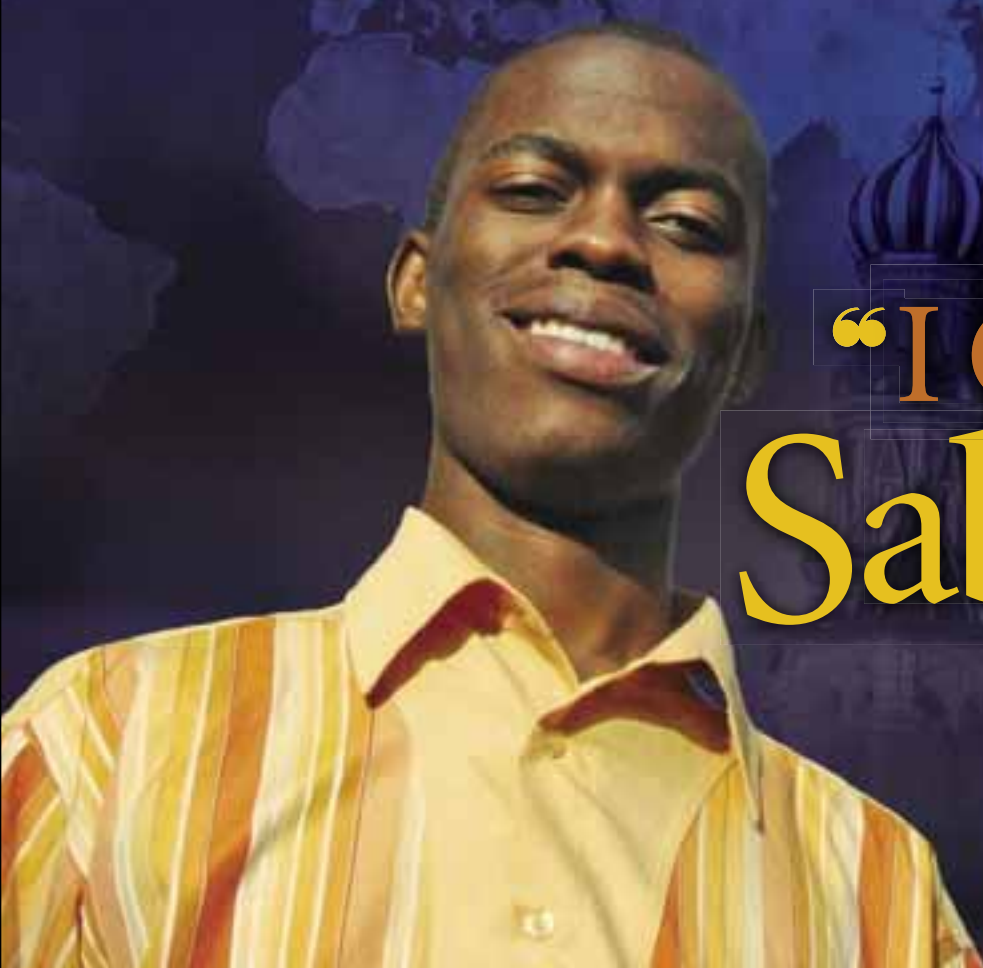


February 2009

# ADVENTIST WORLD



“I Choose  
*the*  
Sabbath”

SPECIAL FEATURE

## HOPE *for* BIG CITIES

See page 22





ANDREW MCCHESENEY

**COVER STORY**

## “I Choose the Sabbath”

*By Andrew McChesney* ..... 16  
 For some, loyalty to God’s law means risking society’s displeasure.

**DEVOTIONAL**

## The Happiest People on Earth

*By Leo Van Dolson* ..... 12  
 The blessings Christians enjoy last longer than a lifetime.

**ADVENTIST LIFE**

## Turning Hearts *By Homer Trecartin* ..... 14

How are we influencing our families, friends, and work associates?

**FUNDAMENTAL BELIEFS**

## A Power to Transform Society

*By Ivan L. Warden* ..... 20  
 If you’ve been born again, you have a gift you can use to build up God’s kingdom.

**SPECIAL FEATURE**

## Hope for Big Cities: Johannesburg, South Africa ..... 22

**SPIRIT OF PROPHECY**

## Let This Mind Be in You *By Ellen G. White* ..... 25

Jesus’ earthly ministry changed the way we look at serving others.

**CHURCH WORKS**

**World View** ..... 3

## World Report

3 News & Views

## World Vista

8 Five Reasons I Rest Well at Night

## Window

10 Into Gibraltar

**HEALTH**

## Treating Macular Degeneration

..... 11  
*By Allan R. Handysides and Peter N. Landless*

**BIBLE QUESTIONS**

## Raised Hands in Worship

..... 26

*By Angel Manuel Rodríguez*

**BIBLE STUDY**

## God’s Guidance

..... 27

*By Mark A. Finley*

**WORLD EXCHANGE**

- 29 Letters
- 30 Exchange of Ideas
- 31 The Place of Prayer

## The People’s Place ..... 32

**On the cover:** A TRIAL OF FAITH: Daniel Lisulo believes miraculous intervention saved him from being forced to leave school after he refused to attend classes on Sabbath.



## WORLD VIEW

### Living Definitions

One task that falls to every new believer is learning the vocabulary of faith. Each community of Christians uses special words to highlight ideas and even institutions it considers important, even vital. If you have ever puzzled over the meaning of “justification” or wondered what the “pen of inspiration” might be, you are in good company. Tens of thousands of new Adventists each year learn the language of this faith by listening to the rest of us, gathering up the shades of meaning, working out some sample definitions.

But some ideas are never fully grasped until they are lived. We come to know some vital biblical truths by seeing them enacted in the lives of Christians who show us by their deeds what words alone could never convey.

Say the word “grace” in a Sabbath school class, and a dozen voices will chorus back to you a classic definition: “unmerited favor.” But say “grace” in my ear, and I will tell you of a pivotal biblical idea that came to life when a brother in the faith expressed to me a kindness I had done nothing to deserve. I was at first puzzled by it, troubled by a love I had not earned. Slowly, I concluded through his living

definition that this was what the Word was also describing. His kindness toward me resembled—faintly, indistinctly, to be sure—what God has done for me in Christ. I now rejoice even more in both God’s grace and his.

It is no lesser way to learn the truth when we learn it through the actions of fellow Christians. This is, in fact, how God intended it. The Spirit never planned that we should learn of grace, of mercy, or of forgiveness through theological dictionaries. Those whom Jesus calls “blessed” in the Sermon on the Mount are called that because they are the ones whom some Christian once forgave, to whom some believer showed mercy. They have become peacemakers because a believer once made peace with them. As the Word of God once was made flesh and dwelled among us to show us what the Father is like (John 1:14), so the ideas of the written Word must take on flesh before they truly come to life within us.

This month, become a living definition of the truths you carry in your heart.

I can assure you that someone will be watching, learning, and listening.

— BILL KNOTT

## WORLD REPORT

### Serbian Adventists Seek International Aid

■ Criminals broke windows, scrawled threats on walls, and destroyed private property at five Seventh-day Adventist churches in Serbia in November 2008, prompting church leaders in the region to appeal to the international community for help.

The latest acts of violence came after a year of escalating crimes against Adventists in Serbia, according to a statement released by church leaders in the South-East European region.

“We acquainted the ... authorities with these happenings, and because

incidents like these are happening repeatedly, we decided that the measures taken are not efficient nor are they providing protection and safety to the church members and assets,” president for the Adventist Church in South-East Europe Miodrag Zivanovic said in the appeal.

Zivanovic said the Serbian government has not taken steps to protect the Adventist Church against crime and violence, and local law enforcement has not tried to capture and punish the perpetrators.

“Serbia has been through difficult



**SCRAWLED THREATS:** Threats were written in graffiti on the Sivac Adventist Church in September 2008. Authorities have done little to dissuade vandals, church leaders say.

PHOTOS COURTESY SEU

## WORLD REPORT

times for years. Some extremists believe they need a scapegoat, which they find in religious minorities,” said John Graz, director of the General Conference of Seventh-day Adventist’s Department of Public Affairs and Religious Liberty. “We are expecting the government of Serbia to respond to these aggressions, [and to] demonstrate to the world that it stands for religious freedom.”

Copies of the appeal were sent to the Serbian government; the Organization for Security and Cooperation in Europe; the Council of Europe; the embassies for the United States, Germany, and Australia; the Center for Development of Civil Society; and the Adventist world church headquarters.

Vandalism began in January 2008 when churches in the towns of Sivac, Kula, and Kragujevac were sprayed with graffiti threats, the appeal said. In October the windows of the Adventist church in Kragujevac were shattered, followed by breaking and entering at local church headquarters in Belgrade in November. The Belgrade vandals were caught on security camera as they damaged cars in the parking lot. No arrests had been made at the time of the appeal.

—Reported by Megan Brauner/  
Adventist News Network

### São Paulo Passes Religious Freedom Charter

■ Seventh-day Adventist Church leaders and religious freedom proponents in Brazil say the November 2008 passage of the Brazilian Charter of Religious Liberty helps galvanize freedoms of belief already established by the country’s constitution and the Universal Declaration of Human Rights.

Meant to draw attention to the legal defense of civil liberties and human rights in São Paulo, the document was introduced November 10 by the Brazilian Association of Religious Freedom and Citizenship (ABLIRC)—a partner of the International Religious Liberty Association (IRLA).

São Paulo, with nearly 18 million inhabitants, is Brazil’s largest and one of its most influential cities, said John Graz, IRLA secretary-general. Graz said religious liberty proponents expect other cities to follow in accepting the charter.

“Brazilians are privileged to live in freedom,” Graz, who attended the launch of the charter, told those gathered. With that privilege, he added, comes a responsibility to keep issues of religious liberty at the forefront internationally. “If a nation forgets its freedoms, it can easily lose them,” he said.

Aldir Soriano, a lawyer specializing in religious freedom who in 2006 began drafting the charter, said because some formerly free countries are now tightening religious liberties, nations that maintain strong protections of belief must be wary of slackening their support.

The Religious Freedom World Report, a ranking that recognizes the wide freedoms enjoyed by all religious communities in the largely Roman Catholic country, lists Brazil under Category 1. The nation is currently home to nearly 1.4 million Seventh-day Adventists.

—Adventist News Network

### Church Gets New Building, Identity in Ukraine

■ A new Seventh-day Adventist church in Ukraine’s capital city has provided more than just a new place to worship. After decades of struggling with limited religious freedoms, Adventists say the opening of the Podol Adventist Church in Kiev marks their place in the mostly Orthodox country.

For years government officials wouldn’t allow Adventists to build a permanent structure within city limits, church leaders said. But a proposed church that blended into the area with similar architecture as other churches was finally permitted in 2006.

“I was hugely impressed with the church, both the building and the spirit of the celebration,” General Conference president Jan Paulsen said following his visit. While in the eastern European country, Paulsen met with the nation’s vice prime minister Ivan V. Vasiunyk and Yuriy Bogutskyi of the president’s office.

Government officials and the prime minister are aware of Adventists’ work in the area, Paulsen said. An Adventist college has seen strong enrollment growth in the



**RELIGIOUS FREEDOM CHARTER:** Aldir Soriano is interviewed by the Adventist Church’s media center in Central Brazil. Soriano, who drafted the Brazilian Charter of Religious Liberty passed in November 2008 in São Paulo, said such efforts are a vital means of bolstering freedoms of belief in the country.

PAULO HENRIQUE DE MAUÁ/ANN



## WORLD REPORT

# Passing the Torch

By SANDRA BLACKMER



**NEW CHURCH:** The Podol Adventist congregation in Ukraine was permitted to build a permanent church within city limits after showing city officials plans for a church that would appear similar to other houses of worship in the region.

YURIY KUZMENKO/ANN

past five years, now with about 2,000 students.

Paulsen said he was encouraged by the involvement of young people at the Podol congregation. "I particularly noted how many children, youth, and young professionals attended this church," he said, citing a marked difference from other congregations around the world he's visited.

The church, in the heart of the government and business district, is one of only three buildings owned by the church in the area. Like other Adventist congregations currently renting worship facilities, the Podol congregation had to rent a building for 17 years. There are now 26 Adventist churches in Kiev.

There are about 60,000 Adventists in Ukraine, a nation of roughly 46 million people.

—Ansel Oliver, Adventist News Network, with additional reporting by Yuriy Kuzmenko

*The Adventist Church in recent executive sessions has elected three new division presidents: (1) John Rathinaraj for the Southern Asia Division (SUD); Bruno Vertallier for the Euro-Africa Division (EUD); and Gilbert Wari for the West-Central Africa Division (WAD). The following are short profiles of these newly elected church leaders.*

### **John Rathinaraj—SUD**

Elected as Southern Asia Division's president during the church's Annual Council meeting on October 12 in Manila, John Rathinaraj is coming to this position with a wealth of leadership experience in that region.

Since 2005 Rathinaraj has served as secretary of the division, headquartered in Hosur, near Bangalore, and providing administrative oversight for its more than 1.4 million members in some 3,500 churches in India, Nepal, Bhutan, and Maldives. From 1996 to 1997 Rathinaraj served as president of the Karnataka Section, and just a year later was elected president of what was then the South India Union. Membership grew under his leadership, eventually exceeding 80,000 members in more than 1,000 churches. By 2000, this growth resulted in the South India Union dividing into three separate unions—including the Southeast India Union, of which Rathinaraj served as president until 2005. At the General Conference session that year in St. Louis, Missouri, United States, he was elected secretary of SUD.

Born in Kanyakumari at the southern tip of India, Rathinaraj has gained additional insights from several years of teaching experience. After earning a bachelor's degree in religious philosophy in 1973, he was appointed by the South Tamil Section as not only pastor of a local



**NEWLY ELECTED SUD  
PRESIDENT: John  
Rathinaraj**

STEVE OXLEY

*Continued next page*

## WORLD REPORT

church congregation but also principal of a small boarding school. During the seven years he was there, Rathinaraj established another two new churches and an additional day school. From then until he was elected president of the Karnataka Section in 1996, Rathinaraj served in various education and church administration roles. During this time he completed a master's degree in history.

Rathinaraj envisions that the church in his region five years from now “will be a much stronger community. We are expecting more professionals, dedicated laypeople, and talented young people to take the lead,” he told *Adventist World*.

“My primary vision of the church is to see it fulfill its mission of spreading the gospel in all parts of the Southern Asia Division ... and grow economically strong,” he added.

Gordon Christo, elected to succeed Rathinaraj as division secretary, describes Rathinaraj as having a “compassionate heart” and “always trying to help people.”

“He has years of leadership experience as president of missions, unions, and schools,” Christo says. “Everywhere he left behind people who respect him.”

Rathinaraj's wife, Flora, a Spicer College graduate and a teacher by profession, coordinates the work of the Adventist Child India program at the division office. Adventist Child India's mission is to provide opportunities for children of Adventist families who are struggling financially to have a Christian education.

John and Flora Rathinaraj have two married children and one grandchild.

Rathinaraj succeeds Ron Watts, who resigned as president earlier this year because of family health issues. Watts served SUD as president from 1997 until his resignation this year. His wife, Dorothy, was an associate secretary of the division.—*Written with reporting assistance by SUD executive secretary Gordon Christo and ANN.*

### **Bruno Vertallier—EUD**

Euro-Africa Division ministerial director Bruno Vertallier is the region's new president, succeeding Ulrich W. Frikart, who announced last August that he would be retiring at the end of 2008.

Vertallier, 60, speaks four languages—French, English, German, and Spanish—and in 1993 earned a doctor of ministry degree in practical theology from Andrews University in Berrien Springs, Michigan, United States. He has served as a pastor in France, youth director for the Indian Ocean Union in Madagascar, a teacher of practical theology at Salève Adventist University in France, and president of the South France Conference. He was EUD's Ministerial Association secretary from 2004 until his recent election to division president.

“My vision and dream are to see the church grow spiritually, that the church may be known not only as a growing church but above all a praying church



**NEWLY ELECTED EUD PRESIDENT:** (From right) Christiane and Bruno Vertallier accept congratulations from Kari and Jan Paulsen. Jan Paulsen is president of the General Conference of Seventh-day Adventists.

COURTESY OF EUD

with compassion for the people,” Vertallier told *Adventist World*. “The church has to demonstrate that our knowledge and understanding from the Bible can also be a living witness in the midst of our communities. Therefore I pray that our members may reach that level of loving their fellow men in the same way Jesus did.”

He adds, “The [end-time] crisis demands that the Seventh-day Adventist Church ... matches the expectations of millions of people in need of hope.”

Vertallier believes that his experience serving God on three continents will help him “to understand that we have to be open to the people and accept them as they are with the possibility to grow together in the light brought by the Holy Spirit,” but acknowledges his need of God’s strength and guidance in leading the division.

“I pray the Lord will enlarge my capacity to communicate with people in order to avoid polarization,” he says.

Vertallier credits his grandchildren for “keeping [him] alert,” and enjoys skiing and hiking in the mountains with his wife and family.

Vertallier’s wife, Christiane, is the division’s Women’s Ministries director. The couple has three adult daughters and four grandchildren.

### **Gilbert Wari—WAD**

West-Central Africa Division (WAD) church leaders on November 19 elected division secretary Gilbert Wari as president of that region. Wari succeeds Luka Daniel, who has retired. Daniel was president of WAD from 2003.

Wari has been serving as WAD secretary since 2002. Previous to that he was communication director for the Central African Union, and president of the Central-South Cameroon Mission. He has also served



**NEWLY ELECTED WAD PRESIDENT: Gilbert Wari**

as a departmental director for the North Cameroon Mission and as a teacher.

Born in 1960 in north Cameroon and ordained to the ministry in 1994, Wari has a bachelor’s degree in theology from the Adventist University of Central Africa in Rwanda, and a master’s in theology from Newbold College in England. He is currently working toward a doctorate degree in theology.

Wari told *Adventist World* in a phone

conversation that one of his main goals as president is to prepare young adults for future service in the Adventist Church. “We need to meet the needs of the young people in regard to their training and nurturing because they will be taking up the leadership of the church very shortly,” he said. “If we don’t have a system in place whereby they will be properly nurtured and properly trained from the local church up to the higher organizations, they will take up leadership [unprepared].”

Whenever his heavy schedule allows, Wari relaxes by pursuing his hobby of drawing, as well as reading and sightseeing.

The WAD Web site describes Wari as a man of experience, in spite of his youth, who “will have to meet the challenges of this vast missionary field.” It adds that he is “discreet, hard-working, and meticulous.”

Wari is married to Joséphine, associate director of education for the division. The couple has three children. —*With reporting assistance by Verna Francis, WAD.*

# 5 Reasons I Rest Well at Night

By JAN PAULSEN

There are few emotions as unsettling as uncertainty—the dread of the unknown, the fear of what tomorrow may bring. The financial crisis that has engulfed global markets in recent months is generating just this type of anxiety. Humanity seems to stand at a crossroads and the way forward is unclear. We wake up each morning to ever-more-grim realities. And at night, worry keeps us from our rest: Will we keep our job? our house? our retirement fund? What do these dire headlines mean for our children, our parents, our own plans and dreams?

The church, as a worldwide organization with a massive global mission program, is faced with the same financial realities that confront governments, industries, and

individuals. We are not immune. And realizing this, many church members are asking: How does this financial uncertainty affect the church's work around the world?

As General Conference president, my first responsibility and care is for the well-being of the church. The challenges we face are real; I fully recognize this. But at the same time, I have some basic convictions that carry me through the day and night, that give me a sense of peace and assurance, which overcome any anxieties for the future.

**1** The church is *God's* people. And ultimately what happens to God's people is very much in His hands. Events and circumstances come that may well impact the church. As has happened in the past, the church may find herself driven into the wilderness of persecution. But the survival of the church as God's people is not at stake; it is not for any person to either destroy or save the church. And so I find peace in the knowledge that there is Someone whose greatness is

beyond measure, and the church is His. The nature of my trust in Him is difficult to describe; if I were to try, it may seem simplistic. But it is very comprehensive and it is real.

**2** As a minister, even as the elected world leader of the church, I am only a *servant*. I am neither the owner nor the Lord of the church. Therefore, the way I see my role, and the way I relate to my responsibilities, is as a servant who has been given a special trust. And I must be careful not to confuse that role with any sense of ownership. As a servant caring for a trust, what does the Owner ask and expect of me? He expects me to be faithful and to do my very best. That's all! The Lord does not ask for more. And if I have done the best I can, and kept my heart pure, I find peace and can sleep well at night. I am not a prophet; I don't know what is going to happen when I wake up. But that is not mine to worry about; it's in God's hands.

**3** I have a very strong sense of *God's faithfulness* to His people. It's a



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





MATTHEW HERZEL

## *These two complementary assurances—God’s faithfulness, and the faithfulness of His people—give me a wonderful sense of peace.*

faithfulness that has been tested and proved time and again. Throughout the years, it’s unmistakable in His never-failing love and care for His church. I draw incredible strength from the certainty that we “have nothing to fear for the future, except as we shall forget the way the Lord has led us.”\*

At the same time, I have a strong assurance that God’s people are faithful to Him. This also is a bond that has been tested in both difficult times and good times. The faithfulness of God’s people does not depend on the size of their paycheck or the amount of savings they have in the bank—in fact, financial prosperity can sometimes play tricks with our minds and lead us into territory not occupied by God. Often the most striking and visible demonstrations of faithfulness to God take place in the midst of hardship and poverty.

And so these two complementary assurances—God’s faithfulness, and the faithfulness of His people—give me a wonderful sense of peace.

**4** Even as we rest in the certainty of God’s leading, we must still face practical realities. Budgets have to be set, administrative “yes” or “no” decisions made. When times are difficult and uncertain, as they are today, there is no choice but to tighten our belts and be willing to sacrifice. And we start with ourselves, at the General Conference. We will not compromise our mission, but we are reducing our use of resources; finding alternative, less costly ways of fulfilling our responsibilities; holding off for a later day that which we thought we could do tomorrow. We must move forward *prudently and cautiously*, and we must do this in ways that are visible to our church members.

**5** I come back to one more fundamental spiritual value that gives me a restful night: I need to end each day with a strong sense of *God’s forgiveness*. As I talk to God, personal and corporate shortcomings become part of yesterday; some I may wish to undo, but cannot. I can only bring these things to Him, and ask for His healing. My experience, time and again, is that He does just that. And this gives me peace.

The church and its cares belong to the Lord. He has “set his seal of ownership on us, and put his Spirit in our hearts as a deposit, guaranteeing what is to come” (2 Cor. 1:22, NIV). My task, and your task, is to be faithful. And no matter what comes tomorrow, His purpose will prevail. ●

\**Life Sketches of Ellen G. White*, p. 196.

## WINDOW

# Into Gibraltar



Known to many simply as “The Rock,” Gibraltar is a British territory on Spain’s southern coast. Spain ceded this narrow 6.8-square-kilometer (2.6-square-mile) peninsula to the United Kingdom as part of the 1713 Treaty of Utrecht.

Because of Gibraltar’s strategic military importance at the mouth of the Mediterranean Sea, Britain built a military garrison there. In 1830 the British government turned the garrison into a formal colony. Britain used Gibraltar as a way to control traffic in and out of the Mediterranean. During World War II, Allied forces launched attacks against Axis forces in North Africa from Gibraltar.

During the early 1960s the United Kingdom considered granting Gibraltar independence, but Spain claimed it would then have sovereignty. Gibraltarians voted overwhelmingly in a 1967 referendum to remain part of the United Kingdom. In the late 1990s the United Kingdom held talks with Spain about sharing sovereignty of Gibraltar. Gibraltarians held another referendum and again voted overwhelmingly to remain exclusively British subjects. Since then Gibraltar, the United Kingdom, and Spain have signed an agreement whereby Spain agreed to remove certain restrictions, the United Kingdom agreed to compensate Spaniards who were employed in Gibraltar before the border closed in 1969, and Gibraltar agreed to allow Spain to open a cultural center that could fly the Spanish flag.

Today Gibraltar consists of a town of some 29,000 people who live at the foot of the towering 426-meter (1,396-

foot) Rock of Gibraltar. Because of the density of the territory, most people live in apartments and work for the government in dockyards or the tourist industry. Trade agreements with Spain are important because all food must be imported as there is no farmland.

### Adventists on Gibraltar

Gibraltar has no organized Seventh-day Adventist churches. The first recorded Adventists in Gibraltar were G. F. Jones and his wife, who had served as pioneer missionaries in the South Pacific, and who moved to the territory in 1934 and lived there for a while. Over the years small groups of Adventists have sporadically lived in Gibraltar.

In 1993 some organized work began with seven church members living in the area. However, the membership dwindled, and in 2004 only three members were left. That year Global Mission—the Adventist Church’s frontline mission arm—started a five-year project in conjunction with two nearby Spanish churches to establish a church. A small group of 10 to 12 people now meets each Sabbath afternoon for

worship and Bible study. An Adventist physician holds seminars on family life and healthful living.

Gibraltar is one of the many countries that make up the Euro-Africa Division of the Seventh-day Adventist Church. The division is currently hosting “Follow the Bible,” an initiative sponsored by the Adventist Church around the world to stimulate a deeper interest in reading the Bible. It features a multilanguage Bible traveling to countries around the world. The journey began last October in the Philippines and will circle the globe until July 2010, when the Bible will be featured at the opening meeting of the General Conference Session in Atlanta.

To learn more about the Seventh-day Adventist Church’s mission work visit: [www.AdventistMission.org](http://www.AdventistMission.org).

### GIBRALTAR

Capital	Gibraltar
Major languages	English, Spanish, Italian, Portuguese
Religions	Roman Catholic, 78%; Anglican, 7%; other Christian, 3%; Muslim, 4%; Jewish, 2%; Hindu, 2%; other, 4%.
Population	29,000*
Adventist membership	6*
Adventist-to-population ratio	1:4,143*

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



# Treating Macular Degeneration

By ALLAN R. HANDYSIDES  
and PETER N. LANDLESS



**My husband has macular degeneration. He is depressed, though he has it only in one eye, and he doesn't have it severely. His doctor has given him some vitamins, and I would like to know more about it so that I can be appropriate in my response to him.**

The macula is the portion of the retina that has the highest concentration of light receptors within the retina, and it is the spot we focus light on when looking directly at something. When the macula degenerates, we lose this ability to see very clearly, and—though not totally blind—we can become severely compromised in our vision.

A few layers of cells make up the macula, and these layers have a diversity of function. Owing to a variety of problems, some of these layers may become damaged in the process called macular degeneration. When the doctor examines the inside of the eye, they may find pale yellow spots called drusen. Nearly everyone over the age of 50 has a few drusen. Excess of these lesions is associated with macular degeneration.

In age-related macular degeneration, inflammation plays a role, as does the growth of new blood vessels. These processes involve the inflammatory complement system. The condition is often described as early macular degeneration (or MD), intermediate MD, or advanced MD. The advanced MD will have atrophy and drusen extending to the center of the macula, as well as new vessels growing there.

Only some 10 to 15 percent of

macular degeneration is in the serious category. Those in this group can have rapid loss of vision, but the process is much slower in the other groups. Complete blindness is not usual, but if one eye is severe, the other eye has about a 40-percent chance of deteriorating over five years.

There does not appear to be a single cause for macular degeneration, but several risk factors have been identified. About 1.5 percent of people of advanced age develop the advanced form of macular degeneration, though about 9 percent will have the milder forms. Because the population is aging, it is estimated that in North America there will be a 50-percent increase in macular degeneration by 2020.

Smokers and those exposed to secondhand smoke are at increased risk, but obesity, hypertension, and a high vegetable fat intake are other risk factors.

Low dietary consumption of antioxidants and zinc may be additional factors.

This has led to a formulation of vitamin C, 500 mg; vitamin E, 400 IU; beta-carotene, 15 mg; zinc oxide, 80 mg; and cupric oxide, 2 mg, which was shown to reduce the rate of progress of macular degeneration by 25 percent more than a placebo. Potential problems exist, however, with beta-

carotene supplementation (one study showed a 17-percent increase in lung cancer in smokers), and vitamin E supplementation may cause increased heart failure in some.

The typically recommended Adventist diet of reduced fat and salt intake, and increased fruits, green leafy vegetables, whole grains, and nuts goes a long way to reducing the risks of macular degeneration. Several very innovative therapies are currently under evaluation, and show promise in helping restore vision for persons affected with MD.

We hope your husband will be helped by some of these advances. Keep optimistic. Visit an up-to-date specialist regularly. And do not despair—newer therapies are right around the corner.



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

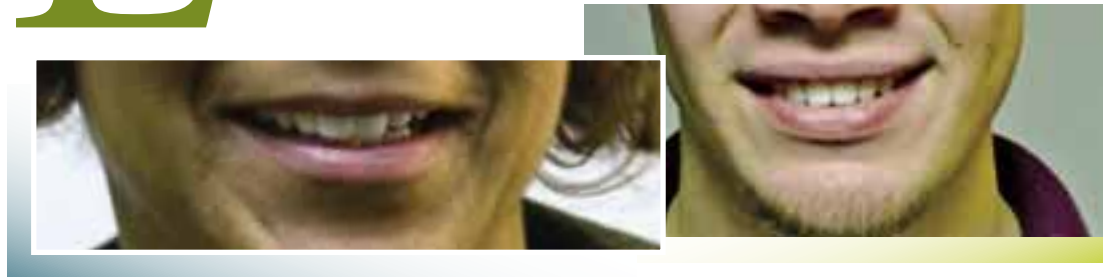


**Peter N. Landless, M.B., B.Ch., M.Med., F.C.P.(SA), F.A.C.C.**, is ICPA executive director and associate director of the Health Ministries Department.

# The Happiest People on Earth

And all  
because  
of God's  
matchless  
love

By LEO VAN  
DOLSON



People are converted, and they become exhilarated. Their lives expand with a new and lasting joy. Like the returning prodigal, they begin to be merry. Campbell Morgan brought smiles to faces by rendering the classic phrase of Habakkuk 3:18 this way: "I will jump for joy in the Lord; I will spin round with delight in the God of my salvation."

Conversion is, indeed, an invigorating and exhilarating experience. A poet expressed it like this:

"Heaven above is a softer blue,  
Earth around is a sweeter green,  
Something lives in every hue



**Leo Van Dolson** is a former associate editor of *Adventist Review* and former editor of the *Adult Bible Study Guide*. He is

now retired and lives in McDonald, Tennessee, United States.

Christless eyes have never seen.  
Birds with gladder songs o'erflow,  
Flowers with richer beauties shine,  
While I know, as now I know,  
I am His, and He is mine."

The only way to fill life to the brim is to fill it with Him.

But sometimes the sparkle seems to evaporate out of our Christian experience. At times we seem to forget the words of joy found in Psalm 16:11: "You will show me the path of life; in Your presence is fullness of joy; at Your right hand are pleasures forevermore." A gloomy countenance is a contradiction of our Christian experience.

Ellen G. White wrote: "In Christ is the tenderness of the shepherd, the affection of the parent, and the matchless grace of the compassionate Saviour. His blessings He presents in the most alluring terms. He is not content merely to announce these blessings; He presents them in the most attractive way, to excite a desire

to possess them. So His servants are to present the riches of the glory of the unspeakable Gift. The wonderful love of Christ will melt and subdue hearts, when the mere reiteration of doctrines would accomplish nothing" (*The Desire of Ages*, p. 826).

## Two Illustrations

One illustration comes from the Old Testament, the other from the New.

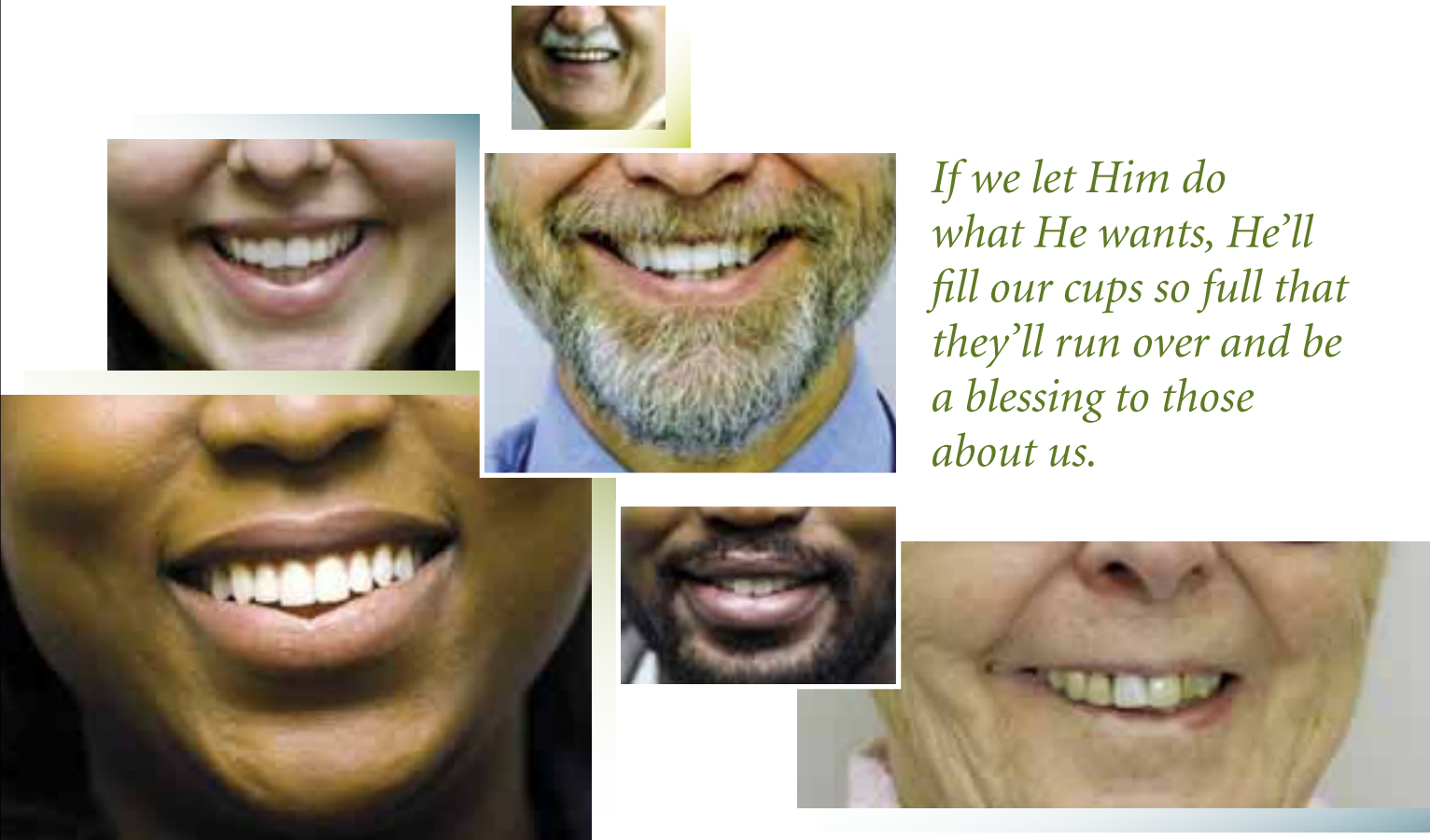
### 1. From the Old Testament

We all know who wrote the Twenty-third Psalm. It was David. It would be hard to find anyone who had more trouble and sorrow than he. And even though many of his problems were self-inflicted, that only made them even harder to bear.

But everything we see in the Twenty-third Psalm indicates that David, notwithstanding all his troubles, found life filled to the brim with God, the Good Shepherd.

The last part of the fifth verse says: "My cup runs over." David's blessings





*If we let Him do what He wants, He'll fill our cups so full that they'll run over and be a blessing to those about us.*

and happiness in the Lord didn't stop at the brim. His cup was so filled that it ran over!

When you're drinking something you enjoy and pass your cup back to ask your host to refill it, do they usually fill it to the brim? Probably not. And why not? Because people filling cups stop a little below the brim, for fear the contents will spill over. But God doesn't care at all if the blessings and happiness He gives us spill over. In fact, He wants them to!

It is one thing to generously and carefully fill our cups of life to the brim. But God has *much more* in mind for us, so He doesn't stop at the brim. If we let Him do what He wants, He'll fill our cups so full that they'll run over and be a blessing to those about us. Those about us will receive the overflow.

## 2. From the New Testament

The New Testament tells what it meant for Jesus to die on the cross for us. Commenting on what we find there, Ellen White wrote: "The spotless

Son of God hung upon the cross, His flesh lacerated with stripes: those hands so often reached out in blessing, nailed to the wooden bars; those feet so tireless on ministries of love, spiked to the tree: that royal head pierced by the crown of thorns; those quivering lips shaped to the cry of woe. And all that He endured—the blood drops that flowed from His head, His hands, His feet, the agony that racked His frame, and the unutterable anguish that filled His soul at the hiding of His Father's face—speaks to each child of humanity, declaring, It is for thee that the Son of God consents to bear this burden of guilt; for thee He spoils the domain of death, and opens the gates of Paradise. He who stilled the angry waves and walked the foam-capped billows, who made devils tremble and disease flee, who opened blind eyes and called forth the dead to life—offers Himself upon the cross as a sacrifice, and this from love to thee" (*The Desire of Ages*, p. 755).

What wonderful love Jesus has for us! He gave His all that we might have the fullness of joy in Him! He gave all and then was resurrected. The disciples' joy when they saw Jesus again is beyond our comprehension. They could happily report as John did: "And this is the testimony: that God has given us eternal life, and this life is in His Son. He who has the Son has life; he who does not have the Son of God does not have life" (1 John 5:11, 12).

John suffered much for Christ, but none of that mattered. He had eternal life! What tremendous joy and happiness he received through it all! To have eternal life through Jesus' love and care!

We have that eternal life now in Him. Let's not forget it as we sometimes seem to. It's our privilege to be the happiest people on earth. We need to demonstrate that joy and happiness to all about us. Then we will testify to all that we will "dwell in the house of the Lord forever" (Ps. 23:6). ●

The year was 1968. Ten-year-old Babur (BA-boorrr)\* watched curiously as the strange-looking couple got off the train and walked down the village street with their suitcases. They rented a room in the home of Babur's uncle and quietly moved in with what little they had.

For days the religious but non-Christian community in this Communist country buzzed with talk. Everyone wanted to know who they were and why they had come. Were they teachers? Or spies sent by the government? No one seemed to know.

Then little by little, pieces of the story began to come out and were quickly shared with everyone in the village. The man was a famous violin maker, they learned, with recognition and awards for his musical skill from all over the world. But he was also something called an Adventist. One of the village men said an Adventist was some sort of "believer," and he snorted in disgust as he spat out the words. Others said the man had been selling Christian books in the big city and had gotten into trouble with the police. The authorities had banished him for two and a half years.

In spite of ridicule, the husband and wife smiled at everyone, called out cheery greetings, learned the people's names, and began to help people around town. The man couldn't make violins here, but he used his talent of working with wood to help craft beautiful furniture. It wasn't long before the couple became a loved and respected part of village life.



**Homer Trecartin** heads Adventist Volunteers as an associate secretary of the General Conference.

By HOMER  
TRECARTIN

# Turning Hearts

When the two and a half years were up, the entire town turned out to say goodbye. The couple was showered with gifts and hugs. Tears flowed freely from many individuals as husband and wife boarded the train and waved goodbye one last time.

## The Army Calls

Ten years went by. Babur received notice to report to the city for his military service. Just before leaving he married his childhood playmate, Nadire (NA-di-reh).

The military assigned Babur to serve as accountant and secretary to the captain. In that position he had lots of free time. So, one Saturday, Babur decided to look up the couple that had moved into town and lived in his uncle's house those 10 years earlier. When he found them, they welcomed him into their simple home.

Babur told them that the villagers still talked of them as people of faith who attended something like a synagogue. "And I want to go with you!" Babur finished.

The man chuckled and said, "Well, we don't go to a synagogue, but we do go to church on Saturday, the Sabbath. You are welcome to come with us."

Babur began to attend church

fairly regularly. The members were friendly, and what they said began to make sense to him. One night while praying he felt the power of God come over him, and he wept as he realized for the first time that Jesus had died for him, and that his sins were forgiven.

Babur wrote a letter to his young wife to explain his new beliefs. Within days Nadire sent back an angry-sounding reply. "Lies!" she snapped. "It's all a bunch of lies."

## Sentenced to Die

Now whenever Babur was home, Nadire noticed that instead of partying with friends, he would stay home and read, play with their baby girl, care for their parents, and attentively do little things for her around the house. He had never been like that before.

Babur soon told his family that he was going to be baptized into the Seventh-day Adventist Church, and the news spread like wildfire. It didn't help that he was insisting on finding a job with no Sabbath work.

"You silly man!" Nadire said. "How do you expect to support a family with these strange ideas?"

Twice Babur took Nadire and their



MATTHEW HERZEL

daughter to the Adventist church in the city. Nadire didn't understand much of what was going on, but she liked the people. Back home, however, the problems were multiplying. People at her work were gossiping about her and Babur. Problems with their parents were increasing because they wouldn't help in the fields on Sabbath. Finally, in a fit of anger, Nadire's father took her and the child back to his house and issued a public statement: "My sentence is, Babur has to die!"

Somehow Babur and Nadire got messages back and forth. They quietly packed what few things they could carry, slipped out of the houses, and Babur, Nadire, and their daughter met at the bus stop. They climbed into a minibus and let the tears stream down their faces as the van sped away from their beloved homes and families.

### **A Dream**

As the kilometers ticked by, Nadire reflected on a dream she had had the night before. In it she distinctly saw a face she had seen in some of Babur's books—the face of Jesus. He smiled at her and said, "Don't worry or fear." When she woke from her dream, she prayed to Jesus for the first time in her life.

Now, tears still on her cheeks, she

leaned close to Babur, squeezed his hand, and whispered, "I will follow you, wherever this experience takes us."

### **The Problems Continue**

Two years went by. Nadire and Babur continued to study with the pastor in the city. Finally, they were baptized.

In spite of the anger of his uncle and warnings that he might even kill him, Babur determined to return to his village for a visit. Nervously he knocked on the door of his uncle's home. His aunt opened the door, and hissing at him through clenched teeth she said, "Babur! Leave quickly. Uncle isn't here, but if he comes back and finds you, something bad will happen."

Babur, however, sat down to wait for him, his heart pouring out pleas for help to God. Soon the door flew open, and Uncle, followed by another man, stomped in.

"You have brought shame on your family and on the village," the other man spat at Babur.

Softly Babur said, "Uncle, I want to tell you who I am and what I am not. I am going to the same church where that man we loved is going—the one who was banished to our town and lived in your house."

Uncle grunted but refused to look at him or say anything.

"Well," the other man said haughtily, "what is that book you are carrying?"

Swallowing nervously, Babur held up his Bible and answered, "It is the Torah, the Psalms, and the Njeal."

The man's eyes narrowed suspiciously, "Can you read something from it?"

Babur began to read from the Torah about Abraham.

"H'mmm." The man seemed interested. "Read from another place."

Gaining courage, Babur read from several more places.

After some time the man cleared his throat thoughtfully and turned to Babur's uncle. "I don't see any difficult problem with this young man," he said. "You have been exaggerating the problems."

Uncle still wouldn't look at Babur or say anything, but the anger was gone from his eyes. He let Babur leave without making any further threats.

### **Turning Hearts**

Babur and Nadire stayed away from the village for a few years. When they returned, they tried to be like the family who had come years before. They went around helping people and being friendly to everyone.

At first the people were reserved and cool toward them. But little by little they began to warm up. Now, 35 years later, Babur is an ordained minister. He and Nadire are missionaries working in a neighboring country. And whenever they go home for a visit, they are welcomed with open arms.

I pray that soon every city, village, and suburb on earth will have families living among them who can quietly show what it means to be a true believer in Jesus. ●

\*All names in this story have been changed.

Daniel Lisulo buried his head in his pillow, his shoulders heaving as sobs rocked his body.

Moments earlier he had stood before his dean at People's Friendship University in Moscow to ask for the Sabbath off. With the other new foreign students, Daniel had enrolled for intensive Russian language classes five hours a day, six days a week. One of the days, however, was Saturday.

The dean, Galina Andreevna, had refused to listen to Daniel when he came to her office. "If you don't study on Sabbath, you can pack your bags and go home," she had snapped at him.

At least that was what it had sounded like to Daniel, who barely spoke Russian, after arriving a few days earlier from Lusaka, Zambia. Daniel, 18, was among four Zambians who won full medical scholarships from the Russian government. But with the Saturday class requirement, Daniel now faced the prospect of returning home in disgrace.

"I was so frightened. I didn't know what to do. I didn't know anyone here," Daniel said.

Daniel is one of many Seventh-day Adventist students who face the dilemma of whether to put their studies or God's Sabbath first. Eighteen years after the collapse of the Soviet Union, Sabbathkeeping remains a serious issue in Russian schools, particularly in higher education, where classes and exams are sometimes scheduled on Saturdays.

"This problem is everywhere," says Alina Danilova, an 18-year-old violinist who almost had to quit a prestigious Moscow conservatory when her group was assigned Saturday classes. In Russia, first-year students are placed in groups that study together until graduation.

After fervent prayer, Alina won the dean's permission to switch to a group that didn't meet on Sabbath. If Alina had not changed groups, she would have had to change schools.

### High Stakes

The stakes are higher for foreign students on scholarships than for Russian students such as Alina. About 100,000 foreign students study in Russia every year, according to the Russian Education and Science Ministry,



**Andrew McChesney** is a journalist who has lived and worked in Moscow for the past 12 years.

By  
ANDREW  
MCCHESNEY

# "I Choose the Sabbath For university the choice

**Left:** SPIRITUAL SUPPORT: (From right) University students Daniel Lisulo, Nakena Katundu, and Cassy Eliezer pose in the lobby of the Moscow International Seventh-day Adventist Church. All three Adventist students chose to keep the Sabbath holy rather than compromise their beliefs. **Far right:** A FORMIDABLE DEAN: Daniel stands outside the office of university dean Galina Andreevna, who told him that if he wouldn't study on Sabbath, he should pack his bags and go home. The sign reads, "Dean's Office."



# “bath”

*students in Russia,  
might mean expulsion.*

**Below:** RELAXING WITH FRIENDS: Daniel Lisulo (front/center) and Yemurai Bikwa (front/right), Adventist medical students from Zimbabwe, talk with medical students from Jordan outside the main medical department building at People's Friendship University in Moscow.



ALL PHOTOS BY ANDREW McCHESNEY





**Top to bottom:** DARING TO BE A DANIEL: Daniel Lisulo, a medical student from Zambia who stood firm for his faith, poses at the main entrance to the medical school at People's Friendship University in Moscow. STEADFAST FAITH: Daniel Lisulo, who believes miraculous intervention saved him from being forced to leave school after he refused to attend classes on Sabbath, stands outside the Moscow International Seventh-day Adventist Church.

mostly from developing countries in Africa, Asia, and South America. For them, a refusal to attend classes can mean being sent back home.

"If you consider the human point of view, it's a great risk—they can kick you out of the university immediately," says Cassy Eliezer, 30, a public relations student from Haiti. "At my university, if you miss classes four times in one semester you can be kicked out."

When Cassy first arrived in Moscow in 2004, many students warned him that he would have to choose between Jesus and his studies. "I replied that I had already chosen God 13 years before," Cassy said. "I just ask God to give me the power until they kick me out of the university. If a window closes for me, God will open another one."

God, however, also keeps the window open for those who obey Him. Nakena Katundu, 23, a chemical engineering student from Zambia, appealed to the dean when he was recently assigned three labs on Saturdays. When he was bluntly turned down, he prayerfully wrote a letter explaining that he was a Seventh-day Adventist Christian who could not study on Saturdays because he believed it was the Lord's Sabbath day.

"You should keep the Sabbath for Christ," Nakena said. "But you should make sure that you tell the authorities why you are taking the step so it is clear to them."

Nakena gave the letter to his Russian pastor to translate and then handed it to another dean. In a surprise decision, the dean agreed to let Nakena take the three labs with a group that didn't meet on Saturdays. The dean signed and stamped his authorization on Nakena's letter.

"Such experiences make you grow in Christ. You see how God takes you through to the end," says Nakena.

### **Back to Daniel**

Daniel, however, knew nothing of the other students' experiences, and he prayed with bitter tears for guidance in his dormitory room.

At the end of his first week of studies, Daniel returned to Galina Andreevna's office. He spoke in English, and the dean, a thick-set woman with short white hair and a severe face, replied in Russian, motioning with her hands to help him understand. She laughed harshly as Daniel stammered out his request again and ordered him out of her office.

Later Friday afternoon, Daniel approached the dean again and got the same reply.

The first week in school was challenging for all the students, and the Zambians sought one another out. One of them learned that Daniel was an Adventist and

introduced him to Sajin Tito, an Adventist medical student from India who had studied in Moscow for several years. Sajin invited Daniel to a Friday sundown worship in a dorm room. Daniel went to the service, and the students prayed with him and tried to encourage him.

On Saturday morning, Daniel approached the dean for a fourth time. Galina Andreevna unleashed a torrent of menacing-sounding words that Daniel couldn't comprehend. But he did understand one thing: "Not making a decision is making a decision," the dean said. "Go home!"

Frightened and confused, Daniel went to his dormitory and wept.

"I almost lost my faith in God," he says.

That afternoon, Sajin and Nakena stopped by his room after church.

"You know what is right in your heart. Don't let anyone change you," Sajin told him.

"Don't be afraid to do the right thing," Nakena added. "You can lose your scholarship, but don't lose your faith, your chance to go to heaven."

### **Miraculous Intervention**

Daniel prayed all weekend, and on Monday he showed up for class as usual. His teacher didn't say a word about his absence.

The week passed quickly, and Daniel began to wonder whether he would be able to skip classes every Saturday without getting into trouble. But when he sat down in class on Friday, Galina Andreevna marched into the room. "Zambia!" she barked at Daniel, motioning for him to follow her.

Galina Andreevna took Daniel to an auditorium and made him understand through hand signals that he was going to take a spelling test. Daniel felt the blood drain from his face. He had learned the Cyrillic alphabet only the week before.

Galina Andreevna announced the first word: "prepodavatil," or "teacher."

Trembling, Daniel silently prayed, "If it is Your will that I not study on Sabbath, please help me." He then asked the dean to repeat the word.

"Prepodavatil," she said.

Daniel slowly spelled out the letters. To his surprise, he spelled the word correctly.

The dean gave a second word. Also correct.

After four more words, Galina Andreevna brusquely switched on a keyboard. Students are taught pronunciation by singing Russian words to music, and the dean gave Daniel a list of 100 words. Tears welled up in Daniel's eyes and ran down his cheeks. He knew only God could help him.



*“Don’t be afraid to do the right thing.... You can lose your scholarship, but don’t lose your faith, your chance to go to heaven.”*


The dean began to play, and Daniel hesitantly sang the first word. The dean said nothing. Daniel tackled the second, then the third, and the fourth. A look of bewilderment slowly spread across the dean's face. By the time he reached the hundredth word, she was beaming. Daniel had pronounced every single word correctly.

"You are amazing!" she exclaimed in English. "I don't know what to say. You are good. Go and believe in your God."

### **Praise to God!**

From that day, the dean began greeting Daniel with a wide smile. When it came time for Daniel's group to elect the class monitor—the student who would represent the group to the dean—she intervened and appointed Daniel. At the start of the second semester, the dean named Daniel to the position again.

"I realize it was God," says Daniel, who after a year of preparatory classes is now finishing his first year as a medical student. "This experience was the first time I saw that God is really there. No matter what I'm going through, God is there to assist me."

"Blessed is the man ... who keeps the Sabbath without desecrating it" (Isa. 56:2, NIV). 



Seventh-day Adventists have 28 fundamental beliefs; and the seventeenth, entitled “Spiritual Gifts and Ministries,” is of utmost importance. The apostle Paul offers a biblical and theological rationale for spiritual gifts in several places, most prominently in 1 Corinthians 12 and Ephesians 4:1-13.

Now, allow your mind to play out the following three imaginary dialog vignettes:

*Vignette 1*

Darkness: “I was here first, and I am older.”

Light: “So what? You are no more important than I.”

As you revisit the Creation story of Genesis 1, you will note that there was no disagreement between darkness and light; no negative tension between them. Each functioned according to God’s purpose for them. Title designates function, not importance.

*Vignette 2*

Seraphim: “I have six wings. I am an elite angel. God loves me more—after all, He created me with six wings.”

Cherubim: “God loves me more than those angels with two wings. I may not have six wings, but four wings make me more valuable than the angels with just two wings. I am pretty special to God too!”

A study of angels in the Old Testament (Isa. 6:2; Eze. 1:6, 11; 10:8, 21) will reveal that seraphim and cherubim, of course, did not argue. Feelings of superiority, anger, resentment, and inferiority did not exist between them. Each functioned within God’s purposes for their creation and in accordance with God’s saving plan for humanity.

*Vignette 3*

Brain: “I am on strike today. The heart did not give me any credit in the television program yesterday on the Health Channel.”

Eyes: “I simply refuse to use the gift of sight to guide the body in its movement. The mouth gave me no credit in that article in the Medical Association journal.”

Feet: “I am not going to help you stand or walk, because the rest of the body ignored my plea for relief.”

These vignettes capture the essence of Paul’s illustration of the human body in 1 Corinthians 12:13-17.



**Ivan L. Warden** is an associate director of the Ellen G. White Estate at the General Conference of Seventh-day Adventists in Silver Spring, Maryland, United States.

# A Power to Transform

*That’s what God’s people can*

**No One Superior or Inferior**

A war does not rage among the body parts. No maliciousness or animosity is present. Every organ is vital to the entire makeup of the body. Similarly, gifts are given to the church to function effectively in doing God’s mission. In God’s plan each gift functions for the joy and happiness of humankind.

Kingdom-building is people-building. The kingdom of God is built by building up people. People have been and continue to be of most importance to Jesus. Before returning to heaven Jesus said, “Go into all the world and preach the gospel to every creature” (Mark 16:15). But before going, the disciples needed to have a stronger integration of theory and practice, of word and deed, of fact and faith. They needed to wait.

Wait for what? Their intensive course had an extended curriculum beyond the death of Jesus. Luke tells us in Acts 1:4, 8 that they were to “wait” for the reality of the Father’s promise. “But you shall receive power,” Jesus said, “when the Holy Spirit has come upon you.”

They needed special empowerment from the Holy Spirit. And once they were equipped with the Spirit, they were able to preach, teach, and model kingdom values throughout Jerusalem. Moving beyond that, they “gossiped” the gospel also in Samaria and to the ends of the earth (Acts 1:4, 8). The principles of the kingdom were carried to Caesar’s palace, to the jails, to every layer of their society, and to every language group of their time. And kingdom-builders—from the time of Jesus to the third century—preached on street corners, in deserts, by rivers, in the mountains, and anywhere else they had opportunity.



To equip these kingdom-builders, God gave special gifts (see 1 Cor. 12 and Eph. 4). In this connection, two foundational concepts undergird successful congregational ministry. And without an understanding and implementation of these two concepts, the gifts cannot fully function. Without them, the congregation becomes part of the walking dead. Breath and a pulse may be evident, but there'd be no vigor, no vitality, no energy.

The two concepts are *unity* and *love*. Without them, both clergy and congregants deteriorate into a petty,

# Society

By  
IVAN L.  
WARDEN

*be, gifted by the Spirit.*

suspicious, stagnated and decaying organism—half living and half dead, for these concepts affect behavior.

With a correct understanding of these concepts or principles, however—and with their eager implementation—we will see results that transcend those seen by the early disciples. When Holy Spirit-filled, our lives become God's agents on earth for building the kingdom. The gifts are given to people, not to buildings or institutions. People make up the church, not the other way around. In the New Testament the church (*ekklesia*) refers to the people, not a building or structure. It refers to the gathering of people.

The word *ekklesia* appears more than 100 times, and each time it refers to a gathering of people. This helps us understand that God values humankind. His Son died to save us. What a gift, and what a sacrifice! It is people to whom the gifts are given. In the Jerusalem upper room, the disciples “did not wait in idleness.”<sup>1</sup> They “[put] away all differences, all desire for the supremacy, they came close together in Christian fellowship.”<sup>2</sup> When they disagreed, they agreed to disagree agreeably. Unity does not eliminate varying points of view. Instead, it enables the process to reach agreement by consensus. Using this method, churches become more spiritually alive, more alert, more energetic.

In the Jerusalem upper room, love was experienced. And “love has power to give in a moment what toil can scarcely reach in an age.”—Goethe.

Ellen White said it well: “If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one.”<sup>3</sup>

Imagine what could happen if churches today had a Jerusalem-upper-room experience. It would change our understanding of spiritual gifts and ministries. Correctly understood and gladly implemented, the principles of spiritual gifts and ministries (with the love and unity that they will bring to the church) would transform society as nothing else.

I believe in spiritual gifts and ministries. I have seen their fruits. ●

<sup>1</sup> Ellen G. White, *The Acts of the Apostles*, p. 35.

<sup>2</sup> *Ibid.*, p. 37.

<sup>3</sup> *Testimonies for the Church*, vol. 9, p. 189.

## Spiritual Gifts and Ministries

God bestows upon all members of His church in every age spiritual gifts which each member is to employ in loving ministry for the common good of the church and of humanity. Given by the agency of the Holy Spirit, who apportions to each member as He wills, the gifts provide all abilities and ministries needed by the church to fulfill its divinely ordained

functions. According to the Scriptures, these gifts include such ministries as faith, healing, prophecy, proclamation, teaching, administration, reconciliation, compassion, and self-sacrificing service and charity for the help and encouragement of people. Some members are called of God and endowed by the Spirit for functions recognized by the church in pastoral,

evangelistic, apostolic, and teaching ministries particularly needed to equip the members for service, to build up the church to spiritual maturity, and to foster unity of the faith and knowledge of God. When members employ these spiritual gifts as faithful stewards of God's varied grace, the church is protected from the destructive influence of false doctrine, grows with a growth that is from God, and is built up in faith and love. (Rom. 12:4-8; 1 Cor. 12:9-11, 27, 28; Eph. 4:8, 11-16; Acts 6:1-7; 1 Tim. 3:1-13; 1 Peter 4:10, 11.)

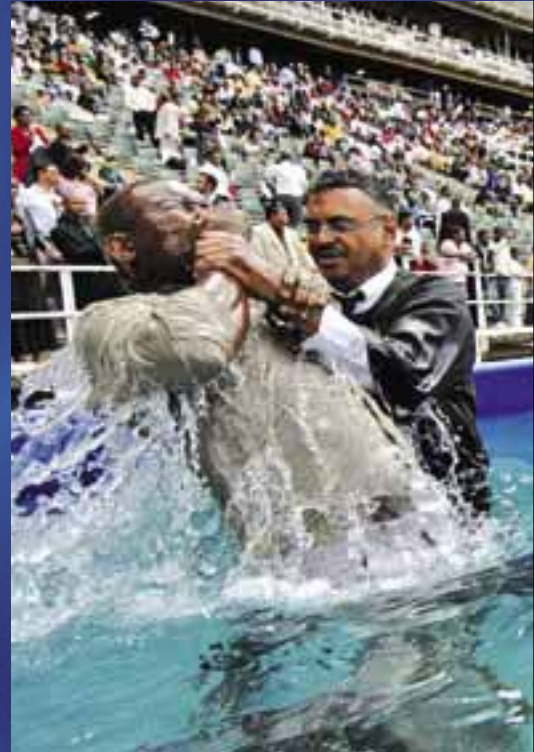
# H O P E *for* Big Cities:

## JOHANNESBURG, SOUTH AFRICA

**A** multiyear and multicity evangelism program in the Southern Africa-Indian Ocean Division (SID) presented “Johannesburg for Jesus” from August 29 to September 20, 2008, with evangelist and General Conference vice president Mark Finley as the primary speaker. Adventist World editor Bill Knott recently sat down with Finley and SID president Paul Ratsara to learn about this remarkable event.

**KNOTT:** Mark, you’ve been in many challenging places as an evangelist—Moscow, London, Manila, Los Angeles. What were the unique challenges you and your team encountered in Johannesburg?

**FINLEY:** Johannesburg is an amazing city, and it’s a complex city. It’s a city of the very rich and the very poor. It’s a city of the educated and the uneducated. It has multiple ethnic groups, and it has the historic challenge of a division between peoples. One immediate challenge in Johannesburg is the complexity of getting around. You have to plan differently when you look at the difficulty of moving people around. Second, there’s a big challenge with crime, particularly in the evenings, and it’s openly acknowledged in the society. Bringing people out in the evenings was a major challenge. Third, the world well knows the recent history of South Africa as it has worked to erase decades of segregation and apartheid. That historic division between people tends to separate persons and isolate them, rather than bring them together for a common purpose.



PHOTOS COURTESY OF MARK FINLEY



**Paul, tell me about the process that led up to this. What happened in the Southern Africa-Indian Ocean Division to prepare people for this event? Did people discover anything in working together to plan for this campaign?**

**RATSARA:** An event like this is the time to apply what we believe. We believe that evangelism is not an event; it's a process. So we took time to prepare for this big event in prayer. We put people to praying with each other. We befriended people, we met in small group trainings, and finally we involved them in bigger training events. Months before the event Mark came to meet with us, and we had a great gathering of workers and supporters who were looking forward to the campaign. This was groundbreaking for our region: it's never happened quite that way before—prayer, small groups, training opportunities, and large-scale rallies to motivate Adventist members.

**How many Adventists would you estimate were part of the wider team supporting Johannesburg for Jesus?**

**RATSARA:** Hundreds, I'd say: maybe even more than a thousand. We had nearly 175 Adventist Mission pioneers, as well, who were very much involved in training and will now be heavily committed to follow-up.

**FINLEY:** I was excited to see the two primary conferences in the Johannesburg area, Transvaal and Trans-Orange, working together to support this campaign. Transvaal Conference opened the doors of its youth camp and invited all pastors to come to a major training event. We had 150-200 pastors, Bible workers, and others meet at the camp. We

studied about the ministry of prayer and growth in the local congregation: how to organize small groups; how to do community outreach; how to reach people who might not be religiously inclined. We studied about the nature of public evangelism. Those meetings would be with pastors and workers during the week, and then we would climax with a large meeting on Sabbath. The first public rally for members brought out nearly 7,000 Adventists, the second somewhere between 10,000 and 12,000. We also laid the groundwork for downlinking the meetings via satellite to more than 200 cities in South Africa, and we made plans for a one-week delayed broadcast on Hope TV all across the country and the continent.

**RATSARA:** Adventists around the world have been used to hearing wonderful stories about evangelism on the continent of Africa during the last 10 years. But the challenge in an increasingly secular South Africa is very different, and we've learned to measure in different ways. Soweto and Johannesburg together have more than 8 million people in them, but there are only about 11,000 Adventists in the region. You could almost say that this is an unentered territory. The ratio of Adventists to the general population is very low.

**I've heard that you planned several large-scale sites for evangelism. How did that work?**

**FINLEY:** I actually preached in two sites each day. I preached at Soweto, which is the southwestern township area, an area traditionally for black South Africans, and I also preached at Wits [Witwatersrand] University, a very prestigious academic institution in the city. We specifically targeted that

university to reach younger people and emerging thought leaders in South African society, as well. So there were two meetings five nights every week—one under a big, beautiful tent in Soweto, and the other in the university amphitheater.

**What was it like moving between two very different audiences every night?**

**FINLEY:** The audience at Soweto was lively, even exuberant. It was an absolutely marvelous experience going into that township every night and being so warmly welcomed. People came in off the streets. We had a feeding program before the meetings began every night so that children who had nothing to eat, so adults who were hungry, could come and be fed. Bible study lessons were being distributed every night, and many were coming to participate in that part of the program. Musical programs led off each night for at least 45 minutes before the program. We also pitched a second tent where we had a health/medical symposium every night. There was a lot taking place each night before I stood up to preach! We were geared up to meet Soweto's needs. We asked ourselves: "How can we reach out and feed people? How can we help them to understand the Bible? How can we meet their medical needs, their family life needs, and, of course, their spiritual needs?" Hundreds came and found Christ at these meetings because they were being ministered to. The Spirit of God was touching their hearts, and it was a thrilling meeting.

**I'm guessing that the meetings at the university were quite different.**

**FINLEY:** When you come onto the grounds at Wits University, you meet security first: there are guards at



electronic gates who let you in. So we bussed our support people in there. We had university students coming and some faculty attending, and it was a more subdued audience as I preached each night, to be sure. But they were thoughtful people, as well, and we watched as the Spirit of God touched their hearts and lives.

The platform chair of our Wits University meetings had special reasons for being delighted with the campus meetings. He and his wife years ago became Adventists out of a non-Christian background. His wife's relatives were also members of his previous religion. He and his wife began to pray for her family members. Every night he'd leave the platform to sit with his wife and her sisters a few rows back. I would see these lovely non-Christians sitting there, and as I preached I noticed the tears in their eyes. I noticed the spirit of God touching their hearts. The night before our final baptism the elder came to me, beaming from ear to ear, and hugged me. "Mark," he said, "my wife's sisters called, and they have said they are going to be baptized." And on Sabbath at the large baptism that family was united.

**Initial reports tell us that more than 900 persons were baptized as a result of Johannesburg for Jesus, and the projections are that many more will follow. Paul, what do you think the impact of this campaign will be on the church in South Africa?**

**RATSARA:** We won't ever be the same again. This campaign has had a major impact on the community and on Adventist members, as well. Adventists felt the power of God in a mighty way and discovered the joy of reaching out. You can feel the excitement with pastors, with church elders, and with members. We built tremendous

goodwill in several communities—something that's not easy to get here. The image of the church, the way it's perceived in the society, has changed.

**FINLEY:** The ripple effects of these efforts will keep going on for many months. Hundreds of Adventists invited people into their homes to watch the meetings on television in small groups. That impact is yet to be felt. We taped these meetings, and DVDs are being produced by the thousands and given out person-to-person. In a sense, the meetings haven't ended yet, and won't for many months as they continue to do their work in homes and small groups all around the country.

**RATSARA:** Mark is absolutely correct: the impact will only grow. The day after the meetings ended in Soweto and Wits University, we brought the newly baptized members together for training and support. This is a process, not just an event, and we know that as they learn how to share their faith hundreds—maybe even thousands—of

others will decide to follow Jesus. What we've seen thus far is just the first fruit. Many, many more will follow.

**What should the world church learn from what has happened in Johannesburg?**

**FINLEY:** One of the keys to the success of Johannesburg for Jesus was the integrated unity of the division, the union, the conference, church members, and pastors. I think there's a lesson for the world church. When we focus on mission together, the Holy Spirit does far more than if we work individually and alone.

**RATSARA:** I believe that thorough preparation yields results. If evangelism is a process, then we go on to work on retention, support, nurture, and training of new members. With this way of seeing evangelism, we shouldn't be afraid that new members will disappear in a few months. In many ways, the activity level actually increases when the evangelistic campaign itself comes to an end. ●



PHOTOS COURTESY OF MARK FINLEY



Let This  
**Mind**  
 Be in **You**

*Cultivating a high regard for others develops the mind of Christ in us.*

By  
 ELLEN G. WHITE

**I**n taking humanity, Christ united Himself to the human race by inseparable cords. By His life of self-denying ministry ... He bound Himself to the heart of every member of the human family. "In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people..." Touched with the feeling of their infirmities, Christ wept with those that wept; and with those who rejoiced, He could rejoice. Such a character as His cannot be without its influence upon the characters of His followers....

We are to learn a lesson from the goodness and mercy and self-sacrificing life of the Father.... We are to learn how to rule by love and kindness.... When an erring person becomes conscious of his wrong, do not deal with him in a manner that will take away all his self-respect. Do not seek to tear to pieces, but to bind up and heal. You may see the errors of a brother.... But never pursue a course that will give him the impression that you regard yourself as his superior.... Such a course is altogether out of harmony with true refinement, true nobility of character....

The action will always testify to the texture of the character. The counsel of one who has a keen sense of right will always be valuable. He will work as Christ worked, seeking to lift up from the depths of woe and wretchedness the unhappy beings who will surely perish unless a loving, sympathizing hand is extended to them.

**Putting Our Hands in His**

We are all sinners, and should seek for true elevation of character through Christ. We are not to exalt ourselves, and then expect the sinner to climb to us. God calls upon us to do as the world's Redeemer did.... He was rich, but for our sake He became poor.... With His long human arm He encircled the race, while with His divine arm He grasped the throne of the Infinite, bringing to fallen man divine power to cooperate with His human effort. As we seek to follow Christ's example, we shall stand on a high level, imbued with keen sympathy, an abundant love, and

tender compassion. We shall stand where the bright beams of the Sun of Righteousness can shine upon us, and this will fill us with the sympathy and tenderness and pity of Christ for the helpless. Divine power will be given us to combine with our human capabilities.

**Wearing the Robe of Christ's Righteousness**

... The mind of Christ is to be the mind of every child of God.... How tenderly He entered into the feelings of others! He desires to awaken in every heart an anxious longing to seek and save that which is lost. His servants are not to display their own superiority. They are to make no special reference to their own qualifications; for by this act they testify that they do not have the endowments they think they possess. If their eyes were fixed on Jesus, if they were contemplating His purity and excellence, they could not regard themselves as holy.... They would see themselves lost and hopeless, clad in garments of self-righteousness, like every other sinner. If we are saved, it will not be because of our superior intellect or our refinement, but because of the grace of God. We have no garment of our own that will give us a position of honor at the marriage supper of the Lamb. Christ's robe alone, the garment woven in the loom of heaven, will give to the guests a worthiness to sit down at the marriage feast. Each must accept this robe, and it is offered to the lowliest who will believe in Christ as his personal Saviour. ●

Seventh-day Adventists believe Ellen G. White exercised the biblical gift of prophecy during more than 70 years of public ministry. This article is excerpted from one that first appeared in *The Advent Review and Sabbath Herald*, now the *Adventist Review*, November 21, 1899.

**QUESTION:** *Is there any biblical support for the increasingly common practice of raising and waving hands during congregational singing?*

This question may not appear important, but it reveals that we are very much interested in a worship that is biblically based and does not violate biblical instruction. It also implies that waving hands while singing is creating some tensions. I will deal with the use of the hands during acts of adoration. It will become clear that in the Bible the ritual use of hands took place mainly during prayer.

**1. Nonverbal acts:** Body gestures play an important role in the expression of ideas and emotions. Studies on the role of nonverbal acts of worship in the Bible help us understand their significance a little better. In the Bible we have only the language of postures, gestures, movements, and facial expressions. Ancient Near Eastern art illustrates many of the gestures. The hand gestures we find mentioned in the Bible were also common in the setting of worship and prayer in the ancient Near East.

**2. Lifting up hands:** The expressions “to lift up the hands [*yādīm*]” or “to lift up the palms [*kappayim*]” are practically synonymous. They are used in different contexts and express different meanings in some cases. “To lift up the hands” is a gesture that expresses adoration in the context of worship. Those who ministered in the Temple were exhorted to “lift up your hands in the sanctuary and praise the Lord” (Ps. 134:2, NIV). The gesture indicated that the object of praises was the Lord and that the whole person was involved in the act. It was also used to present to the Lord a prayer of supplication (Ps. 28:2), as if the prayer were placed in the palm of the hand and lifted up to the Lord asking Him to accept it (Ps. 141:2). In other cases the gesture appears to express the willingness of the person to receive from the Lord what was requested (Ps. 63:4, 5; Lam. 2:19). But the lifting up of the hands seems to express something deeper, something related to the human heart: “Let us lift up our hearts and our hands to God in heaven” (Lam. 3:41, NIV). The lifting of the hands corresponded to the lifting of the inner being

of the worshipper to God in communion with Him.

**3. Spreading out the hands:** In this case the verb is *pārash* (“to spread out”), expressing the idea that the hands were spread out in front of the person, not necessarily lifted up. At times it appears that the worshipper spread hands toward the Temple, the heavens (1 Kings 8:38, 39, 54; Ps. 44:20), or the Lord (Ex. 9:33). Spreading out the hands was particularly done during prayers of supplication (1 Kings 8:54; Isa. 1:15; Ex. 9:29; Lam. 1:17) or when there was a deep need for the presence of God (Ps. 143:6). Psalm 88:9 reads: “I call to you, O Lord, every day; I spread out my hands to you.” The need of the psalmist was so intense

that he begs the Lord for help. Although in deep need, the worshipper goes to the Lord and extends the hands to Him for help. This more intense gesture was an expression of the individual’s dependence on God (Ps. 44:20) and devotion of the heart to the Lord (Job 11:13).

**4. So what?** As far as I can ascertain, there is no waving of hands during worship in the Bible. The lifting of hands was common (cf. 1 Tim. 2:8). The Bible does not prescribe hand gestures for worship, but it describes accepted common practices.

Ancient Christian art indicates that Christians used to pray with arms and hands stretched out to the sides depicting with their bodies the crucifixion. Today we typically put our hands together either in back or in front of our bodies, or simply let them hang to the side. Occasionally we may put our palms together and interlock our fingers—a practice common among ancient Romans and Sumerians. At other times the palms are brought together with the fingers pointing upward—common in Buddhist and Hindu religiosity. The introduction of novelties in our churches, influenced by charismatic systems of worship, can disrupt a worship that should be centered in our Creator and Redeemer and in His Word. It may be better to follow the common practice of the congregation where we collectively worship the Lord. ●

## Raised Hands *in* Worship

By  
ANGEL MANUEL  
RODRÍGUEZ



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



# GOD'S

By  
MARK A.  
FINLEY

# Guidance

Have you ever wondered how we can be certain of God's guidance in the decisions we make? What are the principles of receiving guidance from God? How can we be sure we are following His will and not our own? In today's lesson we will explore four biblical principles in receiving guidance from God. We will discover an all-knowing God who longs to guide His children in their decisions, and how we can be open to understand His will and let Him lead in our lives.

**1. What three things does God promise to do for us? Read the text below and write your answer on the lines provided.**

*"I will instruct you and teach you in the way you should go; I will guide you with My eye" (Ps. 32:8).*

God promises to

(a) \_\_\_\_\_ you,

(b) \_\_\_\_\_ you,

(c) \_\_\_\_\_ you.

**2. How constant is God's guidance? Write your answer in the following blank.**

*"For this is God, our God forever and ever; He will be our guide even to death" (Ps. 48:14).*

God promises to guide us each day of our lives, even to \_\_\_\_\_.

## PRINCIPLE 1—PRAYER

**3. What invitation did God give us to receive His guidance?**

*"If any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach, and it will be given to him" (James 1:5).*

God invites us to ask for (what) \_\_\_\_\_

and He will give it (how) \_\_\_\_\_.

There may be times when we pray regarding a decision and wonder whether or not we actually are receiving an answer from God or simply following our own desires. God's answers generally come in the form of growing convictions, not impulsive actions. A divine impression is a growing, constant awareness that God wants us to do something, not usually some split-second impression that may be here today and gone tomorrow.



## PRINCIPLE 2—COUNSEL

### 4. How does God balance our convictions to help us avoid wrong decisions?

*“Where there is no counsel, the people fall; but in the multitude of counselors there is safety” (Prov. 11:14).*

*“Without counsel, plans go awry, but in the multitude of counselors they are established” (Prov. 15:22).*

God provides us with \_\_\_\_\_ to help us make good decisions.

If we are wise we will seek out godly counselors in the significant decisions we make.

## PRINCIPLE 3—PROVIDENCE

### 5. As we seek God for guidance in prayer and are open to godly counsel, what specific instruction does God give for knowing His will?

*“My son, give me your heart, and let your eyes observe my ways” (Prov. 23:26).*

*“Come and see the works of God; He is awesome in His doing toward the sons of men” (Ps. 66:5).*

God invites us to \_\_\_\_\_ His ways and \_\_\_\_\_ His works.

When we seek His will, God’s providence will operate in our lives. As we look for doors He opens and observe His ways we will discover His will.

## PRINCIPLE 4—THE WORD

### 6. What illustration did the psalmist use to describe God’s Word as a source of God’s guidance?

*“Your word is a lamp to my feet and a light to my path” (Ps. 119:105).*

The principles of God’s Word are like a \_\_\_\_\_ and a \_\_\_\_\_.

God’s will never leads us to where God’s Word is not guiding us. If we make decisions that lead us contrary to God’s Word, we can be certain they are our own decisions and not His. One overriding principle in discerning God’s will is the willingness to do whatever it leads us to do (Ps. 40:8; Matt. 26:39; Heb. 10:7). Another way we can be sure we are following God’s will and not our own is if we are willing to give up the very things we long for the most in order to put God’s will first. Only as we surrender our decisions and their outcomes to Him will we be certain of His guidance.

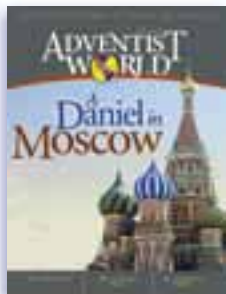
God longs to guide us. As we follow these biblical principles of guidance, we will make good decisions to the glory of His name, and our lives will be blessed.



What does the Bible say about overcoming addictions? We will address that topic in next month’s Bible study.



## LETTERS



### Spreading the Gospel

I read the July 2008 issue with the cover story “A Daniel in Moscow,” and I am happy about the way the gospel is

being spread to all parts of the world. I don’t receive the magazine every month—I want to be a recipient of your *Adventist World* magazine.

EMMANUEL DUAH  
Worcester, Massachusetts,  
United States

“It is good to practice love in the church so that the world will learn something from us.”

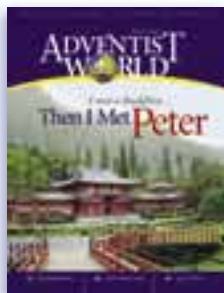
—MAQHAWE LUNGA  
Mkoba, Gweru, Zimbabwe

### Dead Preachers?

I am writing in regard to the dire “Quote of the Month” in The People’s Place of the April 2008 *Adventist World* regarding “dead preachers preaching dead sermons.” Whether at a literal, symbolic, or contextual level, Baraka Muganda owes many a preacher an explanation.

By what authority or mandate did he breathe out such an utterance?

WAZALABANA MAATE MISAKI  
Uganda



### An Encounter With God

I am a regular reader of your publication, but the main reason for my letter is that I was greatly moved when

I read how Dennis Yoshioka had an encounter with God (see “The Gospel According to Peter,” April 2007 *Adventist World*). He inspired me! His testimony strengthened my faith in God and richly blessed my life. I am a young pastor serving God [through work with] Bible Proof Ministries in Kampala, Uganda.

STEPHEN KAKAIRE  
Kampala, Uganda

### The Power of Love

I just read the article “The Power of Love” by Ellen G. White, from the November 2006 *Adventist World*, and was deeply touched by it. It is wonderful to know how love works and the fruits it produces.

Now, my concern is for the church. Although love is preached about almost every day, I still cannot understand why people in the churches I am familiar with do not show love to one another. I wish something could be done so people will start to love one another. It is good to practice love in the church so that the world will learn something from us.

MAQHAWE LUNGA  
Mkoba, Gweru, Zimbabwe

### Blessed and Uplifted

I am writing to give my sincere gratitude in regard to the good job you are doing with *Adventist World*. Your magazine has uplifted my spiritual and social well-being. May the good Lord bless the entire crew behind the publishing of this great magazine.

TOTONGA MARANGARIRE  
Zimbabwe

Thank you very much for *Adventist World*. I’m really blessed by the magazine. Keep up the good work of spreading the lovely message of God!

ARNOLD NYAMANDE  
Zimbabwe

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

# Teach Us

*A reader shares  
some thoughts for  
the new year.*



VIVEK CHUGH

*Heavenly Father,  
here I stand before Your face,  
with an impure heart—and heavy laden.  
I look like a pelican in a desert.  
I do not know Your path of peace,  
and my deeds  
tell You about my incredulity and my guilt.  
Do not cast me away from Your face,  
or deal with me according to my sins.  
Grant me repentance and forgiveness;  
O, Lord, hear my cries and heal my pain,  
mold me to the kind of person You would like me to be...*

Teach us Your law and commandments,  
so that we can be different  
from those who offend the wretched and the needy.  
They twist Your Word and grieve Your Spirit,  
ignoring the way that leads to Holy Sources.

Teach us Your love,  
so we may bring hope and comfort  
to the poor and weakest ones.

Teach us how to consider,  
when not being considered;  
teach us how to give,  
and receive nothing in return.

Teach us how to discern good and evil,  
in a world full of hatred and trickery;  
and to preach Your Word and Second Coming  
in the midst of persecutions.  
Through Your Holy Spirit, teach us all that.

O, Lord, teach us Your ways—  
Your ways and all the wonders of Your Law,  
and we will be there listening,  
quiet and still,  
until You come and take us home.

—By FELICIEN EKOUME, *member of the Croydon  
Seventh-day Adventist Church in London, England*

*“Behold, I come quickly...”*

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

#### **Publisher**

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

#### **Executive Publisher**

Bill Knott

#### **Associate Publisher**

Claude Richli

#### **International Publishing Manager**

Chun, Pyung Duk

#### **Publishing Board**

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

#### **Adventist World Coordinating Committee**

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

#### **Editor in Chief**

Bill Knott

#### **Editors based in Silver Spring, Maryland**

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

#### **Editors based in Seoul, Korea**

Chun, Jung Kwon; Choe, Jeong-Kwan

#### **Online Editor**

Carlos Medley

#### **Technical Coordinator**

Merle Poirier

#### **Executive Assistant to the Editor**

Rachel J. Child

#### **Editorial Assistants**

Marvene Thorpe-Baptiste  
Alfredo Garcia-Marenko

#### **Reader Services**

Merle Poirier

#### **Art Direction and Design**

Jeff Dever, Fatima Ameen, Bill Tymeson

#### **Consultants**

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

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

E-mail: Internet: [worldeditor@gc.adventist.org](mailto:worldeditor@gc.adventist.org)

Web site: [www.adventistworld.org](http://www.adventistworld.org)

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

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

Vol. 5, No.2

## THE PLACE OF PRAYER



I strayed away from God and have been used by Satan for many years. I want now a total change and healing in my life so that I may become ready to meet our Lord.

DENG, *Sudan*

My mother is in a coma in England. Please pray that she gets healing from God.

CAROL, *United States*

Pray for soldiers (both Adventist and non-Adventist) to get strength to do God's will while on their daily endeavors. Also pray for our family so we continue doing His work according to His will.

JOVEN, *Kenya*

I am on the point of remarrying, but this man is not of the same faith as me. Pray that God shows me what is best for my children and me. Thank you.

MARIE, *Martinique*

Through God's mercies He answered our prayer request of more than a year ago. Thank you so much for praying for us. Please continue to pray for us: even though we won in the court of appeals we still need money to process paperwork; and we need for things to transpire peacefully and quickly so we may augment our poor life. Thank you!

NAOMI, *Philippines*

I recently moved to Paris and have had many problems. My spiritual life is not good—I am angry at God and have insulted Him. Please help by praying for me.

FABIEN, *France*

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

# The PEOPLE'S PLACE

## QUOTE OF THE MONTH

*“I cannot, and until I let Christ who can, I cannot.”*

—Chidi-Ezeama, Uchenna, during university exams, while fasting and praying in the Chapel of Adventist Students' Fellowship, Umudike, Nigeria

## MEET YOUR NEIGHBOR



I am Ashley Chiza Mwenda. I am an Adventist youth, and I worship at Lusaka Central Seventh-day Adventist Church in Zambia. My friend Kalinda and I are involved in missionary work. This photograph was taken a few minutes before the baptism at Chilongolo church, an area where we conducted a two-week evangelistic campaign.

## WHERE IN THE WORLD IS THIS?



CONSUELO R. JACKSON

## SHARE WITH US!

We are looking for brief submissions in these categories:

**ADVENTIST QUOTES** (profound or spontaneous)

**ADVENTIST LIFE** (short anecdotes, especially from the world of adults)

**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, United States; fax: 301-680-6638; e-mail: marank@gc.adventist.org. Please include phone number. Submissions will not be acknowledged or returned.

## ADVENTIST LIFE

One day when my twin granddaughters were about 6, they were visiting me. We were having lunch at our old picnic table on the deck. One twin, Natasha, had just suffered the indignity of having a sliver removed from her posterior. While eating we were talking of how wonderful things will be in heaven. I told them that the streets will be paved with gold. Natasha spoke up and said she'd like her bench to be made of gold, too. When I asked why, she said, "So I won't get any more slivers."

—Joyce Schnell, Sandy, Oregon, United States

**ANSWER:** In the Philippines, two Adventist women pose next to a durian tree. Durian is considered by Asians the "king of all tropical fruit." One fruit can weigh up to 10 pounds. The durian is high in proteins, minerals, and fats, and is one of the most expensive fruits.