

The International Paper for Seventh-day Adventists

May 2009

ADVENTIST WORLD



L A B O R A T O R Y

for

LEADERSHIP

12 When People Hurt You

24 One Determined Lady

26 Faithful Under Pressure



LARRY BLACKMER

COVER STORY

Laboratory for Leadership

By Gina Wahlen..... 16

Good things are happening on the campus of the Adventist International Institute of Advance Studies.

DEVOTIONAL

When People Hurt You

By Robert Ramsay..... 12

Why is praying for forgiveness so much easier than actually forgiving others?

ADVENTIST LIFE

Nuggets of Grace From Mongolia

By Llewellyn Juby..... 14

How the Adventist Development and Relief Agency provides new opportunities for people who have little to look forward to

FUNDAMENTAL BELIEFS

The New Earth—Under Construction

By Keisha McKenzie..... 20

When God makes everything new

DISCOVERING THE SPIRIT OF PROPHECY

Wellness to Wholeness: God's Plan for a Perishing World

By Vicki Griffin 22

Tomorrow's health begins by living well now.

ADVENTIST HERITAGE

One Determined Lady

By Roy Branson..... 24

When she faced obstacles, Anna Knight found ways around them.

CHURCH WORKS

World View..... 3

World Report

3 News & Views

Window

7 Into Zambia

World Vista

8 Five Things I Have Learned

HEALTH

The Effects of Jaundice..... 11

By Allan R. Handysides
and Peter N. Landless

BIBLE QUESTIONS

Faithful Under Pressure..... 26

By Angel Manuel Rodríguez

BIBLE STUDY

Life-Changing Faith..... 27

By Mark A. Finley

WORLD EXCHANGE

29 Letters

30 The Place of Prayer

31 Exchange of Ideas

The People's Place..... 32



WORLD VIEW

Our Community in Christ

In the place I live the world is springing back to life with buds and blooms and warming skies. At 39.03 N and 76.53 W, daffodils are leaping up, grass is greening as I write, and winter clothes are being packed away.

Somewhere half a world south, 800 kilometers (480 miles) below Santiago on the Chilean coastline, the sights and sentiments of the season are almost opposite. Though warmed by South Pacific winds, the region near Temuco is moving through its autumn. Wood is being gathered to survive the cold wintry rains of May, June, and July.

Farther still, half a world away, the nearest antipodal (exactly opposite) land mass to where I live is a tiny volcanic island 3,000 kilometers (1,860 miles) southeast of Réunion called Île Saint-Paul in the Indian Ocean. It has no permanent population. Only antarctic terns and fur seals enjoy the temperate weather and the occasional scientific visitor.

Caught up in the pleasures of my world, it is tempting to forget how different the world looks to those not reveling in flowers, sunshine, and birdsongs. My time of joy may be another's time of sorrow or anxiety. The hope that floods my

heart may not be shared by those uncertain of tomorrow's meals or hounded by a government unfriendly to their faith.

This magazine is called *Adventist World* because it seeks, at heart, to make the global family of Adventists aware of one another and of the many things we share in Christ. In these pages you will read of men and women physically far distant from you, but closer in the things that count than persons living on your street or in your town. You will be encouraged by their faith and perseverance; they will learn of your generosity and strength.

All of us will be reminded that we have been called into a conscious community of Christians founded on the unchanging truths of Scripture and committed to preparing people to meet a soon-coming Savior. In these pages you will read the stories of God's grace and of the church's witness to a world needing hope. A global family of nearly 17 million baptized members and 25 million in total meets in these pages every month.

"There is neither Greek nor Jew, circumcised nor uncircumcised, barbarian, Scythian, slave nor free, but Christ is all and in all" (Col. 3:11).

— BILL KNOTT

WORLD REPORT

Puerto Rico's Seventh-day Adventists Skip Church, Reach Community

Committed to making a positive difference in their communities, thousands of Seventh-day Adventists in Puerto Rico skipped church service on Sabbath, March 7, in order to distribute messages of hope in their communities, which are plagued with increasing violence.

Church members passed out a free 16-page magazine entitled "A Look at the Puerto Rican Family." The massive distribution effort is the second island-wide activity of its kind for the church. Early last year some 250,000 magazines were distributed.

"It has been a tremendous activity again this year," said Freddy Sosa,

communication director for the church in Puerto Rico. "This year's magazine was a continuation of last year's project, which launched a preventive campaign in favor of the family offering necessary guidance to parents in their daily life at home."

According to Sosa, some 350,000 magazines were distributed house-to-house and throughout businesses in one single day. At a cost of more than \$106,000 for the printing and radio and television promotion of the activity, church leaders believe it is a worthwhile investment to improve the ailing society.

The magazine had a special



PUERTO RICAN UNION PHOTO/IAO

LITERATURE CAMPAIGN: Thousands of Seventh-day Adventists set out to distribute a special magazine on Sabbath, March 7. The magazine included messages of hope geared to address children in the family.

WORLD REPORT

focus on children, offering articles on helping children in their moral and spiritual life, the effects of dropping out of school, educating children with disabilities, obesity, and communicating with children, among others.

During a news conference held days before the outreach event, Jose A. Rodriguez, president of Puerto Rico's Seventh-day Adventist Church, said that the purpose of the publication was to guide and educate families on the island.

"We are aware of the problems that parents and children face today, and we are accepting the challenge to continue promoting the integral education so that our society can have the useful tools to make the correct decisions," said Rodriguez.

This effort is one of many begun last year to focus on the need for a violence-free lifestyle among families and children to give the church more visibility, Sosa said.

In February the church began a series of 60-second daily television messages on Puerto Rico's largest television station, WAPA, during morning prime time every weekday, Sosa explained. Soon after, Puerto Rico's Univision television station began broadcasting the same 60-second reflection message during its prime-time morning program.

The segments range in topics from hate, suicide, and crime to how following Christ can lead to happiness.

"We are so excited because we have received such positive feedback from viewers, and dozens of calls have come into our union office from people in need of counseling, help, and guidance," he said.

The segments are planned to continue throughout the year. They're part of a larger project the

Adventist Church in Puerto Rico has in providing solutions to the social problems on the island. For now, Sosa said the church is not planning on distributing the magazine next year, but other initiatives and community activities will continue.

More than 36,000 Seventh-day Adventists in Puerto Rico worship in 330 churches and congregations. Made up of regional territories, the church operates two radio stations, 20 elementary and secondary schools, and a university on the island.

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

In Euro-Asia, Satellite Evangelism Has Impact

■ Seventh-day Adventist evangelism is once again attracting thousands in the church's Euro-Asia region, a decade after interest in Christianity declined following an initial surge after the fall of the Soviet Union, church leaders say.

A satellite evangelism initiative based in Lutsk in northwestern Ukraine recently completed a two-week run with more than 500 in attendance each evening.

Ivan Ostrovsky, a regional church spokesman, reported more than

1,000 people viewed the program in surrounding countries, including Russia, Kazakhstan, and Germany.

Church leaders estimate that about half of people who committed to join the church through the meetings are under 35 years old, another encouraging sign.

The mayor of Lutsk and members of the city council attended the March 7 meeting, thanking Adventists for offering positive alternatives to alcohol and tobacco for youth.

Two years ago Adventist evangelist Peter Kulakov held a region-wide satellite outreach from Kiev, the capital of Ukraine, which was watched by thousands via the Hope Channel. For programming information, visit hopechannel.info.

—Reported by Adventist News Network.

Baptist, Adventist Leaders Meet, Affirm Common Values

■ Delegates from the Baptist World Alliance met with Jan Paulsen, General Conference of Seventh-day Adventists president, in early March to affirm their denominations' common values and recommit to their shared goals of religious freedom.

The meeting, which included other church leaders, took place at Adventist



RAJMUND DABROWSKI/ANN

COMMON GROUND: Dulcie Callam stands next to her husband, Neville Callam, general secretary for the Baptist World Alliance; John Graz, director of the Public Affairs and Religious Liberty Department for the Adventist Church; and Fausto Vasconcelos, director of evangelism and education for the Baptist World Alliance. The group attended a meeting held in early March at the Seventh-day Adventist world church headquarters in Silver Spring, Maryland, United States.

WORLD REPORT

EVANGELISM TRAINING

Reaches **Baltic Union**

Outreach to neighbors in Latvia, Estonia, and Lithuania eyed

world church headquarters in Silver Spring, Maryland, United States.

Seventh-day Adventists and Baptists “share a Christcentric faith and many of the same values,” said John Graz, director of the Public Affairs and Religious Liberty Department for the Adventist Church. “We also share a passion for religious freedom, and in many countries around the world we cooperate closely to promote and defend this freedom.”

Neville Callam, general secretary of the Baptist World Alliance since 2007, echoed the common need to work for religious liberty.

“Part of the genetic makeup of the Baptist community is [the affirmation] of human dignity,” Callam said. He also expressed interest in pursuing “mutual sharing and collaboration in common causes” in the future.

Adventist world church president Jan Paulsen also commended the group on past collaborations in the area of religious liberty. “The strength of affirming and protecting religious freedom depends on the participation of many. [Let us] explore opportunities to work together in the name of Christ and to strengthen our witness for Him,” Paulsen said.

Paulsen added that the partnership has provided “a fertile spiritual soil to our faith family.”

The Baptist World Alliance was founded in 1905 and currently represents 105 million members in 119 countries. The General Conference was organized in 1863 and represents a world church with more than 16 million baptized members in 203 countries and territories. An estimated 30 million people attend Seventh-day Adventist worship worldwide every week.

—Reported by Rajmund Dabrowski, *Adventist News Network*; with AW Staff.

Recent two-day evangelistic training seminars have set the stage for church growth in the Baltic nations of Latvia, Lithuania, and Estonia, Seventh-day Adventist Church leaders there report.

About 40 pastors and lay members from Estonian Adventist churches, 45 pastors and lay members from Latvian Adventist churches, and 38 pastors, Bible workers, and lay members from Lithuanian Adventist churches refreshed their commitment to evangelism and explored new ways to reach unchurched people in their neighborhoods during the evangelism training seminars in Tartu (Estonia), Riga (Latvia), and Kaunas (Lithuania), organized by the Trans-European Division of the Seventh-day Adventist Church.

Continued next page



PRAYING FOR THE HARVEST: Latvian Conference president Viesturs Rekis; Janos Kovacs-Biro, director of evangelism, small groups ministry, and church planting in the Trans-European Division; and Baltic Union Conference president Valdis Zilgalvis pray during an evangelism training seminar in Riga, Latvia.

I. VO. RODERTS/BALTIC UNION

WORLD REPORT



AUDIENCE PARTICIPATION: A question is raised during an evangelism seminar in Riga, Latvia.

IVO RODERTS/BALTIC UNION

The programs gave participants plenty to think about and perhaps even argue over. As the Estonian Conference youth leader, Ivo Kask, noted, it was important to hear again that if we are willing and ready, God will use us in His work.

“This two-day seminar was very productive. It was a great opportunity to refresh our commitment to evangelism and think about new strategies. I’d like to express my gratitude to Janos Kovacs-Biro and to all of the [divisional] team for this seminar and support to mission,” said Viesturs Rekis, Latvian Conference president.

“This seminar was exactly on time,” said Bertold Hibner, Lithuanian Field president. “I feel that people are very encouraged to become actively involved in evangelism by seeing how it could be done, by hearing that TED and BAUC are ready to support financially, by experiencing warm understanding from leadership. I expect that church members will boldly take the responsibility and share their faith with their friends. We are working to choose 10 projects to implement the

evangelistic circle Janos has taught us,” he said.

“I believe that this training seminar has helped people to crystallize what they’ve been thinking and praying about. We are very grateful for the training seminar. I’m very grateful to all TED and BAUC staff for organizing this training event,” Hibner concluded.

In our secular society one of the main questions is what really works and what has potential to bring people to God. Seminar participants said they found answers during the training.

“As I cherish close personal relationships with my friends, I was happy to hear that 76 percent of people who come to church are doing so thanks to close friendly relationships,” said Toivo Kaasik, who pastors two small churches in the center of Estonia. “A friend, relative, or neighbor who doesn’t believe in God is the first whom we should invite to study the Bible with us, with whom we should talk and lead on the path to Christ.”

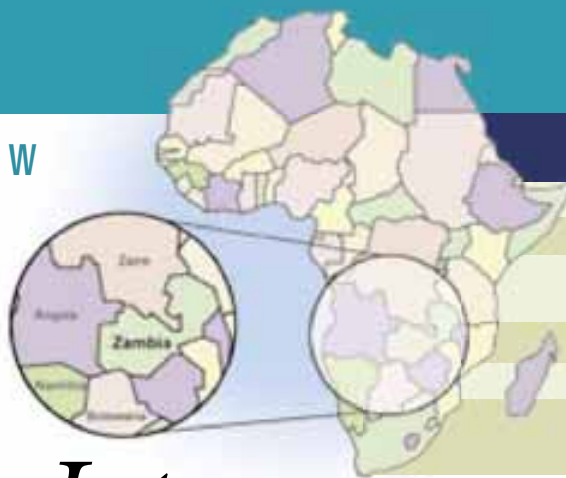
Participants had to come up with interesting new ideas for evangelism. In Estonia social networking got the most support. In Latvia the biggest support was received about an idea to construct an inflatable, portable church. In Lithuania it was suggested that a contract would be made with a local bakery to place Adventist Church advertisements on bread labels. Now church members have to work on these ideas and turn them into projects.

“I noticed great response in these training seminars in Estonia, Latvia, and Lithuania. These seminars did leave an impression on their participants. These seminars gave birth to new initiatives, new evangelistic series,” Baltic Union president Valdis Zilgalvis said. “The training was very simple and very practical. I could see that Janos is talking from his experience, and real experience has much stronger power of conviction. Now all our pastors are working on evangelism projects.”

Zilgalvis noted, “We have financial support for 10 evangelistic campaigns in each Baltic country. Each evangelistic campaign will get £500 (approximately US\$700) from the Trans-European Division, and 200 Latvian lats (approximately US\$373) from the Baltic Union Conference. Local conferences and churches will also give their share. Thanks to this initiative, many people will hear the good news about Jesus Christ and will find new purpose in their lives.”

—Reported by Guntis Bukalders and Lauri Beekmann, Baltic Union; with AW Staff.

WINDOW



ZAMBIA

Capital: Lusaka

Major languages: English (official), Bemba, Lozi, Nyanga, and Tonga

Religion: Roman Catholic, 26%; Protestant, 27%; Hindu, 24%; Islam, 1%; other, 22%.

Population: 11.4 million*

Adventist membership: 568,000*

Adventist to population ratio: 1:20*

*General Conference Office of Archives and Statistics, 145th Annual Statistical Report

Into Zambia

Zambia is a landlocked nation in southern Africa situated between the Democratic Republic of Congo to the north and Zimbabwe to the south. Located just below the equator, most of Zambia is on a high plateau, which gives the country a moderate subtropical climate. In Lusaka, Zambia's capital city, average temperatures are 16 degrees Celsius (61 Fahrenheit) in the winter and 21 degrees Celsius (70 Fahrenheit) in the summer.

In 1855 famed British medical missionary David Livingstone was one of the first Westerners to travel through what is now Zambia and to discover the stunning Victoria Falls along the Zambezi River.

Starting in the 1870s some half dozen European countries scrambled for control of much of Africa, looking for natural resources. As part of this "Scramble for Africa," the British South African Company (BSA), under a charter from the British government, turned what is now Zambia into a protectorate nation in 1888 and eventually called it Northern Rhodesia. Zambia remained under BSA control until 1923, when the British government took control. Zambia gained its independence in 1964.

Zambia has vast grasslands dotted

with trees. Wildlife such as lions, elephants, rhinoceros, and antelope freely roam the countryside. However, Zambia is known for its rich mineral deposits, especially its copper reserves in the country's northwest corner. In the late 1960s it was the world's third largest copper producer. Unfortunately, Zambia depended so heavily on its copper exports that when copper prices tumbled in the mid-70s the country's economy nearly collapsed. Zambia still depends on copper for most of its foreign trade.

As with most of sub-Saharan Africa, HIV-AIDS is endemic in Zambia. Malaria and other diseases make life expectancy in Zambia just 38 years. According to some sources more than half the country lives below the World Bank poverty line of less than US\$1 per day.

Of the some 12 million people who live in Zambia nearly 600,000 are Seventh-day Adventists, a ratio of one Adventist for every 20 people. Yet the Adventist Church has only one secondary school and a handful of elementary schools in the entire country.

In 2003 the Adventist Church established Zambia Adventist University



in Southern Zambia, some 100 miles outside Lusaka. More than 800 students study there. The school library has 42,000 books, but no library space to house them. Part of this quarter's Thirteenth Sabbath Offering will help provide a library for this university.

You can help tell the world about Jesus by rebuilding Adventist schools in Angola and Zambia so young people can get the education they need to become active, contributing members of their church and society. With your support, they can share a message of hope in Jesus with people in their communities.

Thank you for doing your part to share God's love with the world. And thank you for your support of the weekly mission offerings.

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

WORLD VISTA

5 Things I Have Learned

By JAN PAULSEN

To talk about “what I have learned” is not an exact science, and there is always the danger of self-delusion. Whether we have *really* learned something is not proved just by saying so, but is tested instead in moments of decision or crisis.

As I reflect back on 50 years of ministry and church administration, and particularly these past 10 years as General Conference president, I see a number of reoccurring lessons that God has patiently yet persistently sought to teach me in His classroom of human relationships. As His student I have perhaps not always been a quick learner. But in recent years a number of lessons have crystallized in my mind. They are lessons that can’t be learned at a desk or from a book, but rather in the dynamics—the “messiness”—of everyday life. They are lessons learned through worshipping with those whose language, customs,

and experiences are alien to mine; in relating to colleagues and struggling together through difficult decisions and conflicting opinions; in talking to young people, older people, and people who find my views and tastes as incomprehensible as I find theirs, and yet, in spite of this, claiming each one as my brother or sister in Christ.

This list is incomplete; the process of learning is never static. And it’s a list that builds on a number of core “givens”—such as the need to keep God’s Word and will at the center of one’s life, to daily submit to His leading and seek His forgiveness. These are things He continues to teach me.

And so it’s against this background that I single out these five lessons.

1 People matter most.

It can be easy as a church, and especially for those who exercise leadership, to think in terms of “non-people” items. We sit down in committee and discuss values, position statements, goals, projections, policies, and plans, and at some point all this becomes separated from individual human experience. We begin to see these things as intrinsically valuable, rather than having value only to the extent that they serve God’s purpose and nurture His people.

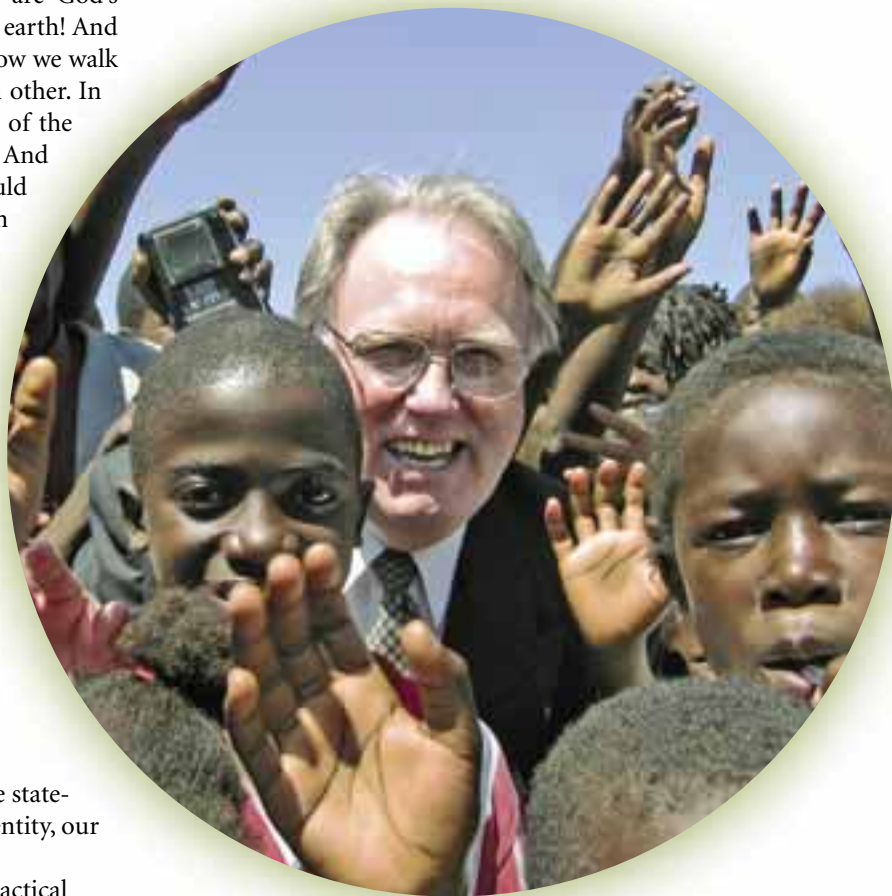
Everything God does in the human realm is to *reach out to*



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

people, to draw them close to Him through His irrepressible love, and to guide them into eternity. People are God's primary focus. This is the reason Christ came to earth! And this simple truth has untold consequences for how we walk through each day and how we engage with each other. In every conceivable type of relationship the value of the other person is greater than I can comprehend. And so within the church our constant question should be: "How does this affect people?" It's not human logic, but rather God's illogical love for His created beings that must be central to all that we are and do. Yes, sometimes I fail; sometimes the church, corporately, fails. But the lesson is no less important, and it sticks with me.

rned



2 Keep your gaze focused outward.

The church is here to do mission. This simple statement is the pivot upon which we balance our identity, our purpose, our very reason for being.

I've learned that this principle carries very practical implications. How should the church prioritize spending in difficult times? Or, how should we structure our institutions or our administration? Or, how should the church function in a certain part of the world? Almost any question of importance comes down to this single consideration: what is best for the mission of the church?

This principle is also linked to how we make use of our human resources. I've said it before, but it must be said again: I believe our ability to engage in mission has been damaged over time by our failure to give meaningful roles to women in ministry and leadership, and our failure to draw more of our young people and young professionals—our under-35s—into the decision-making processes of the church.

Being clear about our primary goal also has to do with where we keep our focus. Do we need revival and renewal within the church? Of course! But to me, focusing inward should happen only in the context of making ourselves more effective at reaching outward. When we become preoccupied with constantly taking the "temperature" inside the church,

at the expense of our mission focus, the church becomes an introspective, isolated, and ineffective community.

Continually focusing inward can also be discouraging. If we're honest, we'll see many flaws in our church. So, should our primary task be to fix these? No! Until "this corruptible shall have put on incorruption, and this mortal shall have put on immortality" (1 Cor. 15:54, KJV) I must live with human failings—my own and others'. But I have also learned that, in spite of this, God forgives, heals, and restores. He takes the broken, the frail, and the stumbling, and He equips us and carries us onward *so that we may do mission*.

3 Consultation trumps tyranny.

Many years ago a senior church administrator said to me, "Remember, you're in charge only if you don't have to prove it." And I have learned that this is true. There is no place in church leadership for trying to "prove" your authority—at

WORLD VISTA

the very least it becomes a hectic, defensive exercise in self-assertion; at worst, it becomes domineering and dictatorial.

It's said that in the church we don't operate on a presidential model. And we don't—even though some executive decisions must be made and certain responsibilities must ultimately rest with someone. But in making decisions—at every level of church leadership—we seek out other opinions, we talk through issues, we reach for consensus. I have learned that the best and safest decisions you can make as a spiritual leader are made in a forum of consultation, where you are sufficiently at ease to entertain a frank exchange of ideas; where you don't feel threatened by others who hold different views; where you place no “taboos” on certain opinions; and where you are willing to say, “Well, maybe I got this one wrong,” or “I understand what you're saying, but no, I don't agree.”

that My mission will be accomplished.”

I feel this strongly when I visit with church members in different parts of the world. Many times, a person I've never met before will come to me and say: “Pastor, I want you to know that I pray for you. I mention you before God by name every day.” Nobody has the faintest idea how much this means to me, for I sense that the Lord hears their prayers and that in His love for His church and His people He ministers to me resilience—of body and mind—not because of who I am, but because of what He wants me to do.

I have felt God's ministering hand also in helping me toward a better balance in my theology than I had as a younger man. I now see dimensions that have to do with holding the church together, not scattering the flock; and so I am more “generous” as a theologian than I was 25 years ago. As a teacher of theology, I had some precise lines

It's good for each of us to look back and reflect on what the Lord is teaching us along the way.

4 Don't take yourself too seriously.

I have learned that there is no virtue in solemnity for its own sake. An ability to see the ironic, the surprising, or the downright humorous in different situations can be wonderfully healthy in the life of the church. Yes, we are engaged in a serious work. But funny things happen. And in shared laughter we display our shared humanity. Without being frivolous or irreverent, moments of humor can help ease situations of great tension or bring a new openness into strained relationships. It can be an effective antidote to self-importance or the spiritual “stiff upper lip.” And I have seen, time and again, that we give our best when we are at ease with ourselves and with others. Without losing a sense of the importance of the work we're engaged in, stepping back for a moment of lightness, acknowledging the human element in what we do can help forge a way forward through a difficult moment. And I believe that God also laughs with us.

5 God supplies the shortfall.

I have learned that no matter what my flaws or mistakes, the Lord will continue to walk with me, refresh me, and equip me for His purpose. In this I make no claim exclusive to myself! I believe that God takes each of us by the hand and says: “Here, I am giving you a special task. And now I will stay by you, and supply what you lack so

within which I operated—a textbook theology. Today, I hold strongly to our theology but relate it to the church as a living, organic, growing, global community of faith, a people whom God wants to keep united as one.

I see this as part of a circle of ideas—just as the Lord has sought to teach me the immense value He places on individuals, so my approach to theology must seek to draw people in, not push them out. Yes, there are positions that are a denial of our identity and of Scripture and cannot be reconciled or accommodated. But I have learned that sometimes we don't all see everything just the same way and still we are held together as a community and our destiny is the same.

How did this change in me come about? Again, I think it was a lack that the Lord made good—a need in me He met to further His purpose. And if He does this for me, He does it also for others.

It's good for each of us to look back and reflect on what the Lord is teaching us along the way. And as we do, I believe we'll be able to trace the outline of His hand as it works in our lives and on our hearts. For together we are all “students in the school of Christ, ever learning more of heaven, more of the words and will of God; more of the truth and how to use faithfully the knowledge that [we] have gained.”*

*Ellen G. White, *Sons and Daughters of God* (1955), p. 72.

The Effects of Jaundice

By ALLAN R. HANDYSIDES and PETER N. LANDLESS

Our baby, fortunately, is now healthy, but she had severe jaundice at birth. Though the doctors looked for blood-group problems, they could not find the cause. She is thriving now and looks great, but do you think there could be complications later in life?

Jaundice in newborns is fairly common, affecting up to 60 percent of infants during the first week of life. The usual cause is that a baby has a high level of hemoglobin, the name for the red color in the blood. This hemoglobin has to be processed by the baby's liver and excreted in the bile, but in most babies the liver metabolism is not switched on immediately. The hemoglobin is converted to bilirubin (the yellow pigment) and joined with an acid to make it soluble in the bile. It is important that this joining with the acid not take place before birth, because it would then not be able to cross the placenta. Before joining with the acid, the bilirubin is called unconjugated, because it is not processed, or conjugated, once joined with glucuronic acid. Babies with jaundice need to be carefully monitored, because high levels of bilirubin can damage an infant's brain. Such outcomes, fortunately, are very rare these days, because doctors are aware of the dangers.

Some conditions further heighten the normal breakdown of red blood cells to bilirubin, and because an infant's liver is immature they may cause a greater risk of jaundice. Among these is a blood-group incompatibility between mother and infant. One that is better known is where the mother is Rhesus negative and her baby or babies are Rh-positive.

The sequence of events is as follows: The baby's blood cells cross

the placenta into the mother's circulation, and her immune system then makes antibodies that break down the "alien" red blood cells. These antibodies, unfortunately, can cross the placenta and attack the baby's red blood cells inside the baby itself. It is usually a mother's second or third baby that is more severely affected, because the repeated pregnancies act like "booster" stimulants to the mother's immune system. Fortunately, today, an injection of antibody to the Rh antigen given to Rh-negative women prevents the more serious of these problems. The preparation is called Rhogam.

Other babies may be born with inherited disorders that cause their blood cells to break down more rapidly than normal, such as spherocytosis, or enzyme deficiency. Still other babies may have disorders of the liver, whereby the normal conjugation process is slowed down. A common one is called Gilbert's syndrome.

The birthing process is difficult, and some babies are born with bruising under the scalp called a cephalo-hematoma, which is a collection of blood beneath the fibrous membrane covering the bones of the skull. As this blood is reabsorbed, it may deliver more hemoglobin than the liver can cope with.

The largest group of healthy babies that are jaundiced are those in whom breast milk is either inadequate in amount or contains large amounts of progesterone compounds, which

further slow the liver's maturity. These are transient effects and, if the jaundice level is not very high, of little consequence.

Phototherapy is a process whereby babies are exposed to intense light with, of course, little patches over their eyes. The light breaks the bilirubin, which can be excreted by the kidneys. The use of phototherapy has so greatly reduced the need for exchange transfusion that the once-common procedure is now rare.

Seeing your daughter has been discharged from the hospital, it can be assumed that she will have no further problems with effects of jaundice; although, should she have an underlying disorder, she could exhibit a tendency to anemia—but that would not be life-threatening. Follow up with your physician, and don't worry; it sounds as though you have a healthy little girl. ●



Allan R. Handysides, M.B., Ch.B., FRCPC, FRCS, FACOG, is director of the General Conference Health Ministries Department.



Peter N. Landless, M.B., B.Ch., M.Med., F.C.P.(SA), F.A.C.C., is ICPA executive director and associate director of the Health Ministries Department.

The cuisine was superb. The company congenial. The after-dinner conversation uplifting. The view of mountains and water spectacular. I was pleased that I had accepted the invitation from Gladys and Bert* to have dinner in their new waterfront condo. Leaving the table, I followed Bert to his office to look at some indigenous art he had brought back from Bolivia.

A few minutes later, as I returned to the living room, I saw Gladys showing other guests the photograph I had given them as a house-warming gift.

"Nice photograph; cheap frame," I overheard Donald say.

I froze in the hallway as my face flushed with anger and hurt. Was that really Donald's voice? Why would he say such a thing? There was no reason for him to put me down with such a caustic remark. I had deliberately chosen that frame because the photograph could be easily removed, and I had told Gladys and Bert that when they tired of my photograph they should feel free to replace it with a new one.

I lingered a moment in the hallway, calming myself, then rejoined the group. But I was upset. I had only recently returned to the Adventist Church and I had been drawn to Donald, admiring his enthusiasm for life and his love for God. He had taught me the importance of having a daily relationship with Jesus.

As I drove away that evening I comforted myself with the prayer Jesus taught His disciples: "Forgive us our trespasses as we forgive those who trespass against us." In my heart I knew that I wanted to forgive Donald, not only because that is what Christ would do, but because I didn't know how often my own thoughtless words might have hurt someone. Not wanting to believe ill of Donald, I wondered if he was dealing with problems in his own life. Perhaps he had aimed a fiery dart at me because he felt helpless and frustrated in his



When People Hurt You

Lessons from a personal experience

By ROBERT RAMSAY

dealings with someone closer to him, and I had been a convenient target.

Being hurt by those we love is not a unique experience. It is those closest and dearest to us who can injure us the most, and this is true in church families as well as in blood families. As my anger and hurt came under the influence of the Balm of Gilead, I reflected on the Lord's Prayer (Matt. 6:9-13) and what it should mean to Christ's followers.

Another Look at Those Familiar Words

"Our Father ..."

I am thrilled to know that the original language can be translated "Our Daddy," something I learned from Donald; and I sometimes use this term of endearment when praying in public. God wants to enfold us in His arms and give us knowledge about Himself, so that we will grow strong spiritually—just as an earthly daddy

holds his child upon his knee and lifts the spoon to their mouth.

“... who lives in heaven, hallowed be your name.”

Our Father “lives” in heaven. He is the center of the universe. He upholds the planets and oversees every natural

“Give us this day our daily bread.”

We fortify ourselves with spiritual food on a daily basis so that we can share it with those we meet throughout the day. On Sabbath morning, when we look at the day’s spiritual menu, we do not turn up

report, and full of virtue (see Phil. 4:8). We are motivated to seek deliverance from evil, not just for our own good, but for the well-being of the larger church family as well.

“For Yours is the kingdom and the power and the glory for ever.”

When we have lived for ten thousand years in that love-powered kingdom, the irritations and slights of this world will have faded into obscurity.

law that governs life on this splash of blue and white we call earth. He is above and beyond all earthly fathers, and yet we can commune with Him. “Come now, let us reason together,” says the Lord” (Isa. 1:18, RSV).[†]

Our minds struggle to comprehend what a privilege it is to commune with the Creator of the universe. And so, when we step into His house, it is with reverence—eagerly waiting for His still small voice to speak a word to us.

“Your kingdom come. Your will be done on earth as it is in heaven.”

Jesus describes our Father’s kingdom when He says, “But whoever desires to become great among you shall be your servant. And whoever of you desires to be first shall be slave of all” (Mark 10:43, 44).

We must ask ourselves whether we are preparing daily to live in such a kingdom. As we get ready to attend church on Sabbath morning our attitude should be, “Father, show us how we can serve someone today.” Our ears should be ready to listen sympathetically, our tongues poised to speak kindly, and our hands ready to touch gently. If loving others before ourselves is our attitude, there is a good chance that our Father’s will will be done on earth.

our noses at it, if it doesn’t appear to meet our immediate needs. Instead we graciously consider that the lesson study and morning message may be loaded with the vitamins and minerals that someone else urgently needs.

“And forgive us our debts, as we forgive our debtors.”

We remember that those sitting beside us in the pew are struggling saints, dealing with issues that we know nothing about. Like our Father in heaven, we cut them some slack, deal gently with them, even when they cast unkind words or glances our way. Like Jesus we say, “Father, forgive them, for they do not know what they do” (Luke 23:34). Keeping in mind that they don’t know the circumstances of our lives any better than we know the details of theirs, we truly believe in our hearts that they are ignorant of the hurt they’ve caused us, and we genuinely forgive them.


“And do not lead us into temptation, but deliver us from the evil one.”

We feed daily upon our Father’s Word so that we will have confidence in His strength to deliver us from difficult circumstances. At the same time we protect ourselves from temptation by choosing books, magazines, Web sites, and television programs that are true, honest, just, pure, lovely, of good

The glory of our Father’s everlasting kingdom is that it is powered by love. Strong-arm tactics are never used. His kingdom has always existed, and will always exist. And best of all, we can be a part of it. If we choose daily to be one of our Father’s children, we can live with Him forever, enjoying ever-expanding love and joy throughout eternity.

When we have lived for ten thousand years in that love-powered kingdom, the irritations and slights of this world, such as Donald’s unkind remark, will have faded into obscurity. So why should we fret about such things today?

“Amen.”

So be it! Right on, Father! May the words and thoughts of this prayer come true in the lives of every member of Your family. 

*All personal names in this article have been changed.
†Bible texts credited to RSV are from the Revised Standard Version of the Bible, copyright 1946, 1952, 1971, by the Division of Christian Education of the National Council of the Churches of Christ in the U.S.A. Used by permission.



Robert Ramsay is an organist and freelance writer living in Courtenay, British Columbia, Canada.



NUGGETS of GRACE from Mongol

Llewellyn Juby served as the Adventist Development and Relief Agency (ADRA) director for Mongolia for nine years. He shares the following experiences from his years of living and working with the people of that region.—EDITORS.

From Prison to Freedom

Imprisoned in 1987 with a one-and-a-half-year sentence for a minor offence, Gambat joined a prison gang in order to survive his incarceration. He became implicated in a prison gang fight, and his sentence was extended to 19 years. Recently, however, he finally walked out of that facility—a free man entering a new

world he no longer recognized.

When Gambat was first incarcerated in 1987, Mongolia was a Soviet state; when he left prison, it was a republic. About 80 vehicles could be seen driving around Mongolia's capital, Ulaanbaatar, at any one time in 1987; today more than 100,000 routinely crowd the roadways. The new buildings, billboards, and a myriad of buses leave him amazed and bewildered.

Gambat was in need of practical assistance after his many years in prison. A local nongovernment organization (NGO) kindly rented a small room in a basement for him and paid for a two-month building-

construction course to teach him a skill that would help him find employment. The NGO workers then suggested he contact ADRA for his clothing needs. He came to our office, and we let him choose what he needed out of our storage containers. We also took time to talk with him about his experience.

Gambat's story was heartrending. He told us of his many years in prison and the death of prison mates who gave up or became too weak to continue the struggle. He described others who developed permanent health problems after only two years of prison diet; he survived 19. He disclosed how those who died had

been wrapped in old cement bags so other prisoners could keep the clothing for themselves.

He also shared his fear of meeting former prison friends and giving in to the temptation of drinking alcohol. It became obvious that Gambat desperately wanted to leave behind his bad habits and make a new life for himself.

I watched Gambat take off his old, soiled beret and throw it onto the ground. He then put on a new

Fighting for Her Child's Life

It seemed impossible for the young, single, unemployed mother to come up with the \$850 needed to pay for a brain shunt for her 1-year-old son. She had appealed for help to several organizations and businesses without success before coming to ADRA. I longed to provide her with the full amount needed, but with so many people asking us for assistance, we have to limit the funds we can provide to no more than \$100 per person. We put together a list for the young mother of other possible donors, however, describing the medical challenge the child faced. Using plastic liners to protect each page, I organized a folder of information that outlined all the facts regarding her case. Included was a letter from the subdistrict governor, the doctor's diagnosis of hydrocephalus, a picture of the boy, and the precious donation list. The first name on the list was ADRA. Next to it was the ADRA stamp and the amount we gave her—\$100. We hoped this sign of authenticity would encourage others to give as well.

After two weeks of tirelessly visiting numerous organizations, she had collected only \$375. She faithfully kept a list of all the organizations she had visited and the reasons why most of them had not provided any financial help.

We then shared her story with our staff, and they responded with wonderful generosity. In one afternoon we raised an additional \$266. Then the unexpected happened. She was given an opportunity to appear on a television program to share her challenge. One viewer greatly sympathized with her plight and offered to purchase the shunt for her, allowing her to use the rest of the money she had collected to pay for the operation, the hospitalization, the postoperative follow-ups with doctors, and even some food.

Our prayers had been answered. The Lord had provided her with more than enough money to supply her needs.

"Jesus was blunt: 'No chance at all if you think you can pull it off by yourself. Every chance in the world if you let God do it'" (Mark 10:27, Message).

Spectacles of Joy

We had waited for five months for them to arrive. Finally, the precious box containing 52 pairs of eyeglasses arrived by post from Australia. A group of Australian optometrists had volunteered their time and had come to Mongolia one summer, visiting 22 schools in a two-week period and testing the eyes of more than 4,000 children and adults. Although they brought with them suitcases full of eyeglasses, they were not able to provide the eyeglasses of the correct prescription for everyone, so they had sent more.

I had the privilege of distributing them to the 16 students who were anxiously awaiting them. Excitement was evident in their happy faces. Some had worried that "the Australians living so far away would not remember their promise," and now they rejoiced that the promise had not been forgotten.

What feeling can compare with that warm glow that comes with the opportunity to help someone in need?

"You'll not likely go wrong here if you keep remembering that our Master said, 'You're far happier giving than getting'" (Acts 20:35, Message).

*Texts credited to Message are from *The Message*. Copyright 1993, 1994, 1995, 1996, 2000, 2001, 2002. Used by permission of NavPress Publishing Group.

Llewellyn Juby was ADRA's regional director for Mongolia when he wrote this article. Currently, he is ADRA's regional director for Sudan.

By
LLEWELLYN
JUBY

11a

warm woolen hat I had given him. A big, happy smile spread across his face—he was rid of another symbol of his incarceration. He loved the warm coat and gloves we gave to him. With new shirts, trousers, socks, and long underwear, he now can face the cold Mongolian temperatures.

Gambat walked away with a spring in his step, carrying a bundle of clothes and dressed like a free man.

*"If you are generous with the hungry and start giving yourselves to the down-and-out, your lives will begin to glow in the darkness, your shadowed lives will be bathed in sunlight. I will always show you where to go" (Isa. 58:9, 10, Message).**

L A B O R A T O R Y

for LEADERSHIP:

Warm light crowns the tops of the coconut palms as morning spills across the manicured lawns and neat red-roofed buildings of the AIIAS campus.

Lone figures meditatively walk the winding sidewalks, lost in early morning thought. Songbirds in the close-cropped hedges twitter for attention. A group of students kneels in the tropical prayer garden, softly spoken prayers



the AIIAS campus from 2003 to 2008.

Gina Wahlen is a freelance journalist living in Silver Spring, Maryland, USA. She and her husband, Clinton, now an associate director of the Biblical Research Institute, served on

mingling with the sound of bubbling water.

Not far away in the student apartments, aromas from around the world waft through the air, blending together into a gourmet breakfast for the senses. Soon the campus will be alive with students and faculty on their way to change the world.

AIIAS (pronounced: Aye-es), the Adventist International Institute of Advanced Studies, is one of five institutions of higher learning operated by the General Conference of Seventh-day Adventists, and the first to be located outside North America.¹ Located 27 miles south of Manila, the campus perches on the doorstep of Asia in the so-called “10/40 window,”—the world region where Christian and Adventist presence is most minimal.² With students and faculty from more than 40 nations, the campus has a

distinctly international flavor: no one culture is dominant.

"We feel welcomed and loved, and the longer we stay here the closer we get to the people. Now I really understand what the world church is!" says Marcel Wieland, a pastor from Germany who, along with his wife, Nicola, recently graduated from AIIAS.

The exclusively graduate-level institution specializes in training leaders well equipped to return to their home countries to serve the Adventist Church with expertise in many areas.

"AIIAS was established to meet an urgent need for Adventists to have a high quality, international-level graduate program in Asia," according to Stephen Guptill, AIIAS president. "We are educating people to meet the leadership needs of our church—in business, education, health, and theology. Ours is a very focused, practical mission, and the church has relied heavily upon AIIAS to help address leadership needs in these areas."

Bringing Welcome Changes

China: Linda Zhu (Zhu Qing Yan), from China, is one such student. Linda graduated with a degree in theology in 1996, and an M.B.A. in 1998. Returning to China, she began addressing the pressing housing and environmental issues in her native northeastern province of Zhejiang, where she introduced



be in the world. As part of her degree project, Julia developed a prenatal health education program, which she shared with local midwives as she traveled into the dangerous mountain areas around Kabul. In 2007, Julia was one of the first students to graduate from a fully online degree program through an Adventist institution.

Mongolia: The majority of the 3 million people living in Mongolia are under 30 years of age: most are atheists. Until the early 1990s, there were no Seventh-day Adventists in the country. When frontline missionaries came to share their faith, Bold Batsukh was one of the first to be baptized. Feeling a deep burden for the people of his homeland, Bold wanted to become a pastor, and became the first ordained Seventh-day Adventist minister in Mongolia. Seeking further training, Bold studied for the Master of Divinity degree at AIIAS, graduating in 2005. He now serves as pastor of the capital city church in Ulaanbataar. The Adventist church in Mongolia is still young, and Bold is at the forefront in encouraging and training young people to be active members of the church.



Islamic Countries: Noel Nadado, a native of the Muslim-dominated southern Philippine island of Mindanao, completed an M.A. degree in Religion at AIIAS and is currently studying in the Ph.D. program. A part of his doctoral research, "Why Christians Convert to Islam: A



The AIIAS Story

By GINA WAHLEN

straw-bale building construction. Through her initiative, more than 600 energy-efficient, and culturally-appropriate houses were built, along with three schools. She now serves as the Adventist Development and Relief Agency (ADRA) director in China.

Afghanistan: Being in a war-torn country didn't stop AIIAS student Julia Shayunossova from completing her M.P.H. degree through the AIIAS online degree program. The Division of Online Learning was established in 2001 to offer quality, Christian-oriented graduate education to dedicated professionals wherever they might



Filipino Perspective," was published in the *Journal of Asia Adventist Seminary (JAAS)*, where it received worldwide attention. Nadado's research lays a solid theoretical foundation for "tentmaker" ministers working in Islamic countries—including consideration of what can be done to encourage believers to remain committed Christians.

Depth and Breadth

AIIAS offers master's and doctoral degrees through the School of Graduate Studies and the Theological Seminary, as well as a variety of master's degrees online and through a network of Distance Learning Centers across Asia. In 2007 AIIAS distinguished itself as one of the first Adventist educational institutions to graduate students with master's degrees from an entirely online learning program.

The school launched a Ph.D. in Business degree in 2007—the first Adventist institution to do so. “There has been an increasing demand for the church to provide doctoral level programs in the area of business leadership and education,” says Ron Vyhmeister, chair of the department. “We hope that this program will enable us to prepare business faculty who can go out with a Christian attitude.” Currently, there are nine students in the program.

Visiting academicians have noted that AIIAS has built a strong academic tradition by attracting highly trained faculty members, most of whom hold earned degrees from world-class universities. The low student-teacher ratio allows plenty of opportunities for small-group as well as one-on-one interaction.



with those who share core values of love for God and service to His church.

“It stems from the attitude of what we have learned here at AIIAS,” says Joseph Bieksza, an M.Div. student and president of his graduating class. “It’s not just about receiving a degree. Of course we have learned the necessary skills, but there is a higher purpose of touching lives, of imitating Jesus.” In Joseph’s class of 95 graduates, 21 countries were represented, including Bangladesh, Canada, China, Congo, Gabon, Germany, Indonesia, Japan, Korea, Malaysia, Moldova, Myanmar, The Netherlands, Nigeria, the Philippines, Rwanda, South Africa, Taiwan, Thailand, Tonga, and the United States.

AIIAS students are urged to put their faith into practice by developing outreach activities in the community. One such ministry is the weekly outreach to the Dasmarinas Jail in a neighboring community, where a new Seventh-day Adventist congregation of more than 200 inmates worships each week.³ The congregation was planted following evangelistic efforts in the jail conducted by AIIAS faculty and students. The ministry has also constructed a new building for the jail, helping to relieve overcrowding.

Twice yearly, a Week of Prayer is held on campus, bringing together students, faculty, staff, and their families to spend morning and evenings together in worship and prayer. Often well-known leaders serve as featured speakers for these meaningful times of spiritual renewal (see sidebar).

One urgent need on the campus will be met when the school opens a new multipurpose building in the fall of 2009 that features a large auditorium to be used for worship services, along with several classrooms and a media studio/laboratory.

The mission of AIIAS to expand the church’s presence in Asia has resulted in building bridges into targeted areas through specialized initiatives.

While many international campuses struggle to operate strong libraries, the school’s Leslie Hardinge Library, holding more than 50,000 volumes, provides the tools needed by graduate students for their research. Subscriptions to periodicals in print and through academic databases give scholars access to more than 8,000 full-text journals. The library also houses the Ellen G. White Research Center—one of 14 such research centers operated by the Adventist Church around the world. The Center also contains a broad collection of Adventist Church historical materials.

Campus Atmosphere Enhances Learning

Because no one culture dominates—not even the Filipino—the campus offers many students their first sustained opportunity to learn about other world cultures. Lifelong friendships grow from living and learning together

Learning About Each Other

Life at AIIAS isn’t all about study and mission, however.

Each January the AIIAS community sets aside a couple of days to celebrate the “Mini-Olympics,” where teams made up of a cross section of students, faculty, and staff participate in a variety of sports. Connected with the Mini-Olympics is the International Food Festival, where one can enjoy authentic delicacies from Europe, Asia, Africa, and North and South America—all at the same time.

The following month features the traditional “Cultural Night”—where a typical evening’s program may feature the graceful Korean fan ceremony, Japanese Tamasudare, elaborate traditional Indonesian storytelling, African presentations, European folk singing, Latino music featuring traditional wind instruments, and a colorful presentation from the Philippines.

Building Bridges

The mission of AIIAS to expand the church's presence in Asia has resulted in building bridges into targeted areas through specialized initiatives—such as in Qatar and China—and through cooperative exchange programs.

In 2006, AIIAS Theological Seminary professors made an historic trip to China. The delegation met with the Rev. Cao Shengjie, president and acting general secretary of the China Christian Council (CCC). This was the first time a Seventh-day Adventist delegation had been granted the privilege of an official meeting with the head of this official government religious organization in China.


The group was also warmly received by the Rev. Yu Xin Li, chairman of the Beijing Christian Council and Three-Self Patriotic Movement (TSPM), and president of Yanjing Seminary. The delegation visited several of China's 18 theological seminaries, including the national seminary in Nanjing.

The AIIAS business faculty has also been active in China. Through contacts made through an alumnus, faculty members were invited to teach four classes at the National Institute of Technology in Beijing during 2007.

In 2008, a Distance Learning Center began operating in Qatar—the first AIIAS learning center in the Middle East. Located near the United Arab Emirates and bordering Saudi Arabia, the small, oil-rich country of Qatar is seeking international education for its young people. Through this Distance Learning Center located in the capital city of Doha, AIIAS is offering the M.B.A. degree to students in this predominantly Muslim country.

On its main campus AIIAS has welcomed both Muslim and Christian students from Indonesia during an international exchange program. The eight exchange students (five Muslim, three Christian) were studying economics, psychology, education, and public health at well-known universities in Indonesia. After spending a month at AIIAS, they were impressed with what they found.

"The very complete library and the friendly lecturers encourage me to use my critical thinking when I give my opinion in class," said one student. "And I feel surrounded by love in this place." Another student commented, "At AIIAS I have gained much knowledge and observed many things, such as how living together and respecting each other's opinion could be an advantage for me, and for all of us."

For more than 135 years, the Seventh-day Adventist Church has continued to make major investments in higher education, believing that training highly qualified men and women will yield greater effectiveness in mission. On the doorstep of the Asian continent, AIIAS is growing a new generation of leaders to guide the church's outreach to millions who don't yet know or love Christ. 

¹ The others are Andrews University (Berrien Springs, Michigan, USA); Loma Linda University (Loma Linda California, USA); Oakwood University (Huntsville, Alabama, USA); Adventist University of Africa (Nairobi, Kenya).

² The "10/40 window" is a term used by mission planners to describe the region between 40° north latitude and 10° south latitude, and stretching from the west coast of Africa to southeast Asia.

³ See the editorial, "The Church Beyond the Wall," *Adventist Review*, September 11, 2008, <http://www.adventistreview.org/article.php?id=2067>

For more information visit: www.aaias.edu



A FAITH-BUILDING Week

The ceiling fan in my guest apartment spun almost as rapidly as my thoughts.

There was little sleep my first night at AIIAS, half a world and 12 time zones away from my usual bed. As the designated speaker for the school's August 2008 Week of Prayer, I knew the formal features of the week that lay ahead of me: at least a dozen sermons, several classroom lectures, many private conversations with students and faculty.

But as the fan blades turned and the geckoes "sang" in the night, I wondered to myself: *What does Adventism look like in this warm, rich landscape? What kind of a faith community is this place of learning?*

Nine days later as I left for the airport, also in the middle of the night, I had answers, exceedingly, abundantly, more than I could ask or think.

At AIIAS, I met a community of Adventist scholars—faculty and students—focused on advancing the mission of the Seventh-day Adventist Church with great clarity and fervor.

In counseling sessions and circles of prayer, I discovered a depth of spiritual maturity across the campus that I would love to see replicated on every one of the church's nearly 100 colleges and universities worldwide.

As we sang together morning and evening, I reveled in the remarkable harmony of so many diverse cultures living alongside each other, learning together, worshipping together.

The week I spent at AIIAS built my confidence in the future God is preparing for His remnant church. As I met the men and women who will be the teachers and pastors and business managers for this worldwide movement, I grew certain that every peso and euro and dollar and yen committed to financing Adventist education will one day prove the soundest investment of all.

By **BILL KNOTT**, editor and executive publisher of *Adventist World*.

NUMBER 28 *The* New Earth— *Under*

By
KEISHA MCKENZIE



This expectation should govern how we live now.

On planes I always take a window seat if I can. I stack my bags, buckle up, and focus on the land- and cloudscapes unfolding around our jet. Local cotton plains blend into burnt red canyons, and bright shafts of sunlight crisscross powder-blue skies. England's yellow rapeseed fields become green dales; Jamaica's grey-blue mountains tower into mist; and America's cobalt waters wash into white-sand coasts.

I'm awed every time. Earth is a beautiful planet. And yet the prophets Isaiah and John tell us of a new earth that surpasses this beauty (see Isa. 35; 65; Rev. 21).

Shadowed Beauty

As we descend from 30,000 feet and land on tarmac, however, I see



Keisha McKenzie is a technical communicator. She wrote this piece while living in West Texas, United States.

more. The beauty that entranced me from the air doesn't fade, but I also see some shadows with it—evidence of conflict, inequity, and abuse; against people, creatures, and land.

In view of these shadows, the Bible's new earth teachings can comfort and challenge us. Through them we learn that God will perform a full-service renewal right here on our planet. The prophets' visions don't burst with meaning just because they show perfection. They are also meaningful to us because they show us the beauty that we once had, will have again, and with which we are called in Christ to align our hearts today.

Sky Pies and Daily Bread

Jesus sets this challenge in the Sermon on the Mount (Math. 5–7). Between the Beatitudes and the house built on rock, He asks us to move from worry-driven daydreaming to trusting, spirited action; from pie-in-the-sky to daily loaves of bread. This attitude shift is not a suggestion. Jesus instructed us to pray for our

“daily bread,” and to walk in love with others each day as a testament to our relationship with the Father (Matt. 5:38–48; 6:11).

So each time I read Christ's teachings, I pull myself from the future into the present. As Jesus teaches us about the coming transformation, what does He challenge about our lives now? Which aspects of the new earth are currently “under construction”? By shifting our approach to today, how can we line up with some of God's building plans?

The prophets' visions suggest two aspects of our lives that will be transformed in the new earth: how we understand time and space, and how we relate to nature and each other. Careful attention to these two elements can help us deepen our relationship with God—the timeless Creator and Savior of all (Rev. 21:3, 4). By reconsidering how we treat time, space, nature, and other people on this earth, we can show our commitment to the coming reconstruction.

Eternal Connection

Time and space have governed our lives since God established rhythms, times, and seasons to regulate earthly activity (Gen. 1; 2). He “set the bounds of our habitation,” and then prompted us to populate the whole land (Acts 17:26; Gen. 1:28; Isa. 45:18). Through our lifework, we learned to honor finite patterns: day and night, summer and winter, activity and rest. Herders worked with mating and milking cycles, gardeners respect planting and reaping times, and our societies formalized timekeeping through clocks and festivals.

We remain bound by time and space today. In industry and recreation we save or stretch the time we have. Our flushed and sprawling metros force us to be conscious of space as well, and even our worship services have become structured around these two measures. Our time- and space-dependence reminds us that we are finite. And this may be why eternity and infinity fascinate us: we hope for what we lack. The Preacher said that God has “set eternity in the hearts of men” (Eccl. 3:11, NIV). John also saw that “the first heaven and the first earth had passed away,” along with sun and moon; there was no more dividing sea, and there was joy and gladness forever (Rev. 21:1, 23-25; cf. Isa. 65:17, 18).

How can we understand these images in a world of transience and limits?

The Greek word *kairos*, “the opportune moment,” is one way to approach the new earth’s eternity and openness. Theologians and rhetoricians contrast *kairos* with *chronos*, or finite clock-time. For us, *kairos* describes any situation in which we sense God acting among us purposefully and in appropriate measure. A *kairos*-sensitive mind-set stamps our time-space with God’s signature, and underscores His purposeful authority over time, order, and place.

Throughout our lives, this sense stretches us beyond our own finiteness and connects us with the eternal, infinite God who has drawn us close. We become able to see God working in our world at all times for us and with us. As a result, all things work together for the good of those who love Him and are called according to His purpose (Rom. 8:28). He is with us “always”; we are His people and He is our God (Matt. 28:20; Rev. 21:3).

Natural Networks

But visions of the new earth shouldn’t only suggest a different approach to time and space. They should also suggest a different approach to nature and other people. The Bible tells us that nature groans under the current order and “waits in eager expectation for the sons of God to be revealed” (Rom. 8:19, NIV). Thus the prophets describe creation restored to its original glory, balance, and peace: “The wolf and the lamb will feed together, and the lion will eat straw like the ox.... ‘They will neither harm nor destroy on all my holy mountain,’ says the Lord” (Isa. 65:25, NIV; cf. 35:1, 2).

According to Genesis, that harmonious peace among all of earth’s systems existed from the very beginning. Genesis 1 and 2 describe humankind as in charge of creation *and* as part of it. God built us from the “dust of the ground” and then tasked us to till that ground, designing us to

work with nature and in its context (Gen. 2:15). All parts of creation worked in cooperative harmony, because human dominion was not limitless. Nature has cooperated with its human stewards as much as we’ve respected the living networks that comprise it. As we’ve learned since the garden, when we do not respect the order and connections of creation, all of nature suffers—including us.

This same interrelation and responsibility apply to our human networks. The new earth family’s loving productivity and thriving relationships reprove by contrast all destructive human relating (Isa. 65:19-24; Matt. 5:21-48). Jesus unambiguously taught that in loving God we must also love one another. This means we cannot disrespect our siblings without disrespecting our Father (1 John 3:11-18; 4:7-21). In the new earth there is “no more sea”: no more separation between us and God, and none between one human and another. An intimate knowing between God and His people replaces double standards and division of all kinds because all are one in Christ Jesus (Gal. 3:26-29; Rom. 12; Eph. 4).

A world of beauty without shadows—that’s the world you and I plan to live in. It’s the world that, in Christ, we have committed to building and occupying. He asks us to let our lives serve as bricks for the building. And we can build confidently because His foundation is firm. ●

New Earth

On the new earth, in which righteousness dwells, God will provide an eternal home for the redeemed and a perfect environment for everlasting life, love, joy, and learning in His presence. For here God Himself will dwell

with His people, and suffering and death will have passed away. The great controversy will be ended, and sin will be no more. All things, animate and inanimate, will declare that God is love; and He shall reign forever. Amen. (2 Peter 3:13; Isa. 35; 65:17-25; Matt. 5:5; Rev. 21:1-7; 22:1-5; 11:15.)

The Good Old Days—They Were Terrible

Were the “good old days” really that good? We often think of America in the mid-1800s to the early 1900s as an age of carefree charm, gaiety, and stress-free buggy rides in the open country. But just try and buy some butter or “margarine” at the town store. Historian Otto Bettmann describes it: “Dairy by-products, it appeared to the Victorian manufacturers, provided a fine opportunity to improvise; here imagination was needed, not scruples.... Selling in the 1880s for a respectable average of 19 cents a pound, it was often rancid, and either a mixture of casein and water or of calcium, gypsum, gelatin fat, and mashed potatoes....

“The alternative was ‘bogus’ butter.... Fat from hogs along with every conceivable animal part that the slaughterhouses could not turn to cash were picked up by the oleo makers and processed in filthy work sheds. Bleaches were blended into the mix to give the product the appearance of real butter. A margarine factory employee in 1889 ... [suffered] ‘hands so sore ... his nails came off, his hair dropped out, and he had to be confined to Bellevue Hospital for general debility.’”¹

Old-time farmhouses surrounded by rose gardens were drafty subsistence homes surrounded by muck

and manure attracting disease-carrying swarms of ticks, mosquitoes, and flies. The drinking wells were often close to the barnyard, stable, pigsty, or coop, with no pretense of drainage. “Slush from the kitchen, festering matter from privies, and seepage from animal wastes” endangered the water supply and filled the air with a foul stench.²

If you became sick from exposure to this mucky mess, the doctor of the 1850s might tell you that “too much vitality” caused your disease and bleed you with leeches.³ An entry from Angeline Andrews’ diary reads: “Carlos Beeman died this morning.... He had had a sore throat for some days. Yesterday he had it lanced and thought he was going to have a good night’s rest. Ate quite a hearty supper. About 11 his wife gave him a dose of morphine which the doctor had ordered. He immediately went to sleep, from which he never awoke.”⁴

The good old days—they really *were* terrible!

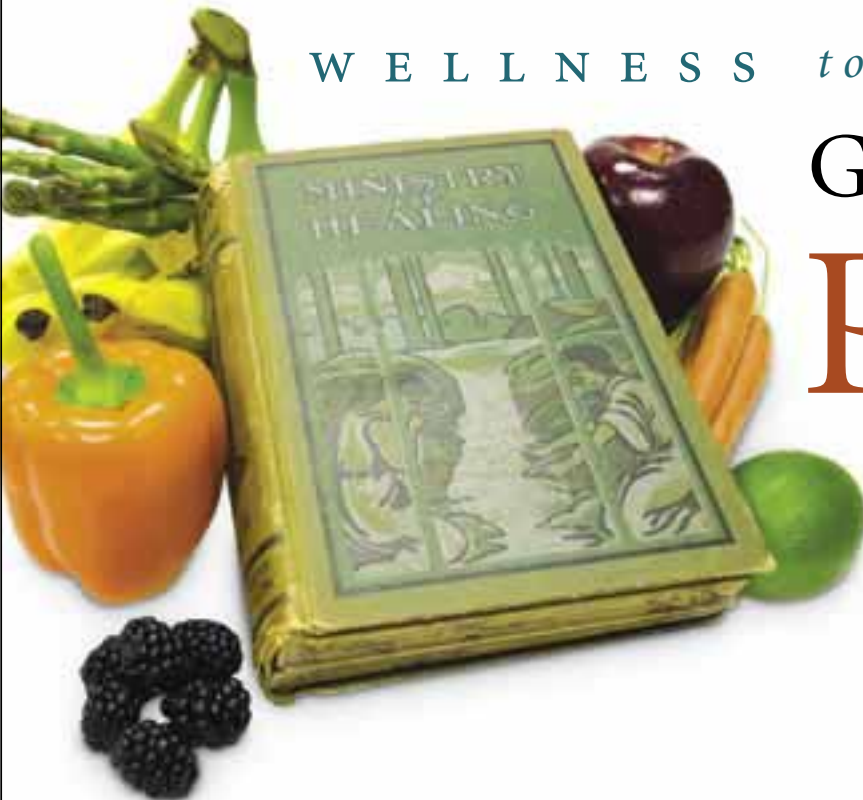
Ellen White and the Health Message

On June 5, 1863, Ellen White was worshipping with a small group of believers in Otsego, Michigan, when she received a 45-minute vision about health. When asked to explain it, she could only say they would not be able to understand it all at once. It came during a time when

W E L L N E S S *to* W H O L E N E S S :

God’s Plan *for a* Perishing World

By
VICKI GRIFFIN



smoking was used for lung infections, mercury and arsenic were considered cleansing tonics, and sunlight by day and fresh air at night were thought to cause disease.

Adventist historian Mervyn Maxwell describes it in his book, *Tell It to the World*: “The vision spoke against the use of alcoholic drinks, spices, and rich desserts. Tobacco was denounced as a ‘poison of the most deceitful and malignant kind,’ and tea and coffee, as having effects ‘similar to those of tobacco’ but to a lesser degree.

“Eating too much even of good food, and snacking between meals or just before going to bed, were shown to be distinctly unhealthful.... It very solemnly indicted ‘animal food’ (meat) as a chief cause of the decline of the human race. ‘Swine’s flesh’ was denounced in particular....

“Overwork was presented as a great evil.... Ellen White was instructed to sound an alarm against the use of ‘drugs’—arsenic, strychnine, calomel, etc.”⁵

Positive counsel included: Keep the dwelling free from filth inside and out; let the sunshine and fresh air in; enjoy plenteous fresh fruits, vegetables, grains, and nuts. Get plenty of exercise, especially out of doors; cultivate a mental attitude of gratitude, trust in God, and optimism—this, she said, is one of health’s greatest safeguards.⁶ Nurture habits of regularity, good sleep habits, and self-control for mental as well as physical health, because “irregular hours for eating and sleeping sap the brain forces.”⁷

Science is showing that the Bible-based counsel penned so long ago is just as relevant today. Recently the total Adventist lifestyle was featured in a special edition of *National Geographic* focused on “The Secrets of Living Longer”: “The Adventist Church—born during the era of nineteenth-century health reforms that popularized organized vegetarianism, the graham cracker, and breakfast cereals (John Harvey Kellogg was an Adventist when he started making wheat flakes)—has always preached and practiced a message of health.

“It expressly forbids smoking, alcohol consumption, and eating biblically unclean foods, such as pork. It also discourages consumption of other meat, rich foods, caffeinated drinks, and ‘stimulating’ condiments and spices. ‘Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator,’ wrote Ellen White.... Adventists also observe the Sabbath on Saturday, enjoying a sanctuary in time that helps relieve stress. Today most Adventists follow the prescribed lifestyle—a testimony, perhaps, to the power of mixing health and religion.”⁸

The Stats Tell the Story

The Adventist Health Study is an ongoing study of Adventists that began in 1958 and continues to the present. Adventists are the longest-lived studied population on

earth. Five simple behaviors promoted by the church for 100 years increase life expectancy up to 10 years: not smoking, eating a plant-based diet, eating nuts several times a week, regular exercise, and maintaining a healthy body weight.⁹

Other valuable health habits, such as getting adequate rest, keeping the Sabbath, practicing gratitude, and controlling stress also confer protective benefits. Research reveals that the Adventist lifestyle significantly reduces the risk of many chronic diseases, promotes mental and spiritual health, and increases quality of life and quantity of years.

Books to Grow By

Ellen White’s book *The Ministry of Healing* is one of the most helpful guides on how to take the healing message of Christ to suffering people. Many of her other writings are interspersed with practical wisdom and inspired counsel on healthful living: *Temperance*, *Counsels on Diet and Foods*, *Healthful Living*, and *Mind, Character, and Personality*. These books outline God’s view of healthful living in connection with the preaching of our doctrines, the mind-body connection, dietary and lifestyle advice, general principles of mental and physical health, and spiritual guidance to those who struggle with specific problems.

Life More Abundant

Jesus was sent with a ministry of healing: “He has sent me to heal the brokenhearted, to proclaim liberty to the captives, and recovery of sight to the blind, to set at liberty those who are oppressed.”¹⁰ But God promises us more than the removal of brokenness and bad habits; He wants us to enjoy a healing lifestyle that prepares us for heaven. The power, promises, and practical guidance needed for that lifestyle have been outlined for us in the Holy Bible and the inspired writings of Ellen White. ●

¹ O. Bettman, *The Good Old Days—They Were Terrible* (New York: Random House, 1974), p. 116.

² *Ibid.*, p. 51.

³ C. Mervyn Maxwell, *Tell It to the World: The Story of Seventh-day Adventists* (Mountain View, Cal.: Pacific Press, 1977), p. 206.

⁴ *Ibid.*

⁵ *Ibid.*, p. 207.

⁶ See *The Ministry of Healing*, p. 281.

⁷ *The Youth’s Instructor*, May 31, 1894, p. 198.

⁸ “The Secrets of Long Life,” D. Buettner, *National Geographic Magazine*, November 2005, pp. 22, 25.

⁹ Adventist Health Study Report 2008, vol. 5, p. 5.

¹⁰ Luke 4:18.



Vicki Griffin, MPA, MACN, is Health Ministries director for the Michigan Conference of Seventh-day Adventists, headquartered in Lansing, Michigan, U.S.A.

The White moonshiners in the U.S. state of Mississippi sent a threatening message to the young Adventist Black nurse, an educator who had just started a one-room school and had been visiting Sunday churches. They warned that if she didn't stop teaching people to quit drinking, they'd put her out of business.

Anna Knight sent back word: "When you get ready to shoot, I'll be ready."

It was 1898, and Adventist work in Mississippi was just beginning. In Vicksburg, *The Morning Star* paddlewheeler steamboat, captained by Edson White and following instructions from his mother, Ellen, had become the center of a comprehensive ministry to freed slaves and sharecroppers. Classes, lectures, and worship services were held each week on board *The Morning Star*. There was even a printing press on the ship on which Edson printed 75,000 copies of his book, *The Coming King*, which was sold to support the new work in the South.

Not content with only religious instruction, Edson White even taught crop diversification from the decks of *The Morning Star*. He urged Black farmers who worked on big cotton plantations to achieve greater economic self-sufficiency by raising chickens and caring for bees, as well as improving soil quality by growing peanuts, strawberries, tomatoes, and cabbage.

The ministry centered on *The Morning Star* spread throughout Mississippi, and indeed, throughout the South. One of those it reached was Anna Knight, daughter of a slave, who had somehow taught herself to read and had come across pamphlets produced by Adventists. Painstakingly, she began corresponding with the people who had sent her the pamphlets.

Eventually, these Adventists invited her to join them and be baptized, which she was. They then arranged for Anna to attend school in Battle Creek, Michigan. There she graduated, first from the Industrial School, and finally in 1898 from the American Medical Missionary College as a nurse.

When John Harvey Kellogg, president of the college, discovered that Anna was responding to the call to be a missionary by saying that she wanted to go back to Mississippi, he gave her what he gave other graduates: transportation costs for her return to Mississippi, a nurse's uniform, and all the copies she needed of his book on physiology.

Anna went back home to Mississippi and started a school for all who would come in a log cabin on her uncle's farm. Within a few months she moved the school into a new building, whose construction she herself supervised.

One Determined LADY

By ROY BRANSON

Anna Knight was a woman to be reckoned with.



A N N A K N I G H T

She taught 24 students in eight grades, in addition to traveling to Sunday schools in her region. Drawing on her Bible classes at Battle Creek and the philosophy of full gospel ministry, she taught the adults penmanship, reading, arithmetic, and cooking.

She stressed especially the need of health and temperance. Of this experience, she later wrote: "When I put up my physiology chart and showed the people what liquor drinking would do to their heart, liver, kidneys, and other organs, they got scared and stopped buying the moonshine whiskey."

Hence the kind of warning she got from the White moonshiners.

After that threatening message, Anna got herself a very fast horse and began to carry a revolver and a shotgun. An excellent sharpshooter and horseback rider, she one time even managed to ride her horse through a gauntlet of moonshiners, sliding down below the neck of the horse while they shot at her. Undaunted, she propped up her shotgun in the corner of the schoolhouse and continued teaching people about the evils of drinking.

"I took my books and gun each day and carried them to work," she wrote. "When my enemies saw that I was not afraid, they ceased to make us trouble."

Dr. Kellogg arranged for her to attend the famous 1901 General Conference in Battle Creek that reorganized the Seventh-day Adventist denomination into its modern structure. Anna was a delegate—a voting delegate—reporting on the work she had been doing in the mission field in Mississippi.

A challenge given for foreign mission service at that General Conference session, however, caused her much wrestling. She dearly loved what she was doing in Mississippi, and had risked her life for it, but believed she should make a commitment to go to the mission field. Without even returning home to Mississippi, she arranged for her relatives to carry on the work in her classroom and traveled directly to New York City to board a steamer for India.

In 1901 Anna Knight became the first Black woman of any denomination to be sent as a missionary to India, involving herself there in what Adventists always do wherever they go: everything. "I worked in many lines," she wrote. She extracted teeth, lanced boils and abscesses, kept the account for the mission, taught the Bible and English classes, and sold literature.

But this daughter of the Mississippi soil also believed in the principles of crop rotation, and started teaching the people how they ought to plow and mulch the land.

"Well," they said, "that might be all right in America,"

but is "no good in India."

So she got bullocks, hitched them to a good American plow, and planted rows of turnips, cauliflowers, tomatoes, beets, and other vegetables, teaching villagers just how to cultivate them.

"There was a harvest of vegetables such as had never been seen at Karmatar before," she reported. From these beginnings, she oversaw the development in Karmatar of a medical institution, a training school, a printing press, and a church—virtually re-creating Battle Creek.

At the time of her furlough in the U.S., Anna heard that the whiskey interests in Mississippi had shut down her school. She chose not to return to India, but went back to that other mission field—Mississippi—and reopened the school, this time in the middle of her hometown.

In 1909, leaving her beloved school in the hands of her sister, Anna moved to Atlanta, Georgia, and started Sunday lectures on health, along with operating a night school at the YWCA that taught first aid classes and home nursing. Her relationship with the YWCA, begun in India, so impressed the organization by her combination of the gospel and health education that they seriously considered using it as a model for a national program.

In later years, Anna was asked to lead out on the conference and union levels of the Adventist Church. In 1932 she was elected associate secretary of the Home Missionary, Missionary Volunteer, and Education departments of the Southern Union. She also persisted in reaching out to change society. At her death in 1972, Anna Knight, 98, was serving as president of the National Colored Teachers' Association.

Anna Knight was an Adventist heroine of social reform at a time when relatively few others were so involved. Adventists are truly Adventist when they throw themselves into challenging oppressive institutions, liberating people from disease and disability, and concretely demonstrating what that future luminous city of Revelation will really be like in which all tears will be wiped away and death will be no more.

At their finest, and Anna Knight was certainly one of these, Adventists are transformers of the world—heralds of the Holy City. ●



Roy Branson is an associate dean of the School of Religion at Loma Linda University. This article is reprinted from the February 12, 1998, edition of the *Adventist Review* (www.adventistreview.org).

QUESTION: *What is the meaning of the phrase “patient endurance” in Revelation 14:12 (NIV)?*

I like this question. It deals with the Christian life and how one should live, rather than with interesting details that usually do not have a significant impact on our relationship with God. Those of us who enjoy studying the Bible should try to understand as much as we can about the content and message of the Bible. But if that study does not make us better Christians we’re wasting our time. So, what does “patient endurance” mean?

1. Meaning of the Term: The Greek term translated “patient endurance” is *hupomonē*, which expresses the idea of holding out or bearing up under difficult circumstances. It could be translated “perseverance,” “patience,” or “expectation.” In Greek literature it referred to an attitude of aggressive and defiant perseverance when facing difficulties or misfortunes. It revealed an individual’s courage, endurance, and willingness to suffer. Those ideas expressed well the root meaning of the term, *hupo* (“under”) and *menō* (“to remain”), that is to say “remaining under” pressure without giving up.

In the Bible a new dimension of meaning is added. The Greek translation of the Old Testament used that term to translate some of the Hebrew words for “hope.” Hence, it added to the Greek term the idea of expectation, of waiting (e.g., Jer. 14:8; Ps. 71:5). This hope was considered to come from God, the hope of His people. The Greek term expressed not only endurance and perseverance under pressure but also the ground for that perseverance, namely trust and hope in God, who can deliver His people from threatening situations that bring anguish to the soul.

2. Use of *Hupomonē* in Revelation: The noun *hupomonē* is used seven times in the book of Revelation (seven is a recurring common number in the book). It designates the correct response of God’s people when their faith is threatened. In Revelation 1:9 it designates the experience of John and the churches to which he was writing. They were coparticipants in suffering, in the kingdom, and in “patient endurance.” In union with Christ they courageously endured suffering or affliction as they waited for God’s kingdom.

To the church of Ephesus, Jesus said, “I know your deeds, your hard work and your perseverance” (Rev. 2:2, NIV). The deeds are defined as hard work and endurance. The context indicates that in this case “perseverance” refers to oppression caused by internal doctrinal attacks. In Revelation 2:3 *hupomonē* is used to describe the response of believers to the attacks of false teachers. Although experiencing oppression, they persevered in their faith at all cost. The same usage is found in Revelation 2:19, in which the context suggests that the false teachings of Jezebel threatened the faith of the community, although many of them courageously opposed her. The church of Philadelphia seemed to have faced internal conflicts but the true believers were called by the Lord to endure, knowing

that the Lord would deliver them (Rev. 3:10). In Revelation 13:10 the church experiences persecution, but it is reminded that endurance grounded in the conviction that the Lord will return will bring a reversal of fortune.

3. Perseverance and God’s End-Time People: The last passage that employs the term *hupomonē* to designate the end-time people of God describes them as those who have “patient endurance,” keep the commandments of God,

and have the faith of Jesus (Rev. 14:12). The immediate context (chapters 12–14) makes clear that the capacity to resist, to endure, is necessary because evil powers proclaim a false message, that is, invite people to worship the image of the beast. And because their lives are being threatened, they are under immense pressure (Rev. 13:15). Yet they endure, knowing that they can rely on the Lord for deliverance. This endurance is based on a personal commitment to the Lamb and in the deep conviction that He will deliver them.

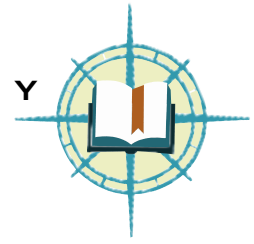
In Revelation *hupomonē* is a key characteristic of the remnant who confront persecution, suffering, and deception. Some reading this may now be experiencing oppression and even persecution, some may be struggling with false teachings. The message for all of us is, hold out and remain faithful under pressure, being fully persuaded that you can wait in the Lord. ●



Faithful Under Pressure

By ANGEL MANUEL RODRÍGUEZ

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



Life-Changing Faith

By
MARK A.
FINLEY

Have you ever wondered what Jesus meant when He said that if we have even the smallest amount of faith—like a grain of mustard seed—we could move mountains? What makes faith so powerful? Why do some Christians seem to have an abundance of it, and other Christians have so little? In today's lesson we will study how to have an abundance of life-changing faith.

1. What vitally important request did the disciples make of Jesus?

"And the apostles said to the Lord, 'Increase our faith'" (Luke 17:5).

The disciples asked Jesus to increase their _____.

Why do you think they made this request? _____

2. How did Jesus respond to the disciples' request?

"So the Lord said, 'If you have faith as a mustard seed, you can say to this mulberry tree, "Be pulled up by the roots and be planted in the sea," and it would obey you'" (Luke 17:6).

Jesus said that if the disciples' faith was as small as a _____,

they would see unusual miracles.

A mustard seed is one of the smallest of all seeds. Even the smallest amount of faith is life-changing. When Jesus said that faith the size of a mustard seed was enough to pluck up a mulberry tree by the roots and transplant it into the sea, He was illustrating the incredible power of faith.

3. Where does faith come from? And how can we receive it? Is faith something we generate ourselves?

"For I say, through the grace given to me, to everyone who is among you, not to think of himself more highly than he ought to think, but to think soberly, as God has dealt to each one a measure of faith" (Rom. 12:3).

"Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning" (James 1:17).

Faith is a _____

that comes from _____.

Faith is not something we work up; it's something we receive as a gift from heaven. When we accept Jesus and become part of God's family, our heavenly Father gives each one of us a measure of faith.



4. What role does faith play in our salvation?

“For by grace you have been saved through faith, and that not of yourselves; it is the gift of God” (Eph. 2:8).

We are saved by _____.

We are saved through _____.

Faith is not our Savior; Jesus is our Savior. Salvation is a gift of grace. When we trust God in an act of faith, we receive His grace. Even the faith we exercise to receive God’s gift of salvation is itself a gift. Our role is to choose to receive the gift God so freely offers us.

5. In addition to being saved by faith, what else does faith accomplish in our lives? How did Jesus describe the role of faith?

“To open their eyes, in order to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in Me” (Acts 26:18).

We are _____ by faith.

The word “sanctify” means to set something apart for a holy purpose. It has to do with something consecrated, or made holy. When we accept Jesus’ salvation freely by faith, He begins a work in us to sanctify us, or make us holy. By faith we trust His grace to save us from the *penalty* of sin, and by faith we trust His grace to save us from the *power* of sin.

6. What is the secret of joyous, guilt-free, victorious Christian living?

“For in it the righteousness of God is revealed from faith to faith; as it is written, ‘The just shall live by faith’” (Rom. 1:17).

“For we walk by faith, not by sight” (2 Cor. 5:7).

We live by _____.

We walk by _____.

To live and walk by faith is to live a life of daily, continual trust in God. As we exercise the faith He has placed in our hearts, and trust Him as our very best friend, knowing He desires only good for us, our faith will increase and we will live abundant Christian lives.

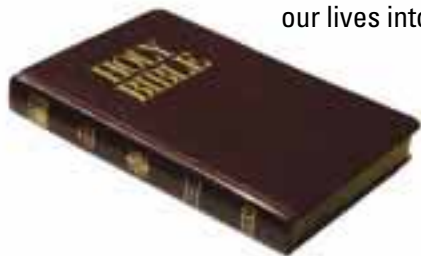
7. What counsel did Jesus give His disciples regarding successful Christian living?

“So Jesus answered and said to them, ‘Have faith in God’” (Mark 11:22).

Jesus urged His followers to have faith in _____.

Faith in God is the secret to dealing with worry, anxiety, guilt, fear, and defeat.

God has placed in our hearts a measure of faith. And every day we have the promise that He will increase our faith. As we read His Word, our faith will grow. As we trust Him with life’s challenges, our faith will grow. Let’s look away from all that perplexes us, trusting our lives into His hands, and we will live a faith-filled, joyous Christian life.



Next month we will begin a series on the book of Revelation, beginning with “**Revelation’s Incomparable Jesus.**”

LETTERS

It's About Time

I am writing in response to the March 2009 Bible Questions column entitled "It's About Time," by Angel Manuel Rodríguez: "Are the time periods mentioned in Daniel 12:11, 12 (1290 days and 1335 days) to be understood literally or symbolically?"

The best discussion I have found on these texts is in *Daniel and the Revelation*, by Uriah Smith. If I consider Ellen White's commendation of *Daniel and the Revelation* (see "Statements Regarding Thoughts on Daniel and the Revelation," *Manuscript Releases*, vol. 1, pp. 60-65), I must give credence to that which Smith wrote.

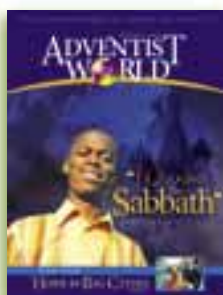
Also consider the article by J. N. Loughborough in the April 4, 1907, *Advent Review and Sabbath Herald*.

CLARENCE W. BLUE
Collegedale, Tennessee,
United States

A Stretch

Thank you for the World Health column entitled "Living With Sciatic Pain," by Drs. Allan R. Handsides and Peter N. Landless (March 2009). I suggest to the person suffering with sciatic pain that they try stretching exercises. I have found this to be very beneficial. I stretch first thing in the morning and before going to bed at night and it relieves a lot of the tightness in the muscles—reaching up and stretching and then bending over and touching my toes and the outer sides of my feet really makes my muscles more flexible, relieving me of the discomfort and pain. I stretch for at least four to five minutes.

ROBERTA GOODMAN
Idaho, United States



"I Choose the Sabbath"

Thank you for the cover story "I Choose the Sabbath," by Andrew McChesney (February 2009). Daniel

Lisulo's painful struggle under extreme pressure by the dean of the medical school is a classic story I shall never forget. The rude, crude, and insensitive behavior of the official reflects the atheistic culture of Russia a decade after the breakup of the Soviet Union.

To test a foreign student from Africa in such a mean way is unbelievable. From spelling a few words correctly, the dean switched to music, making Daniel sing every word correctly. It was a miracle—100 words! "You are amazing!" she exclaimed in English. "You are good! Go and believe in your God!"

Yes, the commitment to obey God, the conviction to keep the Sabbath holy, and the courage to stand firm even if he was "kicked out" of

medical school is a powerful story and testimony of the 18-year-old Zambian.

KEITH R. MUNDT
Riverside, California, United States

The Guiding Light

Thank you for the article "The Guiding Light," by Ron Laing (December 2008), in which one of Harry Anderson's paintings was featured.

I used that article while visiting a man in the hospital who is suffering from lung cancer. When I showed the picture of that painting to the patient, he contemplated it for several minutes, and then put the magazine on his chest in a gesture of embrace. I told him that Jesus was at the foot of the bed, just as it is illustrated in the painting, and that He wanted him to surrender his heart.

In the few minutes I was with that patient he showed tranquillity and peace. He told me that the doctors predicted that he had only a few more days to live, but after contemplating the painting, it restored all his confidence in God and His Son, Jesus Christ.

With the support of a church sister who has an Internet connection, I saw other Anderson paintings that

LETTERS

are beautiful and spiritually uplifting. May God continue to bless the entire staff of the magazine as you choose the articles and illustrations included in each issue. I hope that in the future you can publish other Anderson paintings to whom God distinguished with the talent of illustrating Bible passages through the painting art.

ROSARIO TELLO
Panama City, Panama

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.

Addictions and At-Risk Behaviors

Thank you for publishing the article "Addictions and At-Risk Behaviors," by Drs. Allan R. Handysides and Peter N. Landless (December 2008). By profession I am a teacher in an Adventist school and could share this article with my students. They have a positive attitude about Christians especially because of Adventist education. Also, many suffer from different kinds of addictions—please pray for these students to change their attitudes, addictions, etc.

SIJO KURIAN ANTONY
Pune, India

Daddy's Shoulders

Thanks for the *Adventist World* magazine. Even if I don't get it regularly, I have received a few that have helped me in my struggle against evil, especially the articles on the Spirit of Prophecy and "Daddy's Shoulders," in the February 2008 issue.

Thank you again, and may
God bless all your projects for
His work.

IRANKUNDA NICOLAS
Douala, Cameroon



THE PLACE OF PRAYER

I am requesting that Adventists around the world pray for me and my family in several areas: I want to pass my examinations; my brothers and sisters in Zimbabwe need to find peace; my parents need a better life, and I need some time to also take care of them. I believe with God nothing is impossible.

HARRISON, *Malawi*

Please pray that God will bless and protect my grandfather who, at the age of 83, has been diagnosed with cancer. I know that in His eyes all is possible.

ANGEL, *United States*

I am looking for a job; please pray for me.

ROBERT, *Tanzania*

Thank you for your prayers. I now have a job, thank God! And thank you to all who take their time to pray for others—may we be soldiers of that same Spirit! Please pray now that I find the right husband; I don't want to make a mistake and live to regret it.

NETSAI, *Zambia*

Please pray for my studies and the problems with Sabbath that I encounter. Also pray for a good friend of mine.

OKASSA, *France*

I am working in Taiwan. I seldom attend Sabbath worship because I have to work—my employer will not allow me to be absent because there is no one to replace me. I know Satan is happy about this. Please pray that God will perform a miracle—I am applying for a job in Canada that will be difficult to get.

GEDION, *Philippines*

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.

“Behold, I come quickly...”

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

Publisher

The *Adventist World*, an international periodical of the Seventh-day Adventist Church. The General Conference, Northern Asia-Pacific Division of Seventh-day Adventists®, is the publisher.

Executive Publisher

Bill Knott

Associate Publisher

Claude Richli

International Publishing Manager

Chun, Pyung Duk

Publishing Board

Jan Paulsen, chair; Ted N. C. Wilson, vice chair; Bill Knott, secretary; Armando Miranda; Pardon K. Mwansa; Juan Prestol; Charles C. Sandefur; Don C. Schneider; Heather-Dawn Small; Robert S. Smith; Robert E. Kyte, legal advisor

Adventist World Coordinating Committee

Lee, Jaiyoung, chair; Akeri Suzuki; Donald Upson; Guimo Sung; Glenn Mitchell; Chun, Pyung Duk

Editor in Chief

Bill Knott

Editors based in Silver Spring, Maryland

Roy Adams (associate editor), Sandra Blackmer, Stephen Chavez, Mark A. Kellner, Kimberly Luste Maran

Editors based in Seoul, Korea

Chun, Jung Kwon; Choe, Jeong-Kwan

Online Editor

Carlos Medley

Technical Coordinator

Merle Poirier

Executive Assistant to the Editor

Rachel J. Child

Editorial Assistants

Marvene Thorpe-Baptiste
Alfredo Garcia-Marenko

Reader Services

Merle Poirier

Art Direction and Design

Jeff Dever, Fatima Ameen, Bill Tymeson

Consultants

Jan Paulsen, Matthew Bediako, Robert E. Lemon, Lowell C. Cooper, Mark A. Finley, Eugene King Yi Hsu, Gerry D. Karst, Armando Miranda, Pardon K. Mwansa, Michael L. Ryan, Ella S. Simmons, Ted N. C. Wilson, Alberto C. Gulfan, Jr., Erton Köhler, Jaiyoung Lee, Israel Leito, Geoffrey G. Mbwana, John Rathinaraj, Paul S. Ratsara, Barry Oliver, Don C. Schneider, Artur A. Stele, Bruno Vertallier, Gilbert Wari, Bertil A. Wiklander

To Writers: We welcome unsolicited manuscripts. Address all editorial correspondence to 12501 Old Columbia Pike, Silver Spring, MD 20904-6600, U.S.A. Editorial office fax number: (301) 680-6638

E-mail: Internet: worldeditor@gc.adventist.org

Web site: www.adventistworld.org

Unless otherwise indicated, all Bible references are taken from the New King James Version. Copyright © 1979, 1980, 1982 by Thomas Nelson, Inc. Used by permission. All rights reserved. Texts credited to NIV are from the Holy Bible, New International Version. Copyright © 1973, 1978, 1984, International Bible Society. Used by permission of Zondervan Bible Publishers.

Adventist World is published monthly and printed simultaneously in Korea, Brazil, Indonesia, Australia, and the United States.

Vol. 5, No. 5

EXCHANGE OF IDEAS

“The Seventh-day Keeping Church”



Andravinambo is a small quiet village known for its vanilla in the forest between two big towns on the northeast coast of Madagascar. Most gospel preachers have a tendency to organize crusades in the big cities, and no one can believe what happened in this village as God found another way of saving souls for His glory.

A small group of Adventists used to travel to many places to sell cooking pots. One day they arrived in Andravinambo. As usual, they planned to rest on Saturday, and asked the villagers if there was an Adventist church in the village. The villagers said there were no Adventists there.

Unsatisfied with the answer, the visitors asked another question: “Is there a group of people who worship on Saturday?” The villagers told them kindly that someone worshipped every Saturday in a house. When they arrived, they saw a sign that read: “Seventh-day Keeping Church” hanging from the front of the house. Inside they discovered about 50 people worshipping.

After the meeting the visitors asked one of the leaders, a Protestant church catechist in the village, more about the group. He said they had been listening to Adventist World Radio (AWR) every day and, convinced by the truth, had decided to follow God’s will because they wanted to be ready for Jesus’ second coming. Knowing that they should keep Saturday holy, they decided to worship God every Sabbath, and this was the reason they chose the name “Seventh-day Keeping Church.” They knew that AWR is an Adventist-owned station, but they did not dare to use the name Adventist until they had met an Adventist pastor who could tell them what they should do. Meanwhile, they followed whatever they learned from listening to AWR’s daily programs, and on Sabbaths they discussed the Bible truths they had heard.

Surprised and impressed, the Adventists reported this to the nearest district pastor, who was in charge of the Sambava region. The pastor immediately planned evangelistic meetings in Andravinambo, and after the series an elder was designated to go there every weekend and look after the group of believers. One woman in the group gave a piece of land to build an Adventist church in the village.

AWR did the sowing, and the local church is now in charge of the follow-up of the sowed seed.

—BY PASTOR RAMANANTSALAMA BERJOSECLIN, who was in charge of the Sambava district at the time of writing, and Elian Andriamitantsoa, AWR-Madagascar studio director



Believers at the site where the new church will be built

The PEOPLE'S PLACE

WHERE IN THE WORLD IS THIS?



THE IN-BOX

(short thoughts by readers about the Bible and our faith)

We are witnessing a generation when fierceness, anger, and cruelty show on the faces of many on the streets, in work places, and elsewhere. These are the result of hardship, sickness, drugs, and a host of other diabolic influences. Only the story of Jesus—His life, death, resurrection, ascension, and soon return—can bring hope to a world like this. Therefore, let us pass the message of His love, care, mercy, and promises to this perishing world.

—Eleazar Ufomba, theology student, Nigeria

ADVENTIST LIFE

My uncle came to visit us while we were on vacation. It was the first time that my older daughter, who was 7 years old, had a chance to carefully observe a person smoking. After a few minutes of observation she whispered, “That’s the devil’s pacifier.”

—Zarina Da Graça, Brampton, Ontario, Canada

QUOTE OF THE MONTH

*“Do not tell
the people to do
what you say
and not what
you do.”*

—Juanita Pretorius, director of Riverview Wellness Center, Kafue, Zambia, during a health lecture in the Medical Missionary Evangelism class

KARI SANDHOLT



MEET YOUR NEIGHBOR

Kari Lill Sandholt is a Norwegian in her late 60s, but the work she is doing is amazing. She is currently paying school money for four girls in Adventist boarding schools in Kenya. Her love transcends all religions, cultures, nationalities, and tribal identities, because two of these girls are con-

sidered “non-Adventist.” Sandholt was also the guest speaker during the 2005 Global Mission evangelistic campaign at Kutu-Kenya when she started this project. In this photo, Sandholt is pictured with one of the students.

—Submitted by Edward Kimotho, Kutus District coordinator, Kenya

ANSWER: In Managua, Nicaragua, Rebecca Ortiz poses for a photograph on her twenty-third birthday. Ortiz works in a mercury analysis laboratory and says that God always carries us in His holy hands.