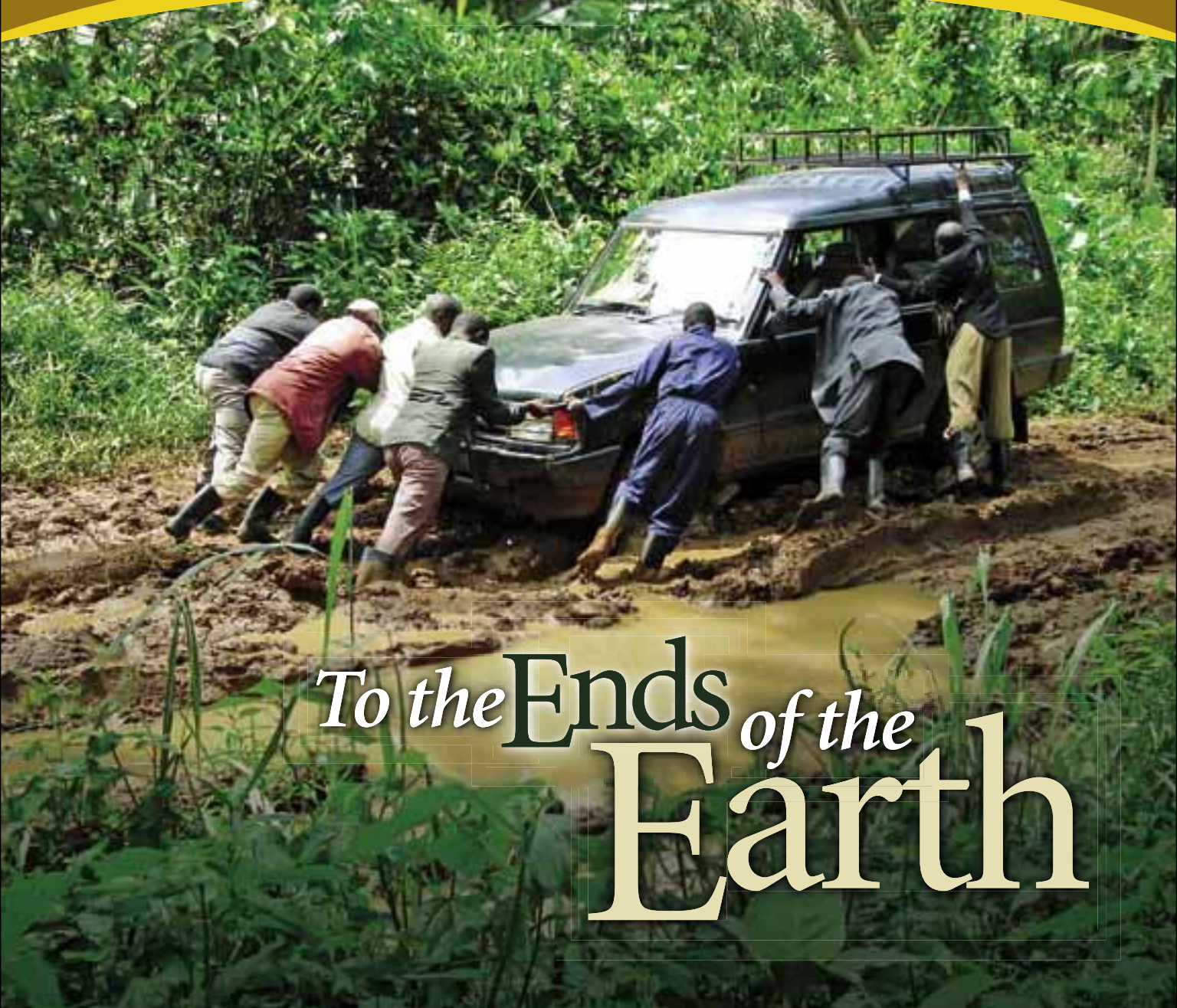


August 2008

ADVENTIST WORLD



To the Ends of the
Earth





COURTESY OF MAHA

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On the cover: TRANSPORTATION CHALLENGES: It can take many hours, sometimes days, to travel the 650 kilometers (404 miles) of rugged, muddy roads from Butembo to Bethel.



WORLD VIEW

Awesome Responsibilities

We lingered in the cafeteria, picking our way through a lunch of potatoes, beans, and fruit.

Strangers to each other until moments earlier, we worked at making conversation between mouthfuls of food.

“Do you travel much?” he wanted to know, perhaps hoping some wider window on the world would open to him.

“Yes,” I said with a rueful smile. “Sometimes too much.”

“You are a pastor, right?” I asked. He nodded silently, eyes fixed on his plate. I reached for the inevitable next question that always passes between pastors.

“How many churches are in your district?” I had already mentally made my educated guess: at about 55 years old, he would have one, possibly two mid-sized congregations in the city area he served.

“Twenty-two,” he said softly, still eyeing the beans.

The sharp intake of breath from my side of the table clearly startled him. He looked up, a tired smile playing around the corners of his mouth.

“You have 22 congregations in your district?” I asked incredulously, suddenly ashamed of the times I had lamented serving two or three. “How many members are in your territory?”

“About 4,500,” he murmured.

I sat back in my cafeteria chair, my fork pointing absently to nowhere, amazed by the modesty of a servant of God content with his great burden. As I pressed him further to describe his responsibilities, I saw what I had previously missed: the settled confidence in Christ; the sturdy joy that lit his eyes when he talked of training local elders, baptizing hundreds of new believers every year, organizing new congregations.

Around the world of Adventism, his story is far from unique. The burdens carried by local pastors are immense, broad and deep, complex and never-ending. In ways too numerous to tell, they are the glue holding God’s remnant people together. Our pastors are the indispensable servants to whom we owe far more than we usually admit.

This week, pray for the pastors nearest you. Ask the Father to give them joy in the midst of their work, and not only at the end of it all. Offer a word of encouragement in the name of the One they serve so well.

“Bear one another’s burdens, and so fulfill the law of Christ” (Gal. 6:2).

— BILL KNOTT

WORLD REPORT

London Adventists Lead City-wide March Against Violence

■ Mark Prince stepped up to the microphone during a rally in Kennington Park June 7 to address some 5,000 youth who had just marched throughout London with a message of positive living to combat street violence.

“We are the answer for this knife crime—you, right here, the young people,” he said, referring to his 15-year-old son who was stabbed to death in 2006. Since then, Prince said he has needed to love and to forgive.

“If it means I have to forgive the guy who killed my son, then that’s exactly what I’m going to do because

I need some mercy myself; I need some forgiveness myself,” he said.

Seventh-day Adventist Church leaders say the event was sparked by violence that has led to 16 teenagers in London killed by guns and knives since January 1. The rally and march weren’t planned just to combat violence but to offer a positive alternative.

“Our message was clear: Live intentional lives,” said Colin Stewart, Youth Ministries director for the Church in South England.

Thousands carried banners with the theme “Living Intentionally Versus Existing” throughout the streets of London, which were closed off to traffic for the march. Drill brigades and



Left: A FATHER’S VOICE: Mark Prince, whose teenage son was stabbed to death in 2006, spoke of forgiveness while addressing some 5,000 young people marching June 7 against a recent spate of violence in London. **Right: YOUTH ON THE MARCH:** Advocating a message of positive living, the marchers passed the Houses of Parliament and the prime minister’s residence on Downing Street, drawing applause from locals and the commendation of city officials.

VICTOR HULBERT/ANN

WORLD REPORT

drum corps accompanied Adventist youth and supporters along the route that passed the Houses of Parliament and Prime Minister Gordon Brown's residence on Downing Street. As demonstrators marched across the River Thames, people in Lambeth came out of their flats and shops applauding and waving.

London deputy mayor Ray Lewis told the crowd at the rally that it was the type of initiative London needs. Other noted speakers included opposition leader David Cameron and cabinet minister Tessa Jowell.

"We recognize that those involved in this kind of violence do not watch the news, but this event helps to raise the issue and get through the barriers," Colin told the London Broadcasting Company.

Since the event, church youth leaders have received calls from mothers looking for support and a way to move forward after losing loved ones. "This tells me there are lots of hurting people waiting for the church to take the lead," Colin said.

"It was awesome," said Katya Garipova, 18, from Berkshire. "It was just amazing to see how people around wanted to know what was going on."



HANDHELD WISDOM: The Voice of Prophecy's "Discover Bible Guides" are now accessible by cell phone Web browsers. Upcoming versions are slated to feature graphics and interactive grading.

Andrew Leonce, a young adult from Luton, came because friends were involved. "I was impressed with their joy and positive message," he said.

The day finished with a Gala Fund-raising Concert at the nearby Emmanuel Centre, Westminster, raising £6000 (about US\$12,000) toward establishing a LIVE Centre and community projects. —By Victor Hulbert, *British Union Conference and Adventist News Network*

Got a Mobile Phone? Get (or Share) a Bible Study

■ "Discover Bible Guide" students can now use their cell phones to learn more about God during downtime at the bus stop or on the subway.

The "Discover Bible Guides"—produced since 1942 by Voice of Prophecy, a supporting media ministry of the Seventh-day Adventist Church—are now formatted for access by mobile Web browsers, a first for the church, says Kurt Johnson, the VOP's Bible School director.

The lessons are expected to find their niche not only with time-strapped commuters, but also in regions where computer access is limited but cell phones with Internet capabilities are widely used, such as Africa, Johnson says.

By capitalizing on new media, the lessons will help keep the church from becoming "obsolete in [its] approaches," Johnson says, adding that he hopes they resonate with the "text-messaging generation."

Banking on convenience, the cell phone Bible studies may connect with people who wouldn't sit down and fill out a traditional paper Bible study or even a computer-based lesson, he adds.

The Bible study guides available on cell phones are currently self-grading and text only for easier reading and quicker download times, but future development will include interactive grading between student, instructor,

and graphics, Johnson says.

To access the first lesson, enter biblestudies.com/cell into your cell phone browser and follow the prompts. —*Adventist News Network*



CLIFFORD WILSON/IAD PHOTO

BAREFOOT FOR OTHERS: More than 250 church members and visitors at the Living Faith Seventh-day Adventist Church took off their shoes and brought them to the altar during the Barefoot Sabbath special event. More than 277 pairs of shoes were collected on June 7 and will be distributed at the end of the month.

Bahamian Adventists Go Shoeless to Help Others

■ Hundreds of church members at the Living Faith Seventh-day Adventist Church in Nassau, Bahamas, took off their shoes during Saturday worship service on June 7 and walked off barefoot. The act was part of a special service to promote awareness for the millions of children and adults around the world who are in need of shoes or cannot afford any.

This event called Barefoot Sabbath is a tribute to Barefoot Sunday—a grassroots campaign launched by the international shoe charity Soles4Souls.

"There were two goals for Barefoot Sabbath," said Barrington Brennen, who helped organize the first-time special Sabbath event. "We wanted to collect shoes to give away to those who cannot afford shoes or who do not have shoes, and help people learn about the true meaning of Christian service," he said.

Brennen, who is Family Ministries director for the Bahamas Conference, took off his shoes before he preached to the congregation on what it meant to walk barefoot spiritually.

“I was so excited to come to church this morning so I can give away some of the many shoes I have in my closet and walk out of church barefoot,” said Laura Roberts, a member of the Living Seventh-day Adventist Church. Roberts, like many of her fellow members, had heard the Barefoot Sabbath being promoted weeks before.

Elizabeth Gibson, a first-time visitor who sat in the first row, was moved by the message. “It was touching and deeply spiritual,” she said as she left church barefoot.

Brennen, who appealed to the congregation to leave their shoes at the altar as they closed the worship service, was touched by the response. “You should have seen the happy, yet solemn, faces as they took off their shoes. Some brought extra shoes in bags and shoe boxes,” he added. “One mother said that she wanted to be a part of Barefoot Sabbath but since she did not have shoes to give away she went and bought a pair just for the special day.”

In all, 277 pairs of shoes were collected during the special day. Brennen said that a portion of the donated shoes will go to Soles4Souls, and the rest will be given away during the Living Faith and Redemption Churches Community Services Expo on June 22 at the Bahamas Adventist Academy and other charitable organizations on the island.

Living Faith Seventh-day Adventist Church plans to hold Barefoot Sabbath once a year, and organizers hope to have other Adventist churches participate in the project.

For more information on Barefoot Sabbath in the Bahamas, visit www.bahamasconference.org.

—Inter-American Division Staff

WORLD REPORT

Use Publishing for Mission, Adventist Editors Told

Church publishing leaders meet in Nampa, Idaho, U.S.A.

By NATHAN BROWN, *Editor, Australian Union Record*

Adventist editors worldwide were challenged to use their various publications to more effectively contribute to the mission of the church. This was a key emphasis emerging from the World Council of Editors, a gathering of Seventh-day Adventist publishing leaders, held May 5 to 8, in Nampa, Idaho, United States, home of the Pacific Press Publishing Association.

A group of 40 editors from 20 nations shared experiences and perspectives in what church leaders recognize as a specialized field of ministry.

The conference “emphasizes the unique role editors play,” said Howard Faigao, Publishing Ministries director of the General Conference of Seventh-day Adventists. “They occupy a very sensitive and important role within the church. To some degree, editors set a direction for the church, because often the written word is more forceful for what is said.”

The gathering specifically focused on the work of the church’s evangelistic magazines, but, Faigao emphasized, the council was planned to facilitate the sharing of ideas, concerns, and vision across the spectrum of the editor’s ministry.

“Many of our editors face the challenge of isolation,” Faigao explained. “Some of them have expressed that once every five years is not often enough for such meetings, and they would like to see better connections between our editors. Some editors are feeling that less attention is given to them by church leadership in terms of priorities, funding, training, and focus. But our editors work in a rapidly changing communications market. There are

Continued next page



ELLI DIEZ-PRIDA/AW

EDITORS GATHER: An estimated 40 Seventh-day Adventist editors from 20 nations met in Nampa, Idaho, United States, for a World Editor’s Conference.

WORLD REPORT

challenges in meeting the many needs within society.”

Ted Wilson, a general vice president of the General Conference of Seventh-day Adventists, also recognizes the important role editors play within Adventist Church ministry: “Editors serve as important channels for information, and more than that, they are creators of concepts and ways in which the Adventist Church relates to its mission, its theology, and to personal growth,” he said.

“So the reason to get together is to help exchange ideas professionally and spiritually, but more importantly, to help the church focus in a more proactive way on the important things that editors can do to help the church achieve its goals. We need to keep working together,” Wilson, a former president of the church-owned Review and Herald Publishing Association, added.

Dale Galusha, Pacific Press president, said the publishing house was happy to host the meetings: “We hope the interaction we had will strengthen all our publishing houses. Hosting it at a publishing house gives more of a feel that this is designed for people who are working in this hands-on ministry.”

Faigao added, “As well as hearing stories from other editors, it is also beneficial to see the actual process that a major publishing house works through. Perhaps half of our editors here would not have experienced how a large publishing house produces literature.”

Recommendations coming from the meetings included the development of better systems for training, mentoring, and encouraging new editors within the church. Participants also discussed possibilities for greater cooperation between church publications around the world.

Randy Fishell, *Guide* magazine editor, provided a concrete example of how this can be possible. “*Guide* is a significant part of the Adventist heritage in [the United States], and we want to extend those benefits as far as possible,” Fishell said. “Under publishing agreements, digital files will be made available for use by other church publishing houses around the world, providing a meaningful periodical for elementary-age kids.” He has received interested responses from publishing houses in places such as the United Kingdom, Zambia, Hungary, and Mexico. “This was a very good forum to make that announcement,” he declared.

The cooperation between the North American and South Pacific editions of *Signs of the Times* was also highlighted as providing a model that could be adopted by other publishing houses—sharing material and resources, while adapting the publications to the different cultures they are trying to reach.



Left: PUBLISHING LEADER: The conference “emphasizes the unique role editors play,” said Howard Faigao, publishing director of the General Conference of Seventh-day Adventists. **Below: MEETING TOGETHER:** Richard Elofer, at left,



director of Chaim V'Shalom (Life and Peace) Publishing House in Jerusalem, meets with Eli Diez-Prida of Germany's Advent Verlag.

ELI DIEZ-PRIDA/AV

“Compared to previous meetings, this time we have had the technical means to accomplish some of the things we have talked about in the past,” said Paulo Sergio Macedo, from Portugal. “And it is good to worship together. The spiritual focus has been good.”

“It’s a great opportunity to learn from others, and it is a good chance to build contacts that can continue to help,” said Akinori Kaibe from the church’s Japan Publishing House.

Earlymay Chibende, a Zambian editor, described the meetings as “a major professional boost in my role as editor,” adding, “Meeting many of my fellow editors has been so helpful. I now feel more confident in doing what I do with more direction.”

A Hungarian Adventist editor enjoyed the opportunity for fellowship, she said.

“I was quite discouraged before coming here,” Krisztina Zarkane Teremy admitted. “I come from a small publishing house, and we have lots of problems, but this has been a good encouragement, and I have received lots of good ideas. It is good to meet together, and we strengthen each other. It is good to know what is happening in other parts of the world. I enjoyed every second,” she said.

“I think the most important thing is the possibility to talk with my colleagues and to share my viewpoints,” added Alejandro Medina Villarreal, editor at the church’s publishing house in Mexico. “I was probably not as aware of the importance of what I do. We can be a very great blessing to the church. But our work is often very alone. I am a pastor, but I do not see my members so often. But here I am part of a team.”

“I think we will have made progress in how we can work together as an editorial team to pursue our common mission, through a networking of ideas,” Faigao said. “We expect that our editors will go home with a bigger vision for their publishing ministry.”

WINDOW

Into Myanmar

By HANS OLSON



Situated south of China and west of Thailand, Myanmar is a beautiful country with rolling hills and a rich cultural heritage. There are 12 main ethnic groups throughout the country, but the government recognizes nearly 135 different tribes. This country, also known as Burma, is renowned for its many picturesque Buddhist pagodas. People flock from around the world to see these beautiful tapered structures, which are often painted white or gilded in gold, and to worship Buddha. Because nearly 90 percent of Myanmar's population is Theravada Buddhist, monks walking down the street in their brightly colored robes are a common sight.

Myanmar's history dates back to the mid-900s BC. Various kingdoms rose and fell until 1824, when Great Britain launched a 62-year war, which ended with England incorporating Burma (as it was called at that time) into the Indian Empire in 1886. In 1948, Myanmar gained its

independence and became a self-governing democratic republic.

In 1902, Hebert B. Meyers and A. G. Watson traveled throughout Myanmar to sell Adventist literature. Meyers stayed for several years, eventually giving Bible studies and holding an evangelistic series. Five years later the first Adventist church was organized in Myanmar's capital, Yangon. Australian missionary Eric B. Hare and his wife, Agnes, helped establish the Karen Mission Station in Ohndaw in 1915.

The Adventist Church grew, and by 1939 there were 25 schools, 43 teachers, and nearly 1,000 students in Myanmar. Adventist missionaries stayed in the country during World War II until early 1942, when they had to flee to India. Following the war, cross-cultural missionaries returned until 1962, when the military junta took over Myanmar. At that time the 26 missionaries left the country.

The diversity of the country makes modern Myanmar a very difficult

place to share the gospel. Because of this the Adventist Church's frontline mission arm, Global Mission, is vital to church growth. Global Mission sends lay church members, called pioneers, to serve as frontline missionaries within their own people group. In countries such as Myanmar, Christians are often misunderstood and are often considered a Western aberration. Through their work people groups are being reached that have never before heard the gospel.

When Cyclone Nargis swept through Myanmar on May 3, leaving more than 134,000 people dead or missing, and at least 2.4 million homeless, the Adventist Church's global humanitarian organization, the Adventist Development and Relief Agency (ADRA), took action. Since then they've met the needs of survivors in southern Myanmar's Irrawaddy Delta region and provided food aid, shelter materials, hygiene kits, medicines, and improved access to water and sanitation.

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



MYANMAR

Capital	Yangon (Rangoon)
Official Language	Burmese
Religion	Buddhist, 89%; Christian, 4%; Muslim, 4%; animist, 1%; other, 2%.
Population	51 million*
Adventist membership	25,000*
Adventist-to-population ratio	1:2,040*

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

WORLD VISTA

Help Along the

Where would I be without the love, support, and friendship of these and others?

Way

By JAN PAULSEN

For a Christian, the life of faith rarely travels a straight, smooth path. There are unexpected turns, difficult places, moments when it is not easy to see what lies ahead. And yet when we look back over the course of our life we can see, at each bend in the way, certain individuals—loved ones, teachers, friends, fellow church members—who have played a formative role in our spiritual development. These are people who at pivotal moments provide encouragement or teach us skills. They may impart values that shape the direction of our life or profoundly influence the course of our walk with Christ.

For me, three people in particular stand out among the many who have helped me along the way.

My Mother

The first is my mother. She was a soft-spoken, gentle person—I never heard her speak harshly of another person or speak words in anger. Yet at the same time she possessed a deep, unwavering faith. It was a straight-forward, unqualified belief, grounded in a strong sense of loyalty to her Lord and the church.

She was baptized as a Seventh-day Adventist just a few months before I was born; my father and his brother had already joined the church sometime before. These were the depression years of the 1930s, a time when Adventism grew in northern Norway. Itinerant Adventist evangelists often spent the winter—six to eight months—in one area and established a church.

My mother's parents were evangelical Lutherans who belonged to a conservative group, the Laestadian movement, which still exists today, mostly in the northern parts of Norway, Finland, and Sweden. They were followers of a nineteenth century Swedish revivalist Lars Levi Laestadius, whose emphasis

on austerity and plain living led his followers to adopt strict religious practices. In my grandfather's home there were no flower pots in the windows, no whistling, no wearing of neckties. I remember as a child sitting with my grandparents at the breakfast table struggling to eat my porridge without sugar—a luxury forbidden by my grandfather. But when he had finished and had gone outside to his chores, my grandmother would say, "Now come ...," and she would bring out the sugar. My grandfather's life was strongly driven by his religion, but I knew early on that it was a form of religion I wanted no part of.

In spite of this my mother, like my grandmother, preserved a warmth and a sweetness that infused her life and the lives of those around her. She taught me the value of faithfulness to God and to His church, and she taught me to pray. And that was the beginning of my Christian journey. As I look back I realize that my mother led me to an *experience* of salvation—a sense of the saving presence of Jesus Christ



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



PHOTOS COURTESY OF JAN PAULSEN



GC ARCHIVES



Top to bottom: FORMATIVE YEARS: The author (left) enjoys a family outing with his parents and siblings. CLASS ACT: The author's fifth-grade teacher influenced many during his career. Pastor Paulsen is in the back row, third from right. THEOLOGIAN TO THE PEOPLE: Edward Heppenstall challenged and inspired many students and pastors during his long career as a pastor and college professor.

in my life. She helped me discover the importance of keeping my faith simple—not in the sense of being simplistic, but of nurturing a relationship with Christ that is not overburdened by complexity.

My Teacher

The second person who profoundly shaped the course of my life was a schoolteacher—my fifth-grade teacher, O. K. Naerland. He had traveled to the far north of Norway to help start a church school in my hometown of Narvik, teaching a dozen grade-school students in a one-room school adjacent to our church.

I was not a good student. During the war years my family had evacuated to the country and my education had been erratic at best. And even after returning to Narvik I had not done well during the few months I spent in the local public school. In one subject especially—arithmetic—I had done very poorly. I had little self-confidence, and that was related—whether cause or effect, I'm not sure—to the fact that I stuttered badly.

Yet under the care of this patient, kind teacher, something changed. The local school authorities kept up periodic checks on our church school to assure themselves that academic standards were high enough. During one visit by school inspectors, toward the end of the first year, my teacher gave me a math problem to solve on the chalkboard in front of the class. These inspectors knew well how poorly I had done in this subject in public school, and now they were amazed at the change in me! A year later I finished the seventh grade with the top mark in arithmetic in the town's schools.

Around this time I also began to feel a strong attraction to the ministry. Some in my church said,

WORLD VISTA

“You, train for the ministry? With a stutter like that?” But my teacher encouraged me. I have no recollection of him ever putting me down or saying, “You can’t do that.” At a critical moment in the life of a 12-year-old boy, my teacher taught me not to accept limits that appear, at times, to be overwhelming. He cared enough to recognize and develop the potential in his students. He taught me what can be accomplished with proper attention, focus, and application. And he taught me a lot about self-confidence; about reaching out and moving beyond that which seems to confine you.

on to the seminary. It happened that Heppenstall and I were both booked on the same boat from Oslo to New York City. Maybe it was our common link to Norway, or perhaps it was the time we spent together on the journey to America, or simply the fact that he was such a caring person, but a bond developed that was very important for me.

Heppenstall was a challenging, provocative teacher. My first two years in the seminary were a period of intense discovery—a time when I began to find a real sense of joy and fulfillment in pursuing theological study. But Heppenstall could unsettle

did not shelter you from alternate ways of looking at things. He was profoundly loyal to our church and he would do his best to pull everything together into a structure that could be defended from the Bible. More than any other person, he stimulated me to search Scripture for myself.

I see a certain symmetry between what I learned from my mother and what I received from Heppenstall. My mother helped me experience salvation. Ted Heppenstall helped me understand it. And there lies the bridge between faith and understanding that I believe is so important. If our faith is merely intellectual—even though we can explain it, defend it, even teach it to others—it is incomplete. We must also have the *experience* of faith, that sense of utter security that can come only from an uncomplicated trust in the goodness of God and in the sureness of His promises.

It is good for each of us to look back along the path we have come, to recognize individuals God has placed in our way. We see certain relationships that have shaped us and challenged us, people who have provided anchor points for our spiritual development. Many of us will find that those who shaped us the most are people we encountered early in our journey—in childhood. We’re reminded how important it is to care for our young people, especially in the preteen years when the character and mind are so pliable, so vulnerable; when supportive words can carry such lasting significance.

As we reflect, we find new assurance of God’s presence in our lives, of His constant working through circumstances and relationships to keep us close to Him, and to keep us moving forward toward His future. ●

It is good for each of us to look back along the path we have come, to recognize individuals God has placed in our way.

My Mentor

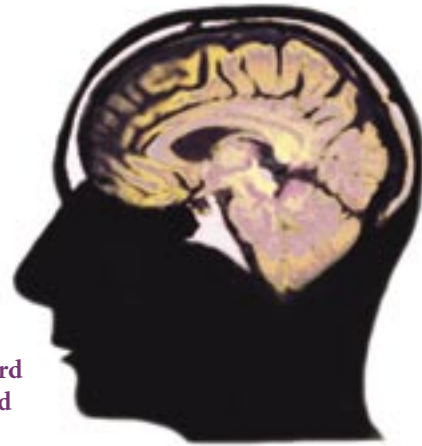
Some years later another teacher—this time a seminary professor—also played a formative role in my life. Ted (Edward) Heppenstall was one of the leading Adventist theologians and teachers of his generation, whose influence is still felt in many ways in our church today. Not all have agreed with him 100 percent of the time; his theological approach sometimes met with mixed reactions. Yet, to me, he was in many ways a father figure.

I first met Heppenstall and his wife, a Norwegian woman, when they visited Norway in the summer of 1955. He had just been appointed to teach at the seminary, then located in Washington, D.C. I was 20 years old and had plans to go to Emmanuel Missionary College to finish my last two years of college before moving

you. He did not necessarily state things in the historic, traditional way. I remember going to his office one day midway through the term and saying, “Dr. Heppenstall, you have destroyed everything I have believed about the sanctuary and you’ve given me nothing in place of it.” It was probably an arrogant thing for a student to say, and yet it was provoked by honest frustration. He replied, “Jan, remember—the sign of a mature mind is waiting until all the evidence is in.” And he was right. As the term wore on, more started to fit together. Not everything he said I could accept in exactly the way he stated it. But I honor him for the fact that he took his students down difficult paths of study—paths that are necessary for those who wish to function effectively as a minister. He

By ALLAN R. HANDYSIDES and PETER N. LANDLESS

MIND Cure?



My wife is 80 years old and has had back pain for years. We recently heard of a book that talks of living pain-free for life. I think it deals with a kind of “mind cure.” What is the Adventist Church’s stance on “mind cure”?

Ellen White was very adamant about never giving our mind over to the control or suggestions of another, as occurs in hypnotherapy. She was also very positive about the effects of willpower correctly directed. We believe strongly that the mind controls a great deal of our health and our response to disease. We do not believe, however, that all disease comes from the mind.

the actions of opiates, and these medications also have been shown to block the action of the endorphins. Researchers into the placebo effect, which is the process by which inert substances will produce relief in approximately 35 percent of people, have shown the effect to be mediated through the endorphin system. The opiate blockers also block the placebo effect. It is through the power of

be obtained for pain that is based in significant pathology. We are also nervous that people might ignore the cause of the pain while pursuing the relief of the pain. Diagnosis should always precede therapy, even if the therapy is going to be a “mind” process. Failure to have a serious organic problem diagnosed could have disastrous consequences.

Your wife, who may have a

Failure to have a serious organic problem diagnosed could have disastrous consequences.

It is folly to think one can “will away” a cancer, a raging pneumonia, a case of malaria, or fix a bone without it being properly aligned and splinted.

But pain is an entirely different thing. Pain is not disease; it is a symptom. Pain serves us well. It causes us to pull our hand from a burning hot stove or to withdraw from a sharp object. Pain, therefore, is essential to our proper survival. Chronic pain is different, however; it indicates some nerve irritation, and in some ways can become self-perpetuating by its continued presence.

Our brains have a set of pathways that stimulate the production of endorphins. These are chemicals that function as opiates. Opiates are heroin, morphine, and codeine derivatives of plants such as the poppy. Perhaps it would be wiser to say, opiates mimic the endorphins.

There are chemicals that block

suggestion that placebos work, so we have here a mechanism through which our brains can suppress pain. But remember, placebo effects work in only 35 percent of people. Consequently, to achieve success, one would have to have a powerful turn-on of the endorphins. Then, too, the pain relief experienced is seldom 100 percent. Of course, when it comes to pain, a reduction of any magnitude will be very welcome.

Studies have shown that the recall of pain relief tends to be exaggerated in the mind of the one for whom some relief was obtained, leading to their recounting greater relief than was actually experienced at the time. Skepticism itself may be counterproductive to the working of such endorphin-activated mechanisms, but we would be less than truthful if we did not express that we doubt 100 percent relief will

degenerative condition of her spine for which conventional doctors have little significant curative measures, may well find benefit from mental adaptation to the pain. Remember, too, that prayer, with its casting of the care upon the Lord, may also remove those elements of anxiety that so heighten pain.



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.

THOUGHTS ON Patience

I'm simply baffled by the long-suffering God we have.

By
ROBERT G. WEARNER

“Ye have heard of the patience of Job” (James 5:11, KJV).

Really? In the only reference to the patriarch in the New Testament the author emphasizes his endurance and fortitude. However, in the early chapters of Job we see pictured a very impatient man asking why? why? why? (see Job 3:11, 12).

After Job's long discussions with his so-called friends, the Lord answered him through a whirlwind, revealing His power. Only then did he learn patience. In my opinion, the One who was truly patient was God.

In the New Testament the word “patience” appears 34 times in the King James Version, translated from the Greek *hupomone*. However, it means much more than merely controlling one's temper. The translators of the New International Version usually render it as “endurance.” In this modern version, a text familiar to us—Revelation 14:12 (“Here is the patience of the saints ...”)—reads: “This calls for patient endurance on the part of the

saints who obey God's commandments and remain faithful to Jesus.”

How do I attain this essential virtue of “patient endurance”? By following the example of our Father God. Just look how He molded the character of heroes of faith mentioned in Hebrews 11. According to the accurate record of their lives, recorded in the Old Testament, nearly every one had serious defects of character.

Abraham had problems telling the truth (Gen. 12:10-13; 20:1, 2). Jacob deceived his father (Gen. 27). Moses and David were guilty of murder (Ex. 2:11, 12; 2 Sam. 11:14-25). Gideon fell into idolatry late in life after God gave him a great victory over the Midianites (Judges 8:27).

Even Samson is included in the list of those “who through faith subdued kingdoms, worked righteousness, obtained promises ...” (Heb. 11:33). Certainly our Father God was very patient with him.



Robert G. Wearner writes from Collegedale, Tennessee (U.S.A.).

PHOTO BY BILL KNOTT/DIGITALLY MODIFIED



More on Samson

A messenger from heaven announced to Samson's parents that their son would begin the deliverance of Israel. Reared by godly parents, Samson received God's blessing. He was commissioned to call the chosen people back to true worship.

But he rebelled from the start. Falling in love with a pagan Philistine girl, Samson took the first step downward. His marriage ended in disaster. Year after year, murder and adultery marred the record of this strong man.

Samson's unfortunate 20-year career came to a climax when he fell in love with Delilah, another pagan woman. He lost his hair and his strength. And falling into the hands of his enemies, he lost his liberty and his eyesight.

"But he did not know that the Lord had left him," Scripture says (Judges 16:20, NIV). That sad statement gives me the impression that Samson was beyond hope, but God still loved him.

His eyes gouged out, Samson was

treated harshly by his enemies. Set to grinding grain in prison, he finally repented of his sin.

What patience God demonstrated! If He could save such a rebel, He can save anyone. We too must say with Samson, "O Lord God, remember me" (Judges 16:28).

And Manasseh


As my last example I point to Manasseh, king of Judah. His father, King Hezekiah, "did what was right in the sight of the Lord" (2 Chron. 29:2). But when Manasseh became king, he rebelled against God and "did that which was evil in the sight of the Lord, like unto the abominations of the heathen" (2 Chron. 33:2, KJV). He erected pagan altars in the Temple, consulted mediums, and sacrificed his sons—even doing worse than his pagan neighbors. Manasseh's evil reign dragged on for a half century.

Conditions got so bad that God intervened, speaking to him and his

people. But they paid no attention. So the Lord called in the army commanders of the king of Assyria to deal with the rebel. Taking the king prisoner, they put a hook through his nose, bound him with bronze shackles, and carried him to Babylon.

Finally, the king's hard heart was broken. "In his distress he sought the favor of the Lord his God and humbled himself greatly before the God of his fathers" (2 Chron. 33:12, NIV).

The God whom the king had fought against for decades listened to his plea, returned him to Jerusalem, and reinstated him on the throne. What patience, what love!

The story of Manasseh's conversion, and, indeed, those of the others mentioned, tells me that we should never give up on anyone. These words of Scripture say it all: "But you are a forgiving God, gracious and compassionate, slow to anger and abounding in love" (Neh. 9:17, NIV). 

Graciously Forgiven; But a Tragic Legacy Followed

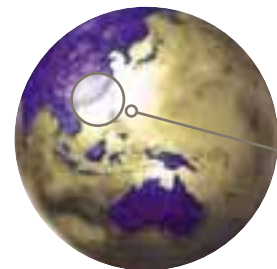
Selections from Ellen G. White

"The kingdom of Judah, prosperous throughout the times of Hezekiah, was once more brought low during the long years of Manasseh's wicked reign, when paganism was revived, and many of the people were led into idolatry. 'Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen.' 2 Chronicles 33:9. The glorious light of former generations was followed by the darkness of superstition and error. Gross evils sprang up and flourished—tyranny, oppression, hatred of all that is good. Justice was perverted; violence prevailed" (Prophets and Kings, p. 381).

"Faithfully the prophets continued their warnings and their exhortations; fearlessly they spoke to Manasseh and to his people; but the messages were scorned; backsliding Judah would not heed. As an earnest of what would befall the people should they continue impenitent, the Lord permitted their king to be captured by a band of Assyrian soldiers, who 'bound him

with fetters, and carried him to Babylon,' their temporary capital. This affliction brought the king to his senses; 'he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto Him: and He was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord He was God.' 2 Chronicles 33:11-13. But this repentance, remarkable though it was, came too late to save the kingdom from the corrupting influence of years of idolatrous practices. Many had stumbled and fallen, never again to rise.

"Among those whose life experience had been shaped beyond recall by the fatal apostasy of Manasseh, was his own son, who came to the throne at the age of twenty-two.... The wicked king was not permitted to reign long. In the midst of his daring impiety, only two years from the time he ascended the throne, he was slain in the palace by his own servants..." (ibid., pp. 382, 383).



The Third Ministry

Enhancing healthful living in China

By
BENJAMIN and
ESTHER LAU

While on earth Jesus practiced three different ministries—preaching, teaching, and healing (Matt. 4:23)—and He calls committed Christians to do the same (John 14:12). Seventh-day Adventists in China, who earnestly have been preaching and teaching the good news of salvation, are now eager to enhance and expand the third dimension of Christ’s ministry—healing. And we felt called by God to be a part of that healing ministry.

In September 2006 we accepted a request to help train the staff at the Adventist Mei Hwa Sanitarium in Gulangyu in medical ministry. The beautiful island of Gulangyu is located in Fukien Province, on the southeast coast of China. But as word of our arrival spread, church leaders from various regions of the country also came to receive training. Many of them told us that our coming to China to direct medical ministry training was an answer to their prayers.

Within four months we had taught more than 250 people the eight natural health remedies described by Adventist Church cofounder Ellen G. White more than 100 years ago—nutrition, exercise, water, sunlight, temperance, air, rest, and trust in divine power. Today these principles form the basis of a health program called NEWSTART, a phrase coined in 1978 by the founders of the Weimar Institute of Health and Education in California, United States. Many Adventists have embraced the NEWSTART program with enthusiasm and are eager to put what they have learned into practice in their home churches.



Benjamin Lau, M.D., Ph.D., is emeritus professor, Loma Linda University Medical School; and **Esther Lau, R.D.**, is a registered dietitian and nutritionist. The couple returned to the United States in January 2007.

China today is suffering from the diseases of affluence: diabetes, high blood pressure, cardiovascular diseases, and cancers. With fast-food restaurants springing up throughout the cities, children and young adults are now experiencing weight gain and various other diet-related health problems. A growing number of older folk who have adopted the Western fast-food lifestyle are suffering a myriad of chronic illnesses. But with the NEWSTART program, we have seen what we believe are many healing miracles at Mei Hwa Sanitarium.

Changing Lives

A former surgeon and current CEO of a large company struggled with diabetes for 30 years. In spite of being on insulin, his blood sugar was out of control. Within 10 days of following the NEWSTART program his blood sugar became normal. After three weeks he was walking six miles a day and had lost 20 pounds.

An older woman who suffered from severe arthritis and chronic digestive problems came to us. She had difficulty walking. Often she would be confined to her bed for weeks at a time because of episodes of nausea and vomiting—but her spirit was undaunted. She loved to give Bible studies, and in her pursuit of those interested in hearing God’s Word, she would walk for miles on those painful legs, and in her deformed hands she would carry a large-print Bible and a magnifying glass to help her read. Barely five feet tall, she is a powerful witness for Jesus. When she first arrived at Mei Hwa Sanitarium she was suffering from another attack of nausea and vomiting, accompanied with pain in all her joints. We taught her how to alter her diet and helpful ways to use hydrotherapy. A few days later she was feeling so well that she wanted to go home to continue her witnessing. Her daughter told us recently that since learning the use of natural remedies, her mother has not missed a day of giving Bible studies.



THE SANITARIUM: Pictured with government officials, church leaders and staff pose in front of the main building at Mei Hwa Sanitarium in Gulangyu. The erection of the stone structure was spearheaded in 1934 by Adventist pastor B. L. Anderson. The authors, Benjamin and Esther Lau, are seated in the second row from the front, sixth and seventh from the left.

A woman physician who had contracted rheumatic fever as a child also came to us for help. She had read about the sanitarium on the Internet. When we first saw her, she suffered from shortness of breath and extreme fatigue. Both her legs were swollen up to her hips. She also had a very high LDL cholesterol level and an irregular heartbeat. Four weeks after beginning treatment with us her cholesterol dropped significantly, and she was no longer experiencing breathing problems or swelling in her legs. The doctor returned home rejoicing because of her improved health, but she said she was even more excited about the fact that while in Gulangyu she had come to know the Lord. Now she attends an Adventist church each Sabbath and is preparing for baptism.

We have seen the use of diet, hydrotherapy, exercise, and prayer have a dramatic effect on numerous types of disease. Prayer, especially, is a vital part of the program. Sanitarium doctors, nurses, and staff get up early in the morning to pray for their patients. In the evening, they pray with each patient individually. Most of the staff members are young—many only in their 20s—but their strong faith is evident.

Visiting the Churches

During our monthly breaks we would visit Adventist churches throughout China. At each gathering we were privileged to share the love of Christ and the health message with the believers. One time we led out in five separate meetings during one weekend at an 8,000-member Adventist church. That church is shepherded by four very dedicated young female elders.

The Blessings of the Spirit

We see evidences of the latter rain being poured out in great torrents throughout China, especially among the youth and young adults. We met one young man

who attended our health seminars in Gulangyu. He is 18 years old and a full-time medical student. On weekends, he “pastors” several small churches. He told us that when he was a student in first grade, he and many of his schoolmates were beaten for attending the Adventist church school. Later, the school was forced to close. Eventually he had to attend the government school, which created additional problems for him because of some classes and exams being held on Sabbath. But by God’s grace, this young man and his friends were able to keep the Sabbath, in spite of the threats. The Lord blessed them not only scholastically; He also granted them many official recognitions and awards from the government for their outstanding academic achievements.

One high school girl we met told us she forfeited her high school graduation and diploma because she refused to take the required examination on the Sabbath. But on her national entrance examination for college, she scored the second highest in the country. She received many offers of full scholarships from several top universities.

A personal poignant moment for us occurred one evening during a worship service. Students sang the beautiful hymn “Homesick for Heaven,” written by Esther’s late father, James D. Wang. He wrote it in 1978 and sent it to some of his former students. Now that hymn is printed in the Chinese Adventist hymnal. Wang longed to return one day to his homeland of China, but that dream never materialized. But he had an even greater yearning—a desire to see his heavenly home. At almost every church we visited, we noticed that same yearning on the part of the believers.

While in China we frequently witnessed the outpouring of the Holy Spirit. We were indeed privileged to work, pray, and praise our Lord together with our beloved Chinese Adventist believers. ●

To learn more about NEWSTART, go to www.newstart.com.

The morning dawned bright and beautiful in the Democratic Republic of the Congo. Warm, gentle breezes brushed the cheeks of the more than 1,200 men, women, and children making their way to the small, open-air church building, boasting only a thatched roof with wooden poles for support and rudely constructed benches for pews. The sound of birds rhythmically calling to each other floated over the rolling hills, as if the feathered residents of this remote jungle region shared the joy of the special Sabbath event. A feeling of tranquility, tweaked with anticipation, pervaded the atmosphere, lifting the minds and hearts of the people heavenward to the throne room of God, where celestial beings must also have been rejoicing.

Following worship services that February morning for a recently organized Adventist church group called Bethel, 30 people would be baptized, the first of the Lugbara tribal people living in that region to publicly commit their lives to their newfound Lord and Savior. But Seung Chun Yang, a self-supporting Adventist missionary from Korea, is confident they won't be the last.

"A few people can do so much, if they really are determined to prepare others for Jesus' second coming," says Yang, a law graduate of Seoul National University and a retired businessman. "God will bless the efforts with success."

The Road to the Congo

Becoming involved in missionary work wasn't Yang's intention when he sold his thriving electronic communication company in 1995 and retired. He planned to enjoy the "good life" with his wife, Kyung Won Yoon, by traveling around the world and immersing himself in games of golf. But the Lord had a different plan in mind.

A few years into his retirement Yang experienced a reconversion and dedicated his life to serving God. He enrolled in the Master of Divinity program at the Adventist International Institute of Advanced Studies (AIAS) in the Philippines, and prayed for the Lord to guide him to where He wanted him to serve. A CD of hymns sung by missionaries in the Democratic Republic of the Congo (DRC)—a gift given to him by his son—drew his thoughts and heart toward Africa.

"Each one of those hymns inscribed a visual video in my heart, and some of the melodies constantly played in my mind. They disturbed my concentration," Yang explains. "When I finally made up my mind to become involved in ministry in Africa, peace came to my soul. I knew the Lord was telling me that Africa was where He wanted me to go."

To the Ends of the Earth

By SANDRA BLACKMER

A Korean businessman becomes a missionary in the Congo.

Right: A COMMUNITY EVENT: More than 1,200 tribal people attended the baptism of the first Lugbarans to join the Adventist Church. **Top right:** ACCEPTING JESUS: Seung Chun Yang, a self-supporting missionary from Korea, participates in the baptism.

First Impressions

Yang first arrived in the DRC—a region of the world he then knew very little about—on December 12, 2006. His plan was to work among the Pygmy and Lugbara tribes living in remote areas near Butembo in the northeastern corner of the country. What he found there, however, surprised him.

“When I came to the Congo for the first time, Butembo was my ‘end of the earth,’” Yang explains. Butembo is a town of some 600,000 refugees. It has no running water or electricity, outside of that provided by generators. Wood is used for cooking. The average level of education is low. Modern technology is scarce.

“But then when I went to the Pygmy camps, the ‘end of the earth’ was moved much farther into the Congo bush,” he adds. “There I found this unusual, remote place where thousands of naked, or Lugbara, tribes reside.... With God’s help we will reach even farther into the far, far corner of this earth.”

At first the tribal people treated Yang with suspicion. He was viewed only as someone who had wealth and could provide them with material goods, Yang says. They expected him to leave soon, as previous missionaries had done.

“They just pretended to accept the spiritual lessons,” he says.

But gradually, over time, a relationship of acceptance and trust developed, and the people began to listen to the gospel message and learn about Jesus.

Maha Is Formed

Soon Yang met Sebastian Tirtirau, director of a self-supporting Adventist organization called the Pilgrim Relief Society (PRS), founded by Tirtirau in 2001. PRS ministers to people living in the DRC as well as 15 other world regions through humanitarian and spiritual programs. Yang and Tirtirau decided they could accomplish more by working together.

“Mr. Yang is the initiator of the Congo mission,” Tirtirau says. “His heart is bigger than the Congo, and so is his love for God and the people. The work is progressing there because of his passion, integrity, and dedication.”

Tirtirau, too, has a heartfelt love for the DRC tribes.

“I have been praying for the Pygmies of the Congo for the past five years,” he says. “Their plight in the civil war is indescribable.... They have been killed by rebels in what is called ritualistic cannibalism, and few people seem to care. Right now we are providing medical clinics, churches, schools, pastors, nurses, and missionaries to support them. We deliver equipment and food to these people. We



Sandra Blackmer is an assistant editor of *Adventist World*.



PHOTOS COURTESY OF MAHA





Above: THE FOUNDER: Seung Chun Yang.
Right: TESTING THE WATER: Seung Chun Yang (left) and retired NSD president Pyung Duk Chun check out the new water system at Bethel.



PHOTOS COURTESY OF MAHA

provide missionaries from our mission school in Romania to preach there, and we're planning to hold evangelistic campaigns in their villages soon."

Yang named the DRC mission program *Maha*, which in the local dialect means "hope" or "desire." Maha and PRS work in close cooperation.

Meeting Spiritual and Practical Needs

Along with telling the people about the love of Jesus and giving Bible studies, Yang, Tirtirau, and volunteers recruited by the North Kivu Field of Seventh-day Adventists focus on meeting their practical needs. The missionaries are providing the tribal people with training in agriculture so they can plant small gardens and grow vegetables. They also offer seminars in healthful living and literacy.

"Our plan includes teaching the Lugbarans and Pygmies how to read and write so they can learn to read the Bible," Yang says.

Maha is also organizing small schools and providing teachers. About 45 children are now attending classes, and many tribe members are coming to five medical dispensaries the missionary organization has set up and stocked with basic medicines and first-aid necessities. Several orphanages throughout the region have also been established.

"We are beginning to wake the people up [to the importance of] health ministries and the need to educate their youngsters," Yang says. "Pygmies and Lugbarans are ignorant on health issues. They just die young, especially males. There are also many handicapped or lame people. The new Christians have opened their hearts and their doors to these people."

Maha is also addressing the water problem in the local villages. Two water engineers, brought in to survey the Bethel church camp, installed manual water pump systems

utilizing the water from a nearby natural well. Yang calls the system "primitive" but inexpensive—and it works.

"This is the first time in their lives the Lugbarans have drunk fresh, good water," Yang says.

Musasya Makulambizia, president of the North East Congo Attached Territory, visited the area to see firsthand how the Maha ministries were progressing.

"What first impressed me is their love for needy people living without hope in remote areas away from the cities," Makulambizia says. "The second thing is Maha's method of working systematically. After first sharing with the people the Word of God concerning His love for them, Maha provides for their well-being—collecting for them clothes from church members in Butembo. The people were also in need of good water in that area, and Maha has already provided pure water. The building of dispensaries has started, and the agricultural training is allowing the people to be self-supporting."

Makulambizia adds, "The people there are full of joy and want to hear more and more about God's love. Their lives have greatly changed."

Bethel Church

The recently organized Bethel group, located 46 kilometers (28.6 miles) northwest of a town called Aru, which borders Uganda, and about 650 kilometers (404 miles) northeast of Butembo, is flourishing. About 530 Lugbarans are currently taking Bible studies and attending the Bethel church facility each Sabbath.

To organize the first baptism in the region, held on Sabbath, February 9, 2008, Yang, two other missionaries, and an ordained Adventist pastor took two full days to drive from Butembo to Bethel over rugged roads in very poor condition. It was a grueling adventure, but well worth the effort, Yang says.

More than 1,200 people attended the event.

“The Sabbath morning devotional was held in this beautiful nature church God has provided,” Yang says. “Zero pollution. Sound travels far, far away over the hills.... Are these people not the ones who are pure? Are we not intruders in this Garden of Eden? But they need to hear the good news of Jesus. That is why we are here.”

The congregation is being led by an Adventist pastor, Batembo Lukando. He and his wife and children live on the church property, or the church camp, as it’s called.

About 6,000 Lugbarans reside within a 5-kilometer (3-mile) radius of Bethel. Some attendees walk 7 to 10 kilometers (4 to 6 miles) in this semidesert environment to attend church services there. Branch churches are now being organized in two nearby villages.

“Seung Chun Yang is helping the work in that region to jump ahead by as much as a generation,” says Claude Richli, associate publisher of *Adventist World*. Richli was associate secretary of the East-Central Africa Division when Yang first arrived in Africa. He himself had felt a personal desire to do evangelism in the Butembo area, but every time he was about to travel there, the project had to be postponed for political reasons. So when Yang arrived at the division office and said he was a missionary going to Butembo, Richli says he “was greatly surprised at first. But then as Mr. Yang talked about how the Lord had led him, I felt that the Lord had perhaps chosen him to do what I had not been able to do,” Richli explains. “So I became his mentor.”

Richli describes what Yang has accomplished as mind-boggling. “He has done in a year and a few months what would usually take 10 years, 15 years, to accomplish,” he says. “He’s going to change the work there forever.”

A Growing Ministry

Maha comprises two full-time pastors, three Congolese missionary volunteers with bachelor’s degrees in business, two Romanian volunteer missionaries, three volunteers—one a college graduate—who do the housekeeping and cooking as well as care for the orphans, and a night watchman. Bugema Adventist University in Kampala, Uganda, is also recruiting and sending volunteers to help with the projects.

Private donations and some funding from the Korean Union Conference are providing Maha’s financial support. An organization called Bicycle Mission to the World (BMW), a Korean-American mission group based in Michigan, United States, provided the funds to set up the water system at Bethel. BMW has also donated funds for other Maha projects as well as 60 bicycles and five motorbikes for the lay leaders and camp pastors to use for transportation. And Yang has dug deep into his own pocket. But even though money is scarce, the Lord is blessing the endeavors.

Along with paying the small salaries of the full-time pastors, some retired pastors who also assist, and an associate lay leader, Maha is funding orphanages, medical dispensaries, a prison ministry, and a church-roof project, among other initiatives. So far Maha has funded the construction of three roofs; the Korean Union Conference has funded 10. Maha also covered the education costs for 184 students for one year. Since then, a Korean pastor in the Philippines has set up an education scholarship fund that has so far provided scholarships for 607 students in the DRC.

Adventist churches in Butembo have also become involved. Although most Butembo members don’t own much in worldly goods themselves, after they heard about Maha’s ministry they collected and donated a large amount of clothing for the Lugbarans.

Pyung Duk Chun, international publishing manager of *Adventist World* and retired president of the Northern-Asia Pacific Division, recently taught a couple of courses for ministerial students at the Adventist University at Lukanga in the DRC. While there, he visited two Pygmy camps as well as the Bethel church.

“The trip there took more than five hours by car,” Chun notes. “I was able to visit there owing to Mr. Yang’s capable driving skill and . . . Land Rover, even if we had to push the jeep several times from the mud trenches.”

He adds: “The poverty level of the people was beyond my imagination, but they seemed happy. I cannot understand how that country has undergone a decade of civil war, because the people of the Congo are so gentle and peace-loving. . . . There is almost no crime nor violence. No thieves nor robbers. No strife nor quarreling. . . . I had a lingering doubt about the role of so-called civilization in terms of the happiness of the people.

“The Pygmies and Lugbarans must be the most underprivileged people groups in the world. But Mr. Yang and the local pastors and laymen he has trained are doing their best to improve the quality of their lives. And, of course, they are teaching them to study the Bible and worship God.”

A Love for the People

Not only Yang’s life but also his heart has become knit with those living in the Butembo region of the DRC.

“People are very nice here. The sense of order, ethics, and morality of the Lugbarans living in the Bethel church area is quite high,” he says. “Their social order concept is well advanced.”

He adds, “All of these people deserve to have a chance to hear the good news. And they are very, very eager and very receptive. We need to do everything we can to help them know Jesus.”

To learn more about Maha and its mission, you can contact Seung Chun Yang at sc.yang@hotmail.com.

NUMBER 27

The Millennium

By DAVID MACDONALD

The change will be bigger than we imagine.

“I beheld the earth, and indeed it was without form, and void.... I beheld, and indeed there was no man, and all the birds of the heavens had fled. I beheld, and indeed the fruitful land was a wilderness” (Jer. 4:23-26, NKJV).*

With all the news about climate change it would seem that the words of the ancient prophet may be fulfilled sooner than we think. Scientists now tell us that the earth is headed toward such a state as Jeremiah describes.

Jeremiah is deliberately making a link with Genesis 1:2 in an attempt to shock Israel to prepare for the impending invasion under Nebuchadnezzar. He uses hyperbole to describe the terrible destruction Nebuchadnezzar will bring. He says the earth will be as it was before Creation—“without form, and void.” When John wrote the book of Revelation, he also made a link with Genesis 1:2 when he used the Greek word *abussos* (Rev. 20:1), which parallels the Hebrew word *tehom*,

translated by most English versions as “deep” (Gen. 1:2) and as “abyss,” “bottomless pit,” “deep pit,” etc. (Rev. 20:1).

Today we see Jeremiah’s text not only as a reference to the past but, more importantly, as prophetic of the future millennium.

But this seems to be a point lost in translation. Do you see God’s plan? Before the first heaven and the first earth were created, the earth was said to be *formless and void*, in a state of *tehom*. At the end of time the earth reverts back to this same condition of being *tehom*. God is now getting ready to create a new heaven and a new earth. Sin marred our story. God is now wiping the slate clean to begin a new work. God is going to start again. His intentions for Planet Earth will be fulfilled. Paradise is *not* lost. He is not frustrated by sin or Satan. “He is the Rock, his works are perfect” (Deut. 32:4).

The earth is formless and void and in a state of *tehom* during the 1,000 years because of what happens at the beginning of that period. Peter tells us that “the heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything in it will be laid bare” (2 Peter 3:10). Considering the language Peter uses,

Planet Earth seems to be headed for thermonuclear fusion—15 million degrees Kelvin, if you like!¹

Getting It Right

It is vital that we grasp this truth about the condition of the earth during the millennium. Failure to do so leads to the adoption of unbiblical models for the millennium. Adventists believe all the saved will be in heaven with Jesus during this time. Jesus said: “In my Father’s house are many rooms” (John 14:2). He went on to say: “I am going *there* to prepare a place for you” (verse 2).

Jesus is preparing a place *in heaven* for us. It is only the devil and all his demons who will inhabit this dismal place we know as Planet Earth during the 1,000 years. And only at the end of the 1,000 years does the “Holy City, the new Jerusalem,” come “down out of heaven from God, prepared as a bride beautifully dressed for her husband” (Rev. 21:2).

Another factor, and probably more important, that leads to mistaken models for the millennium is the idea of a political kingdom and rule of the Jews and/or the church over the nations. One scholar identifies this error as common to all other models. This is serious, as it in effect renders the second coming of Jesus a non-



David Macdonald is pastor of a church in Bundaberg, Queensland, Australia.

event. How disappointing it would be if after the Second Coming life were to continue as we know it, albeit with a righteous rule under the direction of Jesus? If 1844 was a disappointment, this will be the mother of all disappointments!

No, we must get rid of the idea of a political kingdom for the Messiah. It is a mistake the disciples made. Judas betrayed Jesus and Peter denied Him—in fact, all the disciples were unprepared for the events of the cross—because of their mistaken views of a “political” Messiah.

This view is also fraught with the danger of misleading “multitudes, from the least to the greatest,”² to be deceived by Satan’s impersonation of Jesus at His second advent—what Ellen White called that “strong, almost overmastering delusion.”³ Jesus said: “My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jews. But now my kingdom is from another place” (John 18:36). When are we going to realize the true significance of His words? Thermonuclear fusion would have taken place at the cross,

*Yes, climate change is coming.
But it will be far more radical
than is being predicted.*

and not at the end of time, if the Messiah’s kingdom were political!

For a third point: the millennium is the final chapter in the story of God’s covenant, the commitment He made to save “whosoever” will. What God promised Adam and Eve outside the gates of paradise and to all succeeding generations is now coming to be. A “loud voice” from the throne pronounces this in the typical language of the covenant: “Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God” (Rev. 21:3).

God is winding up the story of salvation. Here we view the final disposition of all things; the final destiny of all those who accept God’s salvation; the final destiny of all those

who reject salvation; the process of judgment that reveals these destinies and vindicates the name of God; the final destiny of Satan and the agencies he has used on earth to fulfill his awful deeds; and, specifically, death is dealt with and destroyed. Finally the new heaven and the new earth are introduced in all their amazing glory. And yes, it is Jesus who brings these promises to reality. “For no matter how many promises God has made, they are ‘Yes’ in Christ” (2 Cor. 1:20).

This Is the Big One

Yes, climate change is coming. But it will be far more radical than is being predicted. The second coming of Jesus is not going to be a change in gear for Planet Earth. Earth as we know it will terminate. Time will stop. If the cross divides history, the Second Coming ends it. If the cross is central to the story of salvation, the Second Coming is the final chapter to that story. No one should deceive us into thinking otherwise.

The 1,000 years forms a link that keeps a whole lot of apparently unrelated ideas together; but the watershed for all things eschatological is the Second Coming. A beautiful harmony settles in the mind as we see how God is going to close the story of salvation. ●

Millennium *and the End of* Sin

The millennium is the thousand-year reign of Christ with His saints in heaven between the first and second resurrections. During this time the wicked dead will be judged; the earth will be utterly desolate, without living human inhabitants, but occupied by Satan and his angels. At its close Christ with His saints and the Holy City will descend from heaven to earth. The unrighteous dead will then be resurrected, and with Satan and his angels will surround the city; but fire from God will consume them and cleanse the earth. The universe will thus be freed of sin and sinners forever. (Rev. 20; 1 Cor. 6:2, 3; Jer. 4:23-26; Rev. 21:1-5; Mal. 4:1; Eze. 28:18, 19.)

* Unless otherwise stated, all Scripture references in this article are taken from the New International Version.

¹The temperature of our sun at its core: Mark R. Chartrand III, *Skyguide: A Field Guide for Amateur Astronomers* (New York: Golden Press, 1982), p. 202.

²*The Great Controversy*, p. 625.

³*Ibid.*, p. 624.

In a special manner, those who are blessed with a connection with God, should, by close application to his sacred word, imitate the great Pattern in doing good, thus exemplifying the life of Christ in their daily conversation, in pure and virtuous characters. By being courteous and beneficent they adorn his doctrine, and show that the truth of heavenly origin beautifies the character and ennobles the life.... Their daily words and noble actions recommend the truth to those who have been prejudiced against it by nominal professors, who have had a form of godliness, while their lives have testified that they know nothing of its sanctifying power.

Finding the Perfect Example

No man, woman, or youth can attain to Christian perfection and neglect the study of the word of God. By carefully and closely searching his word we shall obey the injunction of Christ, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify

of me" [John 5:39, KJV]. This search enables the student to closely observe the divine Model.... The Pattern must be inspected often and closely in order to imitate it. As one becomes acquainted with the history of the Redeemer, he discovers in himself defects of character; his unlikeness to Christ is so great that he sees he cannot be a follower without a very great change in his life. Still he studies, with a desire to be like his great Exemplar; he catches the looks, the spirit, of his beloved Master; by beholding he becomes changed.... It is not in looking away from him, and in losing sight of him, that we imitate the life of Jesus; but in dwelling upon and talking of him, and seeking to refine the taste and elevate the character; seeking to approach through earnest, persevering effort, through faith and love, the perfect Pattern. The attention being fixed upon Christ, his image ... becomes enshrined in the heart as "the chief among ten thousand and the one altogether lovely." Even unconsciously we imitate that with which we are familiar. By having a knowledge of Christ, his words, his habits, his

An Open Book

*"You are our letter, written in our hearts, known and read by all men."
2 Corinthians 3:2 (NASB).**

By
ELLEN G. WHITE

The word of God, spoken to the heart, has an animating power

lessons of instruction, and by borrowing the virtues of the character which we have so closely studied, we become imbued with the spirit of the Master which we have so much admired.

An Unwavering Faith

After the resurrection, two disciples traveling to Emmaus were talking over the disappointed hopes occasioned by the death of the beloved Master. Christ himself drew near, unrecognized by the sorrowing disciples. Their faith had died with the Lord, and their eyes, blinded by unbelief, did not discern the risen Saviour. Jesus, walking by their side, longed to reveal himself to them, but he did not choose to do so abruptly; he accosted them merely as fellow-travelers, and asked them in regard to the communication which they were having one with another, and why they were so sad. They were astonished at the question, and asked if he were indeed a stranger in Jerusalem and had not heard that a prophet mighty in word and in deed had been taken by wicked hands and crucified. And now it was the third day, and strange reports had been brought to their ears that Jesus had risen, and had been seen by Mary and certain of the disciples. Jesus said to them, "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory?" [Luke 24:25, 26, KJV]. And beginning at Moses and the prophets, he opened to them the scriptures concerning himself.

When they arrived at Emmaus, Jesus made as though he would have gone farther; but the disciples constrained him to tarry with them, for the day was far spent and the night was at hand. The evening meal was quickly prepared, and while Jesus was offering devotional thanks the disciples looked at one another with astonished glances. His words, his manner, and then his wounded hands were revealed, and they exclaimed, "My Lord and my God." Had the disciples been indifferent in regard to their fellow-traveler, they would have lost the precious opportunity of recognizing their companion who had reasoned so ably from the Scriptures regarding his life, his suffering, and his death and resurrection. He reproved them for not being acquainted with the scriptures in reference to himself. Had they been familiar with the Scriptures, their faith would have been sustained, their hopes unshaken; for prophecy plainly stated the treatment Christ would receive from those he came to save. The disciples were astonished that they could not discover Christ at once, as soon as he spoke with them by the way, and that they had failed to bring to their support the scriptures which Jesus had brought to their remembrance. They had lost sight of the precious

promises; but when the words spoken by the prophets were brought to their remembrance, faith revived, and after Christ revealed himself they exclaimed, "Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the Scriptures?" [Luke 24:32, KJV].

Awakening the Flame of Passion for Christ

The word of God, spoken to the heart, has an animating power, and those who will frame any excuse for neglecting to become acquainted with it will neglect the claims of God in many respects. The character will be deformed, the words and acts a reproach to the truth. The apostle tells us, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" [2 Tim. 3:16, 17, KJV]. One of the prophets of God exclaims, "While I was musing the fire burned" [Ps. 39:3, KJV]. If Christians would earnestly search the Scriptures, more hearts would burn with the vivid truths therein revealed. Their hopes would brighten with the precious promises strewn like pearls all through the sacred writings. In contemplating the history of the patriarchs, the prophets, the men who loved and feared God and walked with him, hearts will glow with the spirit which animated these worthies. As the mind dwells upon the virtue and piety of holy men of old, the spirit which inspired them will kindle a flame of love and holy fervor in the hearts of those who would be like them in character. ●

* Scripture quotations marked NASB are from the *New American Standard Bible*, copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by The Lockman Foundation. Used by permission.

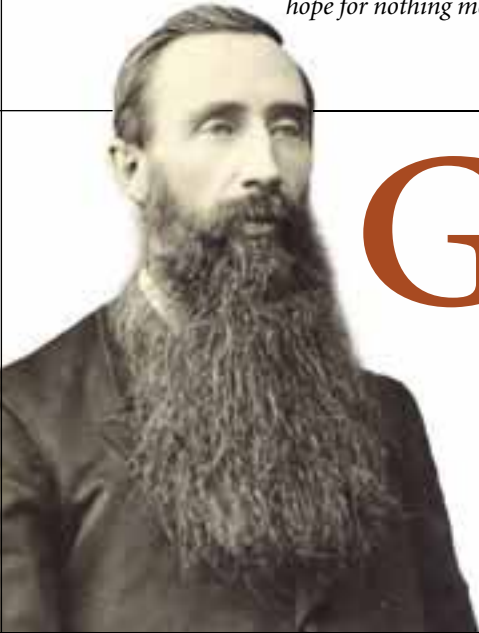
This article is excerpted from one that first appeared in *The Advent Review and Sabbath Herald*, now the *Adventist Review*, November 28, 1878. Seventh-day Adventists believe that Ellen G. White exercised the biblical gift of prophecy during more than 70 years of public ministry.

Professor Bell was teacher of the first Adventist denominational school opened in Battle Creek, Michigan, United States. Though a controversial figure because of his exacting requirements, narrow ideas, and shortsightedness, Ellen White wrote: "He was represented to me as a candle from which many others have been lighted." She called his teaching "the kind that is needed, that will give stability to the character." A teacher can hope for nothing more.

zealous church member named Osborne, with whom he shared a room. It seems that Bell was resisting the efforts of others to change his religious views, but Osborne knew the power of intercessory prayer. Where persuasion failed, prayer prevailed. Each night after Bell had gone to bed and was to all outward appearances "asleep," he heard Osborne praying aloud for him. Bell was greatly moved, and

College of Bell's attendance there, tradition records that he briefly attended this school.... [He] probably commenced his teaching career [in 1851] at the age of nineteen in a one-teacher country school.... He ... established the reputation of being a most thorough and successful educator....

On becoming a Seventh-day Adventist he retired from the public schools to take up school work among



GOD

Goodloe Bell—faithful friend to right in every form

Used a Man

By
ALLAN G.
LINDSAY

Goodloe Harper Bell was a perfectionist. His life was dominated to excess by the maxim that "a thing worth doing is worth doing well." As a result, he paid the price in poor health. In the fall of 1866, Bell, a respected and successful Michigan public school teacher, came to the recently opened Western Health Reform Institute in Battle Creek with a friend.... He must have appreciated what he saw, since the next year Bell, a confirmed dyspeptic, returned to the institute seeking better health for himself....

His stay at the institute brought him into contact not only with new and strange doctrines, but with a

this experience led him to join the Seventh-day Adventist Church....

Persuaded and Persuasive

Few men would make a greater contribution to the work of the Adventist Church than Bell during the last quarter of the nineteenth century. He would serve as teacher, principal, tutor, editor, administrator, author, and researcher. He would become the head teacher in the first denominationally sponsored school and would exert a powerful influence in the development of the church's first college....

Bell was born in Watertown in northern New York [in 1832].... Though there is no record at Oberlin

the Sabbathkeepers. Up to this time Adventists had done practically nothing educationally.... While Bell was recuperating at the Health Institute, his abilities as a teacher came to the attention of some of the Battle Creek youth, especially those who were employed in the Review publishing establishment. Invited to teach them grammar and writing, he commenced a school in a room in the old North Lodge on Washington Street. Among his pupils were W. C. and J. E. White, J. H. and W. K. Kellogg.... As his reputation for careful and thorough teaching spread, this room soon became too small. He was directed to the original Review office and print

shop.... After cleaning out the rubbish from the second floor, he was hired by the parents of the Battle Creek church to teach some of their children there.... He also taught early morning and evening classes for the youth employed by the Review and Herald....

More Than Reading, Writing, and Arithmetic

Early [in 1872] Ellen White wrote to [Bell] urging him to ... teach at the

newly erected building on the campus of Battle Creek College. Bell was in charge of the English Department under Professor Sidney Brownsberger, who had been acting head of the school since September 1873.

For the next seven years Bell carved principles into the experience of his students that trained them for life. An ardent supporter of the teachings on Christian education being promulgated by Ellen White during the seventies,

do things in order with thoroughness and promptness in every detail.” Reavis referred to these as Bell’s “keystones.” ...

Times Were Different Then

As an aid in class control the name of every student attending Battle Creek College was written on a card for each class and all were assigned a number. Each teacher had a student secretary who, when the teacher asked a question, would call a number. No one knew when his number would be called, but “all who had been long in Professor Bell’s classes did know that the instant the number was called, its owner was to be on his or her feet and the answer given promptly.”

Reavis tells the story of Dan Jones, who later became a secretary of the General Conference. Jones was a bright but slow-moving boy who drew conclusions only after careful thinking. Being called to read a paragraph from the textbook, he began to look for the paragraph before getting to his feet. Bell spoke tartly: “Mr. Jones is evidently asleep. Some one please awaken him.” Dan replied that he was not asleep but was “hunting the paragraph.” To which Bell replied, “Hunting! Hunting! Do people in Missouri hunt sitting down! Are you too weak to get up? Boost him, Brother Reavis, boost him!” Because of Bell’s “thorough, hard work,” Reavis believed that “many of the best early workers in the message owe their success” to this “all-round, thorough educator.”

“Goodloe Harper Bell: Teacher,” by Allan G. Lindsay, excerpted from *Early Adventist Educators*, edited by George R. Knight, Andrews University Press, 1983.

Adventist education has grown from 12 students in 1872 to nearly 1.5 million around the world today.



COURTESY OF ELLEN G. WHITE ESTATE

school that was to open in June [in Battle Creek].... The denomination was ready to operate a school of its own.... On June 3, 1872, when twelve students ascended the shaky stairs of the old Review print shop to the long, low room on the second floor, Bell was there to welcome them.... He stood tall, underweight, and slightly bent. His kindly face was dominated by an aquiline nose and a long, flowing beard. Becoming quickly known for the quality of his instruction, he soon found it necessary to move to a new location. After several further moves to larger quarters, the school was finally transferred in December 1874 to the

he stood as a front-row educator at a time when the denomination needed such a person. His personal qualities, however, prevented him from ever achieving popularity. By some of his students he was more feared than admired. Yet afterwards many would speak of their love for the man—his dignity, simplicity, and boyish enthusiasm—and of their respect for his thoroughness, industry, and teaching skill....

[A] student, Drury W. Reavis, who later became a teacher himself, recalled that Bell was “the most complete, all-round teacher of order and general decorum I have ever met.” Bell had counseled Reavis, “... above all else



Allan G. Lindsay lives in Cooranbong, New South Wales, Australia. Before he retired he was director of the Ellen G.

White/Seventh-day Adventist Research Centre at Avondale College in Australia.

QUESTION: *I've been told that the biblical Sabbath was a lunar Sabbath fixed by the moon, rather than a specific day of the week independent of the moon or the sun. What do you think?*

Any biblical evidence to support this proposal is lacking. Therefore, I feel uncomfortable honoring the issue by addressing it here. But apparently I should say something about it.

If the time for the Sabbath was determined by the moon, then the Sabbath will have to be observed at different days during the month and not on the seventh day of the week. The Sabbath could be any day of the week, based on the time of the new moon. Let me say a few things about this matter.

1. The Israelite Calendar: The Israelite calendar was lunisolar, that is to say time was measured on the basis of the new moon (the rotation of the moon around the earth) and also the sun (the rotation of the earth around the sun). A lunar calendar of 12 months is about 11 days shorter than the solar calendar, which is approximately 365 days. In the ancient world this was solved by adding an extra month seven times in 19 years. In the Bible the moon calendar was used to fix the time for the festivals—for instance, 14 days after the new moon came Passover (Num. 28:16). Apparently some people are arguing that the Sabbath itself was to be observed seven days after the first day of the month.

2. The Sabbath and the Moon: At the beginning of the twentieth century the connection between the Sabbath and the moon was proposed and defended by a number of critical scholars. They rejected the biblical origin of the Sabbath and suggested that its origin was related to several “evil days” in the Babylonian calendar, including the day of the full moon, during which people rested. Those days occurred in a sequence of about seven days. Further study indicated that the so-called “evil days” were not a sequence of seven days; they were the first, seventh, fourteenth, nineteenth, twenty-first, and twenty-eighth days of the month. That theory has since been abandoned.

3. Genesis 1 and the Sabbath: The origin of the biblical Sabbath is definitely connected with the creation week. It was instituted by God three days after the creation of the moon (Gen. 1:14; 2:2), not the seventh day after the first day of the month. It was to function independent of the month on a specific sequence of days unconnected from the moon and the sun, but uniquely grounded in God’s power to rule over time. The seventhness of the Sabbath is related to the passing of time, from the beginning of God’s creating activity on Planet Earth to its close. This is indeed a unique divine act, a fragmentation of time in a sequence of seven days exclusively fixed and governed by God Himself.

4. Sabbath and Festivals:

A lunar Sabbath would imply that the Sabbath is part of the Israelite festivals, but that is not the case.

The seventh-day Sabbath was instituted long before the festivals were given to the Israelites. The Hebrew term translated “feasts, festivals,” is *mô^{ca}dim*, and it means “fixed/appointed time, meetings.” It refers to different activities that were not necessarily dated by the lunar calendar (e.g., Jer. 8:17; Hosea 2:9). Even if one were to argue that the term applies to the Sabbath,

it does not follow that the time for the Sabbath was fixed by the moon (cf. Lev. 23:2). Besides, the Bible makes clear that the Sabbath is to be differentiated from the festivals (Lev. 23:37, 38).

Finally, the Sabbath rest was different from the rest required during the ceremonial Sabbaths. Leviticus 23:3 states that during the Sabbath the Israelites were “not to do any work.” But during the time of the sacred assembly the people were commanded to “do no regular work” (23:8, 21, 25, 35, 36, NIV). This indicates that there was a type of work they were allowed to do during the festivals that was forbidden during the Sabbath.

Although the intentions of those promoting the lunar Sabbath may be good, they have to be aware of the fact that they are unintentionally introducing and promoting a sabbath rest that is different from the biblical seventh-day Sabbath rest.



What About a Lunar Sabbath?

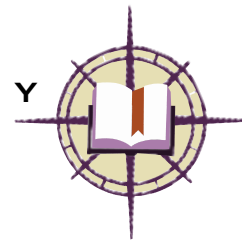
By ANGEL MANUEL RODRÍGUEZ

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

Health Matters

By MARK A. FINLEY

BIBLE STUDY



Throughout the Bible God placed considerable emphasis on the importance of good health. Today Christians and non-Christians alike are concerned about their health. Most people certainly want to live longer and reduce the risk of disease. While this motivation is commendable, good health is not the only reason God gave His people health principles in Scripture. This Bible study will take a new look at health.

1. What did the apostle Paul liken our bodies to? What illustration did he use to describe the human body? Read the text below and write your answer on the line below.

“Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own?” (1 Cor. 6:19).

Our bodies are _____ of the Holy Spirit.

2. Since our bodies are the temple of God, what appeal did Paul make? Circle words in each text below that best describe the apostle’s appeal.

a. *“For you were bought at a price; therefore glorify God in your body and in your spirit, which are God’s” (1 Cor. 6:20).*

b. *“Therefore, whether you eat or drink, or whatever you do, do all to the glory of God” (1 Cor. 10:31).*

God’s appeal is simple and straightforward: He invites us to glorify Him in everything we do. His message of health is that we glorify Him through our physical habits. He loves us and wants us to be healthy.

3. Why did the apostle Paul urge us to present our bodies as a living sacrifice to God? Read the text below and write your answer.

“I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service” (Rom. 12:1).

Presenting our bodies to God is our _____ service.

Although it is certainly reasonable to present our bodies to God, there is something deeper here. Sacrifices were offered as part of the religious services of Israel. One translation of the Bible translates “reasonable service” as “an act of spiritual worship” (Phillips).^{*} Just as ancient Israel offered sacrifices to God in worship, we offer our bodies as living sacrifices in acts of spiritual worship when we follow God’s health principles. Living healthfully to God’s glory is an act of spiritual worship.

4. Does God’s last-day message to prepare a people for Jesus’ return include health? Read the text below and fill in the blanks.

“Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ” (1 Thess. 5:23).



a. Sanctification—God’s work of changing us through His Holy Spirit must be _____.

b. It is God’s desire to preserve blameless our

(1) _____

(2) _____

(3) _____

There is a connection between physical, emotional, and spiritual health. Poor health practices affect our thought processes. God communicates through our mind by His Holy Spirit. Any practices that hinder His Spirit’s direct channel to our minds should be surrendered to Him.

5. The prophet Isaiah described God’s marvelous promises to those who unselfishly serve and bless others. Read the text below and circle the four gifts God gives to those who live to bless others.

“Then your light shall break forth like the morning, your healing shall spring forth speedily, and your righteousness shall go before you; the glory of the Lord shall be your rear guard” (Isa. 58:8).

There is a relationship between light (truth), healing, righteousness, and glory. Living a life totally committed to God, we walk in His light (truth), long for His complete healing, open our hearts to His righteousness, and long to reveal His glory.

6. The apostle John echoed God’s desire for each of our lives. Read the text below and describe heaven’s desire for your life.

“Beloved, I pray that you may prosper in all things and be in health, just as your soul prospers” (3 John 2).

God desires that our lives be _____.

7. When will we experience the complete physical, mental, and spiritual restoration God desires? Read the text below and fill in the blanks.

“Now I saw a new heaven and a new earth.” “And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away” (Rev. 21:1, 4).

Only in the _____ will the former things _____.

God has promised complete and ultimate healing and restoration. Until then He invites us to glorify Him in our bodies. By allowing His Word to guide our choices, and by presenting our bodies to Him as a temple for His Holy Spirit to dwell, we bring glory to Him now and look forward to that day when we will receive glorious, immortal, completely restored, new bodies to glorify Him throughout eternity.



* Bible texts credited to Phillips are from J. B. Phillips: *The New Testament in Modern English*, Revised Edition. J. B. Phillips 1958, 1960, 1972. Used by permission of Macmillan Publishing Co.

Next month’s study, **“When Spirits Speak,”** will unmask some of Satan’s end-time delusions.

LETTERS

From Here to There

The article “From Here to There,” by Lee Dunstan (*Adventist World*, June 2008), was very timely and informative. Our world membership needs to understand and appreciate the many steps taken to ensure that the *Adult Bible Study Guides* fully represent the church at large, particularly now that the church is expanding so rapidly into many new areas. The diversity of language, culture, and nationality provides a possible breeding ground for divisions of beliefs and attitudes. In order to maintain the desired unity, it is imperative that the lessons be carefully written and scrutinized.

The translation, printing, and distribution processes of necessity prolong the process of getting the study guides into the hands of members. The article, while stressing the conditions in the South Pacific Division, also represents conditions faced by other divisions. In the more developed countries we take much for granted without realizing the complexities involved in serving the needs of remote people groups.

It is probable that no publication of the church—or book (apart from the Bible)—is so widely distributed, read, and studied by our church members as the *Adult Bible Study Guide*. Christ’s prayer as recorded in

John 17 emphasized the importance of maintaining unity by His followers as a sure sign to the world of the truthfulness of the message we preach.

Thank you for this very appropriate article.

HOWARD F. RAMPTON
North Carolina, United States

Print More Adventist History

I really enjoyed the article “The Lone York Shilling,” by Arthur W. Spalding (April 2008). I was very delighted to read how God acts when our human resources are exhausted. This story [provides] a great assurance for those of us today who doubt at times the love and care of God for His children. We should devote ourselves to God and trust in His love. I am living proof of how God helps His children during the troublesome times in our lives.

I would like to suggest to the editors that they publish a fact, a history, or a testimony of our pioneers every month. These testimonies are so important.

GERSON SOUZA ANDRADE
Rio de Janeiro, Brazil

Dreams and Jordan Stones

I was especially thankful for the April 2008 *Adventist World* stories “Fulfilling a Mother’s Dream,” by Samuel Neves, and “My Jordan Stones,” by Stephen Dunbar. I had tears of joy for the faithful mixed with tears of sadness for those who do not

realize and prize the value and beauty of the Seventh-day Adventist message.

I pray every member the world over will read Dunbar’s article and have collected their own Jordan stones—to be a blessing to themselves and others.

VELMA BEAVON
Montana, United States

Daddy’s Shoulders

I want to commend you on your very informative magazine. I have been an Adventist for only two years and read your publication every month. I can’t tell you how much they mean to me on my spiritual walk with the Lord.

The article “Daddy’s Shoulders,” by Barbara Croce, in the February 2008 issue, was most inspiring. We have many stories to share with our own people *and* the world. My appreciation goes to the editor for the work being done. This is the only magazine in which we can learn about our counterparts from the other side of the world.

ANN-MARIE FILLIER
Newfoundland, Canada

Thanks for Adventist World

I like to read *Adventist World* very much. May the Holy Spirit guide you each day.

I am happy to see the success of my Adventist family around the world. The return of Jesus is certain.

LETTERS

Are we ready and waiting? Which side are we on? This battle has eternal consequences—*Adventist World* can help us as we [unite with] Jesus.

JOSUÉ FRIAS RODRIGUES
Ivaiporã, Paraná, Brazil

I am writing to let you know what a blessing the *Adventist World* has been to me—God has blessed me through it here in prison. This is the only way I can learn of God’s church, about the work, and everything that His church is doing to hasten the soon coming of our Lord.

God bless you for the great work you are doing, and may He continue to direct your lives.

JUAN PENALVA
California, United States

Thank you for the great work you are doing with the *Adventist World* magazine. Through this “window” it’s possible for me to see the work done by the Holy Spirit in the world.

My husband and I have been living with other Germans in Italy for more than 15 years, growing fruits and vegetables. Our church in Italy is very international with members from Africa, Romania, Slovakia, Bulgaria, and South America.

Someone at church (I don’t know who) gave us *Adventist World*—it is very important to me to have it. Can you help me receive it regularly? Also, can you please tell me the price? Thank you!

CHRISTA WEDLER
Umbertide, Italy

Adventist World is distributed to church members for free. Our advice to this reader and others with similar concerns is to contact the Seventh-day Adventist Church union or division office in their region of the world. To read online, visit www.adventistworld.org. We are gratified that the magazine is filling this important need.

—EDITORS.

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

THE PLACE OF PRAYER

I am asking for prayers. My young brother is sick with liver enlargement, difficulty breathing, tiredness. I present him for prayer in Jesus’ name.

AARON, *Zambia*

Please pray for my spiritual life and for my marriage.

MARICÉLIA, *Brazil*

I have been growing cold in the things of God because of some pressure at work and economical hardships. Of late I have been working on Sabbaths, and I know the devil is happy about it. Strongly pray for me to become a victor.

DAVID, *Zambia*

Please pray that my children and grandchildren will come to know Jesus as their Savior and desire to follow His way.

JOAN, *United States*

I want God to touch my family and to give them love toward Him. I am the only Adventist in my family and want that blessing for all of them.

LUCAS, *Argentina*

Please pray for me. I have been praying and searching for a job for the past six months but still have not found one. Please pray that I will not lose faith in God, but that I will

continue to trust Him in this trying time and as long as I have life.

AGATHA, *West Indies*

Please pray for my family—they do not attend church or read spiritual material. I want them to realize that Jesus is our Savior. Pray for me, too. I am in college and working as a housemaid. It is hard for me to finish my studies.

JENNERY, *Philippines*

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

“Behold, I come quickly...”

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

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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: Internet: worldeditor@gc.adventist.org
Web site: www.adventistworld.org

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EXCHANGE OF IDEAS



ERIC CHEGWIN

This month a reader shares his poem based on a Sabbath school lesson on “the refiner’s fire.”

Refined, I Come

Jesus, take my life
In the midst of strife
To the midst of Your refining fire
And to grounds higher
Place my soul.

Though I see You not now
On faith I’ll hold
For You know the way
And forth I’ll come as gold.

Though the way is tight
I’ll keep up the pace
To win the fight
And complete the race—
For behold I come.

—ISLIM IMRAN, a student from Kenya

The PEOPLE'S PLACE

ADVENTIST LIFE

The science book in the fifth- and sixth-grade class I recently taught has a chapter on the systems of the human body. We learned the components and functions of 10 organ systems such as the nervous system, which includes the brain, spinal cord, and nerves. While taking the chapter test, one girl came to me puzzled about one of the questions. The question asked: "Through which system of the body does God communicate with us?"

The student was torn between answering "the nervous system" or "the circulatory system." Knowing that we had thoroughly discussed the brain and its marvelous abilities, I was perplexed as to why this was so difficult, until she explained her confusion by stating that God speaks to our hearts.

—Darlene M. Allen, Florida, United States

THE IN-BOX

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

When I get to heaven I have a secret wish: I want to meet my guardian angel and learn from "him" of the others he has guarded—all the way back to Eden! I suppose it is a silly wish that perhaps sometime in eternity our guardian angels might sit down with all of us to "compare notes," but I certainly hope it happens!

—Dick Rentfro, Washington, United States

WHERE IN THE WORLD IS THIS?



COURTESY OF SIJO KURIAN ANTONY

QUOTE

"God sees people for their 'salvation value,' not their 'social value.'"

—Maureen Moroff, Windhoek, Namibia, shared with colleagues at the Namibia Field office of the Seventh-day Adventist Church, after studying the May 15, 2008, Sabbath school lesson

WE NEED YOU!

We are looking for brief submissions in these categories:

Adventist Quotes (profound or spontaneous)

Adventist Life (100 words or less, humorous or profound)

Where in the World? (high-quality photos of members from around the globe)

Please send your submissions to: The People's Place, *Adventist World*, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600; fax: 301-680-6638; e-mail: marank@gc.adventist.org. Please include phone number. Submissions will not be acknowledged or returned

ANSWER: In Pune, India, at Spicer Memorial College, this picture was taken during the 2006 graduation ceremony. Left to right: Jesin Israel, a senior church pastor and theology faculty member of Spicer Memorial College; Sijo Kurian Antony, a 2006 theology graduate of Spicer; and Evelin Danielle Pietruska, the first Adventist missionary to come to India from Bremen, Germany, and a second-year student at Spicer.