

The International Paper for Seventh-day Adventists

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ADVENTIST WORLD



A UNIQUE
Prophetic
MOVEMENT



SPECIAL FEATURE

WANTED: LABORERS for the HARVEST

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WORLD VIEW

A Question of Compassion

“When He saw the crowds, He had compassion on them” (Matt. 9:31, NIV).

Someone has written that the primary reason this line was recorded in Matthew’s Gospel is that it underlines the uniqueness of Jesus—His amazing ability to overcome the natural unloveliness of crowds and mobs and imagine the holy joy in eyes of redeemed individuals.

Is that our reaction to the masses of people around us in the cities and towns where we live? Do we have compassion for them? Or are we content to let them remain faceless, nameless beings whom we attempt to avoid bumping into on the street or sidewalk? Are we grieved when we note the despair of the children on street corners begging for bread, or the desperation of the homeless and mentally ill who cluster in the great cities of our world?

Do our hearts bleed when we see neighbors being deceived by unscrupulous political or religious leaders who take their money and dash their dreams? Are we moved to tears when they are manipulated by advertising into buying newer cell phones and greater gadgets? Do we care that so many spend endless hours shooting imaginary enemies

on video screens or frantically swaying to mind-numbing tunes, entertaining themselves to death?

Perhaps, some Christians think, the crowds deserve what they are getting. Perhaps they don’t have a right to our tears and our time. Maybe they’re not worth all the effort that it takes to get close enough to see their private tears and fears. They chose the bargain brand when the sink of life was overflowing—now let them realize their mistake: let them mop their own floors. Maybe it will teach them a lesson.

But Scripture says that Jesus had compassion for them—that His heart and mind went searching after them before they ever made a move toward Him. Do we have compassion for them? Or do we need to get down on our knees tonight and confess that the biggest obstacle to the growth of the kingdom in our neighborhoods may be our own judgmental attitudes?

I am praying for the compassion of Jesus as I look at the crowds who fill up my world. Left to myself I will fail in being like Him. Join me this month in asking for special grace to rise above our fears and prejudices and truly love the ones for whom He sacrificed Himself.

— BILL KNOTT

WORLD REPORT

Doukmetzian, Veteran Attorney, Is New Adventist General Counsel

■ The Seventh-day Adventist Church’s Executive Committee, on April 5, 2009, voted Karnik Doukmetzian, a vice president of Adventist Risk Management (ARM) who has more than 25 years of legal experience, to lead its Office of General Counsel.

“I’m looking forward to working with each of you and with President Jan Paulsen as we work to protect the interests of the church,” he told the Executive Committee during its Spring 2009 business session.

Doukmetzian replaces Robert E.



WELCOME ABOARD: Jan Paulsen, Seventh-day Adventist world church president, welcomes Karnik Doukmetzian as the new lead counsel for the Office of General Counsel at world church headquarters. The Adventist Church’s Executive Committee voted Doukmetzian in April 5.

ANSEL OLIVER/ANN

WORLD REPORT

Kyte, who served in the post for four years and has accepted the position of general counsel for Healthwise, a nonprofit consumer health education company based in Boise, Idaho, United States. Kyte previously served as outside counsel for the company for 15 years while in private practice.

The Office of General Counsel currently employs five attorneys to offer legal advice for entities at the church's world headquarters. Major areas include tax, pension, religious liberty, employment, immigration law, and litigation.

Doukmetzian, 54, was born in Greece and raised in Canada. He earned his law degree from the University of Windsor in Ontario, Canada, in 1982. He subsequently represented insurance companies in private practice and served as general counsel and director of Public Affairs and Religious Liberty for the Seventh-day Adventist Church in Canada.

Doukmetzian has served Adventist Risk Management for 12 years, first as claims counsel, and the past eight as vice president, overseeing the church's insurance companies, claims services, and captive brokerage. A frequent presenter at ARM meetings, including the annual risk management conferences and Presidents' Symposiums, Doukmetzian encouraged church leaders to take responsibility for their actions and focus on areas within the scope of management that could result in potential claims against the church.

"His impact within this company has been tremendous over the years," ARM president Robert Sweezy said. "This is a great opportunity for him to further serve the church and do what he likes best, and that is to protect the church in every way possible."

Robert Lemon, treasurer for the General Conference of the Seventh-day

Adventist Church and chair of ARM's board, worked with Doukmetzian in Canada: "The thing I appreciated about working with him, even when we first worked together back in Canada, was not just his legal expertise but his understanding of the church and its mission.... I'm sure he will bring that same drive and determination to the Office of General Counsel."

Kyte, the outgoing general counsel, said Doukmetzian's experience has prepared him well for the new appointment.

"It was a pleasure working with him at ARM, and I believe he will bring energy, focus, and practicality through Christian principles to the office," Kyte said.

After college, Doukmetzian contemplated attending law school in the United States and sought advice from the most senior of the Canadian Adventist attorneys. "Go to law school and use your talents to serve the church," he was told. There were only four Adventist lawyers in the county at the time.

Doukmetzian is licensed to practice law in both Canada and the United States. He said he plans to transition to his new post in May.



He is married to Loida Cortez Doukmetzian, a schoolteacher in the Washington, D.C., area, and they are members of Sligo Seventh-day Adventist Church in Takoma Park, Maryland, United States. They have one son, Joseph.

—Reported by Ansel Oliver, *Adventist News Network*, with information from Paula Webber, *Adventist Risk Management*.

Rimoldi, Religious Liberty Expert, Is New Adventist U.N. Liaison

■ Tiziano Rimoldi, an Italian Seventh-day Adventist and a church-state relations expert, has been appointed as the worldwide denomination's liaison to the United Nations.

In his new position professor and author Rimoldi will work out of the world church's Department of Public Affairs and Religious Liberty.

"It is encouraging to know that I am joining a department of very committed and expert colleagues," Rimoldi said upon learning of his April 6, 2009, appointment.

Rimoldi, currently a professor of religion, rights, and society at Italian Adventist College Villa Aurora, holds a master's degree in law from the University of Bologna, where he concentrated on church-state relations. He also earned a doctorate

PHOTO COURTESY OF PARL

NEW REPRESENTATIVE: Church-state relations expert Tiziano Rimoldi will serve as the Adventist Church's liaison to the United Nations. Rimoldi is expected to expand the church's influence in matters of religious freedom at the U.N.

in canon law/ecclesiastical law from the University of Perugia.

Rimoldi replaces Jonathan Gallagher, who held the post for eight years.

Previously Rimoldi served as senior accountant for the Adventist Church's Italian Union and held a post at the Longobardi Law Firm in Rome.

An Italian citizen, Rimoldi, 42, speaks Italian, is fluent in English and French, and understands Spanish. He is widely published in academic journals in the areas of law and religious freedom. Currently he is researching state financing of religion in Ireland and the development of an Adventist mission in Cameroon.

"With his strong background in international law and church-state relations, Rimoldi will explore new opportunities for the Adventist Church at the U.N.," said John Graz, Public Affairs and Religious Liberty director for the Adventist world church. "His ability to lead coalitions and analyze resolutions will be an asset to the church's work in the realm of religious liberty."

Rimoldi, who currently lives in Florence, is expected to move to the Silver Spring, Maryland, United States, area, where the church's world headquarters is located. In the meantime, Rimoldi will assume most of the responsibilities of his new post, including attending the next U.N. session, Graz said.

As U.N. liaison for the church, Rimoldi's duties will include attending the Human Rights Council in Geneva, meeting government delegations at U.N. headquarters in New York City, working with other nongovernmental organizations, and leading coalitions with agenda items concerning religious freedom.

—Reported by Elizabeth Lechleitner, Adventist News Network.

PHOTO COURTESY MINISTRY MAGAZINE

SPECIAL SABBATH: Nikolaus Satelmajer, editor of *Ministry* magazine, led an effort in support of a special "Creation Sabbath" for the Seventh-day Adventist world church. Voted by the church's Executive Committee, the special day of emphasis is scheduled for October 24.



"Creation Sabbath" Due in October, Adventists Vote

■ Nikolaus Satelmajer got an idea after learning that hundreds of churches and synagogues celebrated "Evolution Weekend" the past three years.

Satelmajer, editor of the Seventh-day Adventist Church's *Ministry* magazine, thought, *Why not have a day to emphasize creation?*

In April the denomination's world leaders signed onto the idea, voting to approve "Creation Sabbath," a day to emphasize God as the Creator. The day of emphasis is set for Saturday, October 24.

"This isn't to enter into a debate on evolution versus creation, but to emphasize God as our Creator," Satelmajer told delegates meeting at the church's world headquarters in Silver Spring, Maryland, United States.

Evolution Weekend is held each year on the weekend nearest to the birthday of scientist Charles Darwin, author of *The Origin of Species*. Hundreds of participating congregations support a creation combined with evolution, according

to the Clergy Letter Project, the sponsoring organization.

The Seventh-day Adventist Church teaches the biblical doctrine of a literal, seven-day creation of the world.

"The major influence of Darwin's work was to separate God from the world," said James Gibson, director of the denomination's Geoscience Research Institute in Loma Linda, California. "Our message of creation is to unite God and the world in people's minds."

Gibson says one of the core tenets of Adventist theology, the three angels' messages in Revelation, has the belief of creation built in.

"It seems to me that when we celebrate the three angels' messages we are really celebrating creation, too," he said, referring to the first angel's message of worshipping Christ the Creator.

"Sometimes I think there's been too much time raising questions and debating and we really should be saying, 'Let's explore the meaning of God as our Creator.'"

—Reported by Ansel Oliver, Adventist News Network.

WORLD REPORT

Adventists Reaffirm Mission Focus

“Roadmap to Mission” document defines end goal of church’s outreach.

By MARK A. KELLNER, news editor, Adventist World



FOCUS ON MISSION: Angel Rodríguez, director of the Biblical Research Institute at the General Conference, presents the document.

The goal of Seventh-day Adventist evangelistic and outreach work among adherents of world religions is to bring people to a saving faith in Jesus Christ, and not to simply enhance their current spiritual experience, world church delegates affirmed on April 6, 2009, the second and final day of the year’s Spring Meeting of world church leaders.

“God is constantly engaged in saving whomever He can lay His hands on,” noted Jan Paulsen, General Conference president, in introducing the draft document for discussion and initial approval by the leaders of world church regions and territories.

The draft document will be edited and presented to the Annual Council of the General Conference Executive Committee in October 2009, where it will likely be adopted as part of the church’s Working Policy by the more than 300 delegates at that meeting.

“The spirit of the age encourages acceptance of all world religions as valid expressions of the human spirit and discourages efforts to persuade people from one religion to another,” the document’s “Rationale” section reads in part. But, Adventists “must find our roadmap for mission in the specific instructions and acts of Jesus and the apostles as recorded in Scripture.”

Another section of the document, titled “The Mission,” notes: “Although other Christians also preach the

gospel, Adventists understand our special calling as proclaiming the good news of salvation and obedience to God’s commandments. This proclamation takes place during the time of God’s judgment and in the expectation of the soon return of Jesus, bringing to an end the cosmic conflict,” citing Revelation 14:6, 7 and Revelation 20:9, 10 in support.

“Adventist mission, therefore, involves a process of proclamation that builds up a community of believers ‘who keep the commandments of God and have the faith of Jesus’ (Revelation 14:12). They live lives of service to others and eagerly await the Second Coming of the Lord,” the document says.

The “Roadmap” document encourages Adventists to give the Bible primacy as the guide to Christian faith and practice. The scriptures of other world religions can be used to build bridges supported by common truths, but “the nurture and spiritual growth of new believers must be accomplished on the basis of the Bible and its exclusive authority.”

The document also calls for “Openness and Identity” in mission, stating “we are to carry out our mission openly, not concealing our name and purpose unless they create formidable barriers. In many contexts, identifying ourselves as ‘Seventh-day Adventist’ will be preferable to ‘Christian.’”

The document’s writers suggested

only a limited role for intermediary steps in bringing people to Christ.

“In some situations, Adventist mission may include the formation of transitional groups (usually termed Special Affinity Groups) that lead people from a non-Christian religion into the Seventh-day Adventist Church,” the document notes. However, such groups must operate with a deliberate timeline “to lead the people into membership.”

Moreover, “[any] ministry or group that is formed with the intention of representing the Seventh-day Adventist Church in any part of the world will endeavor to promote both the theological and organizational unity of the Church,” the document says.

Reaction from many delegates was positive.

“It fills a great need in the church and we in the Trans-European Division will take it very seriously,” said Bertil Wiklander, division president.

The document “avoids the pitfalls of universalism and exclusivism,” said Ganoune Diop, director of the church’s Global Mission Study Centers, and an expert on Islam.

“I just wish we had this document years ago,” added Gerry Karst, a general vice president of the world church, suggesting the document’s clarity would have helped resolve tensions with which the church has wrestled in several world regions. ●

Into Burundi

By HANS OLSON

Burundi's scenic landscape has been overshadowed by more than a decade of civil war and tribal genocide. Small in size, Burundi is a landlocked equatorial nation in the heart of east-central Africa's Great Lakes region, bordered by Lake Tanganyika, the Democratic Republic of the Congo, Tanzania, and Rwanda. A land of rolling hills and deep lakes, Burundi was once an ideal tourist destination. However, many today think more of Burundi's tragic past than its promising future.

Various tribal kings ruled Burundi until 1899 when King Mwezi IV turned sovereignty of the country over to Germany—which agreed to let him remain monarch—in an effort to maintain some degree of power. At the end of World War I, Germany lost control of Burundi to Belgium. Belgium then merged Burundi with Rwanda, which was already a Belgian colony, creating Ruanda-Urundi.

In 1959 Burundi split from Ruanda, now known as Rwanda, and obtained its independence in 1963. However, it wasn't until 1993 that Burundi was able to hold its first democratic presidential election. But just 100 days into the new president's term, he was killed, along with Rwanda's president, when their plane was shot down over Kigali, Rwanda. This incident was blamed for sparking widespread ethnic violence between the majority Hutu and minority Tutsi tribes in both Burundi and Rwanda. More than 200,000 Burundians were killed and hundreds of thousands more became refugees.

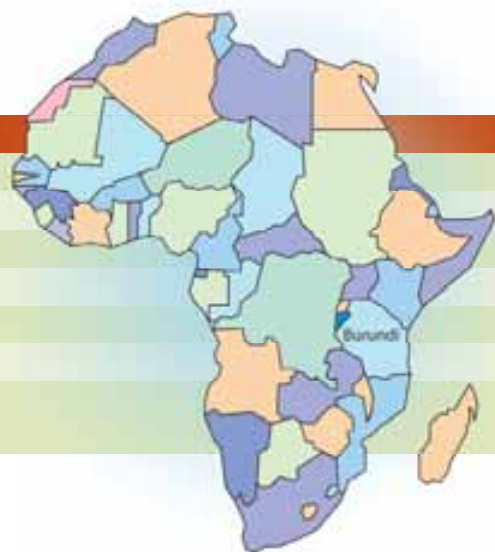
Today Burundi is one of the world's poorest nations. Periodic famines devastate the country as most Burundians depend upon subsistence farming for their livelihood. Only 50 percent of children go to school, and HIV/AIDS is said to infect approximately one in 15 adults.

Adventists in Burundi

Despite the many challenges that exist in Burundi the Adventist Church is strong; one person out of every 81 in the country is an Adventist. In 1925 Belgian missionary David Delhove became the first Seventh-day Adventist to establish a work in what is now Burundi. He had traveled throughout the region as a reconnaissance officer for the Belgian Army during World War I. After the war he returned and helped open three mission stations. He remained a missionary to Africa until his death in 1949.

Church membership has grown to more than 100,000 persons worshipping in 224 churches. Most of these members, however, live in rural areas of the country. Relatively few Adventists live in Bujumbura, the nation's capital. For years a cramped clinic has been the church's main outreach in this city. Early next year Adventists around the world will have an opportunity to help build a new hospital in the heart of the city with part of the Thirteenth Sabbath Offering. This health center will be a beacon of light and an effective outreach for many who want to see the Adventist Church grow even more in Burundi.

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



BURUNDI

Capital:	Bujumbura
Major languages:	Kirundi (official), French (official), Swahili
Religion:	Christianity, indigenous beliefs
Population:	8.5 million*
Adventist membership:	104,774*
Adventist to population ratio:	1:81*
Church growth in the last year:	8%

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

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Integrity is such a big issue in the news media at present. It seems that every day we're seeing more examples of corporations and individuals who sacrifice principle for profit. So it's probably natural for church members also to ask, How's my church doing in this area? How would you answer?

First, what does it mean to have integrity? To me, it is about openness and trust—you are what you show. When people see you, they don't have to wonder what's real and what's not. The values that you project are the values that actually guide your life.

Integrity covers an almost unlimited range of issues; I'm here choosing to focus on just one. We're hearing more about what's going wrong in the world's financial markets, and there's a palpable sense of anger—of outrage—directed toward those who've abused positions of trust. These are individuals who've been driven by extreme selfishness and greed to “gather unto themselves,” and who are claiming remuneration far in excess of what's fair and reasonable.

Does all this impact us as a church in any way? Yes, I think it does. We're not isolated from the kind of scrutiny it generates. Our members live and work in the secular marketplace, and so what happens there affects them also. And in this economic climate, they become even more sensitive to how the church uses its money—and rightly so! They *should* be sensitive and they should hold church leadership accountable.

I have to remember as I talk about this issue that whatever observations I make, people have a right to ask, Well, then, how does that apply to you? I can't talk about this from the perspective of a bystander; I'm really talking about how I, as a church leader, also fit into this particular landscape.



INTEGRITY =
OPENNESS
+ TRUST

*An interview with
Seventh-day Adventist
Church president
Jan Paulsen*

You mentioned those in the corporate world who hold positions of trust with respect to people's money. The trust relationship is even more critical, isn't it, within a spiritual community, where people are "investing" so much more of themselves than just their finances?

Yes, that's true. Church members have high expectations precisely because this is their own spiritual community. And so if you take on an assignment within the church you must remember, whatever your

work—it is primarily about serving God and serving humanity.

So how then has this situation developed?

Well, there are certain categories of workers—highly specialized workers—who are in demand within secular society, but whom the church also needs because of the special skills they bring. Their functions may not be funded entirely by church resources, but by the service that the institution provides, or sometimes

not made—when integrity may have been in short supply." What would you say?

Yes, we could certainly make a list of mistakes, both here in North America and in other parts of the world field. The important question now is Did we learn something from them?

The major mistakes that come to mind were not caused by systemic flaws, in the sense that we don't have boards or bodies set up with the ability and authority to monitor this. We do. But problems arise when



People who support the church have a right to expect the highest integrity.

function, you're a servant. You're entrusted with a responsibility by your faith community and by your God. That must be the mental backdrop against which salaries, bonuses, and allowances are viewed.

But there are some within the church who are given special assignments. For them to ask, "What is someone in a similar position in the corporate or secular world getting?" and then let the answer define their own salary expectations—this is a fundamentally flawed way of thinking.

It's flawed because it fails to acknowledge that they are first and foremost part of a spiritual community; they are servants. If a large paycheck is required in order to bring out your best, then I would suggest that something is fundamentally wrong. Whatever the church is involved in—whether it is preaching, teaching, healing, development aid, or other institutional

in part by government funding. So, yes, there are some whose highly technical roles should be remunerated differently from those who, like myself, function in the church in a pastoral role.

But I would also say to those who hold such positions, "You, too, are servants of the Lord!" Of course, you have to be adequately provided for, but there comes a moment when you move beyond what's reasonable. What does the president of the United States get? His salary is around \$400,000. It's substantial, but far less than leaders in the corporate world. How much more should those who serve within a spiritual community avoid even the appearance of the excessive!

In any discussion about integrity within church administration, some will point out: "There have been times in the church's history when the best financial decisions were

information doesn't flow through where it should, or where members of a board of an organization vote on issues about which they have little understanding or knowledge.

We're a spiritual community—we pray before each meeting of a board or executive committee. But we're not sheltered from flawed human judgments, nor are we always protected from deliberate—and unacceptable—attempts by some individual leaders to "filter" information they give to a board.

These chapters in the church's history cost us dearly, and it's not measured primarily in money, but in loss of trust and loss of confidence. This can take years—decades—to rebuild, and I would say justifiably so. People who support the church have a right to expect the highest integrity and the highest care from individuals and boards making executive decisions. So I can't

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overstate the importance of openness and transparency in administration—allowing a board to know all the relevant information and to be informed about the full extent of the resources they’re dealing with.

Much of the world suffers with poverty. Is poverty a factor in integrity?

Poverty can play tricks on the mind. Individuals can begin to rationalize and justify certain things, or allow resources to come to them that are not rightfully theirs. If it’s deliberate fraud, then auditing should catch that, and it does. We have a good auditing system in place. But integrity is most often compromised not because someone gets personally rich in the process, but because they allow themselves to be drawn into less than candid or open administration.

Is one remedy, perhaps, greater involvement or oversight by laypeople in some management functions?

I think we’ve actually become better at ensuring this. We’ve sometimes been charged in the past with leaving decisions in the hands of ministers that they’re not specifically trained to make, and this is a fair point. We are more deliberate now in making sure that entities that are making major financial decisions, and the boards of these entities, have skilled, professional leadership, and this involves many laypeople. Although in fairness it should be said that skills in matters of financial management are not wholly owned by “laity” or “ministry.” Skills have to do with training, experience, and good judgment—whether in laity or ministry.

We’ve been focusing mainly on the negatives and situations that can compromise integrity. But you must

also regularly see examples from the opposite end of the spectrum—instances in which integrity really shines through.

Yes, absolutely. Keep in mind that we’re talking against a very specific background; every time we open a newspaper or turn on the television we’re being saturated with information about corporate greed and mismanagement. So it’s good for us to examine ourselves and ask, Are we doing all we can to make sure these dynamics aren’t also creeping into the church?

But let me clearly say, the vast majority of our operations as a church and our institutions function with transparency, with openness, with honesty, and with good management. But at the same time, unless we are very careful and deliberate, we’ll allow problems in. A few moments ago I mentioned greed. You know, greed is very, very difficult to resist, even in smaller portions. But it *will* damage us. It’s so important to recognize that satisfaction, fulfillment, and sense of fair reward for our efforts should not be defined only by money.

So public integrity is built on this personal integrity, on making sure our personal priorities and values are in order?

Yes. What you are in your own personal relationships and behavior is basically how you will be and function in a public setting. If you choose not to be open and honest in your personal dealings, if you become subtle or calculating, then your motives and intentions become less transparent. And this becomes part of your personality and feeds into the way you function in society and within the church.

I meet so many people—people I work with every day—whose lives are

defined by devotion to God, loyalty to His church, a sense of servanthood, and a commitment to transparency. Sadly, I have also met people who will sell their integrity for cash. And this is a profoundly disappointing thing to see.

You’ve said on a number of occasions that the Adventist Church should be more involved in the public discourse about integrity, that we have something significant to contribute. Why does the church need to make its voice heard more clearly on this?

One compelling reason is that this issue has immense value for young people—those 35 and under. They need to trust you before you even open your mouth. They need to feel there’s enough basic integrity there that they don’t have to wonder if there’s a hidden agenda—that things are being deliberately left unsaid. And you can be sure they will have an unfailing sense of when the “talk” doesn’t quite line up with the action!

Consider also the growth of our church. Today we may be a global community of some 25 million, young and old. In 10 years, if things keep going as they are and the Lord hasn’t yet returned, the figure will be closer to 50 million worldwide. I’ve visited with many leaders of state and I’ve heard some of them say, “You Adventists, you’re good for us. You’re good for our communities and good for our nation.” But in other places I’ve sensed unspoken questions: *Who are you, really? What are your intentions? What do you have to contribute?* I want them to know that Adventists will contribute honesty, integrity, and a commitment to serve humanity in many, many different capacities; and I want them to know that their cities and their nation will be better places because we are there. ●

Exercise— At Any Age

By ALLAN R. HANDYSIDES
and PETER N. LANDLESS

Your columns have emphasized the importance of exercise, but I am frightened to exercise because I've heard of athletes who have died during or directly after sporting events. How safe is it to exercise at all?

It is true that occasionally an athlete has experienced what is called "sudden death." Fortunately, this is very uncommon, but it always makes the news because it is unexpected in active and fit individuals. The causes of such occurrences include:

- Abnormal thickening of the heart muscle (hypertrophic cardiomyopathy).
- Electrical abnormalities in the heart's conducting system, which cause heart-rhythm disturbances.
- Abnormal anatomy of the coronary arteries, which supply the heart muscle with oxygen (usually a condition one is born with).
- Coronary artery disease with narrowing of the arteries through cholesterol plaque.

We do, however, emphasize the importance of regular exercise, because it has been shown to have many health benefits that encourage wellness. These benefits include:

- Physical fitness and well-being.
- Weight control: diets and dieting usually have a limited span of effectiveness. Consistent, regular exercise is effective for reaching and maintaining ideal weight.
- Less occurrence of type 2 diabetes as weight drops and ideal body mass index is achieved.
- Less risk of high blood pressure.
- Improved mental function at all ages.

It is very important, however, to have a clearance from your physician before you start an exercise program

if you have any known or suspected health problems.

Also, exercise needs to start off slowly and build up over time. The benefits of exercise are huge, and the actual risks, when tackled correctly, are minimal.

What is the best exercise to do?

Dan Buettner, author of the National Geographic book *The Blue Zone* and who has studied, among others, the longevity of Seventh-day Adventists, recommends that one "move naturally ... be active without having to think about it" (p. 231). The activity needs to be moderate and sustained over time. The current recommendation is at least 30 minutes every day of the week. (How about a Sabbath afternoon walk, which is an excellent exercise, instead of a nap?)

Here are additional strategies to encourage more natural movement:

- If you drive a car, park it a distance from your office or other destination. These extra steps will be beneficial.
- Have fun while moving. Walk with a friend during work breaks, or walk to the store.
- Work in the garden. Ellen White encouraged even busy pastors to engage in this healthful exercise.
- Accountability. Exercise with your spouse, a friend, or a family member. Knowing someone is counting on you keeps you motivated.
- Divide your daily exercise period of perhaps 40 minutes into two 20-minute sessions on the same day. You'll reap the same benefits.

In summary—engage in an exercise you enjoy, do it consistently, and, basically—*just do it!*



Does exercise benefit all age groups?

Exercise that is appropriate to age, health circumstances, and climatic environment is beneficial to all. We have stressed, however, that it is important to consult your physician should there be health concerns prior to starting an exercise program.

A recent study reported in the *British Medical Journal* in March 2009 showed that sustained, increased activity in middle age is ultimately followed by a reduction in mortality (rate of death at specific ages) to the same level as those who had consistently high activity. This benefit equaled the positive effects of stopping smoking in a similar group of individuals.

The evidence is in, but the counsel of God's servant Ellen White has been with us for all these years. So let's just do the exercise and be blessed in many ways! ●



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.

There is a river that abounds with divine resources. From it we may gather the basic attributes and “supplies” we need for the Christian journey: love, courage, wisdom, knowledge. But however much we may receive these graces in companionship with God, God has arranged that we might also acquire them through the companionship of fellow pilgrims.

Indeed, such elements (love, courage, wisdom, knowledge, and others in that class) define the community of faith, a community from which our own faith finds enrichment. The church (through its members) should serve as God’s arm on the shoulders of the weary and heavy laden, bringing comfort, providing companionship and friendship. Studies show that unless a new convert makes



Metaphors of Friendship

By ROSS
CHADWICK

five to seven friends in the church, they are unlikely to survive more than about one or two years.

We Need Friends

Unfriendly churches are like winter landscapes. But true friends are like stars in the night, shining down on the frosty bleakness. Or, to change the figure, they’re like evergreens emerging as sentinels amid the chilly snowdrifts. Dotted the desolate landscape, such evergreens are like friends who remain faithful through the storms that batter our lives like the cold winds of winter. Such friends,

standing by our sides amid trials and tribulations, are truly gifts from God.

I never realized the importance of this fact when times were good. Only when the landscape of my life changed to the harshness of winter did I experience the blessing (and the miracle) of Christian friendship and community. It was then that I was able to draw upon a resource that God had provided long before I felt my need.

Changing the metaphors yet again, I would say that *there is no sun without a shadow*. When the dark night descends upon the soul and we find ourselves buried under mountains

Random reflections about the support of fellow pilgrims on the Christian journey

of trouble, we can dig either a cave or a tunnel. If a cave, then we find ourselves lost, groping friendless in the dark. If we dig a tunnel, then there's the hope of ending up on the better, brighter side of life.

Every affliction brings with it a window of opportunity. And it was in one of those dark times that Providence worked through human friendship to help me dig my way to the better, brighter side.

A Lifting Force

Other metaphors come to me: *True friends are like angels that lift us to our feet when we have forgotten how to fly. True friends are like the rising of the moon when the tide of life is at its lowest ebb and the crabs are playing in the mud.* It is the moon that brings forth the waters to fill the coast once more. The moon waxes and wanes, reminding us that the heart, like all nature, has its seasons. And as the moon shines from the borrowed light of the sun, it reminds us that the joys of friendship shine the brightest when facing the Sun of Righteousness.

With God in its midst, the church flows on like a river—like a river of grace. Yet it all becomes truly meaningful only when that grace is manifest in warm and supportive friendship; when through caring members the church can put its arm around the shoulder of the weary and burdened; when like evergreens it can brighten the snow-covered landscape of someone's life; when like the attractive pull of the moon it can lift the burden of some lonely, struggling soul. ●



Ross Chadwick is an ordained pastor. He was working toward a teaching degree at Avondale College in Cooranbong, New South Wales, Australia, when he wrote this piece.

Supporting Each Other

Inspired words about Christian encouragement and solidarity

In the Church:

- "Bear one another's burdens, and so fulfill the law of Christ" (Gal. 6:2).
- "We then who are strong ought to bear with the scruples of the weak ..." (Rom. 15:1).
- "By this we know love, because He laid down His life for us. And we also ought to lay down our lives for [one another].... My little children, let us not love in word or in tongue, but in deed and in truth" (1 John 3:16-18).

In the Church and Society:

- "By this all will know that you are My disciples, if you have love for one another" (John 13:35).
- "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" (Ellen G. White, *Testimonies for the Church*, vol. 9, p.189).
- "It is through the social relations that Christianity comes in contact with the world. Every man or woman who has received the divine illumination is to shed light on the dark pathway of those who are unacquainted with the better way" (*The Ministry of Healing*, p. 496).

In the Home:

- "Fathers, do not provoke your children, lest they become discouraged" (Col. 3:18-21).
- "The atmosphere surrounding the souls of fathers and mothers fills the whole house, and is felt in every department of the home.... Make your home atmosphere fragrant with tender thoughtfulness" (E. G. White, *The Adventist Home*, p. 16).
- "Though difficulties, perplexities, and discouragements may arise, let neither husband nor wife harbor the thought that their union is a mistake or a disappointment. Determine to be all that it is possible to be to each other.... Study to advance the happiness of each other. Let there be mutual love, mutual forbearance. Then marriage, instead of being the end of love, will be as it were the very beginning of love. The warmth of true friendship, the love that binds heart to heart, is a foretaste of the joys of heaven" (Ellen G. White, *The Ministry of Healing*, p. 360).

If Adventists were asked to define the uniqueness of the Seventh-day Adventist Church, doubtless the answers would be quite varied. Some might see the church's uniqueness in the way members worship on Saturday (Sabbath) rather than Sunday. Others might mention the understanding of Christ's ministry in the heavenly sanctuary or the prophetic ministry of Ellen White. Still others might point to lifestyle issues, such as refraining from certain kinds of foods, amusements, or styles of dress and adornment. In one sense all these answers would be at least partially correct.

But there is another way to define Adventism, and that is as a prophetic movement. When one does so, Adventism is seen to be unique because of three distinct characteristics. No other church claims these identifying characteristics, but Adventists saw them as defining the church even from before its official founding in 1863.

Those three defining characteristics describe Adventists as the only people who find their:

1. *prophetic roots, or history*, predicted in Revelation 10.
2. *prophetic identity* defined in Revelation 12.
3. *prophetic message* and *mission* given in Revelation 14.

A UNIQUE Prophetic MOVEMENT

By
JAMES R. NIX

Adventists do not make these claims with any attitude of religious exclusiveness or boasting. The issue is *not* that Seventh-day Adventists are “better than,” but rather “different from” other churches.

Prophetic Roots in Revelation 10

The apostle John in Revelation 10:1-10 depicts events that interest Adventists as they look for the prophetic roots, or history, of Adventism. Adventists understand the “little book” mentioned in verses 2, 8, 9, and 10 to refer to the book of Daniel. Although Daniel's prophecy was primarily a time message, when he asked the meaning of the time that had been revealed to him, he was told to “shut up the words, and seal the book until the time of the end” (Dan. 12:4). The message was not for Daniel to comprehend then, but at the time of the end what for ages had been sealed would be understood.

The period of time that Daniel wanted to understand was the 2300 days, at the end of which the sanctuary would be cleansed. That was the only sealed message in the book of Daniel. Many centuries later on the Isle of Patmos—in vision—John was shown a time in the future when a mighty angel would descend to earth, having in his hand a little book—open. Not closed. Not sealed. But open.

From our vantage point of history, we can see that it was near the end of the 2300-day prophecy in 1844 that this angel with the open book of Daniel did just as John was shown. At the precise time predicted, the angel's prophetic message embraced the whole earth. As predicted in John's vision, prophetic time had reached its climax.

Around the end of the eighteenth century and the beginning of the nineteenth, people began studying the prophecies of Daniel and Revelation. In so doing, many came to the conclusion that the 2300 days of Daniel 8:14 would end in the 1840s. Thinking that the cleansing of the sanctuary described by Daniel referred to the cleansing of the earth by fire at the second coming of



Christ, they concluded that Jesus would return then. That exciting news was soon preached throughout the world.

For Seventh-day Adventists in particular, 1844 and the years immediately preceding it evoke the name William Miller. But he was only one of many during that time who preached the soon return of Jesus. People such as Manuel Lacunza, Joseph Wolff, Henry Drummond, Edward Irving, Hugh M'Neile, and the child preachers of Sweden were also proclaiming the fact that the great time prophecies were about to meet their fulfillment, and then—as they understood it—Jesus would return.

And it wasn't just in America or Europe that people were making this proclamation. The message was circling the globe. Wolff preached in the Middle East and North

Africa (from Egypt to Afghanistan and England to India). In 1837 he even visited the United States, where he also preached. Out in India Daniel Wilson, Episcopal bishop of Calcutta, preached and wrote pamphlets specifically on the prophecies of Daniel.¹ In Adelaide, Australia, the message of a soon-coming Savior was preached by Thomas Playford.² Crowds there became so immense that his followers had to build a larger church for him.

At the end of prophetic time, precisely as the apostle John had been shown and at the very time predicted by Daniel more than 2300 years in advance, the message was proclaimed with a loud voice around the world. No wonder the Adventist pioneers were excited when they realized that they were fulfilling prophecy!

Revelation 10:10 reads: “Then I took the little book out of the angel’s hand and ate it, and it was as sweet as honey in my mouth. But when I had eaten it, my stomach became bitter.”

There could be no better summary of what happened next in Adventist Church history than



Left to right: Joseph Wolff. William Miller. ANNUAL COUNCIL: Adventist world church president Robert Pier-son addresses Annual Council attendees in the Takoma Park, Maryland, church probably in the late 1970s.

Hampshire were ringing with the mighty cry, ‘Behold the bridegroom cometh; go ye out to meet Him.’ As the loaded wagons, stages, and railroad cars rolled away through the different states, cities, and villages of New England, the cry was still resounding, ‘Behold the bridegroom cometh.’ Time is short! Get ready! Get ready!”³

“Like a tidal wave,” Ellen White wrote, “the movement swept over the land. From city to city, from village to village, and into the remote country places it went, until the waiting people of God were fully aroused.”⁴

The great day finally arrived. William Miller observed that, “even the wicked scoffers stood mute”⁵ that day. But he went on to say, “It passed. And the next day it seemed as though all the demons from the bottomless pit were let loose upon us. The same ones ... who were crying for mercy ... before were now ... mocking, scoffing, and threatening in a most blasphemous manner.”⁶

The experience that had been so sweet in their mouths, as foretold by the apostle John, now turned nauseatingly bitter in their stomachs. Even as none of us can fully realize the experience they went through in anticipating Christ’s

those prophetic words. The church founders had all been Millerites—that is, followers of William Miller, an American Baptist farmer-turned-preacher who proclaimed that Christ would return about 1843 or 1844—at the end of the 2300-day prophecy, as he understood it. For Adventists living today some 165 years after that event, it is hard to imagine how precious was the experience of those Millerites as they approached October 22, 1844, the date they determined from their study was the end of Daniel’s long-time prophecy. Their experience was especially sweet during the last few weeks and days prior to October 22. By reading some of their accounts, we catch a glimpse into their happy, yet sober, feelings.

Joseph Bates, describing the Exeter, New Hampshire, camp meeting held in August 1844, when the October date was first preached, later recalled:

“When that meeting closed, the granite hills of New

return on that long-ago Tuesday, neither can we fully comprehend their heart-wrenching disappointment in the days and weeks that followed October 22.

Hiram Edson probably summarized their experience as graphically as anyone: “We looked for our coming Lord until the clock tolled 12 at midnight. The day had then passed and our disappointment became a certainty. Our fondest hopes and expectations were blasted, and such a spirit of weeping came over us as I never experienced



James R. Nix is director of the White Estate at the Seventh-day Adventist Church’s world headquarters in Silver Spring, Maryland, United States.

before.... We wept, and wept, till the day dawn.”⁷

But Revelation, chapter 10, still has one more verse: “And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings” (Rev. 10:11, KJV).

Admittedly, in their disappointment the Adventist pioneers did not fully comprehend this verse, especially the part about prophesying “again before many peoples, and nations, and tongues, and kings.” The worldwide work being assigned them would only gradually dawn upon their minds. And so also the expanded message that they were to preach—including the Sabbath, the sanctuary, the state of the dead, the health message, and so forth.

Even this brief overview, however, reminds us why Adventists see their prophetic history foretold in Revelation 10. But this is only the first of the three prophetically identified characteristics.



PHOTOS COURTESY OF ADVENTIST MISSION

Prophetic Identity in Revelation 12

Revelation 12 covers more historical time than does any other single chapter in the Bible: from the fall of Lucifer to A.D. 1798. In the chapter’s final verse, 17, we find God’s true church emerging from its “wilderness” experience; and there comes to view a “remnant” (KJV) people identified by two characteristics:

1. They keep the commandments of God—all 10 of them, including the fourth, or Sabbath, commandment.
2. They possess the “testimony of Jesus,” which in Revelation 19:10 in the King James Version is defined as the “spirit of prophecy”—a renewed bestowal of the divinely inspired gift of prophecy.

While a few other churches keep the seventh-day Sabbath, and others claim the prophetic gift in their midst, not one of them fits *both* identifying characteristics

given here. Consequently, Seventh-day Adventists find their prophetic identity in the two characteristics given in Revelation 12:17.

It was upon a now unknown day in the month of December in 1844 that a 17-year-old, Ellen Harmon, while praying with four other women, experienced the Holy Spirit resting upon her as she never had before. God had done it again—another prophetic messenger had been commissioned! Just as He had done at so many other crucial junctions in salvation history, such as Noah before the flood and John the Baptist before the ministry of Christ, God now sent another prophetic messenger. Another crucial beacon light in prophetic history had



arrived—the great time prophecies of Daniel and Revelation were coming to their end; and just as predicted, the gift of prophecy was restored to God’s remnant people.

In 1846, Ellen Harmon married James White. Her ministry would:

1. extend for a period of 70 years—from 1844 until her death in 1915;
2. include an estimated 2,000 visions; and
3. incorporate her authoring more than 5,000 periodical articles and 24 books (plus two unpublished manuscripts) before her death.

Now, after more than 150 years to observe the fruit of her work, it can be demonstrated that the counsels God gave

the church through Ellen White are sound—they have stood the test of time. Any candid appraisal of the denomination’s history reveals that the church has prospered when it has followed God’s leading through the Spirit of prophecy, and faltered on those occasions when it has not.

This brings us to the third characteristic.

Prophetic Message in Revelation 14

Seventh-day Adventists believe they have a message for the world found in Revelation 14:6-12. To the best of my knowledge, no other church today is proclaiming the “three angels’ messages.”

It is worth noting that when translating the Bible into contemporary English for Roman Catholics, Monsignor Ronald Knox included an interesting footnote for Revelation 14:6 in his Knox translation.⁸

1. In Revelation 14:6, the King James Version in English identifies the three angels’ messages as the “everlasting gospel.”

2. In his translation, Knox translates it as “a final gospel.” He then adds the following footnote: “‘Final’; literally ‘eternal.’ It is not clear,” Knox says, “why the ‘gospel’

God forbid that Adventists ever lose their sense of prophetic focus and mission.

preached by the angel is so described; but the context suggests that it is the last call to repentance which will be offered to men this side of eternity.”⁹

Regarding this very point, many years earlier Ellen White wrote: “In a special sense Seventh-day Adventists have been set in the world as watchmen and light bearers. To them has been entrusted the last warning for a perishing world. On them is shining wonderful light from the word of God. They have been given a work of the most solemn import—the proclamation of the first, second, and third angels’ messages. There is no other work of so great importance. They are to allow nothing else to absorb their attention” (*Testimonies for the Church*, vol. 9, p. 19).

For more than 160 years Adventists have been proclaiming the three angels’ messages. The first two—the preaching of the “everlasting,” or “final,” gospel in the

setting of the judgment-hour message, and the call to come out of Babylon—were both first sounded by the Millerites. It would take those disappointed Millerites who eventually founded our church some time before they determined the significance of the third angel’s message. But after discovering the obligation and privilege of keeping the seventh-day Sabbath, they soon also came to realize its theological and prophetic significance in relation to the third angel’s message.

Ellen White wrote: “Every feature of the third angel’s message is to be proclaimed in all parts of the world. This is a much greater work than many realize” (*The Upward Look*, p. 277).

Conclusion

Yes, at the end of time there will be a faithful, commandment-keeping group of individuals here on earth who are distinguished from all other religious bodies in three unique ways.

Only Seventh-day Adventists fit this description exactly. The fact that Adventists have been called to say something unique just before Christ’s second coming is nothing to boast about. After all, the message is not the church’s message, but God’s.

That being so, Adventist Church members need to be living differently, acting differently, and preaching differently. Many other churches are doing a good work, but none is preaching the “everlasting,” or “final,” gospel in the setting of the final judgment-hour message. This should give Adventists a sense of urgency about their preaching.

The Seventh-day Adventist Church has a special end-time work to do. God forbid that Adventists ever lose their sense of prophetic focus and mission, but rather again experience the excitement and commitment of the church pioneers who realized that God wanted to work through them to finish His work here on earth. May that same sense of wonder and dedication be the experience of each member of the Adventist Church today. 🍏

To read the full article, originally prepared as a sermon, go to www.whiteestate.org/resources/nix/unique_movement.html. Special thanks to Roger Coon for concepts used in this article.

¹ L. E. Froom, *Prophetic Faith of Our Fathers*, vol. 3, pp. 617-622.

² M. E. Olsen, *Origin and Progress of Seventh-day Adventists*, p. 103.

³ Joseph Bates, *Second Advent Way Marks and High Heaps*, 1847, pp. 30, 31.

⁴ Ellen G. White, *The Great Controversy*, 1911 ed., p. 400.

⁵ William Miller manuscript letter to J. O. Orr, M.D., December 13, 1844, cited in F. D. Nichol, *The Midnight Cry*, p. 250 (CHL ed., p. 266).

⁶ *Ibid.*

⁷ Hiram Edson, undated autobiographical manuscript fragment located in the Andrews University Library, pp. 8a, 9.

⁸ Msgr. Ronald A. Knox, *The Holy Bible*, 1944, 1948, 1950.

⁹ Msgr. Ronald A. Knox, *The Holy Bible*, Sheed & Ward, Inc., New York, 1956, p. 270, footnote on Revelation 14:6.

Mission stories often thrill us as we learn what God is doing through His people around the world. Other times they shake us to our very core as we visualize how much work remains to be done. And always they inspire us to fall to our knees in prayer and challenge us to do what we can to help further the gospel commission.

As I've traveled to various regions of the world as a result of my work, I've seen God's spirit operating in the lives and hearts of those I meet. These experiences have encouraged me, motivated me—and even changed me.

Muhammad's Prayer

It was Thursday afternoon in a Middle Eastern country. Sunita,* a nurse from India, was finishing up her duties in the hospital and getting ready for the long weekend. She had been planning for this weekend for months—especially for the Friday night Communion service.

Sunita's pastor lived in another country. Only he and one other Adventist pastor oversaw the churches in seven

All Friday night at work Sunita was upset. *It isn't fair!* she thought. *Why did God allow this to happen?*

Suddenly a door flew open, and with a shout of excitement in rushed 10-year-old Muhammad.

Sunita had known Muhammad since he was a baby. He had been born with a medical condition that required frequent and painful treatments. Many times she had been his nurse during those difficult sessions. She had held him and gently rubbed his head. In her heart she had prayed for this little boy and his family.

But Sunita hadn't seen Muhammad for two years. When he had turned 8, his wealthy family had left the country. They traveled the world looking for a cure for Muhammad's condition—or at least for a less painful treatment—but had recently returned without success. Now Muhammad was having another attack and needed treatment immediately.

As the little boy looked up at her through pain-filled and fearful eyes, he squeezed her again and said, "Oh,

WANTED: Laborers for the HARVEST



different countries of the Middle East. He had to apply for a visa every time he came to visit Sunita's church, and for more than a year the government had not granted his visa requests.

So when Sunita heard that my wife, Barbara, and I were coming to visit her country, she asked if I would hold a Communion service for them. She and others then set to work planning and preparing. This was going to be their first Communion service in more than a year.

Sunita made arrangements to have that weekend off work—even working extra shifts to be accommodating. Everything was going well—until Thursday afternoon when her boss walked into the nurses' station.

"Sunita," he said, "I'm sorry to have to say this, but several staff members are sick, and I need you to work tomorrow night."

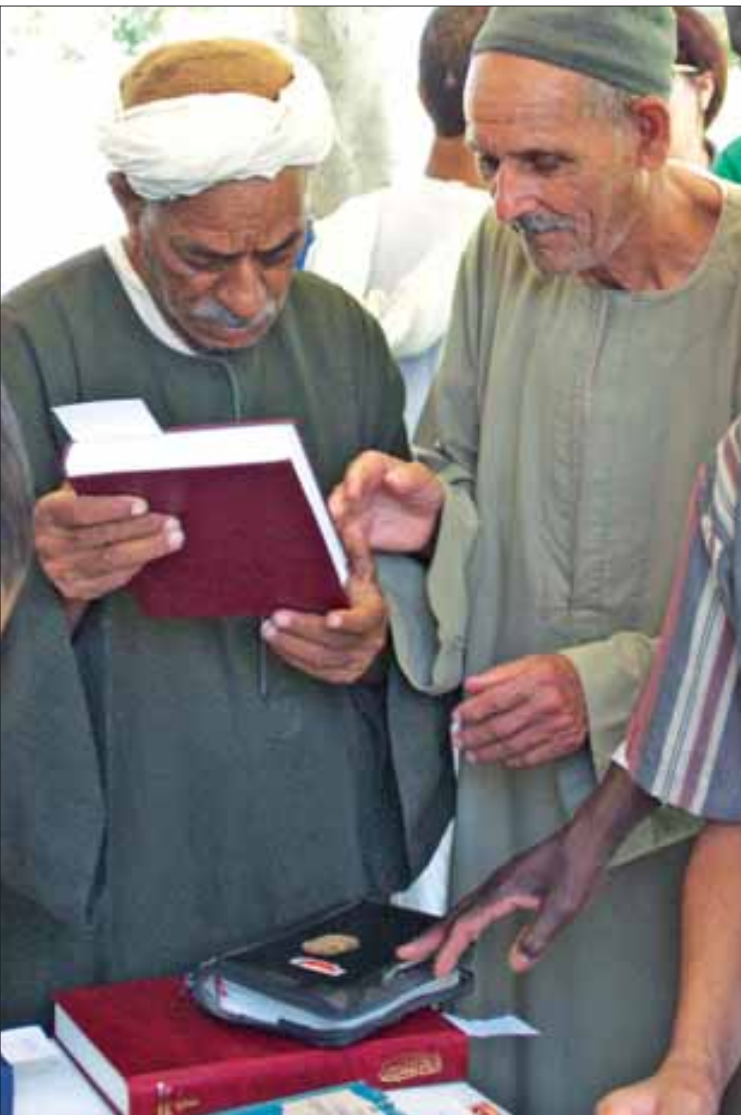
Sunita, I am so glad you are here! I prayed you would be."

Tears ran down Sunita's cheeks. She knew now why she was in the hospital instead of at church. She was there to help answer a little boy's prayer.

For years Sunita had wondered if her work in this country was making any difference. She wasn't having Bible studies with anyone. That was illegal. No one had been baptized or had started coming to church because of her influence. She wondered if she was a failure as a missionary. But now she felt God had opened her eyes. Maybe she was making a difference after all.

Adventist TV

In that same country another Adventist nurse was also wrestling with what she was doing for God. Janet had been in the region for 17 years. Sometimes it seemed to her that they



to tune their satellite and program it into their favorites so they could see it anytime. Now they watch many of the Adventist preachers and programs.”

“Have you done this with anyone else?” I asked.

“Yes,” she said. “I have done it with most of my friends and coworkers. I find a program I think they would like, then tune their satellite and enter it into their favorites list.”

I gently chided Janet. “Don’t tell me you aren’t making a difference here,” I said. “You may not be seeing people baptized or in church, but all over this city families are watching Adventist television because they have learned to love and trust you. Some of them will be walking the streets of heaven with you when Jesus comes again!”

Sometimes we may think that no one around us is interested in hearing about our beliefs. We might even be in a place where we don’t feel free to share our beliefs. But don’t be discouraged. As with Sunita and Janet, the Lord could be working through you to reach others in ways you might not realize.

EAGER FOR THE WORD:

Egyptian Adventists attending camp meeting at Nile Union Academy in Cairo eagerly examine Arabic books being sold by the Adventist publishing house.

By HOMER TRECARTIN

had been wasted years. “How will the work of taking the gospel to the world ever be finished if I can’t even find a way to do it here where I live and work in the Middle East?” she wondered.

One day she invited my wife and me to visit some friends with her. The hosts welcomed us warmly, and it was obvious they considered Janet part of the family.

At one point when the family was out of the room, Janet said softly, “Pastor, look at this!” and she reached over to the giant screen satellite system on the wall and turned it on.

I gasped in surprise as a familiar picture came up on the screen. It was a well-known Adventist pastor preaching on one of the Adventist satellite channels. “Janet,” I asked in amazement, “how is it that this family is watching Adventist television?”

She laughed and said, “They like cooking. So when I saw a cooking program, I told them about it and offered

A Growing Church

Almost 150 years ago the Adventist Church started as a small, English-speaking group in the United States. It took members a long time to realize that the church had a responsibility to carry the gospel to the entire world. But once they did, they poured their hearts into that mission, and the church has grown rapidly ever since.

In 1863 there was one Seventh-day Adventist for every 373,143 people in the world, so taking the gospel message



Homer Trecartin is an associate secretary of the General Conference, director of Adventist Volunteer Service, and planning director of Adventist Mission.

to all the world seemed to be an overwhelming challenge. In less than 50 years, however—by 1900—we had one member for every 21,487 people! Another 50 years, 1950, and we had one for every 3,300. In 2000 there was one member for every 519 people. And by the end of 2007 it was one for every 429 people on earth. What amazing progress!

The church now claims almost 16 million members, or 25 to 30 million members if we count the children, as most churches do. We are no longer just an English-speaking church in North America. Spanish is now the church's number one language. One third of the members live in Central and South America. One third lives in Africa. And the final third is divided up between North America, Australia, Europe, the Middle East, Asia, the former Soviet Union, and the rest of the world.

The Southern Africa-Indian Ocean Division now has one Adventist for every 68 people. Inter-America has one for every 90. South America has one for every 114. The East-Central African Division has one member for every 119 people. The North American Division has one member for every 319 people. In 18 countries Adventists make up more

“I wish I knew that Jesus died for me.”

than 5 percent of the population. And in several countries Adventists are 10 percent or more of the population!

Sit on a Pyramid

This is fantastic progress. We have much for which to be thankful. But before we pat ourselves too much on the back, let's look at some other statistics:

- 53 countries have more than 10,000 people for every Adventist.
- 20 countries have more than 100,000 people per Adventist.
- 10 countries report more than 1,000,000 people per Adventist.

Let me illustrate it another way.

Let's pretend we can climb the tallest building in South America and have all the people living in the South American Division file by one per second, single file, 24 hours a day. How often would we see a Seventh-day

Adventist walk past? Every 1.9 minutes.

But if we climbed the Mount of Olives in Israel (or the mountains of Central Asia) we would have to wait 148 minutes (2.5 hours) between every Adventist. And if you came with me to Egypt and we sat on a pyramid and had the people of Egypt file by one per second, single file, 24 hours a day, we would have more than a day between each member (25.1 hours). For Saudi Arabia it would be 284 days (9.5 months) between each Adventist!

In Matthew 9:37, 38 Jesus says our focus doesn't need to be on the harvest, because the harvest is already ripe. He says we should be praying for laborers.

Jesus Didn't Die for Me

When Barbara and I were working in the Middle East Union, we lived in Cyprus. One day we walked into a small shop managed by a Greek Orthodox man.

He was a talkative guy and was happy for a chance to practice his English. Soon he asked where we were from and why we were in Cyprus. When I said I worked for the Seventh-day Adventist Church, his eyes narrowed. “Church!” he spat out the word. “Are you Christian?”

Hesitantly, I said, “Yes, we are Christian.”

“Well, what do you believe?” he said with an air of superiority.

I sent up a prayer and then answered, “I believe Jesus died for me. He paid the price for my sins, rose again, and is coming back to take all who will accept Him to heaven.”

A wistful look came over his face as he said, “I wish I knew that Jesus died for me.”

We talked some more, and I left his shop—puzzled. How could a Christian not know that Jesus died for them?

Millions of people don't yet know the good news. They aren't just Buddhists, Hindus, Jews, and Muslims. There are also many “Christians” who don't know that Jesus died for them. The harvest surely is ripe.

Laborers Wanted

We need laborers. We need Adventists living in every country, city, town, and village on earth. We need volunteers fanning out around the world to spend a year or two learning to know people in places where there are few other Adventists. We need members who can show what it means to be a faithful follower of Jesus and help people realize that Jesus died for them.

Being a laborer isn't always easy. It involves sacrifice and risk. But the harvest is ripe. Jesus is longing to come. All He needs now are laborers. ●

For information about being a volunteer, go to www.AdventistVolunteers.org.

*Names in this article, other than the author's and his wife's, are pseudonyms.

F A I T H , Not F E E L ' I N G

By ELLEN G. WHITE

Feelings are not a good test of your spiritual life—God's Word is.

“Examine yourselves, whether ye be in the faith.” Some conscientious souls on reading this immediately begin to criticize their every feeling and emotion. But this is not correct self-examination. It is not the petty feelings and emotions that are to be examined. The life, the character, is to be measured by the only standard of character, God's holy law. The fruit testifies to the character of the tree. Our works, not our feelings, bear witness of us.

The feelings, whether encouraging or discouraging, should not be made the test of the spiritual condition. By God's Word we are to determine our true standing before Him. Many are bewildered on this point. When they are happy and joyous, they think that they are accepted by God. When a change comes, and they feel depressed, they think that God has forsaken them.

Receiving God's Mercy

God does not look with favor upon those self-confident ones who loudly exclaim, “I am sanctified, I am holy, I am sinless.” These are Pharisees who have no foundation for their assertion. Those who, because of their sense of utter unworthiness, dare scarcely lift up their eyes to heaven, are nearer to God than those who claim so much piety. They are represented by the publican, who, with his head on his breast, prayed, “God be merciful to me a sinner,” and went to his house justified, rather than the self-righteous Pharisee.

But God does not desire us to go

through life with a distrust of Him. We owe our Heavenly Father a more generous view of His goodness than is accorded to Him by our manifest distrust of His love. We have an evidence of His love—an evidence which amazes angels and is far beyond the comprehension of the wisest of human beings. “Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.” While we were yet sinners, God gave His Son to die for us. Can we doubt His goodness?

Jesus Makes the Difference

Behold Christ. Dwell upon His love and mercy. This will fill the soul with abhorrence for all that is sinful, and will inspire it with an intense desire for the righteousness of Christ. The more clearly we see the Saviour, the more clearly shall we discern our defects of character. Confess your sins to Christ, and with true contrition of soul co-operate with Him by putting these sins away. Believe that they are pardoned. The promise is positive, “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” Be assured that the Word of God will not fail. He who has promised is faithful. It is as much your duty to believe that God will fulfill His Word, and forgive you, as it is to confess your sins.

Faith in the Promises

Exercise faith in God. How many there are who go through life under

a cloud of condemnation! They do not believe God's Word. They have no faith that He will do as He has said. Many who long to see others resting in the pardoning love of Christ do not rest in it themselves. But how can they possibly lead others to show simple, child-like faith in the Heavenly Father when they measure His love by their feelings?

Let us trust God's Word implicitly, remembering that we are His sons and daughters. Let us train ourselves to believe His Word. We hurt the heart of Christ by doubting, when He has given us such evidences of His love. He laid down His life to save us. He says to us: “Come unto me, all ye that labour and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.”

Do you believe that He will do as He has said? Then, after you have complied with the conditions, carry no longer the burden of your sin. Let it roll upon the Saviour. Trust yourself with Him. ●

This article is excerpted from one that first appeared in the *Advent Review and Sabbath Herald*, now the *Adventist Review*, May 21, 1908. Seventh-day Adventists believe that Ellen G. White exercised the biblical gift of prophecy during more than 70 years of public ministry.

NUMBER 20 Football *or* Faith?

By
JEFFREY O.
BROWN

I couldn't put it off any longer. I had to decide between Sunday or Sabbath.

I was 17. It was the cup final. I was the team captain. The game was on Saturday. What would I do? Rewind ...

I grew up attending the Baptist church and the Boys' Brigade. I became sergeant of the Brigade, and captain of our company's football (soccer) team, the district football team, and the city football team. My Seventh-day Adventist grandmother would regularly take us to her church. I would go to the Baptist Christmas party on Saturday and the Adventist Christmas party on Sunday. Life was good.

One day Granny said to me, "Jeff, you need to make a choice."

Success on the football field had paralleled conviction about the true Sabbath. I knew I would have to have "the talk" with Skip, our Boys' Brigade leader. And I dreaded it.

But the incredible happened. After listening to my struggles, Skip relieved all my pressure. "Jeff," he said at Sunday morning Bible Study, "always follow your convictions."

I didn't play that Saturday. Instead, I went to church. Don't ask me the name of the preacher or the topic of the sermon. All I could think about was: *how is my team getting on?*

The next day I found out. The faces were long. The looks were accusing. The silence was deafening. My team had lost the cup final.

Unexpected Development

Skip approached me following the disaster. "Jeff, how could you let your team down like that?" he asked



Jeffrey O. Brown is president of the Bermuda Conference of Seventh-day Adventists in Hamilton, Bermuda.

incredulously.

This was the same person who seven days before had said, "Jeff, always follow your convictions." Now he was singing a different tune: "Jeff, next week's game will decide the championship. What will you do? Your team needs you to play next week." Next week meant next Sabbath. With Skip looking at me pleadingly, and with the team looking at me imploringly, what would I do? What should I do? What did I do?

I played.

But did we win? No, we didn't. We lost the game and I lost the peace of mind that comes with doing what God says is right. I heard Jesus' words, "And in vain they worship Me, teaching as doctrines the commandments of men" (Matt. 15:9). I knew what I had to do. Though I loved my Baptist church family, I got baptized and joined the Seventh-day Adventist Church.

More and more Christians across the world have come to realize that the Sabbath is a beautiful benefit, not a baneful burden. Max Lucado, best-selling Christian author, writes:

"Of the ten declarations carved in the tablets, which one occupies the most space? Murder? Adultery? Stealing? You'd think so. Certainly each is worthy of ample coverage. But curiously, these commands are tributes to brevity. God needed only five English words to condemn adultery and four to denounce thievery and murder. But when he came to the topic of rest, one sentence would not suffice."¹

Lucado is correct. The commandment says: "Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is the Sabbath of the Lord your God. In it you shall do no work: you, nor your son, nor your daughter, nor your manservant, nor your maidservant, nor your cattle, nor your stranger who is within your gates. For in six days the Lord made



the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the Lord blessed the Sabbath day and hallowed it” (Ex. 20:8-11).

Lucado continues: “God says one day of the week you will say no to work and yes to worship. You will slow down and sit down and lie down and rest. Still we object. ‘But ... but ... but ... who is going to run the store?’ ‘What about my grades?’ ‘I’ve got my sales quota.’ We offer up one reason after another, but God silences them all with a poignant reminder: ‘In six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested the seventh day.’ God’s message is plain: ‘If creation didn’t crash when I rested, it won’t crash when you do.’”²

It doesn’t always require great theology to convince people. To borrow the words of the Bible: “a little child shall lead them.”

The Boy’s Story Did It

“Aloni Muhindwa, from Uganda, was educated in Britain and became a priest in the Church of England. From his early youth he had questions about the Sabbath. Pastors, seminary professors, and bishops refused to discuss the matter. It was late in life that a story was told to him by a boy as he sipped a soft drink in a shop on his way to his coffee plantation.

“The boy said, ‘Once upon a time there was a great king who had ten sons. Before leaving for a long journey he called his prime minister and his ten sons before him and said farewell. He charged the prime minister to take good care of his sons. As soon as he had gone, the prime minister called the ten sons together again, removed the fourth son who didn’t seem to him regal enough, and replaced him with his own son that he judged to be a finer specimen of royalty.

“By and by the king returned and called for his sons. He greeted them one by one until he came to the fourth son. ‘Who is this imposter? This is not my son. What happened to my son, Mr. Prime Minister?’ The prime minister explained, ‘Your fourth son did not look like a royal son to me, so I put my [own] son in his place.’ As the story goes, the king banished the prime minister from the realm and restored his son. Aloni now asked the little boy what was the meaning of the story. He said, ‘The king is God; the ten sons are the ten commandments. The prime minister is the church, but the church changed God’s fourth commandment and put in a commandment of her own. But the King is coming back one day, sir, and He will ask what has happened to His commandment.’

“‘Where did you learn this, son?’ ‘Up at the Kereka Mission on top of the hill, sir.’ So the old priest was led by the little boy up to the Sabbathkeeping mission where he spent several days in intensive Bible study. The next Sunday he stood before his congregation and said, ‘This is my last Sunday as your priest. From now on I am a Sabbathkeeper.’”³

A. J. Jacobs, the secular journalist who spent one year keeping the more than 700 rules he had discovered in the Bible, was asked: “What, if any, rules are you still following?” He replied, “I love the Sabbath. There’s something I really like about a ‘forced’ day of rest.”⁴

A day made by Jesus to fellowship with His family, contemplate His creation, and rest in His redemption.⁵ That’s something I really like, too. ●

¹ Max Lucado, *Traveling Light: Releasing the burdens you were never intended to bear* (Nashville: W. Publishing Group, 2001), pp. 41, 42.

² Ibid.

³ Jeffrey and Pattiejean Brown, *A Guide to Parenting: On the winning team with your children* (Grantham: Stanborough Press, 2003), pp. 169-171.

⁴ Jennie Yabroff, “Biblical Living: Following Every Rule for One Year,” *Newsweek*, September 21, 2007.

⁵ See Mark 2:27, 28; Hebrews 10:25; 4:8-11.

Sabbath

The beneficent Creator, after the six days of Creation, rested on the seventh day and instituted the Sabbath for all people as a memorial of Creation. The fourth commandment of God’s unchangeable law requires the observance of this seventh-day Sabbath as the day of rest, worship, and ministry in harmony

with the teaching and practice of Jesus, the Lord of the Sabbath. The Sabbath is a day of delightful communion with God and one another. It is a symbol of our redemption in Christ, a sign of our sanctification, a token of our allegiance, and a foretaste of our eternal future in God’s kingdom. The Sabbath is God’s perpetual sign of His eternal covenant between Him and His people. Joyful observance of this holy time from evening to evening, sunset to sunset, is a celebration of God’s creative and redemptive acts. (Gen. 2:1-3; Ex. 20:8-11; Luke 4:16; Isa. 56:5, 6; 58:13, 14; Matt. 12:1-12; Ex. 31:13-17; Eze. 20:12, 20; Deut. 5:12-15; Heb. 4:1-11; Lev. 23:32; Mark 1:32.)

“If you have men who will only come if they know there is a good road, I don’t want them. I want men who will come if there is no road at all.”

—DAVID LIVINGSTONE, *Christian missionary and explorer*

Situated on the southern third of Africa is the Southern Africa-Indian Ocean Division of the Seventh-day Adventist Church. The division territory stretches from Zambia to South Africa, Angola to Mozambique, and includes island nations such as Madagascar and Mauritius. Today some 151 million people live in this division. More than 2.2 million are Seventh-day Adventists. That’s a ratio of about one Adventist for every 68 people.

Scottish missionary David Livingstone arrived in the southern part of Africa in 1841. Sent by the London Missionary Society, he carried the Christian message into the interior of the continent. At age 27 Livingstone had no idea the impact he would have on the region. More than 30 years later, Livingstone would die in Africa, found kneeling by his bed in prayer.

Adventist missionaries arrived in southern Africa some 20 years after Livingstone’s death. In 1895 W. H. Anderson, his wife, Nora, and two other American missionaries traveled for six weeks by oxcart from South Africa to Zimbabwe. There they established the first permanent Adventist mission station on the continent of Africa. That mission station is now the site of Solusi University. The Andersons served nearly 50 years in southern Africa, eventually establishing mission stations in Zambia and Angola as well.

The legacy of faith and courage left by Christian missionaries such as Livingstone and the Andersons lives on in the Southern Africa-Indian Ocean Division.

LEGACY of Faith

By
HANS
OLSON

Building on a foundation of sacrifice and service



Right: AN EXERCISE IN FAITH: It took William H. Anderson (left) and his wife, Nora (not pictured), six weeks to travel by oxcart from South Africa to what was then Rhodesia, and is now Zimbabwe. They helped establish what is now Solusi University.

For years many of the countries have been devastated by war, civil unrest, and widespread poverty. Yet despite the physical hardships, God has blessed His work here. Adventist church membership has grown. Great challenges remain, however. There are few Adventist schools and many of the existing schools have been destroyed by war, making it difficult for Adventists to get an education. Adding to the problem, there aren't enough trained Adventist teachers, so Adventist schools occasionally have to hire non-Adventist teachers.

Angola

Located just below the equator along southwestern Africa's Atlantic Ocean coastline, Angola lies between Namibia and the Democratic Republic of Congo. This Portuguese-speaking nation is rebuilding after enduring more than a quarter century of strife.

In 1975 Angola gained its independence from Portugal after 400 years of colonization. War soon broke out as different political factions fought for control. More than 500,000 people were killed, and 4 million refugees suffered during 27 years of civil war.

Following the signing of a peace agreement in 2002, Angola's economy is being transformed, moving from the disorder during the civil war to become the second fastest-growing economy in Africa.

The Adventist Church in Angola struggled during the civil war as well. Even though the church grew to some 300,000 members, much of the church's infrastructure was damaged. In just one region of the country 145 church buildings were destroyed.

During the war Bongo Mission Station, where William and Nora Anderson had begun Angola's Adventist work in 1924, was evacuated. In 1986 workers at the mission station were forced to flee as fighting moved

into the area. Some of the mission's buildings are still standing, but are in urgent need of repair.

Part of this quarter's Thirteenth Sabbath Offering will help rebuild Bongo Mission, including the Bongo Adventist Seminary. Before closing its doors Bongo averaged 300 students and offered elementary school through high school and three years of Bible instruction.

Mozambique

Mozambique lies along Africa's southeastern coast just north of South Africa. Long sandy beaches and the warm Indian Ocean once made this country a vacation destination. However, years of civil unrest have left desolate what once were lavish, luxury hotels.

In 1975, after nearly five centuries of Portuguese rule, Mozambique gained its independence. Over the next two decades a civil war raged, and an ongoing drought sent the country spiraling into an economic depression.

Despite a chronic lack of resources, the Seventh-day Adventist Church in Mozambique has grown rapidly over the past 15 years. Church membership has grown from 70,000 to 200,000 members.

Along with the many new members have come many new challenges. Because of the instability of the war, most people never learned to read or write; most Adventists in Mozambique have had little or no education. With the support of the last Thirteenth Sabbath Offering to this division, the church is working to build a training school in Mozambique to educate pastors and teachers to train new believers in spiritual growth.

Zambia

Zambia is a landlocked nation in southern Africa sandwiched between the Democratic Republic of Congo

to the north and Mozambique to the south. It's considered by some to be one of the world's 50 poorest countries.

Once a British colony, Zambia is home to some 12 million people and nearly 600,000 Adventists—a ratio of one Adventist for every 20 people. Yet in the entire country the Adventist Church has only one secondary school and a handful of elementary schools.

In 2003 the Adventist Church established Zambia Adventist University in southern Zambia, about 160 kilometers (100 miles) outside the capital of Lusaka. Already more than 800 students study there. The school library has some 42,000 books, but no library space to house them. Part of this quarter's Thirteenth Sabbath Offering will help provide a library for this university.

This Thirteenth Sabbath you have an opportunity to support the Adventist Church in southern Africa. You can help tell the world about Jesus by rebuilding Adventist schools in Angola and Zambia, so young people can get the education they need to be become active and contributing members of their church and society. With your support they can learn to share a message of hope in Jesus with people in their communities.

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

To learn more about the Adventist Church's worldwide mission work, visit www.AdventistMission.org.



Hans Olson is Communication Projects manager for the Office of Adventist Mission.

Many specialists believe that schools began to appear in Israel after the exile of Judah. Others argue that there were schools before the exile. The reason for the discrepancy is that biblical data on the topic is unclear. We are forced to deal with inferences and circumstantial evidence. I will begin with a general description of schools in the ancient Near East, followed by a brief examination of biblical evidence.

1. Schools in the Ancient Near East: We begin with what is accepted as historical fact: namely, there were schools in Mesopotamia and Egypt long before there was an Israelite. One could easily argue that Moses attended those schools. It has been suggested that in Egypt there were temple, court, and military schools that provided professional and technical training needed from those who would work in those places. Much emphasis was placed on learning to write, a task that took several years due to the complexity of Egyptian hieroglyphics. Those who attended the schools were primarily male children of upper class Egyptians. The Pharaohs' daughters attended some of the schools.

The school system in Mesopotamia flourished around 2500 B.C. for students from wealthy families. While some evidence indicates that in Egypt the teaching took place inside buildings, in Mesopotamia the courtyard was the main location. Students sat on pieces of cloth spread on the ground with small piles of sand in front of each student to practice writing. Years of training were required to learn the hundreds of signs of the Sumerian and Akkadian script. The schools trained temple personnel and young people to work at the royal court and as military leaders. They learned languages, music, divination, math, algebra, astrology, and other matters related to the well-being of the country.

2. Schools in Israel: The education of children in Israel rested primarily on the parents. They were responsible for basic religious instructions (e.g., Deut. 6:4-9, 20-25). Professional instruction was the responsibility of the father, who taught his son his own professional skills. Because the Hebrew alphabet consisted of 22 consonants, it was relatively easy to teach and to learn to read and write. This would suggest that literacy in Israel might have been a little better than in Egypt and Mesopotamia (cf.,

Josh. 18:9; Deut. 24:1). Acrostics were used in order to facilitate the memorization of the alphabet. The poem of the virtuous woman (Prov. 31:10-21) is an acrostic and contains the basic skills expected from women in Israel. These included household administration, horticulture, weaving, design, and child rearing. This training could have taken place at home or at a school.

Several arguments support the existence of schools in Israel. First, the fact that schools were common in other nations of the ancient Near East would make it likely that there would also be schools in Israel. Second, there was a need to instruct Levites and priests on matters related to the Temple, such as types of sacrifices (Lev. 1-5), distinctions between clean and unclean (Lev. 15), rituals (e.g., Lev. 16), festivals (Lev. 23), etc. Third, young people needed training to work in administrative positions and as counselors to the kings. These positions required not only literacy but also learning foreign languages, development of military strategies, making weapons, and training in their use, etc. Fourth, there was a constant need for scribes to serve the people in general and also

to work for the king in drafting official legal documents, recording the chronicles of the kingdom, and preserving the religious books that we find in the Bible. These schools would have satisfied the religious and administrative needs of the people and the palace. The so-called "schools of the prophets" most probably served those purposes (cf., 2 Kings 2:3; 6:1).

3. God as the Teacher: There was a strong conviction in the nation that the true teacher of Israel was the Lord (e.g., Isa. 2:3). In that case, every teacher was an instrument of God in the formation of the character of the students and in the development of the knowledge and skills they needed to serve the Lord, the people, and the kingdom.

Should we not continue to expect the Lord to teach our young people through dedicated, consecrated teachers? Of course we should! ●

Higher EDUCATION



QUESTION:

Were there schools in Israel?

By
ANGEL MANUEL
RODRÍGUEZ

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

The Incomparable Christ

By MARK A. FINLEY

BIBLE STUDY



This month we begin a series of lessons on the great themes of Revelation. When we think of the book of Revelation, our minds often immediately go to perplexing symbols: beasts, plagues, conflict, and tribulation.

In this series we will look at the big picture. We will discover that in the great controversy between good and evil Christ wins and Satan loses.

1. What is the book of Revelation a revelation of? Write your answer in the spaces below.

“The Revelation of Jesus Christ, which God gave Him to show His servants—things which must shortly take place. And He sent and signified it by His angel to His servant John” (Rev. 1:1).

The book of Revelation is a revelation of _____.

The first verse of Revelation reveals its divine origin. It comes directly from God, who gave it to Jesus. Jesus sent it by His angel to John exiled on the isle of Patmos, and John wrote it down.

2. What triple blessing is promised to those who study the book of Revelation? Circle the three words in the text below that indicate who will receive this special blessing from God.

“Blessed is he who reads and those who hear the words of this prophecy, and keep those things which are written in it; for the time is near” (Rev. 1:3).

As we read Revelation and hear the Holy Spirit speaking to our hearts, our lives will be transformed. The Holy Spirit will reveal new truths and lead us to “keep those things which are written in it.”

3. How is Jesus described in Revelation 1:4?

“Grace to you and peace from Him who is and who was and who is to come.”

In your own words describe what it means that Jesus “was, is, and is to come.”

4. Read Revelation 1:5, 8, 11. Write the titles of Jesus on the lines provided.

“And from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth” (verse 5).

“‘I am the Alpha and the Omega, the Beginning and the End,’ says the Lord, ‘who is and who was and who is to come, the Almighty’” (verse 8).

“I am the Alpha and the Omega, the First and the Last” (verse 11).

Jesus is:

a. the faithful _____

b. the _____ from the dead

c. the _____ over the _____ of the _____

d. the _____ and the _____



- e. the _____ and the _____
- f. who _____ and who _____ and who is _____.
- g. the _____
- h. the _____ and the _____

5. What special title describes Jesus in Revelation 1:13?

“And in the midst of the seven lampstands One like the Son of Man, clothed with a garment down to the feet and girded about the chest with a golden band.”

Jesus is called the _____ of _____.

Of all Jesus’ titles in the New Testament, Jesus used “the Son of Man” most frequently to refer to Himself. In Luke 19:10 He declared, “The Son of Man has come to seek and to save that which was lost.” He still retains that title in heaven. Jesus is not only the Almighty, eternal Son of God, without beginning or ending, He is also the Son of man. He lived as a human, He faced Satan’s temptations head-on, He knows our weaknesses and understands our sorrows. The resurrected Christ sits on His throne at the Father’s right hand. Our Friend in heaven is the Son of man.

6. What three titles did the last chapter of Revelation give Jesus?

“I am the Alpha and the Omega, the Beginning and the End, the First and the Last” (Rev. 22:13).

Jesus is:

- a. _____
- b. _____
- c. _____

Revelation ends like it begins. Jesus is the everlasting Alpha and Omega, the eternal beginning and the ending, the immortal First and the Last.

7. What are the last two titles of Jesus in the book of Revelation?

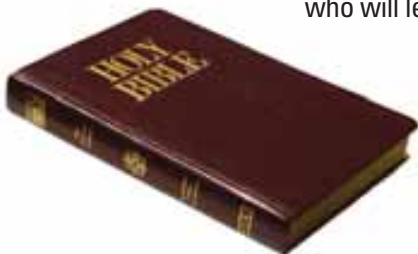
“I, Jesus, have sent My angel to testify to you these things in the churches. I am the Root and the Offspring of David, the Bright and Morning Star” (Rev. 22:16).

Jesus is

- a. _____ and the _____ of David
- b. the _____ and Morning _____.

For centuries God’s people looked for a mighty shepherd-king who would deliver them from the oppressive bondage of their enemies. Jesus is the mighty deliverer. The powers of hell cannot stand against Him. He will finally lead His people to a glorious triumph. He is the King of kings who will lead us to victory and triumph over the forces of evil (Rev. 11:15; 19:16).

In a world of darkness and gloom, He is the Bright and Morning Star, giving us the assurance of a bright future. He gives us hope today, tomorrow, and forever. He is the incomparable Christ.



Next month in the series “**Great Themes of Revelation**” will be a study about “Revelation’s Slain Lamb.”

LETTERS



The Prophetic Chart

How wonderful to see the historic 1843 Millerite prophecy chart on the cover of the April 2009 *Adventist World* and in the article

“Interpreting the Times,” by Roy Adams, on page 16. This is the chart that Ellen White speaks of in *Early Writings*, page 74: “September 23, the Lord showed me that He had stretched out His hand the second time to recover the remnant of His people.... I have seen that the 1843 chart was directed by the hand of the Lord.”

The prophecies depicted in the chart represent truth for Adventists and we need to be familiar with it. Yet I find few Adventists who know anything about it. For example, how many know what prophecy is referred to by the “2520” located prominently in the top right-hand corner of the chart?

Could you please run a series in your magazine explaining all the different elements of the 1843 chart?

MARJ COOKE

Sandpoint, Idaho, United States

China Doctor

The article “Slow Boat to China” by Raymond S. Moore (March 2009) about the China doctor, Harry W. Miller, reflects the life of a man totally dedicated to God! His life has always inspired me! While promoting missions for the secretariat at the General Conference (GC), I quite often cited experiences from his life to inspire future missionaries.

I’ve found a letter dated March 29, 1905, in the archives of the GC

written by Miller to Arthur Daniells, then president of the GC. Here is an excerpt from this letter, written right after Miller’s wife’s death: “Your letter dated December 20 reached here about two weeks before Mrs. Miller’s death.... I have passed through the most trying experience of my life and I cannot say I have passed through it yet for I feel it every hour of the day, and that is the loss of Mrs. Miller.... Mrs. Miller’s faith and courage to the last was an inspiration which I shall always carry with me.... The children miss her so much. One little girl is so lonesome she hangs around my study chair a good part of the time.”

Further on Miller wrote: “A man and wife learn indeed to be one in a mission field. We depend on each other, for there is no other to depend on, except God.... But there is no time now to lay down the armor; take it up with renewed vigor and press the battle to the front is my determination by the help of the Lord.”

And that he did for 58 years! What a legacy for the missionaries and workers of this church!

LEO RANZOLIN

Estero, Florida, United States

The Work in Kenya

Greetings to you all at *Adventist World*! I am writing this letter after reading your educational magazine. In particular, there was a very interesting article on missionary work here in Kenya (“God’s Spirit at Work in Africa,” by Jean Thomas, July 2008). I was very moved and am happy for the work the church is doing all over the world.

I am an Adventist, and here in our village we are very few. I believe it’s time we learn more about evangelism and how to engage in

personal ministries so as to win souls for our Lord Jesus Christ. We need more resources—books, magazines, Bibles—to share our faith and do more Bible studies.

I pray for all of you at the General Conference and I fully believe we in East Africa have a lot to learn from our Adventist brothers and sisters around the world.

ROBERT NGOBILO

Nyahururu, Kenya

The Far and Isolated Are Comforted

I was glad to hear the question of one of the members of a company of believers here in the Marshall Islands (Jeh SDA Company) where I am pastoring. While looking at the pages of *Adventist World* with the pictures of Mongolia (see the July 2006 issue), he asked in surprise, “Mongolia? There are Adventists also in Mongolia?” After answering his question I turned the magazine to other pages and pointed out to him the pictures of places where there are other Adventists. He was also glad to see the picture of the church’s president, Jan Paulsen.

It’s overwhelming to know that through this publication members from far and isolated islands are strengthened and comforted [to know] that they belong to one *big* family of God. With joy, the man asked to take this magazine home.

SELVIN E. INTONG

Delay, Majuro, Marshall Islands

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

THE PLACE OF PRAYER

My younger brother is suffering from stomach cancer. He is only 19 and was eager to be a pastor. Please pray for him.
SONG, *South Korea*

Please pray that God guides me and gives me strength as I meet challenges in my studies.
HERILALA, *Quebec, Canada*

I am hoping to finish my college studies. Please pray that I get the money I need.
AKIM, *Malawi*

Please pray for my uncle and my mother.

REBECCA, *Côte d'Ivoire*

The devil has made my family a punching bag ever since we became Adventists. There have been deaths, sickness, and poverty in the family. The problems are getting worse. We need prayers for faith and miraculous deliverance.

EDMORE, *Zimbabwe*

Please pray that my husband will decide that our marriage is worth fighting for; pray also that the Holy Spirit will soften his heart and that he will find a need for God once again.

JANE, *United States*

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

MAKING A DIFFERENCE

A Goal Exceeded
Adventist World readers respond generously to appeal.

Readers of *Adventist World* have responded overwhelmingly to the appeal for funds to provide Bibles for women in India learning to read. The goal of \$20,000 has not only been reached but almost doubled, with a total to date of \$39,106!

Adventist World and *Adventist Review* have partnered with the Southern Asia Division's (SUD) Women's Ministries Department and Hope for Humanity to provide literacy classes for women in India ages 15 to 85. The fund-raising initiative is to cover the cost of giving a Bible and its carrying case to every woman who graduates from the church-run literacy program in 2009. Hepzibah Kore, director of SUD Women's Ministries, estimates that 4,000 women will graduate this year from the more than 200 literacy



GORDON BUHLER

GRATEFUL RECIPIENTS: Graduates of the literacy program in Karnataka, India, display the Bibles and carrying cases purchased with the funds *Adventist World* and *Adventist Review* readers donated for that project.

centers organized in that division. The cost of one Bible and its case is \$5, so \$20,000 will supply all the Bibles needed this year. More than 700 *Adventist World* and *Adventist Review* readers, however, have given so liberally that enough funds are now available to provide all the Bibles and carrying cases for two years.

"I am at a loss for words to express my gratitude for your sacrificial giving," says Kore. "A few years ago when I visited the project at the initial stage, the learners said, 'We joined the class so that we can read the Bible.

Please provide us one because we cannot afford to buy one.' Everywhere I went, the cry was 'Please give us a Bible.' That touched my heart. I asked my heavenly Father to show me a way to provide His Word to His children. He answered my petition through this literacy program fund-raiser."

The *AW* and *AR* staff also adds its thanks for your generosity. A spirit of sacrificial commitment to mission is obviously still very much alive in the hearts of Adventists worldwide.
—By Sandra Blackmer, assistant editor of *Adventist World*.

EXCHANGE OF IDEAS



The Quiet Time

This month a reader shares a daily devotional idea.

The devotional life is the support needed by believers on their journey toward heaven. Spending quiet devotional time has been practiced throughout history. Some noteworthy people who did this include John Wesley, Dwight Moody, and Ellen White.

Although we have accepted Jesus as our Savior, at times we feel discouraged, sad, or insecure. This can be attributed to a lack of daily communion with God. We need a stronger connection with the Supreme Source of life to enjoy true peace and happiness. We may obtain this by practicing “quiet time.” It is quite simple to put into practice; however, it brings about wonderful results.

1. Daily set aside 20 to 30 minutes to be alone with God in meditation and prayer. This time can be in the early morning before you begin your daily activities, like Jesus did (Mark 1:35), or it can be in the afternoon, at sunset, or at some other time that is more favorable for you.
2. Choose a quiet place, which could be in the midst of nature, in your own room, or another appropriate location.
3. Begin your time with a brief prayer asking for God’s presence. Then read texts from the Bible (you could start with the Gospels or with Psalms), and calmly meditate in silence on what you have read.
4. Read one or two additional pages from *Steps to Christ* or *The Desire of Ages*, or from another Spirit of Prophecy book. Reflect on what you have read.
5. Spend time in prayer, opening up your soul to God as a friend and telling Him about your longings, concerns, plans, joys, and sadnesses. Talk in confidence with the heavenly Father. Thank Him for the blessings you have received.
6. Whenever the location is appropriate, sing one of your favorite hymns in praise to God.

Jesus made a habit of this practice, and we should follow His example. Try including this in your daily routine. And if someday, for some pressing reason, you are not able to separate some quiet time, remember to pick up the pattern the following day. Persevere. You will discover something wonderful takes place in your life. Why not start today?

—TERCIO SARLI, São Paulo, Brazil

“Behold, I come quickly...”

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

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

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

Web site: www.adventistworld.org

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The PEOPLE'S PLACE

WHERE IN THE WORLD IS THIS?



RUTH AND WINSLEIGH CHU

ADVENTIST LIFE

My journey was scheduled for a Tuesday evening. My husband announced as he returned home after booking the ticket that my train would depart at 10:00 p.m. I decided to leave home at 9:30, since the railway station was a five-minute ride away. I checked my ticket for other information, but not the time, since I was confident that my husband would not make a mistake.

On the day of departure we at-

tended the midweek prayer meeting that ended at 8:10 p.m. The meeting's message was about "sitting at the feet of Jesus." Returning home at 8:20 we sat for our family worship. Suddenly I asked, "Are you sure the train is at 10:00 p.m.?"

My husband responded, "Yes, it is 20:05."

I screamed, "Oh, it is 8:05, not 10:05!"

We rushed to the station. We

heard the announcement that my train would be arriving shortly on platform number 2. We rushed toward the platform and *stood there at the feet of Jesus*, sending Him a prayer of thanks for letting us sit at His feet *quietly* at the midweek prayer meeting, during which we were supposed to be on the platform waiting for the late-coming train. What a God!

—Ramani Kurian, Hosur, India

SHARE WITH US!

The People's Place is a cornucopia of items from across the world; these are short slices of life that will make readers think, laugh, and enjoy their Adventist family more. We are looking for brief submissions in these categories:

Quotes (profound or spontaneous)

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

Meet Your Neighbor (high-quality photos with short biographical profiles of newly baptized members, Adventists engaged in active community service, or small groups undertaking new efforts in sharing the gospel; maximum words: 75).

JOSÉ A. WARLETTA



E-mail to marank@gc.adventist.org; fax to 301-680-6638; or send to World Exchange, *Adventist World*, 12501 Old Columbia Pike, Silver Spring, Maryland 20904-6600, U.S.A.

QUOTE OF THE MONTH

"When we are a true witness, we will not witness what a good person we are. We will witness what a good God we have."

—Teresa Littell, during Sabbath school at the Dayton Community Chapel of the Seventh-day Adventist Church, Dayton, Tennessee, United States

ANSWER: In Thailand, Pastor Winsleigh Chu (back left) poses with new church members baptized at the beginning of 2009. Chu is married to Ruth, the daughter of the famous Silver of "Silver and the Snake," an Eric B. Hare story.