

November 2007

# ADVENTIST WORLD

A small, stylized globe icon with a purple and yellow color scheme, positioned between the words 'ADVENTIST' and 'WORLD' in the main title.A large, stylized globe background with a green and blue color scheme, showing the continents of Europe and Africa. The globe is illuminated with numerous small, glowing yellow stars.

## Dreaming *New Ways to Do* MISSION

**8** Children of Abraham

**12** "Behave Yourself!"

**24** Gateway to  
the Future



**COVER STORY**

## Out of the Common Order

*By Thomas Riederer* ..... 16

In a world where change is the norm, are there more effective ways of doing mission?

**FUNDAMENTAL BELIEFS**

**“Behave Yourself!”** *By Ray Roennfeldt* ..... 12

Our behavior casts a reflection both on Christ and His church.

**ADVENTIST LIFE**

## Making His Calling and Election Sure

*By Jonathan Gallagher* ..... 14

How the private life of a public official revealed his loyalties.

**DEVOTIONAL**

## Lest We Be Found Sleeping

*By Velda Nelson as told by Preston Smith* ..... 20

We are only engaged to the extent that we are awake.

**SPIRIT OF PROPHECY**

**The Joy Set Before Us** *By Ellen G. White* ..... 22

Are we taking advantage of every opportunity to share the gospel?

**ADVENTIST SERVICE**

**Gateway to the Future** *By Rick Kajiura* ..... 24

In India Adventists are reaching out to a younger audience.

**CHURCH WORKS**

**Editor’s Pen** ..... 3

## World Report

3 News & Views

## Window

7 Into China

## World Vista

8 Children of Abraham

**HEALTH**

## Iron Deficiency

**Anemia** ..... 11

*By Allan R. Handysides and Peter N. Landless*

**BIBLE QUESTIONS**

## Christianity’s

**Great Mystery** ..... 26

*By Angel Manuel Rodríguez*

**BIBLE STUDY**

## A Cleansed

## Sanctuary, a

**Cleansed People** ..... 27

*By Mark A. Finley*

**WORLD EXCHANGE**

29 Letters

30 The Place of Prayer

31 Exchange of Ideas

**The People’s Place** ..... 32



## From the EDITOR'S PEN

### Nearing Beautiful

There is a sun-kissed stream I know that flows beside the greenest meadow in the world. Ripples dance on the water's surface beneath giant oaks that line the bank. Iris and purple flags fly in light breezes. Somewhere, trout move gently upstream against the current.

It is an idyllic scene, worthy of a poet's rhapsody—until you have to cross the stream, until the task at hand requires something more substantial than imagery and verse.

Fortunately, there are stepping-stones across this stream—giant blocks of carved granite carefully positioned a meter apart that span the waters and offer a path to the other side. That which was beautiful but impassable now becomes lovely and accessible because someone long ago put the stepping-stones in the stream. Someone understood that the beauty that attracts us must be made

approachable or else we will cease to love it, to visit it, to spend time with it.

So here's a word of praise for all who regularly put the stepping-stones in the stream. Here's appreciation to the men and women across the world of Adventism who do the hard and often thankless work of bringing beauty near enough to touch.

To the hands that clean the sanctuary and the school; to the feet that trudge through snow and mud and sand to prepare the places where we worship, learn, and celebrate; to the lovely souls who remember to put the clutch of wildflowers just below the pulpit—I say thanks; we all say thanks. The hours spent practicing the three-minute song are always seen and known by heaven, even if hidden to the church.

To all among us who invest in bringing cleanliness, order, and beauty we owe an ongoing chorus of appreciation. The church is stronger, finer because you understand our God-given need to rise above the dirt and drudgery of everyday experience and “worship the Lord in the beauty of holiness.”

—BILL KNOTT

## WORLD REPORT

### WORLD CHURCH: Philippines Ambassador, Husband and Father of Adventists, Visits World Headquarters

■ As the Seventh-day Adventist Church plans to hold its Annual Council in Manila, Philippines, in October 2008, the Pacific nation's U.S. Ambassador recently met with leaders of the world church.

Philippine Ambassador Willy C. Gaa told Jan Paulsen, Adventist world church president, and others, that he was pleased to welcome Adventist delegates to his country next year. He made those remarks during an August 30 visit to the world church's headquarters in Silver Spring, Maryland, United States.

The church's Annual Council is usually held in October at the church's headquarters near Washington, D.C. The last such meeting held outside the United States was in 1998 in Brazil.

“The Philippines is probably one of the very few countries in Asia where freedom of religion is respected,”



**DISTINGUISHED VISITORS:** Ambassador and Mrs. Willy C. Gaa, at left, from the Republic of the Philippines, met Pastor Jan Paulsen, center, world president of the Seventh-day Adventist Church, and John Graz, public affairs and religious liberty director, during a visit to the church's global headquarters in Silver Spring, Maryland (U.S.A.).

MARK A. KELLNER/ADVENTIST WORLD PHOTO

## WORLD REPORT

Gaa noted. The Ambassador's wife and two sons are Seventh-day Adventists; one son is also a graduate of Andrews University.

Church leaders commended the Philippine government for supporting religious freedom, noting President Gloria Macapagal-Arroyo's hour-long meeting with delegates from the International Religious Liberty Association during its 2002 world congress.

During their first meeting, both Gaa and Paulsen remarked on the Adventist Church's impact in the South Asian nation. Gaa thanked Adventists for humanitarian programs the church has implemented there.

Paulsen said the Adventist Church has long committed to raising awareness of health issues and establishing educational infrastructure—the church operates one of the largest global networks of integrated private schools, second only to the Roman Catholic Church, the most prominent faith in the Philippines.

“Clearly we are also dealing with eternity and spiritual values, but we also have to address the life we are now living in,” Paulsen said.

Approximately 537,000 Seventh-day Adventists live in the Philippines, and there are thousands of expatriate Filipino Adventists in North America, the Middle East and other regions, church leaders note.—*by Ansel Oliver, Adventist News Network, with AW Staff.*

### INTER-AMERICA: First Doctoral Class of Pastors Graduates at Montemorelos University

■ The Inter-American Theological Seminary (IATS) recently reached a milestone when it graduated the first generation of pastors to complete

a doctoral degree in Ministry. Nineteen ministers from throughout Mexico presented their doctoral theses and received their graduate diplomas during a special ceremony held in Montemorelos University in Monterrey, Mexico, on August 11, 2007.

Montemorelos University, an Adventist educational institution belonging to the Inter-American Division (IAD), was the first of nine IATS sites throughout the church territory to host such a high academic level.

“This is so significant for Inter-America,” says Jaime Castrejon, president of IATS. “To produce the first generation of many to become graduates with a doctoral degree, the maximum you can aspire to in any field, proves the capacity, capability of IATS to produce doctoral level education successfully.”

IATS originally began in the 1980s with the help of Andrews University in Michigan under the direction of Castrejon, who was then ministerial association secretary for IAD.

Since 2003, IATS has graduated 335 students throughout its nine sites. Next year, IATS expects to graduate a number of ministers who are enrolled in the Doctorate in Ministry program at Northern Caribbean University in Jamaica.

The Inter-American Theological Seminary is accredited by the Adventist Accrediting Association and has been pursuing accreditation from the Association of Theological Schools.—*by Libna Stevens, Inter-America Division*



**HAPPY GRADUATES:** First doctoral graduates from the Inter-American Theological Seminary pose after ceremony.

HECTOR ROSA/IAD

### AUSTRIA: Literature Evangelism Celebrates Centennial

■ If there's ever a question about what one man can do, consider the case of Ferdinand Prauhart.

One hundred years ago, Prauhart, a Seventh-day Adventist from southern Germany, traveled to Austria and began work as a literature evangelist. He sold Bibles, Christian literature, and health books, going door to door. The work wasn't always popular. Six years after it began, then-president of the world church A.G. Daniells reported “[t]he literature evangelists in Austria are persecuted regularly and put in prison.”

But the book-sellers persevered and by 1921, were more formally accepted in Austria. During the ensuing 86 years – with the notable exception of the National Socialist era – Adventist book sales have continued in Austria.

Prauhart's simple act marked the beginning of Adventist literature evangelism in Austria, and was commemorated with a series of special events at Bogenhofen Seminary in August.

During a special church service on Saturday, August 18, 2007, Raimund Fuchs, literature evangelism director



for the church in Austria welcomed some 350 participants including currently working book evangelists, their families as well as former colleagues and guests from Austria and abroad. In spite of other media, Fuchs noted, books and magazines remain popular.

Howard Faigao, publishing director for the Seventh-day Adventist world church, discussed the question of keeping public interest in the printed page. He informed participants that there are 65 Adventist publishing houses around the world that print Christian literature in 261 different languages. About 54 million books were sold worldwide by 40,000 literature evangelists during the last five years.

Daniel Heinz, director of the European Archives for Seventh-day Adventist History, outlined the history of literature evangelism and explained its importance in the context of the Adventist mission. Following the

example of the Waldensian colporteurs during the thirteenth century, the Pietist “literature missionaries” of the eighteenth century, and the “literature evangelists” of the Bible and missionary societies of the nineteenth century, the Adventist movement developed its literature evangelism program.

“It is an interesting fact,” said Heinz, “that the birthplace of Adventist literature evangelism was not in North America, but in Europe.” Michael Belina Czechowski, a former Polish priest who joined the Adventist church in America and returned to Europe as a missionary, called himself a “book colporteur.” In the mid-to-late nineteenth century, he was producing and selling a missionary paper as well as books, calling on people in their homes, in Northern Italy, France, Switzerland, and the Alsace. Later, the German missionary Ludwig R. Conradi took up this kind of activity, especially in German speaking areas.

For a long time, religious freedom

was extremely restricted and public preaching of the Adventist message was not possible. In spite of these limitations, the Adventist movement grew with the essential contribution of the literature evangelists.

Since 1948, literature evangelists have sold approximately 1.5 million books in Austria alone. About 10 percent of all Adventists in Austria were introduced to the church through literature evangelists, who are connected with the publishing house known today as Top Life Wegweiser Verlag.

The Seventh-day Adventist church in Austria ([www.adventisten.at](http://www.adventisten.at)) consists of 3,800 baptized members worshiping in 49 congregations. The Top Life Wegweiser Publishing House ([www.toplife-center.at](http://www.toplife-center.at)) offers a great variety of books and magazines on the Bible and faith, health, education, as well as children’s books and books for younger readers.—by *Christian Grassl, communication director, Seventh-day Adventist Church in Austria*

## WORLD REPORT

# Korea's “Church Compass” Reaches 1,000<sup>th</sup> Issue

*Magazine Is  
Religious Guide for  
Korean Seventh-day  
Adventist Church*

By CHOE, JEONG-KWAN,  
*editor of Church Compass, writing  
from Seoul, Republic of Korea*

The Seventh-day Adventist Church in South Korea celebrates the 1,000th issue of the monthly church magazine *Church Compass*.

Adventism came to Korea in a unique way—not through a foreign missionary, but through a native. In 1904 two Korean men on their way to the United States had a stopover in Kobe, Japan. Brothers Sohn Heung-Jo and Lee Eung-Hyun spotted a sign saying “Seventh-day Adventist Church.” They entered and met the assistant pastor, Kuniya Hide. After listening, they accepted the Advent message and received baptism. They were the first Koreans introduced to the Advent truth.

Brother Sohn Heung-Jo returned to Korea instead of continuing on. On the ship to Korea he met Lim Hyung-Joo (who later changed his name to Lim Ki-Ban). Sohn shared the Advent message with Lim. In turn Lim continued to

## WORLD REPORT

share his newfound faith with others in Korea. After only one year of sharing the gospel message in Korea, 71 people were baptized and four churches were established.

The year 1905 brought Korea a missionary: W. R. Smith. The Korean mission headquarters was built in near Pyongyang (now SunAn Airport) in 1906. The Korean Mission was officially established in 1908 and then relocated to Seoul in 1909. Despite difficulties, Adventism continued to grow. They fervently reached out to fellow

By April 1941, the persecution from the Japanese occupation had become so fierce that both the *Church Compass* and the *Signs of the Times* magazines were forced to close. In 1945, when Korea was liberated from occupation, the *Church Compass* revived its publication.

In December 1951, in the midst of another war, the magazine went into a frenzied effort to continue publication. Because of the disturbances of the war, however, the publishing house could not resume normal operation, so they used other printing shops. Since that time the *Church Compass* has continued to print, and in October 2007 it reached the milestone of its 1,000th issue of publication.

The *Church Compass* shows the footprints of the Korean Seventh-day Adventist Church's growth and development. It has become the standard and landmark of the Adventist Christian lifestyle and evangelism in Korea. The Korean Adventist Publishing House celebrated the *Signs of the Times* magazine's 1,000th publication in 2003, and the Korean Seventh-day Adventist Church celebrated its centennial in 2004. This year the *Church Compass* is celebrating its 1,000th publication.

Presently the *Church Compass* prints 100-page magazines that include church works, local

church news, articles on faith, and daily devotionals (for children and adults). It also includes the Korean-language version of *Adventist World* magazine.

More than 18,000 homes subscribe to the *Church Compass*. It began a "Voice-Eye" program service last year to assist blind, weak-sighted, and illiterate people so they can listen to the message from the printed text, using technology. This is the world's second magazine to offer such a service.

The mission of the *Church Compass* is to uplift our Lord Jesus Christ and to help people to draw closer to Him so that they can go out into the world and share and spread the message of hope of the immediate advent of Jesus Christ. ●



**SHOWING THE WAY:** Church Compass magazine staff, and leaders of the Seventh-day Adventist Church in Korea, hoist banner celebrating 1,000 issues of the monthly publication for church members. The magazine now contains the Korean edition of *Adventist World* as well.

CHURCH COMPASS MAGAZINE

Koreans, and by 1916 had grown to 860 members with 18 churches and 32 places of worship as well as changing their status from mission headquarters to the next level. It was July of that year that the first issue of the Korean Adventist magazine, the *Church Compass*, was printed.

The first editor was Mimi Scharffenberger. Despite the abnormality of the political situation and the persecution faced under Japanese colonialism, the *Church Compass* encouraged members. It contained articles pertaining to spiritual growth, encouraging words of faith, and news on mission activities within Korea and overseas. During this dark time the church was able to receive spiritual nourishment and maintain a presence in Korea because of the *Church Compass*.

WINDOW

# Into China



One in five of the world's population now lives in China. Here, 1.3 billion people live in what is geographically the third largest country on the planet.

China is proud of its 5,000-year civilization. From ancient times China contributed to humankind with the invention of the compass, gunpowder, paper-making, and block printing. In the last decade China's annual economic growth has averaged a staggering 10 percent. No wonder China is assuming a prominent place on the world stage.

## Religiously Speaking

China is not now and never has been a deeply religious country. Confucianism, Taoism, and Buddhism are China's traditional religions, but Christianity also has a long history in the country. The first authentic record—from the excavated Nestorian Tablet—tells that the first Christian missionaries came to China in the seventh century during the Tang Dynasty. Even with the emperor's support, however, this early Christian movement, like a shooting star, survived only a short time.

Modern Protestantism came to China exactly 200 years ago, when Robert Morrison of the London Missionary Society arrived in 1807. The Adventist message came to China in 1888 with Abram LaRue, a 66-year-old lay member. In 1902, our church sent its first official missionary to southern China, Jacob N. Anderson. By 1951 the Seventh-day Adventist Church had 21,000 members among 276 churches, while fewer than 1

CHINA	
Capital	Beijing
Languages	Mandarin, Cantonese, Shanghaiese, Fuzhou
Religion	Officially atheist; Taoist, Buddhist, Christian 3-4%; Muslim 1-2%
Population	1,321,851,888
Adventist Membership	350,000
Adventist to population ratio	1:3,776



million Protestants lived among a population of 450 million.

Over the next 25 years, particularly during the so-called Great Cultural Revolution (1966-1976), religions of all kinds were diminished; not a single public place of worship survived.

Now the church is like bamboo shoots after the spring rain. A 5,000-seat cathedral-style Christian church is located in the beautiful city of Hangzhou; while the largest Adventist church, seating 4,000 (above), stands in the northeastern city of Shenyang. Such spectacular events are happening for the first time in Chinese history.

The most wonderful thing is that the Bible is available among the Chinese as never before. During the Cultural Revolution, Bibles were confiscated and burned. Now 50 million copies of the Bible have been produced by the Amity Printing Company, sponsored by the United Bible Society.

There are now an estimated 50 million Christians in China. The Adventist Church has more than 15 times the membership it had 50 years ago—around 350,000. This has been accomplished without formal educational and medical institutions to help God's cause. The Holy Spirit is moving upon thirsty hearts, and gospel seeds are being spread by His faithful children. The message is also being spread through modern media.

Please remember China in your prayers, the largest area in the 10/40 window and the greatest mission field in the world.

*Compiled by Robert Wong, Ministerial Association secretary for the Chinese Union Mission in Hong Kong.*





## Beyond Stereotypes

By JAN PAULSEN

*Seventh-day Adventists are a people of mission. It is a mission of such depth and breadth that it cannot be contained within borders; it cannot be restricted by barriers of language or culture; it extends beyond the formality of institutions and organized work and finds its most powerful expression within the lives of individual believers. It is a mission that from the earliest days of the Adventist movement has given our church a decidedly outward focus. It has led us, in a remarkably short span of history, to establish a presence in all but a handful of the nations of the world.*

*It is inevitable, then, that a global community such as ours will constantly encounter those of other world faiths—people whose beliefs and values are woven into the fabric of their lives. And as the Adventist Church continues to grow, the question becomes even more pressing: “How can we best live side by side with those who have different, yet just as deeply-held, beliefs?”*

*When it comes to relations between Adventists and Muslims, it is not helpful to think in terms of a vast, artificial gulf between “us” and “them.” Islam is also a global faith. Muslims are our neighbors, our classmates, our storekeeper, our doctor, the person we sit next to on the commute to work. Recognizing each other’s essential humanity is the most important step toward forging meaningful relationships—relationships that are based on facts rather than stereotypes, personal knowledge rather than television headlines.*

*There is no glossing over the complexity of the relationship between the Christian and Muslim worlds: the deep-seated mistrust—and too often hostility—that has characterized more than a millennium of misunderstandings and mistakes. And the fault runs both ways; neither side holds a monopoly on stereotypes.*

*But no matter how wide the chasm sometimes seems between us, let’s not underestimate the power of simple kindness and respect. Words of friendship, an attempt to understand someone else’s views, a willingness to look for points of agreement, a readiness to engage with one another, first and foremost, as fellow children of God—these all have a remarkable ability to still fears and bridge differences.*

*What then are the values that should mark our relationships with those who do not share our faith? Respect, sensitivity, and a desire to move beyond caricatures toward mutual understanding—let this be our goal as we continue to engage in the mission that has been entrusted to us.*

## WORLD VISTA

# Child Abra

### *How should Adventists*

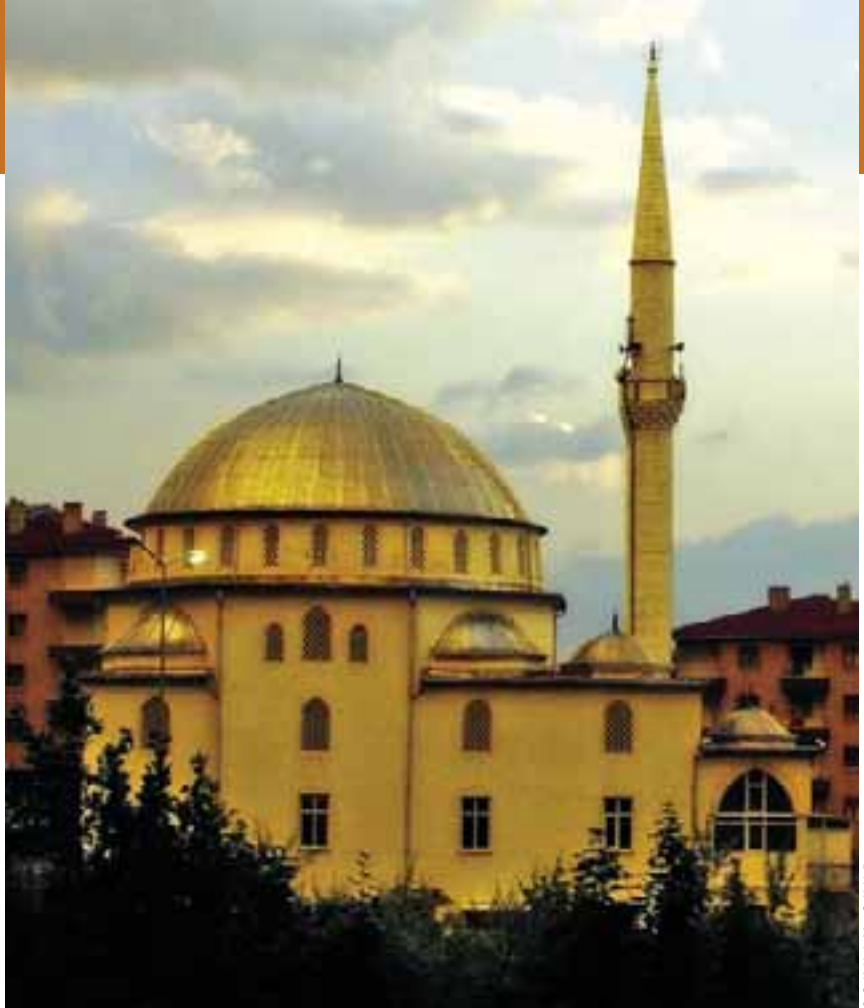
**T**he world’s three great monotheistic religions—Christianity, Judaism, and Islam—look back to Abraham as the father of the faithful. Whereas the first two trace their spiritual line through Isaac, Abraham’s son by Sarah, Islam looks to Ishmael, Abraham’s son by Hagar. And just as friction developed between Sarah and Hagar over their respective sons, so relations between the three religions springing from Abraham have had a checkered history.

Today, Islam is much in the news. The media coverage tends to cast the religion in a negative light: suicide bombers, wars in Iraq and Afghanistan, violence in Lebanon, tensions between the Israelis and Palestinians, and on and on as terrorist groups frequently have a connection with Islam. To more and more people in the West, Islam is seen as remote and threatening, a religion associated with violence and



By  
WILLIAM G. JOHNSON

# How Adventists relate to Muslims?



GOKHAM OKUR

oppression of women, who are kept in second-class status and forced to wear veils or head scarves.

The 9/11 attacks on the World Trade Center and the Pentagon, and the bombings in London's underground, crystallized and hardened attitudes toward the followers of Islam. Many people in America and Europe feel uneasy, suspicious, and even downright hostile. Some evangelical preachers have fanned the flames of prejudice and bigotry, uttering apocalyptic predictions of a global struggle between Christianity and Islam.

With relations at such a low point and getting worse, how should Adventists relate to Islam and its followers? This is a question we cannot avoid. As followers of Jesus Christ first of all, we cannot avoid it: Jesus calls upon us to love all peoples, even those we may think of as our enemies (Matt. 5:44, 45). As Adventists, we cannot avoid

it: Islam is a global religion, as are we; and inevitably in carrying out our global mission we will interface with Muslims.

I give my opinion as a concerned servant of the Lord and the Adventist Church who now is much involved in relations with peoples of other faiths. In my judgment, the following points represent the minimum:

1. *We should be fair and accurate in our portrayals of Islam and its adherents.* With fear stalking the land, it's easy for us to get caught up in sweeping generalizations, distortions, and myths like the following:

■ *All Muslims are the same.* They are not. Islam varies enormously from one part of the world to another. It stretches from Morocco through the Middle East to Pakistan and India and down to Indonesia, which is the largest nation where Muslims predominate. Islam is growing fast in Europe and America, where it will soon be the second most practiced

religion. The governments of these Islamic nations vary greatly, from strongly secular (Turkey) to strongly religious (Saudi Arabia). Several Muslim countries—Pakistan, Bangladesh, Turkey, and Indonesia—have had women prime ministers or presidents.

■ *Islam is a violent religion.* It is unfair to brand the religion by the actions of extreme fringe groups, just as it would be unfair to assert that Christianity is a violent religion because some Christians bomb abortion clinics or Christian nations fought the Crusades and are at war in Iraq and Afghanistan.



**William G. Johnson** is assistant to the General Conference President for Interfaith Relations

## WORLD VISTA

■ *Islam does not tolerate other religions.* In comparing religions, the temptation arises to contrast the best features of *my* religion with the worst features of someone else's. A little study of history sheds a lot of light. The sad truth is that none of the three Abrahamic religions has an edge when it comes to tolerance. Christians have persecuted Jews and Muslims, Jews have persecuted Christians and Muslims, and

women who cover their heads.

**3.** *Setting aside narrow feelings, we should pray that the Lord will help us to love Muslims.* Not because they are our enemies, because they are not; but because we are all spiritual children of Abraham and ultimately children of the same heavenly Father.

Do we have neighbors who are Muslim? Let us get to know them, take an interest in them, invite them for a meal, discuss our own common

about 150 leaders and scholars from the three Abrahamic faiths—Islam, Christianity, and Judaism. The conference, focused on the theme “Spiritual Values and World Peace,” was organized by the College of Sharia and Islamic Studies of Qatar University. Aisha Yousef Al-Mannai, dean of that college, led out in the planning and conduct of the dialogue. A person of fine intellect and engaging personality, Professor Aisha is a woman, and a courageous one. With representatives from Iraq, Afghanistan, the Palestinians, Israel, America, and the United Kingdom around the same table, sparks were sure to fly—and they did!

Although men were in the majority at the dialogue, women were well represented. They entered into the discussions, presenting papers and chairing sessions. Several pled publicly with those of us from the West to help dispel the distortions concerning women and Islam that are in vogue in our home countries.

A concrete result of the conference was a declaration by His Highness Sheikh Hamad Bin Khalifa Al-Thani, emir of the State of Qatar, of the establishment of an International Centre for Interfaith Dialogue, to be housed in Doha, Qatar. Its international advisory board is comprised of leaders and scholars from several countries and is drawn from the three Abrahamic faiths—Islam, Christianity, and Judaism.

In times like these the cause of peace needs all the help it can find. And we Adventists, who are a people who renounce all forms of violence and who take seriously Jesus' call to be peacemakers (Matt. 5:9), have a part to play. Let us reach out in love to our brothers and sisters, the spiritual children of Abraham—Muslims. ●



*As followers  
of Jesus Christ  
first of all, we cannot avoid  
it: Jesus calls upon us to  
love all peoples.*

Muslims have persecuted Christians and Jews. Today, however, some Islamic nations seem unwilling to allow access to other religions in the manner they seek for Muslims in other countries.

**2.** *We should speak out for religious liberty for all.* Just as Adventists promote religious liberty for our own people and for other Christians, so we should defend the rights of Muslims to practice their faith. Adventists should help to dispel the prejudices, distortions, and myths that surround Islam. If a Muslim woman chooses to cover her head, it is nothing to be made fun of. It is no stranger than the practice of Roman Catholic nuns or Greek Orthodox

beliefs in the one God who created all, and in the soon return of Jesus. Does the young woman who attends us in the store wear a head scarf? Let us be pleasant to her and engage her in friendly conversation.

**4.** *We will seek to engage leaders of Islam in conversation.* The reality is that both their religion and ours occupy the same territory, since we are world religions. We should seek to know them better and help them to know what we believe and stand for.

Recently I attended a conference that in itself dispelled some of the current myths associated with Islam. The state of Qatar in the Persian Gulf sponsored an interfaith dialogue that brought together

# Iron Deficiency Anemia

By ALLAN R. HANDYSIDES and PETER N. LANDLESS



**I live in sub-Saharan Africa. I have heard of anemia and that it particularly affects women. What is anemia, and why does it affect women?**

You live in a region in which approximately 50 percent of infants and children as well as between 40 to 60 percent of women in the childbearing age are anemic. This is mainly a result of inadequate iron (iron deficiency).

“Anemia” is a term used to describe a deficiency, or shortage, of red blood cells and their very important component called hemoglobin. Hemoglobin is a specialized chemical structure that transports the oxygen from the lungs to the other organs of the body. Iron is very important in the structure and function of hemoglobin. If the diet consists of insufficient iron, the body will be unable to make adequate and efficient red blood cells. This in turn will result in a decreased supply of oxygen to the body organs and tissues, resulting in various symptoms, including tiredness, difficulty in exercising—even walking—and shortness of breath.

Anemia can also result from gradual or sudden blood loss (hemorrhage). If the development of anemia is sudden through a large and rapid loss of blood, the symptoms can be dramatic, resulting in very low blood pressure and collapse (shock). If the blood loss is slow, symptoms develop slowly, and in the early stages the patient may complain only of fatigue. When an individual is significantly anemic, he or she appears pale.

Women more readily suffer from

anemia because they lose blood (and at the same time iron) during the monthly menstrual cycle. With each pregnancy a woman’s stores of iron are further depleted because of iron needed by the developing fetus; there is further blood (and iron) loss during the birthing process.

If the diet is chronically deficient in iron, iron deficiency anemia will result. Beans, peas, dark green leafy vegetables (such as spinach), as well as raisins, nuts, and seeds contain iron.

Iron absorption by the body may vary. Iron in the form of heme from meat and eggs is readily absorbed. A well-planned vegetarian diet, however, will provide very adequate amounts of iron to form healthy red blood cells.

Breast and cow’s milk alone do not contain sufficient iron for the growing infant’s needs. Infants also require iron as either a supplement or in a fortified cereal. Pregnant women should take iron supplementation throughout the pregnancy; it is cheap, safe, and generally easily available.

## What are the complications of iron deficiency anemia?

If the anemia is severe and present for a long time, it places a strain on the heart. This is because the heart has to beat more rapidly to supply the body’s oxygen needs. If disease, or narrowing, of the arteries of the heart muscle (coronary arteries) exists, chest pain called angina may occur. Ultimately, the heart may be unable to cope with the demands placed on it and heart failure follows.

During pregnancy, severe iron

deficiency anemia has been linked to premature births and babies with low birth weight. In infants and children it can lead to delayed physical growth and mental development. Iron-deficient children get infections more easily than children with normal hemoglobin and iron stores.

Anemia can be diagnosed by blood tests.

**Important warning:** If an iron deficiency is diagnosed and an adequate nutritional supply of iron exists, as well as no obvious source of bleeding, further testing is essential. It is very important to make sure no bleeding from the stomach or bowel (intestines) is occurring. This bleeding can be slow and hidden. The stools (feces) must be tested for the presence of blood and, if required, internal examination of the stomach and bowel must be done with special X-rays, or endoscopy (using special equipment to look directly at the inside of the bowel/stomach) to exclude the presence of ulcers or cancer. ●



**Allan R. Handysides, M.B., Ch.B., FRCPC, FRCSC, 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 Health Ministries.

NUMBER 22 “Behave Yourself!”  
 By RAY ROENNFELDT  
*Reflecting on what to do about rules and restrictions*

“Behave yourself!”

What a flood of memories those words bring to my mind. Sometimes they were offered as the last piece of advice given on leaving home for summer camp. They seemed to imply that the family reputation was riding somewhat precariously on junior’s shoulders during this short foray into independence. At other times “Behave yourself!” represented a sharp warning offered right in the midst of perceived misbehavior.

### Christian Behavior?

Is a certain standard of behavior expected of Christians as well? Are Christians meant to keep the law? Isn’t an emphasis on behavior and standards nothing more than legalism? This subject has always aroused controversy among believers.

Jesus’ heavy criticism of the Pharisees appears to complicate the picture. They seemed to have been obsessed with behavior. They had rules for everything: the allowable conditions for a marriage to be terminated; the requirements necessary for the washing of hands before eating; the necessity of tithing even the garden herbs; and activities restricted on the Sabbath.\* In Matthew 23 Jesus pronounces seven “woes” against the Pharisees for their hypocrisy. He charges them with, among other things, shutting up heaven to people (verse 11); making their converts into children of “hell” (verse 15); using trickery to evade promises (verse 18); being overly scrupulous in tithing while ignoring justice, mercy, and faithfulness (verse 23).



**Ray Roennfeldt** is dean and senior lecturer in systematic theology at Avondale College in Cooranbong, New South Wales, Australia.

This frontal attack must have surprised the Pharisees and their admirers, but Jesus was unequivocal in His opinion that “unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven” (Matt. 5:20).†

Jesus’ attitude toward the Pharisees (along with His “You have heard that it was said ... But I tell you ...” statements of Matthew 5) has been construed by some as evidence that He has abolished the law. However, such a conclusion is unwarranted in view of His direct remark: “Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them” (Matt. 5:17).

In addition, at least from a cursory glance, Paul also appears to be opposed to “works.” He affirms that “a man is justified by faith apart from observing the law” (Rom. 3:28; see also 3:20, 21; 8:3; and Gal. 2:16).

So if salvation is not by works—as clearly taught by both Jesus and Paul—why the constant stress on behavior, at least by Seventh-day Adventist Christians?

### The Basis of Christian Behavior

First, it should be observed that salvation is based on a divine gift, not on human performance. Paul, in writing to the Ephesian believers, is emphatic on this point: “... it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—not by works, so that no one can boast” (Eph. 2:8, 9). And it is probably at this point that Christianity differs most widely from the other world religions. Salvation is offered as a gift, period! Nothing that I do, give up, or become can earn favor with God. Instead, in Jesus Christ, God guarantees that He will treat me with favor (grace) and give eternal life freely. All I need to “do” is accept or believe (John 3:16).

Second, it should be recognized that the giving of a gift will often elicit a response. Immediately following his affirmation in Ephesians chapter 2 in regard to salvation by grace, Paul says, “For we are God’s workmanship, created



in Christ Jesus to do good works, which God prepared in advance for us to do” (Eph. 2:10). Jesus, of course, used the vine/branches metaphor to say the same thing: “I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing” (John 15:5).

What kind of fruit does Jesus expect in the Christian’s life? In John 15 it is expressed in terms of love and care for others (verses 9-17; cf. Gal. 5:22, 23). It seems obvious that Jesus’ gift of life will impact every nook and cranny of our lives. For instance, in his discussion of sexual immorality, Paul argues that we have been “bought at a price. Therefore honor God with your body” (1 Cor. 6:19, 20; cf. 1 Thess. 5:23).

### Too Intrusive?

You might say, “But, that’s too intrusive. Why should Christianity influence every aspect of my life?” But then again, relationships tend to be like that, don’t they? My marriage to my wife, Carmel, has affected every area of my life. Here’s a short list: how tidy I keep my clothing; where I go for recreation; what time I eat my meals; what I eat; how often I use the phone; what kind of friends I make; and how I drive the car. These are just a few examples, but some of them are quite major items. However, I haven’t noticed that I’m particularly restricted, except perhaps when I want to “hang” my trousers on the floor overnight! It is natural for me to want to “behave myself” because I am in a relationship.

Then how will Christians behave? The following suggestions are not exhaustive because Scripture itself is not exhaustive on this matter. Rather, the Bible offers principles of behavior that are to be applied in the situations and cultures in which we find ourselves.

It is not surprising that Christians will behave as good citizens. They will pay their taxes and follow the laws of

their country (Matt. 22:21). The exception to this is when the legal requirements of the nation infringe on one’s primary responsibility to God (Acts 5:29). Christians will also behave in a quite distinctive way toward others. They will care for and even forgive their enemies (Matt. 5:44-48). Paul indicated that the common barriers of status, race, and gender were not to divide the early Christians (Gal. 3:28). Perhaps contemporary Christians need the same reminder.

Christians should be obedient to God’s law. In fact, obedience will be the natural outgrowth of a covenant relationship with God. The relationship factor changes one’s whole perspective toward law. Instead of “thou shalt not,” it is now a matter of “I am the Lord your God, who brought you out of Egypt [or wherever], out of the land of slavery [to whatever]” and therefore “You shall have no other gods before me” (Ex. 20:2, 3).

There is much more that could be said, but in reality Christians should be careful in every area of their lives so that they properly represent their Savior (see 1 Cor. 10:31). That means carefulness in what I eat, what I say, how I dress, what movies I watch, what I drink; in fact, in everything! However, that carefulness is not of the obsessive kind that absolutely demands exactly the same kind of behavior in every other Christian. God calls on us to live for Him personally and in the context of a church family. The strength of a family is shown by how well it copes with the differences between its members—differences of maturity, temperament, gender, etc.—and what happens when one of its members does not “behave” himself or herself as the family expects. ●

† All Scripture citations are from the NIV.

\* See “Shabbath,” in Herbert Danby (ed.), *The Mishnah: Translated From the Hebrew With Introduction and Brief Explanatory Notes* (Oxford: Oxford University Press, 1933), pp. 100-121.

We are called to be a godly people who think, feel, and act in harmony with the principles of heaven. For the Spirit to re-create in us the character of our Lord we involve ourselves only in those things which will produce Christlike purity, health, and joy in our lives. This means that our amusement and entertainment should meet the highest standards of Christian taste and beauty. While recognizing cultural differences, our dress is to be simple, modest, and neat, befitting those whose true beauty does not consist of outward adornment but in the imperishable ornament of a gentle and quiet spirit. It also means that because our bodies are the temples of the Holy Spirit, we are to care for them intelligently. Along with adequate exercise and rest, we are to adopt the most healthful diet possible and abstain from the unclean foods identified in the Scriptures. Since alcoholic beverages, tobacco, and the irresponsible use of drugs and narcotics are harmful to our bodies, we are to abstain from them as well. Instead, we are to engage in whatever brings our thoughts and bodies into the discipline of Christ, who desires our wholesomeness, joy, and goodness. (Rom. 12:1, 2; 1 John 2:6; Eph. 5:1-21; Phil. 4:8; 2 Cor. 10:5; 6:14-7:1; 1 Peter 3:1-4; 1 Cor. 6:19, 20; 10:31; Lev. 11:1-47; 3 John 2.)

# Christian Behavior

# Making His Calling and Election Sure

By  
JONATHAN  
GALLAGHER

**S**emesa Karavaki believes he is called by God to be where he is. A Seventh-day Adventist who was appointed to a major office in Fiji, Karavaki says he strives to represent well the God he knows and loves. Not only does he desire to make his calling sure, he is also most interested in making his election sure—because he is Fiji’s supervisor of elections.

Karavaki took on his current role in December 2005, less than six months before the country’s general elections were held. It’s a tough assignment, because his responsibilities include making certain the electoral rolls (listings of all those registered to vote) are correct.

“As I began my work I noticed there were many irregularities in the registrations,” Karavaki says. “[Because of that] some wanted to defer the elections, but I had already given my word [that they would be held on time], and I kept to the date.”

Karavaki says he saw clear evidence of God working as he prepared for the upcoming elections. After much hard work, scrutiny, and long hours, the irregularities were resolved and the electoral roll was correct.

“I worked many nights all the way

through and saw the sun come up from the window of my office,” he says. “But I give the credit to God.”

The general elections, a seven-day process, were fast approaching. They were to begin on a Sabbath and end on a Sabbath, with no voting held on Sunday. Members of Karavaki’s staff who were familiar with his Adventist beliefs asked him whether he was going to be absent from the office “for your Sabbath,” as was his custom. Karavaki replied that it was not his Sabbath, but the Sabbath of the Lord, and added that “in fact, I will be preaching.”

Staff members also asked whether the department would release statements about the election process on the first Sabbath of the elections.

“No media statements [will be made on Saturday],” he responded, concluding that “I need to find my

peace with my God.”

The elections did not get off to a good start. Problems with the delivery of ballot papers and other issues arose. One of Karavaki’s staff members telephoned him on Sabbath morning, suggesting Karavaki should come into the office because “things are not turning out well.”

“I am with my God, so I cannot be there,” Karavaki told the staff member. “God can take care of it.”

His answer resulted in raised eyebrows and suggestions of “dereliction of duty.” Many of those involved with the general elections claimed he was not fulfilling his responsibilities as supervisor of elections.

Then the media weighed in. Newspaper journalists reported he was not at his post as he should have been. One headline read, “Karavaki



**Jonathan Gallagher** is an associate director and the United Nations liaison for the General Conference Public Affairs and Religious Liberty Department.



**Top to bottom:** COMMITTED TO HIS GOD: Semesa Karavaki (right), who didn't bow to public pressure to work on Sabbath in his role as supervisor of elections for Fiji, stands with Tom Osborne, president of the Fiji Mission. GOVERNMENT HEADQUARTERS: The elections office is headquartered in the Suva government buildings in Fiji. ADVENTIST CHURCH: The Suva Central Adventist Church in Fiji

Stays Home for God"; another, "Supervisor Sticks by His Faith." Television and radio news reports chimed in with their remarks and speculations. In view of the criticism, some government officials wondered whether Karavaki's commitment to his faith would change.

On Sunday following the first day of the elections, the Electoral Commission called Karavaki to meet with them. They were responding to

the media reports and the negative comments by the elections staff.

"[The Electoral Commission was] concerned with the way things were going with the election," Karavaki explains. "They asked me if I was going to change my mind [about coming into the office the second Sabbath of the elections], since it was 'like a boat without a captain.' I told them that I didn't need to be there [on Sabbath]; instead, I had to be with my

God. I believe that God had a purpose in this for the whole nation of Fiji, and also the official observers.

"In the end everyone saw how God works," he adds. "At the debriefing after the elections, one senior official who had supervised all the previous general elections said that [after my stand on this issue] he went home to study the Bible. He said he discovered that God would indeed take care of everything. People have seen the truth."

Though not his intention, Karavaki became a nationally prominent person as a result of the media reports about his stand for the Sabbath. Karavaki recalls that "church members told me of their support when they heard my statement in support of the Sabbath on the TV news," he says. "I had said that I was in church because the God of the Sabbath is the same God of the nation. I can only play my part, saying to God, 'I am an instrument in your hand; please use me.' But I believed [the election process] would get better and there would be a strong finish.... We saw the hand of God."

The end result? "A good standard of election, with very few objections to the results," Karavaki says.

Karavaki concedes that not everything went perfectly, and he takes responsibility for the mistakes. Some complained about the problems that occurred, but independent observers concluded the elections were free and fair, generally measuring up to international standards.\*

Karavaki notes he tries to follow Peter's counsel in 2 Peter 1:10: "Give diligence to make your calling and election sure: for if ye do these things, ye shall never fall" (KJV).

"I don't know what the future holds," Karavaki says, "but I am confident of God's leading." 🍎

\* [www.ecsiep.org/index.php?option=com\\_content&task=view&id=623&Itemid=92](http://www.ecsiep.org/index.php?option=com_content&task=view&id=623&Itemid=92)

Since 1999 I have been living with my family on Kibidula, a quiet 4,776-acre mission farm in the bush of the Southern Highlands of Tanzania. God has granted me a break from the bustling life of Western society. Here, away from modern civilization, God has taken me into His own school, to teach me His lessons directly from nature and through cooperation with Him and others.

I am learning about agriculture—the ABCs of education; about organic farming with its life cycles and the flow of nutrients; and I have gained a new love and admiration for God’s creation. The spectacular African night sky, far away from any artificial light, puts the speck of a life that is mine into the right relation to the endless universe and to a loving almighty God.

### Something Else

Another valuable lesson I’m learning comes from living and working within the setting of another culture and in cooperation with members of our multicultural mission team.

This African experience has taught me that “the life of wisdom must be a life of contemplation combined with action.”<sup>1</sup> Almost everyone would agree that much of modern life brings us into acute danger of losing this wisdom. Unfortunately, not many have the courage to take action and initiate the much-needed change. Not that we lack action as such, but (if I may put it this way) we lack the contemplation and the action derived from it. Benumbed, we continue to drift away from a life of wisdom toward mere busyness. We live our “life of respectable conventionality, a life professedly Christian,”<sup>2</sup> knowing in the depth of our hearts that we are lacking something. This void and the incongruence of our life with our professed core values finally contribute to a sense of deep unfulfillment.

Lately, while contemplating these things in my search for wisdom, I wondered what it means that “all things seen become ... the interpreters of the unseen,” a thought I’d found in Ellen G. White’s book, *Education*.<sup>3</sup> How do we learn from nature? How do we distill its wisdom and make the seen the interpreters for the unseen?



**Thomas Riederer** is a Swiss dentist serving as director of Kibidula Farm Institute, a mission organization in Tanzania, working with the Outpost Centers International (OCI).

### Lessons for an Experiment

I was granted a glimpse of what this kind of nature teaching could be when I learned about an interesting experiment in Kenya.

In 1952 an Austrian investor set up a cement factory at Bamburi, north of Mombasa. The tropical coastline forest was removed, and limestone was gouged out and processed into cement. After more than 20 years of activity, the cement factory had left an ugly scar on the landscape. Nothing grew there anymore.

But in 1971 the Bamburi Portland Cement Company decided to try to reduce its negative environmental impact; hired an ecologist, René Hailer; and gave him the task of reintroducing life and nature into this desert-like area. Hailer went on to transform

# Out of the

this wasteland into a lush, green wildlife sanctuary.

How did he achieve this? His solutions were derived from the example of untouched nature. In an act of faith he planted *Casuarina equisetifolia*, the “whistling pine,” and successively built an ecosystem.

At first nothing grew besides the “whistling pine.” He studied his forest and discovered large millipedes feeding on the pine needles. With the help of his children, he collected these millipedes and introduced more of them to his experimental forest. Soon their excrements were producing humus, and other plants were able to grow. After the millipedes, other animals and plants were introduced, each with a specific purpose.

Observation of nature was the key to Hailer’s success! He observed, drew lessons, and then introduced other components to his ecosystem.

At the beginning it was very fragile. He had to control everything very tightly. All signs of imbalance he had to detect promptly and take careful measures in order to establish balance again. Interestingly, as the ecosystem grew more complex, less control was needed. Finally, the system became so complex that it was impossible to understand all the interactions between its different components. But surprisingly, the more complex it became, the





*Dreaming new  
ways to do mission*

# Common Order

By  
THOMAS  
RIEDERER



*We are Americans, Canadians, Swiss, Norwegians, Belgians, South Africans, Tanzanians, and Zambians working closely together. This “mingling” has called each one of us out of our comfort zone and has led to a tremendous personal growth process.*

more stability it gained. Amazingly, though increasing complexity eventually becomes incomprehensible to our minds, it thereby gains sustaining stability.

### **Nature and the Bible in Harmony**

I was impressed by the experiment. And looking deeper into nature, I realized that, universally, simple principles allow complex interactions, leading to the stability of the whole system. This discovery got me all excited, and it sparked the hope of finding new startling insights into life’s secrets. What does the “seen” teach here about the “unseen”?

Here, again, the book *Education* presented me with a key to the answer. It urges that because God is the author of the Bible and the Creator of our world, we need to harmonize the two, nature and the Bible. One will help to explain the other. (Not that we will ever penetrate into all mysteries of life or of the Bible! There will always remain many unexplainable paradoxes. But this duo will teach us numerous new lessons.)

In Ezekiel 1, we encounter a scene of incomprehensible complexity, similar to that witnessed in Hailer’s ecosystem. It describes inexplicable interactions of wheels and living creatures.

“To the prophet the wheel within a wheel ... all seemed intricate and unexplainable. But the hand of Infinite Wisdom is seen among the wheels, and perfect order is the result of its work. Every wheel, directed by the hand of God, works in perfect harmony with every other wheel. I have been shown that human instrumentalities are liable to seek after too much power and try to control the work themselves.... God in His providence is preparing a way so that the work may be done by human agents. Then let every man stand at his post of duty, to act his part for this time and know that God is his instructor.”<sup>4</sup>

Apparently the complexity that Ezekiel describes here has to do with our human interactions within God’s work. From nature we just learned that complexity furthers stability, and the book *Education* (which I’ve come to call my student’s manual) tells me that “the same laws which govern the things of nature and the events of life are to control us.”<sup>5</sup> Obviously God likes complexity in nature; and He must also have intended that this principle should govern our human interactions. If we allow Him to do His job in His church—as He does in nature—we will marvel at the incredible results.

### **Our Problem**

It’s probably because of our mental limitations that we want to make things comprehensible, easy to understand,

easy to fit our simple frame of reference. Our insecurity, our selfishness, and our lack of trust in God and in one another prevent us from adopting God's methods. Instead of letting God hold the reins, we anxiously strive to control others and everything. What do we achieve? We lose complexity, and with it the dynamic conditions of stability. In this we not only restrict others but are tempted to suppress God's acting in our lives.

"Let me tell you that the Lord will work in this last work *in a manner very much out of the common order of things*, and in a way that will be contrary to any human planning. There will be those among us who will always want to control the work of God, to dictate even what movements shall be made when the work goes forward under the direction of the angel who joins the third angel in the message to be given to the world."<sup>6</sup>

### God's Intent

It is God's intent that every person be directed by His hand, working in perfect harmony with every other. As we enjoy the "otherness" of our fellow Christians and benefit from their different views, our personal experience will be enriched. Finally this life of acceptance will lead to synergy, a high form of corporate creativity, in which the people involved come to new, highly creative ideas or solutions that they would individually never have been able to conceive. This synergy grows only in an atmosphere of mutual trust and reciprocal valuing of each other's individuality.

Will this not ultimately prepare the church for the outpouring of the Holy Spirit?

The underlying divine principle in nature, as well as in these complex human interactions, is selfless love, a love that will lead to "joyful service." This love is the simple algorithm for this complicated "wheel game" of people interaction. Visualize this network of relations. All have one purpose and are subject one to another. How simple in its design and how complex, how difficult is its dynamic end result! As in our example in the nature ecosystem it finally leads to an inherent stability in the church. Why? Simply because "The complicated play of human events is under divine control."<sup>7</sup>

"There is no person, no nation, that is perfect in every habit and thought. One must learn of another. Therefore God wants the different nationalities to mingle together, to be one in judgment, one in purpose. Then the union that there is in Christ will be exemplified."<sup>8</sup>

Not really by design but by God's providence our

present mission team at Kibidula has experienced what happens when "different nationalities ... mingle together" and "learn of another." We are Americans, Canadians, Swiss, Norwegians, Belgians, South Africans, Tanzanians, and Zambians working closely together. This "mingling" has called each of us out of our comfort zone and has led to a tremendous personal growth process. It also has helped to eliminate polarizations that normally develop in interactions in a less complex group. It has brought a stability to our team I have never witnessed before! How I marvel at God's wisdom!

### Will It Work?

How far can you carry this push for complexity without creating anarchy? There's a basic principle that is foundational for complex relations to function: Order! "Order is heaven's first law!"<sup>9</sup> God's law sets the stage for these complex relations to work and "perfect order is the result." In His work of creation we see so much order paired with complexity and diversity that we have a hard time remaining satisfied with our own human deficiency in keeping tidy.

*"God wants the different nationalities to mingle together, to be one in judgment, one in purpose."*

Order, yes; but let us not be among those "who will always want to control the work of God"<sup>10</sup> because this "leaves so many forces of the church unused" and "closes up the way so that the Holy Spirit cannot use men."<sup>11</sup> Rather, let us "leave behind a maximum of organization with a minimum of life and head toward a minimum of organization with a maximum of life,"<sup>12</sup> and watch in awe as God is allowed to finish His work with the power seen at Pentecost! 🍊

<sup>1</sup> M. Scott Peck, *The Road Less Traveled*, p. 51.

<sup>2</sup> Ellen White, *Education*, p. 264.

<sup>3</sup> *Education*, p. 102.

<sup>4</sup> Ellen White, *Testimonies for the Church*, vol. 9, p. 260.

<sup>5</sup> *Education*, p. 103.

<sup>6</sup> *Special Testimonies for Ministers*, series A, No. 6, pp. 59, 60 (italics supplied).

<sup>7</sup> *Education*, p. 178.

<sup>8</sup> *Testimonies for the Church*, vol. 9, pp. 180, 181.

<sup>9</sup> *Testimonies for the Church*, vol. 6, p. 200.

<sup>10</sup> *Special Testimonies for Ministers*, series A, No. 6, pp. 59, 60.

<sup>11</sup> Ellen White, *Advent Review and Sabbath Herald*, July 9, 1895.

<sup>12</sup> *Strategic Plan of the Euro-Africa Division 2000-2005*, by Ulrich Frikart; pp. 3, 4.



“Where’s my wife?” carpenter John Banta heard as he picked up his loudly ringing telephone in the middle of the night. “Where’s my wife?” repeated young Pastor Preston Smith. “[My wife] Dena called from Bend saying that they were having such good luck with their fundraising they had decided to finish the territory and would be home late. Didn’t they come home?”

“They came home all right,” replied John, “but you had her locked out. I think you’re in big trouble, Brother. She is at the Browns’ next door to you.”

Early in the morning Pastor Smith rang the Browns’ doorbell. Dena opened the door. “Good morning, dear,” she said. “Are you going to let me come home now?”

“Oh, I’m so sorry!” Pastor Smith replied. “What happened? I have breakfast all ready. Come home and let’s get things straightened out.”

“How could I ever have imagined that I would be locked out of my own house with you inside?” began Dena as she spooned cereal into the breakfast bowls of Linda (age 5) and Dickie (3). “When I left right after lunch, the children had gone with you to the church, and only after I got to our door last night did I remember that the house key was on the same ring with the car keys. We’ll have to remedy that.”

“Why didn’t you ring the doorbell?” her husband asked.

“Oh, but I did,” continued Dena, “and I pounded on the door and tried every entrance to see if it was unlocked. Would you believe I even tossed pebbles against the window where you were sleeping! Eventually, I went to the Browns’ and called on the telephone. You were asleep. I spent the rest of the night on the couch at the Browns’. How embarrassing! I hope I can forgive a sleeping husband,” she said.

## *Lessons for a drowsy, end-time church*

# Lest We Be Found Sleeping

By  
VELDA NELSON (as told by PRESTON SMITH)

### **Biblical Warnings**

To sleep soundly is to be unconscious and unaware of what’s happening around you. Thus Jesus repeatedly warned His people about the danger of being spiritually asleep just before His glorious return.

“But of that day and hour no one knows, not even the angels in heaven.... Take heed, watch and pray; for you do not know when the time is.... Watch therefore, for you do not know when the master of the house is coming—in the evening, at midnight, at the crowing of the rooster, or in the morning—lest, coming suddenly, he find you sleeping” (Mark 13:32, 33, 35, 36).

Paul also spoke of Jesus coming unexpectedly: “For you yourselves

know perfectly that the day of the Lord so comes as a thief in the night. For when they say, ‘Peace and safety!’ then sudden destruction comes upon them, as labor pains upon a pregnant woman. And they shall not escape. But you, brethren, are not in darkness, so that this Day should overtake you as a thief.... Therefore let us not sleep, as others do, but let us watch and be sober” (1 Thess. 5:2-4, 6).

Jesus spoke of His unexpected coming in Matthew 25:1-13, and said that the whole church will be asleep near the time of His return. Both the wise and foolish virgins “all slumbered and slept” (verse 5). Thus He warned us all in verse 13: “Watch... for you know neither the day nor the hour in which the Son of Man is coming.”





DEREK JONES

# ng

*Awakened by the wail of the ambulance, the pastor could only stand there with a shocked expression on his face, meeting the stretcher bearers as they came to the door.*

The glorious appearing of Christ in the clouds of heaven with all His holy angels is one thing—and very important. But we need to keep in mind a critically significant event that precedes the Advent, namely the close of human probation, when the door of mercy will be forever shut, with every person having made their final choice concerning His loving salvation so freely offered to all.

Just as Noah and his family were shut safely into the ark seven days before the Flood actually came, so Jesus will safely keep all who choose to love and obey Him in His constant care at the close of human probation. Shortly before His second coming in the clouds of heaven, He will close His work as our High Priest and will issue a final decree confirming every person’s final choice: “He who is unjust, let him be unjust still; he who is filthy, let him be filthy still; he who is righteous, let him be righteous still; he who is holy, let him be holy still. And behold, I am coming quickly, and My reward is with Me, to give to every one according to his work” (Rev. 22:11, 12).

Jesus wants all to be saved eternally. His gracious promise is “My sheep hear My voice, and I know them, and they follow Me. And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand” (John 10:27, 28).

In the book *Thoughts From the Mount of Blessing* (p. 119), Ellen G. White makes this reassuring statement: “Live in contact with the living Christ, and He will hold you firmly by a hand that will never let go. Know and believe the love that God has to us, and you are secure; that love is a fortress impregnable to all the delusions and assaults of Satan.”

### **Pastor Smith Again**

Sometimes it takes more than a single lesson to show us the need to

keep awake and alert. And to make the point, I pick on Pastor Smith again.

About 20 years after the incident described at the beginning of this article, Pastor Smith was involved in another experience of being asleep when he should have been awake. The new church sanctuary in Novato, California, (U.S.A.) had just been completed. Last-minute details included the installation of a telephone in the pastor’s office. Pastor Smith had gone to let the workman in, and while waiting lay down on the soft new carpet for a little rest. (Some weeks earlier he had been hospitalized with a heart problem, and the doctor had encouraged him to rest often.)

Meanwhile, Donna, mother of two of the children in the nearby Adventist school, had come to pick them up. She was early and so decided to visit the pastor in his new office. To her dismay, she found him lying on the floor; and supposing he’d suffered a heart attack went for help, eventually calling 911. Awakened by the wail of the ambulance, the pastor could only stand there with a shocked expression on his face, meeting the stretcher bearers as they came to the door.

It all ended well. But it did serve as another (somewhat humorous) reminder of the need to keep awake.

Let us heed Jesus’ warning and stay awake spiritually by abiding in Him continually. “Silently unnoticed, as the midnight thief, will come the decisive hour which marks the fixing of every man’s destiny, the final withdrawal of mercy’s offer to guilty men” (*The Great Controversy*, p. 491). ●



**Velda Nelson** is a retired English teacher living in Portland, Oregon, U.S.A.

# The Joy



# Set Before Us

By ELLEN G. WHITE

**T**he world's greatest need is consecrated effort for the salvation of souls. Christ desires by the fullness of His power so to strengthen His people that through them the whole world shall be encircled with an atmosphere of grace. When His people shall make a wholehearted surrender of themselves to God, walking before Him in humility and faith, He will carry out through them His eternal purpose, enabling them to work harmoniously in giving to the world the truth as it is in Jesus. He will use all, men, women, and children, in making the light shine forth to the world, and calling out a people who will be true to His commandments.

### Jesus' Example

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The salvation of souls was the great object for which Christ sacrificed His royal robe and kingly crown, the glory of heaven, and the homage

of angels, and laying aside His divinity, came to earth to labor and suffer with humanity upon Him. He who has been transformed into the likeness of Christ, he who cherishes the spirit of the great Missionary Worker, is filled with a desire to bear the tidings of salvation to the regions beyond, to those who know not the Saviour. To the work of soul-saving he consecrates time and strength, means and influence. He uses every joy of his ability in an effort to win souls to Christ. The sacrifice made on the cross of Calvary is the motive that inspires him to put forth untiring efforts and to show unflagging zeal. His determination is, "I will not fail nor be discouraged." By his consistent life he draws those around him to the Saviour.

Those who give their lives to Christian ministry know the meaning of true happiness. Their interests and their prayers reach far beyond self. They themselves are growing up as they try to reach others. They become familiar with the largest plans, the most stirring enterprises; and how can they but grow when they place

# Those who give their lives to Christian ministry know the meaning of true happiness.

themselves in the channel of light and blessing? They become more and more identified with Christ in all His plans. There is no opportunity for spiritual stagnation. Selfish ambition and self-seeking are rebuked by constant contact with the absorbing interests which belong to high and holy aspirations.

All who surrender themselves to God in unselfish service for humanity are in cooperation with the Lord of glory. This thought sweetens all toil, it braces the will, it nerves the spirit for whatever may befall. Working with unselfish heart, ennobled by being partakers of Christ's sufferings, sharing His sympathies, they help to swell the tide of His joy, and bring honor and praise to His exalted name.

Very much more might be done for Christ if all who have the light of truth would practice the truth. There are whole families who might be missionaries, engaged in personal labor, toiling for the Master with busy hands and active brains, devising new methods for the success of His work. There are earnest, prudent, warm-hearted men and women who could do much for Christ if they would give themselves to God, drawing near to Him, and seeking Him with the whole heart.

## **Our Commission**

The Lord is calling His people to take up different lines of work. Those in the highways and byways of life are to hear the gospel message. Church members are to do evangelistic work in the homes of their neighbors who have not yet received full evidence of the truth for this time. The presentation of the truth in love and sympathy, from house to house, is in harmony with the instruction

that Christ gave to His disciples when He sent them out on their first missionary tour. By songs of praise to God, by humble, heartfelt prayers, by a simple presentation of Bible truth in the family circle, many will be reached. The divine workers will be present to send conviction to hearts. "I am with you always," is His promise. With the assurance of the abiding presence of such a Helper, we may labor with hope and faith and courage.

Those who have long known the truth need to seek the Lord most earnestly, that their hearts may be filled with a determination to work for their neighbors. My brethren and sisters, give yourselves to the Lord for service. Allow no opportunity to pass unimproved. Visit those who live near you, and by sympathy and kindness try to reach their hearts. Visit the sick and suffering, and show a kindly interest in them. If possible, do something to make them more comfortable. Through this means you can reach their hearts, and speak a word for Christ. Eternity alone will reveal how far-reaching such a line of labor can be.

## **Adventure Awaits**

Other lines of usefulness will open before those who are willing to do the duty nearest them. It is not learned, eloquent workers that are most needed now, but humble, Christlike men and women, who have learned from Jesus of Nazareth to be meek and lowly, and who, trusting in His strength, will go forth into the highways and hedges to give the invitation, "Come, for all things are now ready." This work will give life and vigor to the mental and spiritual powers. Light from Christ will shine into the mind. The Saviour will abide in your hearts, and in His light you will see light.

Consecrate yourselves wholly to the work of God. He is your strength, and He will be at your right hand, helping you to carry out His merciful designs. By personal labor reach those around you. Preaching alone will not do the work that needs to be done. A perfect work can not be done by proxy. Money lent or given will not accomplish all that is to be done. By visiting the people, talking, praying, sympathizing with them, you will win hearts. This is the highest missionary work that you can do. To do it, you will need resolute, persevering faith, unwearied patience, and a deep love for souls. ●

This article first appeared in the *Advent Review and Sabbath Herald* (now the *Adventist Review*; [www.adventistreview.org](http://www.adventistreview.org)) 100 years ago this month. Seventh-day Adventists believe that Ellen G. White exercised the biblical gift of prophecy during more than 70 years of public ministry.

# Gateway to the Future

*Adventists in India are using*

By RICK KAJIURA

Symbols of India's colonial past still stand tall in Mumbai's harborfront. Yet India today is a mix of the past and the present. The latest in modern technology is available in every major city, while in rural areas people still use the implements and technology that worked for their forefathers. While most of India's population is Hindu, there is a large Muslim population; and Buddhism also traces its roots to India.

Despite its ancient history, this country of more than 1 billion people is moving rapidly through a new gateway, a gateway into the future—a future that looks to its children.

In India, the Seventh-day Adventist Church is investing in the future through Adventist education. Today the church operates some 129 secondary schools with more than 93,000 students.

At Adventist schools in Khurda, children are getting an education that will better prepare them for the future. Here students live their daily lives, eating, studying, and doing their daily chores. They are fed physically, intellectually, and spiritually, while learning about a God who loves them. Even though many

students come from poor families, they still give their offerings to help others learn about Jesus. Of some 900 students attending this school, only about 400 come from Adventist families.

Behind the dreams and hopes of each child are stories of loss and pain, of hope and miracles, of love and happiness. And their stories are still being written.

## Their Stories

Jyoti, Fulmani, Menka, and Aishish are four students at the school who are studying hard to make their dreams a reality.

When she was 6, Jyoti remembers her mother getting sick and going to the hospital. She never came home again. Jyoti's father and aunt sent her to a Christian boarding school where she learned about God.

Eventually she came to this school and became an Adventist. Jyoti prayed that her parents would become Adventists too. Then Jyoti's father was sent to jail. While there he gave his heart to God. Last year Jyoti's father and stepmother were baptized.

Fulmani remembers when she was 7 years old trying to take care of her two younger brothers while herding the cows and buffaloes. Her father had died, and her mother had remarried. Then her mother died also. Fulmani was invited to an Adventist school to study. But when she turned 12, her uncle wanted her to get married. Fulmani didn't want to get married so she worked hard doing manual labor to earn money to stay in school, but it wasn't enough. Fortunately, this school was able to offer her



**Rick Kajiuira** is communication director for the Office of Adventist Mission. For more information about this ministry visit: [www.AdventistMission.org](http://www.AdventistMission.org).





Left to Right: Aishish,  
Jyoti, and Fulmani



## *education to build the church.*

financial aid. Now she's already planning for life after she finishes her education. Fulmani says, "My aim is to become a nurse and help others, just as I'm getting help."

When Menka was young her father moved away, and she lived with her mother. She remembers that one day her father took her away without telling her mother. Menka wasn't happy with him. Her only friend was a dog she called Rahni. One day at school she saw Rahni and followed him to the train station, where he disappeared. A voice told her, "get on board," so she boarded the train.

The rhythmic sound of the train going down the tracks put Menka to sleep. When the train came to its next stop and she disembarked, she had no idea where she was. She spotted a kind man who told her the name of the village. Menka was amazed to find herself back in her mother's village. The man knew her mother and took her to her home. (Menka's full story is told in *Mission*, the church's quarterly mission magazine, also available online: [www.adventistmission.org/article.php?id=45](http://www.adventistmission.org/article.php?id=45).)

Thanks to her furry "angel," who put her on the right train, Menka was able to live with her mother, who sent her to study at an Adventist school.

When she grows up, Menka wants to be a doctor, but not just any doctor; she wants to be an eye specialist.

### **Protected for a Purpose**

Aishish was doing afternoon chores at the Adventist school campus he attended as a student. A violent storm the night before had scattered branches and debris throughout the grounds, and a drizzling rain was still

falling. Aishish picked up a large branch and threw it over his shoulder and dragged it to a trash heap. He tried to throw the branch like a javelin, but as he lifted it, it struck a high tension electric wire. The surge of electricity knocked him unconscious, and he fell to the ground.

A staff member in his house heard the crackling noise and ran outside to find Aishish lying on the wet ground. Picking Aishish up he was still able to feel the lingering electrical charge in his body. He carried Aishish to the closest classroom and started praying and applying first aid. A few moments later Aishish coughed and asked, "What happened to me?"

Today Aishish is an active young man. He shows where his hand and feet were burned. He doesn't know why he survived, but he believes God has a plan for his life and he's dedicated his life to serving Him.

These are just a few of the many stories of children in India who attend Adventist schools, children with hopes and dreams for the future. Thanks to Adventist education they have opportunities for a better future.

But not all children have hope. Not all of India's children have the opportunity of receiving a Christian education. Many generous individuals and Adventist organizations have supported this school and its students with their donations. Thank you for your prayers and financial support of Adventist mission work around the world. Thank you for investing in the future of India.

And thank you for supporting the Thirteenth Sabbath Offerings, which benefit projects such as this one in India. ●

**QUESTION:** *In one of your columns you discussed the union of the human and the divine in Christ. Please tell me how the Adventist view of the Incarnation corresponds to that of other Christians?*

This is not a biblical question, but its answer will be based on biblical insights. I will summarize the prevailing view among Christians, then try to summarize what Adventists say about the topic. Of course, with a mystery so profound as this, there is room for disagreement.

**1. Christian Controversies and an Attempted Solution:** Early in the history of the Christian church, the person of Christ became a subject of heated debate. Some suggested that Christ was two persons—a human being and God—in one human body. Others argued that He was one person with only one mind or spirit—the divine. Still others suggested that the divine and human nature were merged, resulting in a third type of nature, making Christ neither fully human nor fully divine.

In an attempt to resolve the controversy, an ecclesiastical council was convened in 451 in the city of Chalcedon (near modern Istanbul, Turkey). The council put together a statement known as the Chalcedonian Definition. It affirmed, among other things, that Christ was “truly God and truly man,” that He had two natures in one person, and that “the distinction of natures” was “by no means taken away by the union” (Philip Schaff, *Creeds of Christendom*, vol. 2, pp. 62, 63). Although it is still debated whether this was a true definition, the fundamental ideas it contains have been accepted by most Christians.

**2. Adventists and the Two Natures of Christ:** Adventists have agreed with this definition because they find it compatible with the biblical information about the incarnation of God in Christ. It is true that the theology of the statement goes beyond what is explicitly stated in the Bible, but it still remains within the parameters of divine revelation. That Christ was fully divine and fully human is a biblical fact. We worship God in human flesh, not two persons—one divine and one human—in one body. Otherwise we would worship a human being! We agree that

“the two natures were mysteriously blended in one person” (Ellen G. White, *Lift Him Up*, p. 76). But in this union the divine nature “was not humanized; neither was humanity deified by the blending or union of the two natures; each retained its essential character and properties” (*Manuscript Releases*, vol. 16, p. 182). The Son of God indeed took human nature upon Him at the Incarnation.

**3. Implications of the Union of the Two Natures:** The fact that the two natures remain distinct implies that in the Incarnation there are two wills. This helps us understand the possibility that Jesus could have fallen into temptation. God

cannot be tempted to sin, but the human nature could. It also helps us understand that although the divine nature was omniscient, the human was not. Christ’s human nature had limited knowledge and grew in understanding the nature and mission of the Son of God (cf. Luke 2:52). The element of mystery remains because even though there are two natures, there is still one person.

Since the human and the divine were united, what

the human nature experienced was also experienced by the divine. Here we should make some careful distinctions. Please stay with me. The divine nature experienced the feelings, emotions, struggles, and temptations of the human nature. For instance, when the human nature was thirsty, the divine nature experienced in a unique and direct way what it meant for humans to be thirsty, or hungry, or tempted, etc. The totality of the Person experienced those sensations. On the other hand, when the divine nature used divine power to heal, the human nature became the vehicle through which that power reached the other. When a sick woman touched Jesus’ cloak and was healed, Jesus realized “that power had gone out of Him” (Mark 5:30). The power of the Son of God healed the woman, but Christ’s human nature experienced in a unique way a divine power that it did not possess in itself. This was the result of the union of two natures.

There are many other implications of that union, but those serve to illustrate the significance of the greatest mystery in the universe. ●

## CHRISTIANITY’S Great Mystery

By  
ANGEL  
MANUEL  
RODRÍGUEZ



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



# A CLEANSED Sanctuary, A CLEANSED People

By  
MARK A. FINLEY

The last day of the Jewish religious calendar was called the Day of Atonement. On that day the high priest entered the sanctuary's Most Holy Place, representing all of Israel, to appear before God in earnest confession. The entire nation gathered around the earthly sanctuary, examining their hearts and confessing their sins. God's goal was much more than a cleansed building; it was a cleansed people.

**1. What two things would the high priest accomplish on the Day of Atonement? Read the text below and write your answers on the lines provided.**

*“For on that day the priest shall make atonement for you, to cleanse you, that you may be clean from all your sins before the Lord” (Lev. 16:30).*

a. The priest shall \_\_\_\_\_.

b. To \_\_\_\_\_ that you may be \_\_\_\_\_.

The English word *atonement* means at-one-ment, reconciliation. Sin has separated us from God (Isa. 59:1, 2). The purpose of the plan of salvation is to bring us back into harmony with God. Jesus' death on the cross fully satisfied the demands of justice; the debt for sin was fully paid. As our High Priest in the heavenly sanctuary, Jesus provides both forgiveness for our past sins and power to overcome the bondage of sin.

**2. Describe God's amazing offer. Read the text below and fill in the blanks.**

*“For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, ‘Abba, Father’” (Rom. 8:15).*

a. God does *not* offer us the spirit of \_\_\_\_\_.

b. God *does* offer us the Spirit of \_\_\_\_\_.

The goal of the gospel is to set us free from the bondage of sin and through His grace exalt us to sons and daughters of God.

**3. What does the Bible use to explain what actually happens in the life of a born-again believer? Read the text below and fill in the blank.**

*“For whatever is born of God overcomes the world. And this is the victory that has overcome the world—our faith” (1 John 5:4).*

To be born of God is to be an \_\_\_\_\_.



What does it mean to be an overcomer? Write your answer in a single sentence on the lines below.

---

---

**4. What does God want to accomplish in us “through the blood of the everlasting covenant”? Read the text and circle the words that describe what He can do.**

*“Now may the God of peace who brought up our Lord Jesus from the dead, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you complete in every good work to do His will, working in you what is well pleasing in His sight, through Jesus Christ, to whom be glory forever and ever. Amen” (Heb. 13:20, 21).*

Through Jesus our hearts are cleansed. Through His grace we are complete in Him. Through His power our lives are made new. Through His covenant we desire to do His will; we delight in pleasing Him.

**5. Where is Jesus now? What is He doing? What is His ultimate goal? Read the texts and fill in the blanks below.**

*“For Christ has not entered the holy places made with hands, which are copies of the true, but into heaven itself, now to appear in the presence of God for us” (Heb. 9:24).*

*“But now, once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself” (Heb. 9:26).*

a. Jesus has entered \_\_\_\_\_.

b. Jesus appears \_\_\_\_\_.

c. Jesus will \_\_\_\_\_.

**6. What does Jesus offer to those who struggle with sin in their lives, but who humbly seek Him? Read the text and fill in the blank below.**

*“But He gives more grace. Therefore He says: ‘God resists the proud, but gives grace to the humble’” (James 4:6; quotes Prov. 3:34).*

When our need is greatest, He \_\_\_\_\_

---

Jesus invites His people to open their hearts to receive His grace. He invites us through His grace in these closing moments of earth’s history to have our hearts cleansed of anger, bitterness, resentment, pride, greed, and lust. Jesus longs for His people to be cleansed and become overcomers. He provides all the grace necessary to accomplish the impossible in our lives.



Next month’s study will be,  
**“The Day the Angels Sang.”**



## LETTERS



### **A Concert, Three Girls, and a Preacher**

Mark Finley's cover story in the September 2007 *Adventist World*, "A Rock Concert, Three Girls and a Confused Preacher," spoke so

plainly to me—please publish many more articles like this one. Pastor Finley's story reminds me, "Whether you are a professional pastor speaking in remote places for God, or a wage earner praying to influence others in a secular job setting, or a grandmother with a letter-writing ministry, God is the Power Source, not you." It's a "no-brainer," but still we need constant reminding.

For those of us Adventists longing to feel we are of use to God's cause and wondering whether we'll ever see results, this article is an encouragement—what a faith-builder! I'll remember this story as I pray and then head to work in the mornings—thank you!

MARGI DALGLEISH ROTH  
*Oregon, United States*

### **Appreciation for Digital Communication**

Fylvia Fowler Kline laments the destruction of books in "As Crowd Watches, Thoughts Burn," on page 5 of the August 2007 *Adventist World*. As a high school library media teacher, I too would be very

disappointed to see the destruction of useful reading material.

I do question, however, the conclusion of the article implying that digital creativity is worthless and that "modern technology is leading to a gradual decline of our potential as God's creation." Everyone born before 1985 is basically a digital "immigrant." We grew up in the world of paper. Technology is changing and the younger generation, the digital "natives," are using the new technologies in extremely creative ways. Not all Web-surfing is aimless and the digital natives do not consider text-messaging to be impersonal. If Google is used correctly and thoughtfully, enormous information is available to the reader. Is a sermon less truthful if it comes to the listener on an iPod? We need to appreciate and use all of the various avenues of communication favored by members of all generations.

ROBERT E. DUBOSE, JR.  
*California, United States*

### **Mind-set Over Matter!**

In the interview "Women and Ministry" (*Adventist World*, April 2007, p. 8), our world church president, Jan Paulsen, reconfirmed the church's position on women as ordained ministers that "this is not the way we can go now." What did Paulsen mean by this? Does it mean that women *could* be ordained pastors, but not now? If this is what he meant, then I would like to ask: When? Would

it be acceptable in the future but not now? Are we waiting for a "mind-set to change" as mentioned earlier in the interview? A mind-set caused by whom or what? The world? Is this what our church is all about?

RYNO SHAW  
*Gauteng, South Africa*

### **The Silent Threat**

I am writing in regard to the Devotional article by Limoni Manu entitled "The Silent Threat" (May 2007). Manu humbles me with the dangerous currents lurking in our paths as Christians of today.

Manu says there are currents to watch. The one striking me most is the current of familiarity—just like deep sea divers become so familiar with big bodies of water that they underestimate the treacherous traits and dangers, we Christians become so familiar with the truth of salvation that we lose the sense of its quality and importance. Thus, instead of growing into spiritual maturity we remain spiritual infants, satisfied with our elementary understanding (the milk) of God's Word. "But solid food is for the mature, for those whose faculties have been trained by practice to distinguish good from evil" (Heb. 5:14, NRSV).

So fellow conquerors, let's go for solid food. Or is it milk until...?

DAVID KUMO  
*Via e-mail*

## LETTERS



### Man of Vision

We appreciate the work brother Harald Pfeiffer did in Sierra Leone in helping to build the hospital. I read about this in the article “Man of Vision,” by Pietro E. Copiz, in the August 2006 *Adventist World* magazine. May God bless Pfeiffer and continue upholding him. Our world needs to have such people so that we can change it into a better place to live.

CENTRAL ADVENTIST  
YOUTH GROUP  
Mbale, Uganda

### Sharing *Adventist World*

I’m a pastor’s daughter in Zambia and each month when we receive copies of the *Adventist World* magazine we take them to the hospitals and other organizations. I thought you would like to know that God is working through the magazine to touch these people. This is good.

Personally, my life has never been the same ever since I started distributing these magazines. I feel as though God is blessing me more and more with each copy I give out and I hope to spread His Word more and more.

Thank you for the good work and may God bless you.

KAI NACHILIMA  
Zambia



JOSEF ALTARRIBA

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

## THE PLACE OF PRAYER

I have a praise to share. I recently passed the local nursing board exam that I asked for prayer on. Thank you for your prayers—I consider it a miracle that I passed!

HONEY, *Philippines*

Please pray for my family and me because my sister and I are trying to go back to college and we are having financial difficulties. We are firm believers in Christian education and have faith that God will provide. Also, thank you for this wonderful magazine you have provided for our community of faith!

CAROL, *United States*

My wife and I take care of 15 orphans whose parents died of HIV/AIDS. All of them go to school. It is not easy for us to provide for them and feed them. Please pray for us—for a salary increase for me and for my wife to find employment, as she is a trained primary

teacher. Also pray that those who desire to help us do so as they are able.

MUTATI, *Zambia*

I am an Adventist from the Philippines who is presently working in Israel as a caregiver. Please pray that our dear God may give me wisdom to answer interview questions asked by the consul correctly in order to realize my dream to live and work in Canada.

OLIVE, *Israel*

Please pray for me in the following areas: (1) to be strong in my Lord Jesus; (2) to find a suitable partner who will not lead me astray; and (3) the company I work for to get paying jobs [assignments].

LUBANGA, *Uganda*

Please pray for me. I became deaf due to having meningitis when I was 12, but I can speak both English and my own nation’s language and I also use

American Sign Language. I have been unable to find a job since 1992. I am a single mother of one boy. It is very hard for us disabled people to get employment where I live since most people look down on us.

I am praying for the application fee to be admitted to a college to further my studies, for my son to get a sponsor, and for my brother to find a job. Please pray that God shows me His will.

PAMELA, *Via e-mail*

Our child is sick and has to undergo surgery. Please pray for the success of the operation and for total recovery.

FAITH AND DUPE, *Nigeria*

**The Place of Prayer; send to [prayer@adventistworld.org](mailto: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, is housed in the Korean Adventist Church. The General Conference 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, Jaiyong, 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, Luka T. Daniel, Laurie J. Evans, Alberto C. Gulfan, Jr., Erton Köhler, Jaiyong Lee, Israel Leito, Geoffrey G. Mbwana, Paul S. Ratsara, Don C. Schneider, Artur A. Stele, Ulrich W. Frikart, D. Ronald Watts, 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

Email: [worldeditor@gc.adventist.org](mailto:worldeditor@gc.adventist.org)  
Web site: [www.adventistworld.org](http://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. 3, No.11

## EXCHANGE OF IDEAS



LUKE WERTZ

# When the Rain Stopped

*This month, a reader shares the story of answered prayer.*

Chimpempe Mission School is found in Luapula Province, which is one of the nine provinces of Zambia in Africa. It is situated among beautiful villages surrounded by beautiful trees and a big river known as Kalungwishi that runs through the mission station.

Chimpempe Mission is a boarding school. In 1971, Irene, the daughter of a pastor, was in grade six at this school. Some of the students attending the school came from the nearby villages and would go back home during the weekends. And so it happened that Irene was invited to go home one weekend by Eunice, her friend. The two girls, together with several others, got permission from the school's headmaster to leave for the weekend.

During those days there weren't many vehicles or buses, especially in remote places such as Chimpempe. The children had to walk about six kilometers on foot, passing through thick forests full of dangerous animals—including lions, leopards, and snakes. The children were not very worried, however, because they had prayed before starting the trip, and they had faith that God, who answers prayer (Matt. 7:7), had done so.

Their journey was full of fun as the children skipped along. They also enjoyed their weekend of singing, Bible stories, and homemade food. On Sunday, it was time to go back to school.

The children had walked quite a long distance when they noticed that the sky was getting very dark. It was going to rain, and it was likely going to be a heavy downpour. They did not know what to do, as they were still far from school and also far from where they were coming from. There was no place to run or hide and they became afraid.

Suddenly, hail started falling and the children began to cry. Then one of the children ordered, "Stop crying, we have a pastor's child here: she can pray and the rain will stop. Irene, please pray for the rain to stop; otherwise, we will die."

Irene did not know what to do, especially when all the children started to shout at her, asking her to pray. Finally, Irene called for silence and prayed, "God, please stop the rain, let it come after we reach the school safely. Amen."

God answered this prayer and immediately all was calm. The children walked to school quietly but all were praising God for His mercies and goodness. Just after reaching the school, the heavy rain began to fall again.

Our God is concerned about our affairs. He answered the prayer of this little girl, and He is still in the business of answering the prayers of all His children. He still meets all our needs wherever we are (Phil. 4:19). He still cares for us. Today, this little girl is a pastor's wife. Yes, I am happy to be married to Mrs. Irene Katele.

—BRYSON M. KATELE,

*currently serving as a hospital chaplain in Zambia*

# The PEOPLE'S PLACE

## QUOTE OF THE MONTH

*“In our global village of today, the Adventist church is a culturally diverse family; and our challenge, like the disciples in their time, is to love one another within our community of faith in spite of our differences.”*

—Erika F. Puni, GC Stewardship director, during the 2006 Annual Council meetings



## JUST THE FACTS

Here are some interesting facts from the world church Web site ([www.adventist.org](http://www.adventist.org)) about the name of the Seventh-day Adventist Church—and how to use it.

The denominational name Seventh-day Adventist, decided upon in 1860, includes vital beliefs. “Adventist” reflects the passionate conviction in the nearness of the soon return (“advent”) of Jesus. “Seventh-day” refers to the biblical Sabbath, which from Creation has always been the seventh day of the week, or Saturday.

The name Seventh-day Adventist represents the Seventh-day Adventist Church, its institutions and organizations, its local churches and its members. The name and the logo are trademarked and registered identities. As with all proper names, there are appropriate and inappropriate ways to spell, pronounce, abbreviate, and otherwise use this name.

**Spelling:** *Seventh-day Adventist*, including the hyphen and a lowercase “d” for “day.”

**The pronunciation:** Seventh-day Ad’-ven-tist with the accent on the first syllable.

**The abbreviation:** Adventist. In communication about the church, the preferred abbreviation of the name is “Adventist.”

WHERE IN THE WORLD IS THIS?



OFFICE OF ADVENTIST MISSION

**ANSWER:** In Pakistan, a new member wipes his face after being baptized in a small, outdoor pool. There are reportedly 111 churches and 10,396 members in Pakistan, a country whose population is approximately 166,000,000.