I am puzzled for a fit word with which to express my thought, He brings it clearly and distinctly to my mind. I feel that every time I ask, even while I am still speaking, He responds, 'Here am I.'"⁴

Relationship to the Bible

Although Ellen White claimed to be inspired, she never claimed that her writings have the same function as the Scripture. In fact, throughout her long years of ministry she never deviated from upholding the Bible as the only source of belief and guidance for Christian living; she viewed her writings as a guide or a "lesser light" to help people understand the value of Bible truth.⁵ In her first book, published in 1851, she wrote this important comment, "I recommend to you, dear reader, the Word of God as the rule of your faith and practice. By that Word we are to be judged. God has, in that Word, promised to give visions in the 'last days' [i.e., a reference to her prophetic ministry]; not for a new rule of faith, but for the comfort of His people, and to correct those who err from Bible



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White and the Bible



truth.”⁶ In 1911 she also further clarified the relationship of her writings to the Bible. “The Spirit [i.e., a reference to spiritual gifts given to the church and in particular her gift of prophecy] was not given—nor can it ever be bestowed—to supersede the Bible; for the Scriptures explicitly state that the Word of God is the standard by which all teaching and experience must be tested.”⁷

One useful concept to help us understand the role of Ellen White’s writings in relationship to the Bible is to compare her ministry to that of noncanonical prophetic writers of Bible times. The Bible relates that a number of prophets were called by God to proclaim specific messages to His people, and their messages never found their way into the canonical text of the Bible. We are told that prophets like Shemaiah (2 Chron. 12:15) and Jehu (2 Chron. 20:34) wrote books that have not been preserved. For some reasons unknown to us, God did not see the need to preserve their writings into the text of the Bible. Yet we believe these prophets were just as inspired by the Holy Spirit as other prophets whose writings we have in the Bible. In some ways Ellen White’s ministry and writings can be understood in a manner similar to the ministry of these noncanonical writers. Her writings, like theirs, were intended for a specific audience and time and

did not need to be included in the Bible.⁸

Early Adventists also struggled to understand the relationship between the Bible and Ellen White’s writings. In 1874, one of our church pioneers, George I. Butler, summarized his understanding in an article in the *The Advent Review and Sabbath Herald*. He stated, “They [the writings of Ellen White] everywhere direct us to the Scriptures as the great source of true instruction, and to the example of Jesus Christ as the true pattern. They never claim to be given to take the place of the Bible, but simply to be a manifestation of one of those spiritual gifts set in the church by its divine Lord; and as such should have their proper weight.”⁹

Today Seventh-day Adventists continue to benefit greatly from Ellen White’s writings as a source of inspired counsels for daily living in the time of the end and from her invitation to make the Bible our only source of Christian beliefs. ●

¹*The Great Controversy*, p. vi.

²See *Testimonies for the Church*, vol. 4, p. 148.

³*Testimonies for the Church*, vol. 5, p. 67.

⁴Letter 127, 1902, published in *Manuscript Releases*, vol. 2, pp. 156, 157.

⁵*The Advent Review and Sabbath Herald*, January 20, 1903.

⁶*Early Writings*, p. 78.

⁷*The Great Controversy*, p. vii. See also *Testimonies for the Church*, vol. 8, pp. 192, 193.

⁸See *The Great Controversy*, p. viii.

⁹*The Advent Review and Herald of the Sabbath*, June 9, 1874.

For Further Study:

1. Ellen White’s introduction to her books *The Great Controversy* (pp. v-xii) and *Selected Messages*, vol. 1, pp. 15-39 are rich with insights regarding how she viewed the work of biblical prophets and her own work.
2. The document “Ten Affirmations and Ten Denials” is also helpful to understand the inspiration of the writings of Ellen White and their relationship to the Bible. Visit: www.whiteestate.org/issues/scripsda.html.

In Northern Asia Seventh-day Adventists are answering the call to mission. Here are vast territories still largely unreached with the gospel. Countries such as China, Mongolia, and Japan still have relatively few Adventists compared to their overall populations.

Throughout the Northern Asia-Pacific Division, the Seventh-day Adventist Church is sending out church planters as part of the Pioneer Mission Movement (PMM). Sponsored by supporters of Global Mission, these dedicated church planters leave their homes to start new groups of believers in other countries. Today there are PMM pastors and their families scattered throughout northern Asia carrying with them a message of love and hope.

Walk-ins Welcome

PMM Pastor Hyung Taeklim and his family arrived in Taiwan three years ago. After spending one year learning Mandarin, he started looking for a place to hold meetings. He met Achou Chen, a Seventh-day Adventist member who told him about a shop that had closed on the ground floor of the building where she lived. Pastor Lim liked the place and soon rented it to start his new church.

What Mrs. Chen hadn't told him was that her own husband had stopped attending church because the place they attended was too far away. When she asked when he would start attending church again, he'd answer, "When there's a church in this building."

As a young woman, Mrs. Chen had been a church planter and a lay pastor. She still has a heart for mission.

"I had my training at Taiwan Adventist Hospital," she says. "They trained us to take blood pressure and share the health message. I volunteered to take blood pressure in the park Monday, Wednesday, and Friday."

"When I was taking a walk in the park, I saw a woman helping people to measure their blood pressure for free," says Mrs. Hwang. "So I also joined them. We started to talk to each other. She shared Christianity with me and told me there was a church nearby. She invited me to attend the church, and I went."

A Family Affair

Mrs. Hwang had been searching for answers. A year earlier she had lost her husband to a heart attack, and now



Rick Kajiura is director for communications for the Office of Adventist Mission.

Beyond Borders

By RICK KAJIURA

A growing movement is touching reaching people with the

she was recovering from heart surgery herself.

"During that time I was in very bad shape in terms of my emotions," she says. "It was a difficult time."

Before long Mrs. Hwang was studying the Bible with Pastor Lim, along with several of her brothers and sisters.

"Six of the nine siblings are attending church," says Pastor Lim. "My prayer is that the other three will be brought to church, along with their extended family."

The Hwangs are convinced that God has called their family, so they preach the gospel to their family.

One brother, Hwang Haochu is a retired police officer. "I started to know Pastor Lim, and he took me around when he was visiting and doing evangelistic meetings. Pastor Lim was a very enthusiastic pastor."

Today Hwang Haochu is back in the classroom studying to become a pastor at Taiwan Adventist College.

The Hwang brothers and sisters have shared their newfound faith with their children and spouses. Today 15 members of the Hwang family are attending church or taking Bible studies.

The Ripple Effect

Not far from Taiwan Adventist College another PMM pastor and his wife are reaching out into their community. Pastor Kablim Jong was trained as a physical therapist before becoming a pastor. But he and his wife felt called to serve as missionaries. Now Mrs. Lim offers cooking and health classes and Pastor Lim does massage therapy. They've also opened up an upper room as a meeting place.

Hong Insun was the first person in Taiwan to be baptized



Left to right: FROM POLICE OFFICER TO PASTOR: Retired police officer Hwang Haochu (center) is training for the ministry, thanks to the witnessing activities of Achou Chen and Pastor Hyung Taeklim. **LEARNING THE LANGUAGE OF LOVE:** Hong Insun (right) taught Korean pastors how to speak Chinese. They, in turn, taught her about Jesus. Since being

rs
lives and
gospel.



baptized, Hong has become PMM coordinator for the Taiwan Conference. **Bottom: HEALTH MINISTRY:** Achou Chen (right) uses training received at Taiwan Adventist Hospital to offer free blood pressure readings in the park. That's how she met Mrs. Hwang, which eventually led to six of Mrs. Hwang's nine siblings attending church.

through the ministry of a PMM pastor. Although she had been attending an Adventist church, and had sent her sons to an Adventist school, she hadn't yet been baptized. She was the only Korean in the city where she and her Taiwanese husband lived. So she was thrilled when she learned that not one, but five Korean families had moved into the area.

The PMM pastors were studying the Chinese language before beginning their work. One of those pastors, Choi Woonsung offered to study the Bible with Hong. Then he asked her to translate for an evangelistic series. It took some persuading, but she agreed. Soon afterward she was baptized.

"Whenever I thought about my future it was with much uneasiness," she says. "But since I joined the church, uneasiness has gone away and peace has settled in my heart."

Today Hong still translates for meetings and serves as the PMM coordinator for the Taiwan Conference. But she does it as a labor of love and donates the money she is paid back to the PMM program.

Unintended Consequences

In Mongolia another PMM pastor is sharing his faith in Ulaanbaatar. One of the people he has helped introduce to Jesus is a young man named Joy. Today Joy works at the Seventh-day Adventist Language center, overseeing the language lab.

After he arrived in Mongolia, Pastor Noyoung Park hired a printer to make some brochures for a series of evangelistic meetings. He met a young man who worked for the printer and invited him to church. The young man visited the church and seemed to enjoy it.

When the brochures were delivered, Pastor Park wasn't happy with the quality of the work, so he asked the printer to redo it.

What he didn't know was that his request meant that young Joy lost his job.

Park noticed that Joy had stopped coming to church. So he asked around and found out the reason. But something about the young man's attitude impressed Park.

"Even though he attended church just one week, when I asked, 'Would you be interested in going out and distributing some handbills and invite people to our meetings?' he said 'Yes,' and we did it together."

Later he called Joy and offered him a job at the language school. Today Joy leads out in the youth outreach program. Young people from the church and the community meet regularly to play soccer and other sports wearing uniforms that bear the Adventist name. The young people enjoy their time together so much that they play outdoor soccer even in bitterly cold weather.

"Pastor Park treats us as Jesus treated persons; with mercy," says Joy. "Even though I made a big mistake, Pastor Park showed kindness and mercy, just as Jesus did."

From Korea to Taiwan and Japan, from Taiwan to Japan, from Korea to Mongolia, and more, PMM pastors are reaching out to people in new countries and communities.

With a message of hope and love they are touching lives and doing their part to tell the world about Jesus. 🍎

For more information about how you can support Adventist mission, visit www.AdventistMission.org.

QUESTION: *Hebrews 8:10 talks about the new covenant and its law. What is the content of that law?*

The text you quoted does not explicitly state the content of the “law,” but the terminology used in the immediate context, as well as the view of the law in the rest of the letter to the Hebrews, provides a clear answer to your question. Let’s examine both of them.

1. *The Law in Hebrews 8:10:* The verse quotes Jeremiah 31:33, the only place in the Old Testament where the “new covenant” is mentioned. According to the new covenant the Lord promises to “put my laws in their minds and write them on their hearts” (Heb. 8:10).^{*} We should notice several things.

First, there is no reference to a new law. It is simply “my laws,” suggesting that its meaning was clear to the intended readers. What is new is that under the new covenant the law will be placed in the human mind/heart.

Second, it explicitly states that God will *write* His laws in the human heart. It is impossible to miss the reference to the giving of the Ten Commandments at Sinai: “And he [God] wrote on the tablets the words of the covenant—the Ten Commandments” (Ex. 34:28). They were “inscribed by the finger of God” (31:18). These tablets are called “the tablets of the covenant” (Deut. 9:9, 15), that is to say the covenant law, and were placed inside the “ark of the covenant” (Deut. 10:8). In the new covenant, the Lord will inscribe this same covenant law on the human heart. It will be internalized, becoming part of the life of the believer.

Third, the plural, “laws,” used only in Hebrews 8:10 and 10:16, does not refer to a diversity of laws different from those in the Old Testament, but to the content of the Decalogue. In the Hebrew text of Jeremiah 31:33 the term “law” is singular, but the Greek translation of the Old Testament, used by the apostle, translated it as a plural. The plural was employed because the law inscribed on the tablets consisted of a list of specific laws—the Ten Commandments (cf. Ex. 34:28).

Based on that evidence we can conclude that the biblical writer had in mind the Decalogue as the covenant law of the new covenant.

2. *Hebrews Sets Aside the Law:* It could be argued that we should not take the verb “I will write” too narrowly by limiting it to the Decalogue; that perhaps it is being used in a loose way. But the only thing we have to interpret the passage is what the passage says, and the connections it makes with other parts of the Bible. But let’s examine the use of the term “law” in the rest of Hebrews.

There is a law the apostle believes has been “set aside” (Heb. 7:18), not because it was bad but because it was “only a shadow of the good things that are coming” (Heb. 10:1). This is the priestly law dealing with the restriction of the priesthood to the descendants of Levi (chap. 7:5, 16, 18), with the sacrificial system (chap. 8:4; 10:8), with

ritual ablutions (chap. 9:10), and with the blood of animals (chap. 9:22). Since these laws were “set aside” through the sacrifice and the priestly work of Jesus, they cannot be part of the laws inscribed in the heart of those who accept the new covenant.

3. *Hebrews Affirms the Law:* Hebrews reaffirms the law, particularly the commandments found in the Ten Commandments, and indicates that it is still valid in the life of the new

covenant community. The author states “God will judge the adulterer” (chap. 13:4), that we need to worship God (chap. 12:28), and calls his readers to be obedient to the will of God for them (chap. 10:36). There is even a reference to the seventh-day Sabbath (chap. 4:4), and to the fact that God rested and that “there remains . . . a Sabbath-rest for the people of God” (chap. 4:9). This shows us that Hebrews establishes a difference between the Ten Commandments as the law of the new covenant and the commandments of the old covenant related to the priestly laws.

Perhaps the most important thing in this discussion is that the law should be internalized, shaping our character and actions. It is not a burden but a joyful expression of our covenant relationship with God; a covenant instituted through the gracious blood of Jesus. ●

^{*} All Scriptures quoted in this article are from the New International Version.



The New Covenant in Hebrews

By
ANGEL MANUEL RODRÍGUEZ

Angel Manuel Rodríguez is director of the Biblical Research Institute of the General Conference.



Hope Beyond the Cross

By MARK A. FINLEY

Most people fear death. The Bible says that because of their fear of death, human beings without Christ are "subject to lifelong bondage" (Hebrews 2:15). To many, death seems a journey into the unknown. But Jesus takes the fear out of death for those who believe in Him. He entered the domain of death and conquered it. He faced death head-on and came out victorious. In this month's lesson we will study how Jesus' victory over the grave gives us hope in the face of death.

1. What assurance does Jesus give us in the face of death?

"I am He who lives, and was dead, and behold, I am alive forevermore. Amen. And I have the keys of Hades and of Death" (Rev. 1:18).

Describe in your own words the significance of Jesus holding the "keys of Hades and of Death."

2. Jesus, the Son of God, existed with God the Father in eternity. What word describes Jesus' authority over life and death? Put your answer in the blank below.

"No one takes [my life] from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again" (John 10:18).

Jesus has _____ over life and death, His and ours.

Since Jesus existed with the Father from all eternity, and never had a beginning and will never have an end, He has eternal life within Himself. He is life (See John 1:1-4; Revelation 1:8).

3. How did Jesus reassure Martha after the death of her brother, Lazarus? Write your answers on the lines below.

"Jesus said to her, 'I am the resurrection and the life. He who believes in Me, though he may die, he shall live'" (John 11:25).

Jesus said He is the _____ and the _____

4. Most Jews of Jesus' time believed in life after death. What did Martha believe about the resurrection? When did she think it would happen?

"I know that [Lazarus] will rise again in the resurrection at the last day" (John 11:24).

Martha believed she would be reunited with her brother, Lazarus, at the _____



5. How did Jesus demonstrate His power over death that very day?

“Now when He had said these things, He cried with a loud voice, ‘Lazarus, come forth!’ And he who had died came out bound hand and foot with graveclothes, and his face was wrapped with a cloth. Jesus said to them, ‘Loose him, and let him go’” (John 11:43, 44).

Jesus revealed His power over death by raising Lazarus from the _____.

6. On what can we base our hope when we face the inevitability of death? Put your answer in the blanks below.

“But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you” (Rom. 8:11).

He who raised _____ from the _____

will also give _____ to your mortal bodies.

The resurrection of our Lord gives us incredible hope as we face death. Since Jesus was resurrected and conquered death, we too can look forward with faith to the resurrection through the same power that brought about Jesus’ resurrection.

7. According to the apostle Paul, when will the resurrection take place? Write your answer in the blanks below.

“For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will by no means precede those who are asleep. For the Lord Himself will descend from heaven with a shout, and with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first” (1 Thess. 4:15, 16).

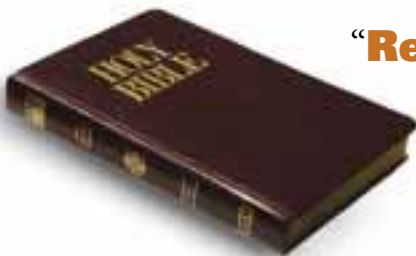
The dead will be raised at the _____ of the Lord.

8. What great promise will be fulfilled at the resurrection of God’s people? Write your answer on the lines below.

“So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: ‘Death is swallowed up in victory’” (1 Cor. 15:54).

_____ is swallowed up in _____.

We need not fear death. It is a conquered foe. Jesus faced death squarely on the cross and defeated it through His resurrection. When He comes again we will receive in reality what we now receive by faith. In Jesus the victory over the grave is already won.



Next month’s Bible study,
“Resurrection Power,” will examine how
Christ’s resurrection empowers His followers to
live victoriously.

LETTERS

Window Into Myanmar

I was extremely interested in the August 2008 *Adventist World* article written by Hans Olson (“Into Myanmar”).

After having spent 17 youthful, happy years as missionaries in Burma (as it was then known), there is a slight correction I must make to a statement Olson made, as follows: “Following the war, cross-cultural missionaries returned until 1962, when the military junta took over Myanmar. [That is the correct date of the changeover.] At that time the 26 missionaries left the country.”

My husband, Frank Wyman, and I, with our 9-year-old son Ralph, left Burma under order of the Burmese government on May 19, 1966. About two weeks later, the late Philip Parker also left. He had previously seen his family off to return to the United States, but he stayed to “hold the fort” until his required departure.

In 1962 we left for furlough, and returned in 1963, hearing of the changes taking place then. We were quickly informed that the Burmese government had nationalized the banks and major businesses in Rangoon, and gradually from there to other cities and towns. Then in 1965,

they came to take over our Adventist mission hospital.

Abruptly, one day they came and ordered the foreign doctors and nurses into an office, under guard, and soon gave them their “walking papers.” Dr. Robert Dunn wanted to go back upstairs to check on his surgical patients he’d operated on the day before, but they would not allow him to.

Before long the Burmese government was nationalizing all of the mission schools in the country, regardless of denominations. This went on for months, and it was in March of 1966 that we received our letter of “invitation” to leave Burma within two months. When we finally left, with very heavy hearts, we flew to India, then as a family we headed home to our uncertain future.

The ongoing work of Adventists in Myanmar is being directed by some of our former students and friends. In addition to Adventist Mission there are also the Myanmar Frontier Missions and Gospel Outreach workers carrying the gospel throughout Myanmar.

I applaud the great efforts ADRA/ Myanmar workers and other mission officials have made in disaster relief following Cyclone Nargis, which surely devastated areas where we have previously worked.

BARBARA WYMAN
Washington, United States

Along the Journey

I find this story (“My Journey ... So Far,” *Adventist World*, September 2008) to be a story of inspiration and rebuilding of my mind and spirit—it is wonderful to see if we really let go and let God. The journey may not always be what we want, but the end will always be the greatest outcome. May God continue to bless everyone; He is good.

D. JOHNSONCH
New York, United States

Grateful Reader

I am grateful to God and to the entire staff of *Adventist World* for this timely magazine. From the Editor’s Pen to the Quote of the Month you have met our needs on this campus. God bless you real good!

ESTHER OLUFUNMILAYO
OYEDEPO
Babcock University, Nigeria

Blessing From Haiti

I am a young Christian in Haiti and want to congratulate you today for the good you are doing for God. I think that God will never stop blessing you!

FELISSIN LEVELEA
Port-au-Prince, Haiti

LETTERS

Caffeine Linked to Drug Addiction

Your article, "Caffeine—Has the Church Changed Its Stand?" (*Adventist World*, September 2008) was read with great interest by me for two reasons. The first was I was concerned about how you would relate to the increased use of caffeinated beverages by some of our churches and church members. I am delighted over how plainly the church's stand was explained. And the reasons for that stand.

The second reason is that for the past two years I have spent many

hours researching the negative aspects of caffeine. My search revealed that there is strong circumstantial evidence that poor diet and/or caffeine may cause addiction to alcohol, nicotine, cocaine, and amphetamines. Also that caffeine can serve as a drug reinforcer for those four substances.

As a result of those findings a committee, Citizens Concerned About Addictions, was formed here in Farmington. I am the chairman of that committee. Our local hospital here in Farmington, New Mexico, has given a grant of \$5,000 to our committee to prepare a first-class presentation

and to begin educating the public. The presentation, entitled "Poor Nutrition, Caffeine, and Addiction" is nearly ready, and a number of people, some with significant educational credentials, have critiqued it. The feedback has been very positive, for which I praise the Lord.

DONALD E. CASEBOLT, MD
New Mexico, United States

Letters Policy: Please send your letters to the editor to: letters@adventistworld.org. Letters must be clearly written and to the point, 250-word maximum. Be sure to include the name of the article, the date of publication, and page number with your letter. Also include your name, the town/city, state, and country from which you are writing. Letters will be edited for space and clarity. Not all letters submitted will be published.

THE PLACE OF PRAYER

I'm 21 and for a long time I have dreamed of having a youth Bible study group on Mondays for all of our friends and acquaintances. My dream came true and God gave us many wonderful experiences. However, please pray that more people will come regularly and that someday our living room will be too small!

MIRJAM, *Austria*

We need your prayers. Our church has a plan of putting up a low-power FM radio station in Bacolod City, airing gospel music 24/7. We feel the need to deliver God's message of hope and salvation to all people. Through your prayers we can make it.

FRED, *Philippines*

Please pray for me to get work that does not require me to work on Sabbath. May God bless you.

NOHELIA, *Uruguay*

I am a mother of four and need to improve myself professionally in order to support my family financially. For 17 years I have desired to study and have enrolled in several career schools, but I don't have the funds. Please pray that the Lord will graciously provide the means.

SARAH, *Kenya*

Please pray for the youth in our church and all over the world so that they can love God more every day and stay away from sin.

ANDRÉS, *Colombia*

Please pray for my family and me. I am going through some trials in my life.

MILLISA, *Grenada*

Above all, I would love to ask you to be praying for my only son, Meeky; my poor aged mother, 66; and my family.

SAMUEL, *serving a life sentence in a prison in Zambia*

I am a student, 17 years old, and I have suffered from deafness for the past 11 years. Please pray for me, that God grants me the chance to accomplish my plans as well as to shine in my studies.

JOSEPH, *France*

The Place of Prayer; send to prayer@adventistworld.org. Send us your prayer requests and praise (thanks for answered prayer). Keep your entries short and concise, 75 words maximum. Items sent to this category will be edited for space and clarity. Even though we will pray for each entry during our weekly staff meetings, not all submissions will be printed. Please include your name and your country's name with your entry. You may also fax requests to: 1-301-680-6638; or mail them to *Adventist World*, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600 U.S.A.

EXCHANGE OF IDEAS

A Constant Adventure

*Since finding
Christ, this reader
discovers that
life is a constant
adventure.*



PETER HELLEBRAND

An adventurer,
That's what I am
Since I met Christ!
He sends me forth, embarking
On roads I'd not traveled
Except to herald Him!
First of all,
The road marked Repent
Led me to the land of Love,
And into the vast highway of Joy!

Along those treks
I fell into the dark passages
Of Pain and Sorrow
That only reveal to me more
Of Him, exposing His track of agony along
The narrow, winding "Way of Grief,"
The Via Dolorosa:
A risk He took for me;
His sacrifice for me!

And I return, retracing daily
My pleasant paths of
Repent, Love, and Joy.
Oh, yes, an adventurer I,
To give Him honor, glory, and praise,
A constant adventure!

By BETTY KOSSICK

"Behold, I come quickly..."

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

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The PEOPLE'S PLACE

WHERE IN THE WORLD IS THIS?



HAN SONG SIK



MEET YOUR NEIGHBOR

Once a witch doctor, Matios communed with spirits and used his witchcraft to destroy people. Today he leads an active Seventh-day Adventist group in his small north Indian village (Matios is pictured in the foreground).

Eleven years ago Matios began to long for a different kind of power. He searched out Christians, looking for answers. The

Christians would have nothing to do with him because of his reputation. One day Matios met an Adventist who agreed to study with him. Matios' new faith has continued to grow. He and a group of more than 50 people meet in this makeshift church each Sabbath to praise God and study the Word. They long to have a church building someday where they can worship God.

ADVENTIST LIFE

My mother credits her grandparents for bringing her and her four sisters into the Adventist Church. There wasn't an established church where they lived, so her grandparents would hold Sabbath school and church services in their home.

The girls were asked to collect the offering and Grandpa would always take out his big coin purse, pour out the contents, and say, "Here, Sissie, take it all." Every week, no matter how much he had in his purse, everything would go in the offering. After a while Grandma would check Grandpa's coin purse to make sure he wasn't going to give away all the grocery money. Grandpa never worried about that; it was always, "Here, Sissie, take it all."

From that humble Sabbath school and church, there are now hundreds of our family in the church today.

—V. Garnet Lawson, Portland, Tennessee, United States

QUOTE OF THE MONTH

"Scripture is not just to inform us; it is to form us and shape our lives."

—Pastor Jim Hiner, Jr., at the Southview Seventh-day Adventist Church, Minneapolis, Minnesota (USA)

ANSWER: Ronald Stone, a Ph.D. in Religion student from Tonga, enjoys a Week of Prayer service with his son, Stephen David Keseti-the-Lotu Stone, 9 months old, at the Adventist International Institute of Advanced Studies (AIIAS). A General Conference graduate educational institution with students from more than 45 countries, AIIAS offers master's and doctoral degrees through its Theological Seminary and School of Graduate Studies on its main campus in the Philippines, at its many distance learning centers across Asia, and worldwide through its division of online learning.