

July 2009

ADVENTIST WORLD



New **Man** *at* **Jamaica's Helm**

*Patrick Allen
appointed head
of state*





MARK A. KELLNER

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ON THE COVER: Patrick Allen, Governor-General of Jamaica. Photo by Nigel Coke.



WORLD VIEW

The Scale of Our Prayers

As a college student, I was one of those starry-eyed souls always trying to create memories with words.

I wrote entries in my journal at the site of the Battle of Hastings, in the ancient light of Chartres Cathedral, at the top of Mount Vesuvius, and in the Rome dungeon where tradition has it both Peter and Paul were imprisoned.

But I write these words from the back seat of a bus traveling from Shanghai to Wuxi, China, knowing that words cannot do justice to the memories being created by this trip. The vastness of a great land and a great people stretches out ahead of us as we roll along the highway. Each of us in turn grows quiet, sensing the enormity of the command of Jesus to share His gospel wherever He is not known and loved.

It is staggering to remember that nearly 20 percent of the world's 6 billion people live within 2,000 miles of where I will sleep tonight, while only 1 percent of the world's Christians and 2 percent of its Seventh-day Adventists live "nearby." We rejoice, and rightly so, that more than 3,500 persons a day are being added to the worldwide membership of God's remnant church. But the population of just China alone grows by a number almost seven times that—24,000—in that same 24-hour period.

How will the gospel ever reach a population expanding so rapidly that even mass media seems ill-equipped for the task? How will a global community of Seventh-day Adventists now numbering nearly 25 million find and use the resources to reach the population of even this one nation—50 times our current number?

The short answer is that we will not and we cannot do it through our best efforts or most carefully planned strategies. Only the power of God, working miraculously and exponentially through means probably yet unknown to us, will ever be able to touch so many lives in one generation.

Jesus told His disciples that when they saw the immensity of the task—when they saw the fields ripe for harvest—they were to pray—pray that the Lord will send forth laborers into His field. This we must do, even as the task looms ever larger and the challenges more forbidding. The God who spoke worlds into existence has means at His disposal of which we can scarcely dream. "The Lord's hand is not shortened, that it cannot save" (Isa. 59:1).

He can take the widow's mite, the flour left in the bottom of the barrel, the feeblest prayer of the feeblest saint, and accomplish His will in spreading the good news.

— BILL KNOTT

WORLD REPORT

"Understanding Islam" Conferences to Aid Adventist Interfaith Outreach

Seventh-day Adventist Church leaders say two conferences exploring areas of common understanding between Adventists and Muslims will bolster the church's interfaith outreach.

Recently, dozens of international church officials met in Granada, Spain, to help erode misperceptions of Islam among Adventists and learn how focusing on mutual beliefs—such as God, creation, and healthy living—can help members of both faiths build meaningful relationships.

"We're living in a world where we can't ignore other religions,"



REACHING OUT: Ganoune Diop, director of the world church's Global Mission Study Centers, is organizing conferences to help Adventists understand Islam.

RAJMUND DABROWSKI/ANN

WORLD REPORT

said Ganoune Diop, director of the world church's Global Mission Study Centers. "The first courtesy is to know people on their terms."

Earlier this year, church leaders attended the first "Understanding Islam" conference in Australia, home to 300,000 Muslims and a leading example of the faith's global presence and consistent growth. Worldwide, one in five persons follow Islam, making Adventist outreach to the Muslim world imperative, Diop said.

The "Understanding Islam" conferences are part of the church's efforts to educate Adventists who may be unsure of how to relate to Muslims. Accurate information about the faith is vital before church leaders or laypeople attempt any outreach, Diop said.

"Many of our beliefs can establish points of contact with Muslims," said William Johnsson, the Adventist Church's assistant to the president for interfaith relations, and a former editor of *Adventist World* magazine. "Creation, for instance, respect for the Old Testament, belief in the Second Coming, the judgment, these are all things Muslims believe in," he said.

Sharing Christian faith in some Islamic countries is illegal, making any sort of outreach difficult, Adventist Church leaders say. But they encourage members to still build genuine relationships with Muslims by focusing on areas of mutual concern.

The church has partnered with the Islamic Society of North America

in sponsoring health expos, and countries in the Middle East continue to seek such cooperation. Recently, representatives from the church's Health Ministries Department and from the International Commission for the Prevention of Alcoholism and Drug Dependency met in Abu Dhabi with Islamic health officials to plan smoking cessation programs among government employees.

Around the world, Johnsson said, many Muslims are surprised to learn there are Christians who share the belief of abstaining from pork and alcohol. Nowadays, Islam isn't

just a religion in the Middle East, he added. "It's a major religion spreading everywhere; it's not just confined to some parts of the world," said Johnsson, who has served as keynote speaker for both conferences.

—Reported by Ansel Oliver and Elizabeth Lechleitner, *Adventist News Network*.

ADRA Photos Highlight Myanmar Relief Effort

■ A new photo exhibit highlights the Adventist Development and Relief Agency's work in helping residents of Myanmar continue to restore their



Top: BRIDGE OF LIFE: Mar Mar Than, 27; her husband, Zaw Latt, 34; their son, Phyo Ko, 5 (second row right); and two nephews ran to an ADRA-built bridge when Nargis struck. The nephews' parents, however, didn't survive. Left: SCHOOL DEMOLISHED: Teacher Daw Yee Yee Cho, 37, stands

in front of the remains of the Ka Nyin Kine Village primary school. Now children attend school in a temporary building nearby.

PHOTOS BY HEARLY MAYR/© ADRA

community one year after a cyclone devastated much of the Southeast Asian nation.

The 32-image show displays some of the agency's work in the region, including its medical care, recently built cyclone shelters, and ADRA-constructed bridges that withstood the storm, saving hundreds of lives. Other images show locals receiving rice in exchange for repairing roadways or buildings.

"What we're doing now is to help these communities become self-sufficient again," said photographer Hearly G. Mayr, ADRA's director for public awareness. He recently spent four days in the southern Irrawaddy Delta region documenting the agency's work.

Remnants of disaster still remain in the area, however. One image shows a 37-year-old teacher standing next to her destroyed school, her face nearly expressionless except for teary eyes. The show reveals other ongoing challenges: a mother and several of her children, who would otherwise go without medical care, wait at an ADRA clinic.

The region had already endured a Tsunami in 2004. Three and a half years later, Cyclone Nargis struck, May 2, 2008, killing some 138,000 people.

At the show's opening reception, Myanmar's Washington, D.C., embassy chargé d'affaires minister counselor, Myint Lwin, thanked the world's nongovernmental organizations for assisting.

"On behalf of our government, we appreciate ADRA and what it's done to assist people after cyclone Nargis," Lwin said, also noting that the U.S. government had donated \$24 million for the relief effort.

ADRA said it has sent the exhibit out in response to requests; more information on the organization is available at www.adra.org.

—*Reported by Adventist News Network, with Adventist World Staff.*

Puerto Rican Adventists Open New Cancer Ward to Serve Island

■ Bella Vista Hospital in Mayagüez, Puerto Rico, inaugurated its new state-of-the-art cancer institute during a special ceremony May 5, 2009. The \$6 million cancer institute will provide advanced radiation therapy to cancer patients on the island.

Mayagüez mayor José Guillermo Rodríguez and district senator Luis D. Muñoz joined regional church leaders during the special inauguration event.

"During these difficult economic times on our island, God has blessed us by allowing us to open this beautiful center with a wonderful and experienced staff," said Jesus Nieves, administrator of Bella Vista Hospital, an Adventist facility.

Nieves explained that the Bella Vista Cancer Institute is the first and only cancer institute on the western part of the island. The 8,600-square-foot facility cost \$2.5 million to build and another \$3.5 million to furnish with the kind of sophisticated medical equipment needed for its services.

Among the treatments to be offered are intensity-modulated

radiation therapy (IMRT), a cancer treatment method that delivers high doses of radiation directly to cancer cells; three-dimensional conformal radiation therapy (3D CRT), which uses three-dimensional images to show the location and size of a tumor; and high-dose radiotherapy, which provides high dosages of radiation to patients with cancer in the lungs, esophagus, or soft tissues, among others. The new equipment includes a Varian Clinac iX Linear Accelerator, a GE Simulator and an Integrated Brachytherapy Unit.

The cancer facility also houses a waiting room, examining room, therapy rooms, medical and administrative offices, and a conference room, among others.

Israel Leito, president of the Adventist Church in Inter-America, congratulated hospital administrators and staff for the brand-new facility.

"This is the only hospital in our [Inter-American] division territory that offers this type of treatment and we praise God for it," said Leito.

The center will treat some 40 to 50 patients daily and will be under the direction of Dr. Rudolph Varesko, a graduate of the School of Medicine of Loma Linda University. He accumulated vast experience in the work of cancer during his time at the Memorial Sloan-Kettering Cancer Center in New York City. He is certified by the American Board of Radiology.

WORLD REPORT



FIGHTING CANCER: The linear accelerator is among the new equipment available at the new cancer institute at Bella Vista Hospital in Mayagüez, Puerto Rico, which opened recently. The institute will provide advanced radiation therapy to patients in the western part of the island.

INTER-AMERICAN DIVISION

“With the establishment of the Bella Vista Cancer Institute, we reaffirm once again our commitment to offering the highest standards of health-care services, supported by an excellent professional team and the most advanced modern technology,” said Nieves.

Established in 1954, and one of 13 Adventist hospitals in Inter-America, Bella Vista Hospital continues to provide specialized medical services in Puerto Rico. The hospital facility has 157 beds and a medical staff of 200

members. For more information on Bella Vista Hospital and its services, visit www.bvhpr.org.

—Reported by Libna Stevens and Freddy Sosa/Inter-American Division.

Netherlands: In The Hague, Adventists Keep Building

■ On Saturday, April 18, a long-awaited day finally arrived in the Netherlands Union Conference (NUC) of the Adventist Church. The congregation in The Hague officially moved into a new building: the Christus Koningkerk (Christ the King Church).

At a special dedication service, Adventist Church leaders, pastors, contractors, and friends enjoyed the hospitality shown by the congregation of The Hague. Beautiful music, an outstanding video presentation about the building, and several speeches enriched the service. Past president of the Adventist Church in the Netherlands Reinder Bruinsma recounted the adventures of selling the old building and acquiring a suitable new building. Duco Kerssen, pastor of the Hague church received the church key from Gerard Frenk, Secretary of NUC, who urged him to open the door of the church as often and as wide as possible.

Thanks to the dedication of volunteers in this church, under the guidance of Piet Gude, chair of the committee for real estate of the Netherlands Union Conference, this unique building project became a success. The new church building has a seating capacity of well over 700, and the church hall can be divided into three smaller halls, with seating capacities of more than 200 each. This is practical, since The Hague Adventist Church usually runs two services simultaneously—in Dutch and English.

The congregation in The Hague knows all too well that although the physical construction is completed, the real work of building has only just begun. Building up the community of believers and providing a hospitable and loving safe haven in society is a continuous effort that the Hague church fully embraces.

—Reported by Trans-European

WINDOW

By
HANS
OLSON

Into the Russian

FEDERATION



Russia is a massive country spanning from the western part of Europe to the eastern part of Asia. Not only is it geographically the world's largest nation, it is nearly twice the size of the next largest country, Canada. Parts of Russia border Scandinavia, the Middle East, China, and the Arctic and Pacific oceans. Russia's coastline is nearly 38,000 km (24,000 miles) long.

Russia evolved from the Principality of Muscovy during the twelfth century. Over the next 500 years Muscovy systematically amalgamated surrounding territories. By the early seventeenth century the Romanov Dynasty had extended Russia's domain to much of what it is today. Peter the Great westernized Russia during the early 1700s and turned the country into a major European empire.

As Russia expanded it got into a cycle of warfare in which it not only conquered new territory, but had to constantly defend its current territory. To accomplish this, Russian leaders quashed anyone who disagreed with them.

Unlike in Western Europe, where new ideas flourished, free thinkers in Russia were considered contentious and were often imprisoned. Perhaps this, along with the fact that the Russian Orthodox Church, part of Eastern Christianity, was so integrated into the state, is why there was never a widespread Protestant reformation in Russia. However, there are reports of Sabbathkeeping groups of Christians living in Russia during the fourteenth century.

Adventists in Russia

In the late 1870s a group of German-speaking colonists moved from Russia to the United States, where they discovered Adventism. They sent Adventist books and magazines printed in German to family and friends who lived in the Crimea and Caucasus regions of Russia. At first most new Adventists in Russia were German immigrants. Russians were often hesitant to join because they were afraid of persecution. Eventually this changed and Russians started to join the Adventist Church. By 1907 there were some 2,600 Adventists in

Russia, worshipping in more than 40 congregations. The church expanded from western Russia all the way to the central Asian city of Tashkent, in what is now Uzbekistan.

In 1917 the Romanov Dynasty was overthrown. Vladimir Lenin and the Communist party came to power and formed the Soviet Union. New laws were enacted to limit the influence of the powerful, formerly state-run Russian Orthodox Church. This gave newfound religious freedom to Protestants, and as a result the Adventist Church grew rapidly. When Lenin died in 1924, Joseph Stalin took control and strengthened Communist rule. During the late 1920s the Soviet regime started to limit religious freedom. It became a crime to teach religion to anyone under 18 years of age. By 1929 most contact between the Adventist Church in the Soviet Union and the rest of the world was cut off. In the 1980s Mikhail Gorbachev came to power and introduced *glasnost* (openness) and *perestroika* (restructuring). As part of this new openness the Adventist Church was officially able to reorganize in 1990. Gorbachev's efforts led to the collapse of the Soviet Union, splintering the nation into Russia and 14 independent republics.

The Adventist Church in Russia has emerged from years of strict Communist rule. Beyond church membership growth, the Adventist Church has been able to establish schools, a publishing house, and a media center. Please pray for the Adventist Church in Russia.

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

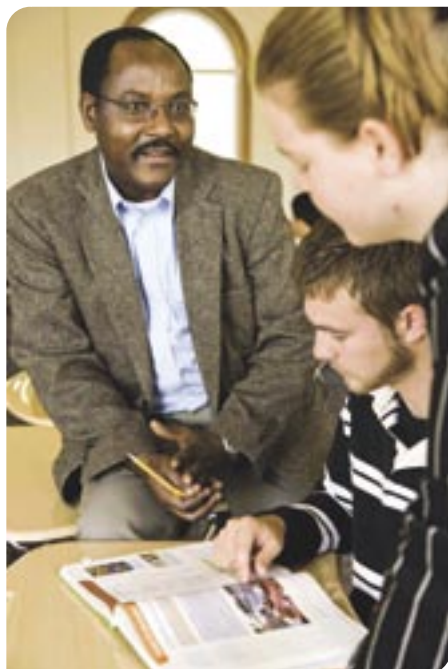


RUSSIA

Capital:	Moscow
Official language:	Russian
Religion:	Russian Orthodox 15-20%; Muslim 10-15%; other Christian 2%; and none 65-75%
Population:	141.7 million*
Adventist membership:	51,875*
Adventist to population ratio:	1:2,731*
Church growth in the last year:	-1%*

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

WORLD VISTA



SOUTHERN ADVENTIST UNIVERSITY/ERIC STENBAKKEN

Thirty-six years ago two educators, Neil Postman and Charles Weingartner, sharply contrasted “schooling” and “education.”¹ They observed that schooling’s focus on mechanical traditions, isolated facts, sedentary structures, and disjointed tasks falls far short of true education. For many educators this was innovative thinking. Yet Seventh-day Adventists were given this distinction a hundred years earlier.

Adventists have historically defined education as more than a course of study. Rather, it is a continuous path of development throughout life with service as its immediate aim and eternal life its ultimate goal.² Since its early days Adventism has embraced the philosophy that education is to be *redemptive* in its focus and wholistic in nature.

By
ELLA SIMMONS

Aiming

Higher

*What makes
Adventist higher
education
“Adventist”?*

Adventists recognize that education requires a broader scope, a higher aim than human tradition.³

Ellen White wrote: “True education does not ignore the value of scientific knowledge or literary acquirements; but above information it values power; above power, goodness; above intellectual acquirements, character.”⁴ True education provides more than mental discipline and physical training. It strengthens the character, so that truth and uprightness are not sacrificed to selfish desire or worldly ambition.⁵

The Model

True “higher education” is imparted by Him with whom “is wisdom and strength,”⁶ out of whose mouth “come knowledge and understanding.”⁷ However, Seventh-day Adventist higher education rejects the supposed contention

between faith and reason, virtue and knowledge, humility and intellectual accomplishment, and God-inspired mystery and scholarship. Indeed, these are compatible.

The Nature of Knowledge and Curriculum

The highest education includes the knowledge of the Word of God⁸ and a daily, conscientious walking in the footsteps of Christ.⁹ Adventist higher education should not be inferior to secular education in its educational pursuits and attainments. Adventist higher education seeks to advance both knowledge and discipline for the best development of character.¹⁰

Too often, as scholarship increases, godly wisdom is given a secondary place in the lives of students. They come to value learning as the essence of success in life¹¹ without comprehending education's purposes. In this generation information has doubled, while knowledge—understanding that information—has halved; and wisdom—knowing how to use the knowledge—has quartered.

Adventists recognize that wisdom is the principal pursuit. True education teaches the best use of all abilities and attainment and covers the whole circle of obligation to self, to humanity, and to God.¹² It is essential to know the world we live in; but if we omit eternity from our consideration we will fail.¹³

The Human Condition and Health Emphasis

Adventist schools have long held high standards for healthy lifestyle that are now supported by public-domain research. Restrictions on alcohol, tobacco, and other drugs, along with nutritious diets and physical activity are shown to contribute to health and longevity. Mass media extols the virtues of the Adventist health message while attributing severe illness and premature death to unhealthy lifestyle choices.¹⁴ Educators of all backgrounds acknowledge the influence of teachers on youth for life choices.

The Nature of Instruction and Relationships

Nurturing relationships are paramount to growth and well-being. Teachers in our schools must be in words and character the godly men and women they wish their students to become. Guiding young minds should not be left to those who do not value life with God as its measure.¹⁵ True education is the most important work ever entrusted to human beings; and never before was its diligent study so important as now. Never was any previous generation called to meet issues so momentous; never before were young men and young women confronted by perils so great as confront them today.¹⁶

Consecrated Adventist faculties living the Adventist message are imperative for our schools. However, finding Adventist teachers is difficult because there simply are too few available. Beyond the constant threat of secularism,

our most formidable challenges are associated with the proliferation of institutions and duplication of programs in some fields and increasing government controls in others.

Still some choose teachers of different faiths for exchanges of ideas they feel are essential to quality education. Yet these exchanges can be accomplished through scholarly publication and participation in professional conferences and the meetings of learned societies, and guest lectureships.

The Institute for Prevention of Addictions at Andrews University, cosponsored by the General Conference and Andrews, is a prime example of Adventist teachers serving the church fully while participating fully in the broader society through scholarship and service. A similar example is the celebrated Madaba Plains Archaeological Project in Jordan that was established in 1968 by Adventist teachers from Andrews University. The expanded project continues as a resource to the church while representing the church to the world through a wide range of collaboration with others outside the church on rigorous biblical, historical, and anthropological research.

The Nature of Excellence and Range of Assessment

What do students carry with them when they leave our schools? Where are they going? What are they going to do? Have they been educated to stand wisely at the head of a family or community? Have they received a truly “higher education”?¹⁷

Students must be inspired to reach for the highest, and education must not restrict that on which God has set no limit.¹⁸ Since Adventist higher education balances the development of the whole person spanning eternity, its fullest measure transcends time in the school. It does not end with this world.

Challenges and Opportunities in Twenty-First-Century Adventist Higher Education

The Adventist Church provides higher education for the wholistic development of its young people and their choices for lives of service to God and humanity. Growing enrollments underscore its invitation to others who desire these values and ideals.




Ella Simmons is an experienced educator and administrator now serving as a general vice president of the General Conference of Seventh-day Adventists in Silver Spring, Maryland, U.S.A.

Challenge and Opportunity

Enrollment in Adventist higher education rose from 42,562 in 1990 to 66,393 in 2000, an increase of 56 percent with projections of 103,500 students by 2010. In this the numbers of students of backgrounds other than Adventist rose from about 18 percent in 1990 to nearly 32 percent in 2000, with an expectation of about 45 percent by 2010.

Should we be alarmed? We must be vigilant and wise, but not alarmed, for we know that many will come to learn about and receive what we offer.¹⁹ National leaders acknowledge the academic strengths and intentionality of character development in our schools and challenge Adventist schools to share these and to engage with them in nation building.



Though methods have changed, we must hold fast to the original standards for Adventist education.

Sahmyook University in Korea has a reputation for serving the public while maintaining Adventist standards and loyalty to our mission. During the past four years its enrollment has grown from 3,000 to nearly 6,000, with only 1,600 Adventists. The good news is that Sahmyook's baptism rate has increased proportionately. Through exceptional attention to spiritual growth 2,900 students were baptized during these four years, with 2,300 of them in the last two years.

The University of the Southern Caribbean in Trinidad now grapples with an opportunity to add up to 1,000 new students annually. Its enrollment over four years has increased from 780 to 3,078, with 1,558 Adventists. Baptisms are up from 2 to 198. In addition, Babcock University in Nigeria is pressed to admit more students from the general population. Its enrollment has risen from 3,000 to nearly 5,000, with only 1,200 Adventists. The school recently sponsored a successful evangelistic program during which several hundred students decided to be baptized.

A student at Columbia Union College in the United States epitomized the transformation experience. She was searching for a spiritual revival. After taking a religion class, studying informally with friends and a professor, and participating in a week of spiritual emphasis, she was baptized. She exclaimed, "I cannot wait to see what service and plan God has for me here."²⁰ There is transforming power in true education.

Summary: The Future of Adventist Education

At such a time as this, though methods have changed, we must hold fast to the original standards for Adventist education. We must understand that education is not confined to the acquisition of knowledge; it is to reach far higher.²¹ In true education selfish ambition, greed for power, and disregard for the rights and needs of humanity are counteracted.

Today, much of higher education is a perversion of the name. No education can be higher education unless it bears the similitude of heaven, unless it leads to Christlikeness.²² Unfortunately, some have veered from the original path and perceive this departure—moving away from Christ—as progress. They are mistaken. They engage in a type of *intellectual pharisaism*. Just as in ancient times Christ was rejected by those whom He came to bless, they reject Him intellectually in this age. Paul admonished Timothy, and today's church, to "continue in the things which you have learned and been assured of, knowing from whom you have learned them" (2 Tim. 3:14). Those who are faithful will focus education toward Him who is too wise to err.²³

Knowledge is power, but it is a power for good only when united with true piety. It must be vitalized by the Spirit of God in order to serve the noblest purposes.²⁴ If faithful to the original mission, Adventist higher education will produce people who are strong to think and act, who are masters and not slaves of circumstances, who possess breadth of mind, clearness of thought, and the courage of their convictions.²⁵

¹ Neil Postman and Charles Weingartner, *The School Book: For People Who Want to Know What All the Hollering Is About* (New York: Delacorte Press, 1973).

² Ellen G. White, *Child Guidance*, p. 26; White, *Education*, p. 18; Mark 4:28.

³ White, *Education*, p. 13.

⁴ White, *Education*, p. 225.

⁵ *Ibid.*, p. 18.

⁶ Job 12:13.

⁷ Proverbs 2:6; White, *Education*, p. 14.

⁸ White, *Counsels to Parents, Teachers, and Students*, p. 45.

⁹ *Ibid.*, p. 36.

¹⁰ *Ibid.*, p. 45.

¹¹ *Ibid.*, p. 412.

¹² White, *Education*, p. 225.

¹³ White, *Counsels to Parents, Teachers, and Students*, p. 388.

¹⁴ *The Journal of the American Medical Association* 293, No. 3 (2005): 293.

¹⁵ White, *Counsels to Parents, Teachers, and Students*, p. 401.

¹⁶ White, *Education*, p. 225.

¹⁷ White, *Fundamentals of Christian Education*, p. 467.

¹⁸ White, *Counsels to Parents, Teachers, and Students*, p. 387.

¹⁹ *Ibid.*, p. 455.

²⁰ Andre J. Hardy, "Student Accepts Call to Join Adventist Church," Columbia Union Conference Visitor, April 2009, p. 29.

²¹ White, *Counsels to Parents, Teachers, and Students*, p. 402.

²² White, *Fundamentals of Christian Education*, p. 467.

²³ White, *Counsels to Writers and Editors*, p. 117.

²⁴ White, *Counsels to Parents, Teachers, and Students*, p. 38.

²⁵ White, *Education*, p. 18 (in the foreword).



Radiation

R I S K S

By ALLAN R. HANDYSIDES and PETER N. LANDLESS

I am concerned about all the radiation doctors submit us to as patients. I am worried that it could cause cancer, and therefore be more harmful than helpful. What do you think?

There is in life always a balance between risks and benefits. This applies to diagnostic irradiation as well. It is invaluable in the diagnosis of things such as broken bones, blocked arteries, cancer, and many diseases that without investigation would remain undiagnosed. The addition of computers to the enhancement and higher definition of images truly has brought diagnostic imaging to a height of sophistication I could only dream about as a young physician. Not all imaging involves radiation, but CT (computerized axial tomography) scanning does. Echo sonography does not; neither does magnetic resonance imaging (MRI).

Radiation can damage the DNA, or “control manual,” of the cell and can lead to damaged instructions that in turn can lead to uncontrolled cellular division, or cancer. Radiation is all around us in nature, but in small doses. Radiation is measured in “millisieverts” (mSv), and we get about three of these a year from nature (3mSv).

Because we have seen the proliferation of radiation from the early twentieth century, we have had an additional 3mSv added to the

average exposure per person. This includes all radiation from medical procedures, fallout from nuclear tests, nuclear power plants, television sets, microwaves, airport scanners, computers, smoke detectors, and so on. This is a big increase, because by 1980 we had added only 0.5mSv per person. The CT scan is responsible for a lot of this increased radiation. Tests vary in the amount of radiation they deliver. The American College of Radiology, Health Physics Society, statistics as reported in the *Harvard Heart Letter* give the following numbers for radiation:*

Dental X-ray	0.005mSv
Chest X-ray	0.02mSv
Mammogram	0.7mSv
Abdominal CT	10.0mSv
Cardiac CT (64-slice)	7-23mSv
Cardiac CT (320-slice)	10-18mSv
Angioplasty	7-57mSv

It is obvious that CT scanning bumps up the dosages manyfold. It has been estimated by the (U.S.) National Academy of Sciences Committee on the Biological Effects of Ionizing Radiation that there would be one extra case of cancer above the 420 “naturally” occurring cases for every 1,000 people having a 10mSv CT scan.

The really worrying thing is the burgeoning use of the CT scan. Some doctors order the CT as much to protect themselves from accusations of missing a diagnosis as they do from a real suspicion that a disease is present.

Because it takes 10 to 20 years for a cancer effect to be seen, it is less worrisome to do a CT scan on an 80-year-old than on an 18-year-old.

The thing is not to ask for a CT, nor to agree to it unless it is very likely to give important life-sustaining information. Patients have to be aware of the pressures they can put on doctors who are, like them, only human. ●

**Harvard Heart Letter*, vol. 19, No. 8, April 2009.



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John was just an ordinary simple fisherman. Yet he became the author of the book of Revelation, one Gospel, and three epistles that bear his name. He is known as “the disciple whom Jesus loved.”

We first meet him in Matthew 4:21 when Jesus called him and his brother James, as they helped their father with his fishing nets along the shore of Lake Gennesaret. With his brother James, John readily left his father to follow Jesus.

Do you see a kind of abnormality here, something unusual, a bit of irresponsibility? Humanly speaking, that’s how it seems. But what lies behind the apparent abnormality?

mother) upon children in their early years is important and has far-reaching effects, as we see in the lives of John and James. As parents we should carefully consider the influence we exert upon our children. We should be concerned about both their temporal and eternal interests.

John followed Jesus instantly. But this doesn’t mean that he was all pure, holy, and free from all worldly influences. He was just like any of us—proud, self-assertive, ambitious for honor. Impetuous and resentful under injury, he and his brother were called “sons of thunder” by Jesus. Ellen G. White observes that they received the title because of their disposition.

From Selfishness to Surrender

A reflection on the life of John the apostle

By RAMANI KURIAN

The Influence of Home

John and his brother came from a service-oriented family that put the mission of Jesus and the things of God ahead of their personal welfare. We read in Mark 15:40, 41 about certain women who observed Jesus’ crucifixion, and among whom was Salome. According to the *Seventh-day Adventist Bible Commentary*, this Salome (who followed Jesus and ministered to Him) was the mother of John and James (vol. 5, p. 657).

If that is so, then this mother must have been a role model for her sons in ministry, for Jesus, preparing them from childhood to follow the way of the Lord. Surely, their father (with whom they worked) also played a significant role in bringing up the children in the fear and discipline of the Lord. And thus Jesus found them assisting their father in his work. Nor did Zebedee object to their decision to follow Jesus and leave their regular work behind. The entire family must have been looking forward to a Messiah, to a Deliverer—though not one that would be crucified on a cross.

The influence of God-fearing parents (especially of the

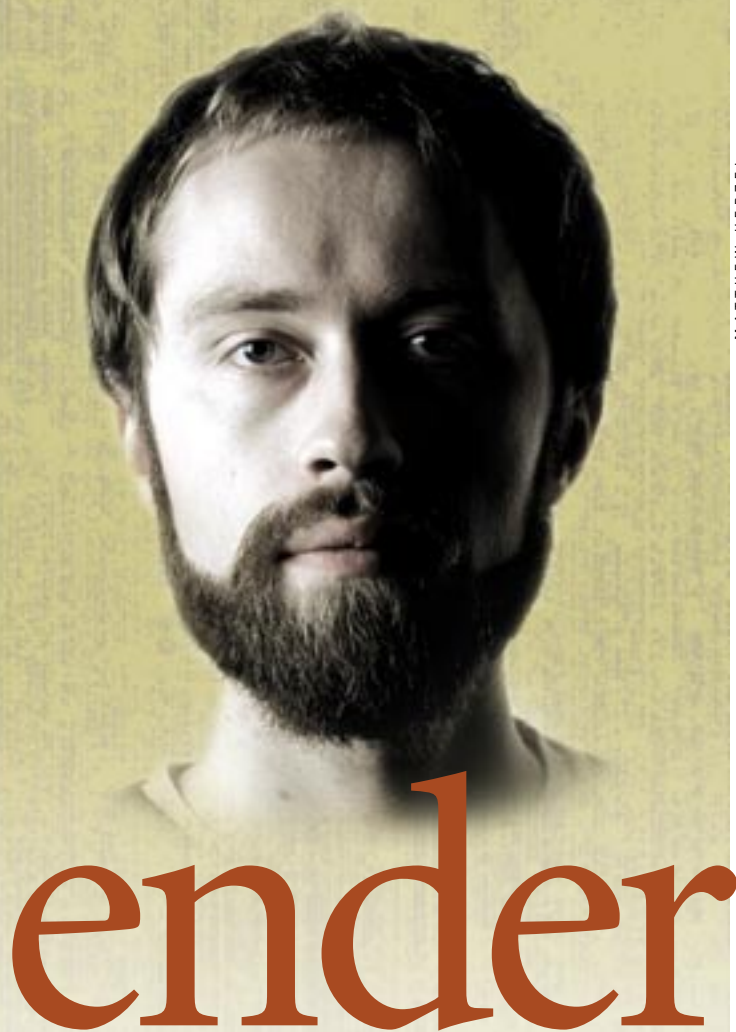
Two Incidents Reveal John’s Nature

1. Retaliation and Revenge

When the Samaritans didn’t receive and respect Jesus as John and James expected, they asked Jesus “to command fire to come down from heaven and consume them, just as Elijah did” (Luke 9:54).

How quickly the feeling of enmity developed in their mind at the least provocation! Would you and I have behaved differently? Knowing Jesus had the power, would we also have thought of destroying those who dishonored Him? The tendency to retaliate and take revenge upon those who hurt us described John’s nature perfectly. He wasn’t different from us.

Jesus’ response came in the form of a rebuke: “You do not know what manner of spirit you are of. For the Son of Man did not come to destroy men’s lives but to save them” (Luke 9:55, 56). Ashamed of their behavior, they began to see the real picture of Jesus and His mission. It touched their hearts, and their behavior began to change. Through every such experience they grew spiritually, recognizing their personal faults as they looked upon Jesus, their Master.



MATTHEW HERZEL


self-seeking, disappointed his ambitions, and tested his faith, the lessons went deep into John's heart, and John realized his wretchedness. Thus he humbled himself to be used by the Holy Spirit, resulting in the total transformation of his life. However defective their character, all who humble themselves before the power of the Holy Spirit will be transformed by divine grace into effective witnesses for Christ.

Through the three and a half years he lived as a witness to the transforming love of Jesus, John learned the lessons of true love, being daily sanctified by the power of God. "As the character of the Divine One was manifested to him, John saw his own deficiencies, and was humbled by the revelation. Day by day, in contrast with his own violent spirit, he beheld the tenderness and forbearance of Jesus, and heard His lessons of humility and patience. Day by day his heart was drawn out to Christ, until he lost sight of self in love for his Master.... He yielded his resentful, ambitious temper to the molding power of Christ, and divine love wrought in him a transformation of character" (Ellen G. White, *The Acts of the Apostles*, p. 557). An ordinary fisherman was turning into a mighty witness for the Lord of heaven.

John came to value the meekness, humility, and love he found in Jesus, and recognized these as essential elements to growth in grace and fitness for the work he'd been called to do. His affection for the Master grew daily, and ultimately his life became like His. Self became hidden in Christ, and though Jesus loved all His disciples, John appeared to be the most beloved (see John 19:26a). We know that Jesus entrusted the care of His mother to him at the time of His crucifixion (John 19:26b).

"After the ascension of Christ, John stands forth as a faithful, earnest laborer for the Master.... The apostle's life was in harmony with his teachings. The love for Christ ... led him to put forth earnest, untiring labor for his fellowmen." And "realizing that brotherly love was waning in the church," John "urged upon believers the constant need of this love" (*The Acts of the Apostles*, pp. 546, 548).

A change will come into our lives as we learn how this humble servant of the Lord, experiencing the loving rebuke of Jesus, was transformed into a powerful witness for the kingdom of God. We are the messengers of love who must lead others to the kingdom of God during these last days.

What kind of witness are we bearing for Him through our personal lives? 

2. Self-love and Pride of Place

John and James sent their mother to request Jesus to grant them places of special honor in His kingdom. Like many of us, these young men—selfish and ambitious—desired the highest place. Jesus didn't condemn them for their ambition, but instead used the opportunity to teach them a lesson in servant leadership. "Whoever desires to be first among you," He said to them, "let him be your slave—just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many" (Matt. 20:27, 28).

Jesus' lesson of unselfish service penetrated their hearts and remained with them ever after, even in the face of danger and persecution.

A Transformed Life

Selfish love, evil temper, the desire for revenge, the spirit of criticism—all these were traits found in "the beloved disciple." But Jesus reads the hearts of all, and He could recognize the ardent, teachable, humble, loving heart of John beneath these weaknesses. When He rebuked John's



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Many people in today's secular culture, disappointed by far-fetched ideologies and the economic and environmental chaos, find fewer and fewer reasons to belong to a community of faith. They are seeking spiritual depth, but religion has lost its charm, and sometimes seems incompatible with modern trends of freedom and personal satisfaction. To "live it up" with no concern for the future has become a nonnegotiable position. Everyone is seizing their own moment, their own way, and establishing the values that are most convenient in an attempt to "live life to the full." In the quest for spirituality, each one grasps for personal happiness.

Here's the process we developed and used in 2008, which can be adapted easily and implemented in other contexts:

1. January, the Month of Genuine Love—To be a true witness for the good news of salvation, one has to first choose friends to whom they will show the authenticity of God's love. To say that we love 2 million people in Montreal is simply a declaration of intent and not a tangible reality. Jesus didn't spread Himself thinly in His mission. He healed a lot of people and preached on many occasions, but He chose the twelve to show them the depth of His Father's love. Secularists can be moved only by sacrificial love that expresses itself in meaningful



FRANÇOIS CHAREST

One Soul for CHRIST

11 steps for evangelism in a secular society

By
DRAGAN STOJANOVIC



Surveys indicate that Quebec is one of the most secular regions in North America; so local church leaders, pastors, and administrators have launched a plan to reach those who have turned away from traditional Christian values. The idea of a progressive approach has led to what we call "One Soul for Christ," a year-long, annual program of friendship evangelism.

In order to reap positive results, we first had to accomplish two things: (1) find a method that has a strong impact on the secular mind, and (2) develop a strategy that shows our members that evangelism isn't a burden, and that a believer can find joy and satisfaction in the proclamation of the everlasting gospel.

ways. Without a definite action plan and a few friends we won't be able to fully show this love. The first month is set aside for meditation and reflection on the selection of those whom the Lord wants us to reach. Make up a list of acquaintances (the number seven is a balanced starting point): baker, coworkers, vacation contacts, etc. The list should be updated regularly, depending on the response of each person.

2. February, the Month of Prayer—Prayer leads to evangelism, and evangelism leads to prayer. Effective Christian witnessing can't be conceived without God, who goes ahead of us in our action. We submit to Him our seven friends so that He may guide everything according

to His wisdom. Consequently, Quebec churches organized four weekends of prayer and a special day of fasting on February 24, 2008.

3. March, the Month of Kindness—Secular people don't necessarily seek new doctrines or counsels on health. They need to feel loved. Health and doctrines will come in due time. It's through our acts of kindness that we create avenues to their hearts. Consequently, the first action isn't the proclamation of a message. Instead, we look at their lives and assess their needs.

4. April, the Month of Hospitality—Another aspect of our commitment to our new friends is an invitation to come to our homes. By opening our doors, we show that we want to be their friends and that they are welcome in our inner circle. The time spent together will help us to know them better and discover the best way to present them to our heavenly Father. Friendship then becomes an essential tool to help build strong ties.

5. May, the Month of the Bible—Gift giving is one way to express love and appreciation to our friends, especially when the gift is something of exceptional value. That's how we should present the Bible, the most precious book there is. When we deliver the gift we shouldn't stay long. A bookmark indicating the Sermon on the Mount or the Gospel of John is a good idea. Our experience shows that these Bibles should be accompanied by our prayers and the certainty that God will see that His Word "shall not return to [Him] void" (Isa. 55:11).

6. June, the Month of Personal Witnessing—The testimony of personal transformation is the most powerful tool that God uses to touch the heart. Remember that "it is the grace of Christ in us that makes us His witnesses" (*Selected Messages*, vol. 2, p. 170). Without Him we can do nothing. It is Jesus, the faithful and true Witness, who speaks through us.

7. July and August, Months of Intercession—We prayed *for* our friends in February. During the summer months pray *with* them, asking God to meet their felt needs. If the testimony of our lives convinces them that prayer works, they won't refuse this golden opportunity. This will be the beginning of their relationship with divine power.

8. September, the Month of Visitation—Our visits, brief and informal, allow us to tell our friends that they mean a lot to us and that we want to know them better, to understand their needs, and to strengthen our spiritual bonds through prayer.

9. October, the Month of the Invitation—After completing the above eight stages successfully, an invitation to attend some "neutral" meetings in your local church is


much easier to arrange. Health seminars, cooking classes, and family life workshops can be the stepping stones that show the value of a balanced life and help those who are looking for ways to improve the quality of their lives and stay healthy.

10. November, the Month of Attachment to Jesus—It's time to suggest several ways to help our friends know Jesus better, perhaps through a Bible correspondence course or the *It Is Written* television program. We must find the proper ways and insist that religion isn't a system but a relationship, the attachment to Someone, as well as the knowledge that through Jesus we find the way that leads to eternal life.

11. December, the Month of Commitment—This final step isn't the end of the story, but actually the preparation for what will follow. During this month invite your friends to their first spiritual meeting (or series of meetings) that emphasizes the importance of a lifelong study of Scripture. In other words, promote small groups, which are best suited for the spiritual growth of the secular mind.

The Quebec Conference is pleased with the outcome of this venture. Evangelism gets better results with the group effect that the program creates. We can easily do the follow-up and provide the motivation. First, members' testimonies are a valuable incentive for the whole church. Second, prayer ministry is vital to the success of the project. Third, the future of the small groups depends on friendship evangelism. The revitalization of these witnessing units is the core of their survival. The One Soul for Christ program allows the groups to renew themselves easily. That's why Adventist churches in the province have created an increasing number of small groups, allowing members in the Quebec Conference to do evangelism according to the method of the One who cannot make mistakes.

By God's grace we have seen progress. There is room for improvement, but in 2007, before this project was implemented, 203 people were baptized (in a conference with a membership of 5,200). In 2008 God gave us the joy of preparing 312 people for baptism, more than a 50 percent increase in the harvest.

Glory to His name! 



Dragan Stojanovic is president of the Quebec Conference of Seventh-day Adventists in Canada.

New Man at Jamaica's Helm

By MARK A. KELLNER

Coming from a head of state, the words were unusual—even startling. But the Honourable Doctor Patrick Linton Allen, ON, CD, is no ordinary head of state.

Indeed, the sixth governor-general of Jamaica is not only the first Seventh-day Adventist to hold this revered post in his native land; he's the first Adventist pastor to have been elevated to the job anywhere. Ellen G. White, a pioneering founder of the Seventh-day Adventist movement, spoke of a time when Adventists would occupy high public office, and

now Allen is one of these.

So when the governor-general speaks about the need for a very particular type of rest, it resonates, and not only with his Adventist family.

“The Sabbath is that time when I can get away from all the stress and the strains of public labor and get in a very personal way with God,” Allen said in a recent interview with *Adventist World*. “I could not live without the Sabbath, period. It comes as a blessing for me.”

He continued: “Everything stops. Individuals knew, before I came into the position, that when it comes to sunset Friday to sunset Saturday, they do not get in the way of that [period of time]. It is my time for a little respite and I need it and it's very precious to me. The country is aware of that and the folk don't press me for any activities during those hours.”

For Such a Time as This

The January 13 announcement of Allen's appointment—to which assent had to be given by Britain's Queen Elizabeth II, the actual “chief of state,” of whom the governor-general is her representative—was something of a surprise in Jamaica, the Caribbean's third-largest island at 235 km (146 miles) long and 56 km (35 miles) wide. Previous governors-general have been educators or statesmen, but a *pastor*? And a Seventh-day Adventist one at that?

Even though there's one Seventh-day Adventist for every 423 people on Earth (using 2007's World Population Reference Bureau's figure of 6,624,528,000 people here), the 146-year-old church isn't as well known, or understood, as it could be. Having an Adventist as Jamaica's chief of state—where the church is widely



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Below: SWEARING IN: Jamaica's Chief Justice Zaila McCalla congratulates Dr Patrick Allen, the country's sixth governor general, after his installation Feb. 26, 2009, in Kingston, Jamaica.



MARK A. KELLNER

Above: ADVENTIST FAMILY: The Most Hon. Dr. Patrick Linton Allen, ON, DC, immediate past president of the West Indies Union, is now Jamaica's governor general. He is flanked by son Kurt (far left), his wife, Patricia, daughter Candice and son David.

acknowledged as being the single largest Protestant Christian bloc in the country, with roughly 11 to 12 percent of the population as members—elevates the church in the eyes of an entire nation, if not a whole region.

“For a number of us, it does something to our church's esteem,” said Derek Bignall, a Seventh-day Adventist pastor who succeeded Allen as president of the West Indies Union. “We know now that we have got to go a rung higher in our operations.”

He added that the internal attitude now is: “Straighten up your shoulders and walk straight now, you're an Adventist.”

The Rev. Courtney Stewart, a Baptist minister who heads the Bible Society of the West Indies, is a longtime friend of Allen, who cochaired the society's board. The elevation to governor-general says

good things about the Adventist pastor—and the people he represented, Stewart said.

Before the announcement, Stewart told *Adventist World*: “The Adventists were being seen as different from others. The appointment of an Adventist as governor-general is a maturing of our people.”

Allen, Stewart said, was “selected not because he's Adventist, but because of the integrity, the graciousness, the clarity of thinking, [and] the incisiveness of his mind. The fact that he's Adventist is to me not an issue.”

Bignall added: “The majority of the [Seventh-day Adventist] Church here and abroad are very happy that [Jamaica] could see one of our leaders as somebody of that magnitude and worth and capacity in a very outstanding position in our country.”

Stepping-stones to Leadership

Worth and capacity seem to define Allen's life. Born in the hamlet of Fruitful Vale, in the Jamaican parish, or state, of Portland, Allen, a third-generation Adventist, began working for the church in 1981, after a decade of working for the Jamaican government.

He was pastor of several Seventh-day Adventist churches in Clarendon and St. Catherine, which, officials said, “all grew spiritually and numerically.” Allen led churches with congregations as large as 1,600, baptizing hundreds of converts at a time and also planted several new churches.

That record led to his being called to serve as president of the Central Jamaica Conference of Seventh-day Adventists, at the time the largest English-speaking conference in the church's Inter-American Division. Just



Above: OUTDOOR CROWD: Thousands gathered at King's House in Kingston, the residence and office of the governor-general, to watch the installation of Patrick Allen. **Right:** SINGING OUT: Choir from Northern Caribbean University, of which Patrick Allen was a trustee, performs at the installation ceremony.



over two years later, in 2000, Allen was elected president of the West Indies Union Conference, a post he held for eight years.

At the union level, Allen was responsible for leading the growth and development of the Adventist Church in Jamaica, the Bahamas, the Turks and Caicos Islands, and the Cayman Islands during that period. He chaired the boards of the West Indies Union Conference, Northern Caribbean University, Andrews Memorial Hospital, the West Indies Union Investment Management Ltd. (IML), the regional branch of the Adventist Development and Relief Agency (ADRA), and the Book and Nutrition Centre. Two new missions were established, and a third mission field, in the Cayman Islands, became a full-fledged conference during those years. Membership grew from 190,000

in 2000 to more than 263,000 at the end of 2008, an increase of some 38 percent.

But Allen also found time to serve his country: he was a member of the Police Civilian Oversight Authority; the Strategic Review Implementation Oversight Committee of the Jamaica Constabulary Force; the Public Broadcasting Corporation of Jamaica; and served as a justice of the peace for the parish of Manchester since 2003.

Those impressive national accomplishments put Allen in line for another honor: In August 2006, the Jamaican government conferred on him the rank of Commander of the Order of Distinction (CD) for service in education, religion, and social work. Sir Kenneth Hall, the then-governor-general, presented the award to Allen, with neither knowing, at the time, that the recipient would succeed the presenter in that office.

A Wider Circle

During an exclusive, 40-minute interview with *Adventist World*, Allen acknowledged that Jamaicans are expecting the man who once shepherded congregations to now influence a nation of 2.8 million.

“From all walks of life, people are looking to me to deliver, and deliver in the sense that they know I don’t have that type of administrative authority to implement structural changes, but know that the power invested in me, by virtue of the reverent power, the power of one’s character . . . that I would take that and translate it into the kind of leadership that people will follow,” he said.

“My role is to motivate people to join me in the task of mentoring a generation that will come up and carry out a generation of leadership themselves. . . . It is mostly in the



PHOTOS BY MARK A. KELLNER

social and leadership ways that I am responsible to give moral guidance to the nation, to mentor the nation, to unite the nation,” Allen stated.

And while Adventists have traditionally tread softly when the lines of church and state come close, Allen, who resigned his union presidency to become governor-general, has a unique opportunity, one key observer said.

“It’s uncharted waters for the country, in that you have a real man of God in the highest office of the land, and it is giving us an opportunity as Christians to show what difference we can bring to the office of governor-general, the highest office in the land. It’s a great challenge and a great opportunity,” said Desmond Allen, executive editor of the *Jamaica Observer*.

The editor, who is not related to the governor-general, is credited with

bringing the work of Patrick Allen to the attention of Jamaica’s public with an interview in 2005 in which the then-president was hailed as one of the country’s “best-kept secrets.”

According to Desmond Allen, the Adventist leader “was a very astute leader and a holy man combined in one. It was very clear you know, [that Patrick Allen was] a man of deep personal faith and deep understanding of matters of state.”

The journalist said that while “some thought Adventism was going to be imposed on the nation; others felt that we needed some moral compass” and hailed Allen’s appointment.

“In the end, people were happy,” Desmond Allen said. “Today, we have an excellent governor-general, and he has had a good start. I have the feeling that a good decision was made.”

That “good decision” hasn’t removed the governor-general from his roots, Patrick Allen said.

“What I do and how I live my life, all of those are informed by the church. I am lost outside my church’s moorings,” he asserted. “I don’t have to hesitate, or fear; I know I’m solidly grounded. No one is jumping all over me about my morals, the way I live my life—people appreciate that and look to me with respect. All of that comes about because I live my life in the teachings of my church.”

Allen says there have been changes in the externals of life for him and his wife, Patricia Allen, however.

“We have not gotten the idea wrapped around our heads that we are to be served, so we are still serving,” the governor-general said. “Being a pastor’s wife, a church administrator’s wife, she was always serving. Now we are serving the nation. She continues in her charities, very busy in looking after women’s affairs. In that way, it’s not difficult. We have time for ourselves, too. We can carve out time when we choose.”

Does Allen miss being an Adventist pastor and church leader? His honest answer is, yes. He had planned to serve the church until retirement, but feels God called him to his new job.

“I miss it greatly, but I must let you know that cognitively I am sure and confident that this is what the Lord wants me to do now,” Allen said. “As much as I miss it, I am aware that my service is in a broader scope. Church work restricts me in the parameters where I function. Where I work [now], I have a vast and comprehensive universe in the nation.”

A symbol is an idea or thing that represents something else. And a spiritual symbol enables us to experience profound and enduring meaning in an otherwise ordinary experience. Symbols also have a dynamic dimension. That is, they can evoke different kinds of reflection at different stages of our lives, providing different ways of looking at the same experience, the same truth. This is why symbols endure—they're adaptable to different explanations, even while remaining the same yesterday, today, and tomorrow.

Against that background, I wish to share my personal experience with the symbol of baptism. Put succinctly, "baptism is a symbol of our union with Christ, the forgiveness of our sins, and our reception of the Holy Spirit" ("Fundamental Beliefs of Seventh-day Adventists," No. 15). It is done in the name and under the authority of the triune God: the Father, the Son, and the Holy Spirit (Matt. 28:19, 20). The word means immersion in water, an act that carries powerful symbolic meaning.

I find at least four meanings for my personal life in the baptism symbol:

1. A New Beginning

For me, baptism marked the beginning of a new commitment to God. It gave outward expression to a stand I was making—deliberately committing my allegiance to a new Person. But it also seemed a natural step to take as an outgrowth of the influence that God's reign was having upon my heart. I remember saying to God, "Look, I have had intimate conversations with You for a while now; it's time for me to move in with You. I am not ashamed of You. I'm willing to go public!"

My impression of baptism back then was not so much that of a lifetime relationship as it was of a *new beginning of a committed relationship*. It was something similar to the meaning of a wedding, which marks the beginning

Baptism— An Enduring Symbol

By
GIFFORD
RHAMIE

And for me, it's deeply personal.



Baptism

By baptism we confess our faith in the death and resurrection of Jesus Christ, and testify of our death to sin and of our purpose to walk in newness of life. Thus we acknowledge Christ as Lord and Savior, become His people, and are received as members by His church. Baptism is a symbol of our union with Christ, the forgiveness of our sins, and our reception of the Holy Spirit. It is by immersion in water and is contingent on an affirmation of faith in Jesus and evidence of repentance of sin. It follows instruction in the Holy Scriptures and acceptance of their teachings. (Rom. 6:1-6; Col. 2:12, 13; Acts 16:30-33; 22:16; 2:38; Matt. 28:19, 20.)

of something meaningful, with the understanding that a marriage will follow, if you can see the subtle difference.

Some people are able to say, “Lord, I am going to be faithful to You for the rest of my life!” That is commendable. But back then (when I was baptized) I wasn’t able to say that. In fact, I was scared about letting God down. Yet, I concluded, *if I can just focus on the fact that baptism marks a new beginning, then I will take each subsequent day as it comes.* This approach had the benefit of not placing me under undue pressure as to how the future partnership with God might work out. Instead, I was able to concentrate simply on a *fresh start with God.*

Jesus said to Nicodemus: “Unless you are born again, by water and the Spirit, you cannot truly experience God’s reign” (John 3:3-8, paraphrase). Against the background of those words, it was as though God was saying to me, essentially: “We have had a relationship for a while, Gifford; it’s time to move in; time to take a stand; it’s the next logical step.”

2. A Spiritual Renewal

Baptism is a symbol of spiritual renewal and healing. Back when I was baptized, I was open to and yearning for a spiritual experience. I wanted to have a certain gap filled in my life. Romans 6:1-4 speaks of baptism as a death, burial, and resurrection of the new believer. It’s a text that must not be downplayed. For Paul, this is not a once-for-all event—as if one becomes spiritually fully grown in a moment. For while baptism is, indeed, an event, it serves also as the onset of a process—namely, an ongoing, life-changing spiritual journey at a new and heightened level.

In this experience the new believer wonderfully experiences God through the symbol. It’s a mystery. I experienced the immense meaning of dying, of being buried, of being resurrected to a newness of living. God impressed upon my spirit a soul-cleansing watershed, as it were. Then I arose out of the water with a new expectation for my life. It’s a transforming experience in which the heart opens to the supernatural presence of God—a presence that anticipates and allows for new possibilities in one’s life. It marks and celebrates the movement from slavery to sin to freedom in Christ. It marks the birth of a new heart, receptive to a new outlook, new values, new tastes, new desires, and new possibilities.

3. A New Belonging

Baptism also symbolizes that I belong to a new family, a new community, which the Bible calls the body of Christ, the church (Eph. 3:6; 1 Cor. 12:12, 13). The witness of the local community lends intimacy and shared joy to the baptismal experience. I found the willingness of the church

family to join me in my spiritual walk both encouraging and enabling.

So when my mother, my spiritual mentor, stood up while her four children entered the baptismal pool (I was baptized with three of my siblings), she was saying along with the congregation, “You are not alone. You are being celebrated. We affirm you.”

This is the body the new member joins through baptism.

4. The Experience of New Gifts

Baptism, finally, is a symbol of anointing. When I was baptized in the name of the Father, the Son, and the Holy Spirit, a new and authoritative power was released upon me to serve people (see Matt. 3:16; Acts 19:1-5). In the name of the Holy Spirit I was being anointed, and my natural talents were being baptized with me.

This was good news to me. It meant that I was not only wanted by God, but also needed and trusted. I was not left outside (Eph. 4:7-10). The challenge of the local church is to enable the new believer to see this as part of their baptismal heritage, especially at a stage in their spiritual experience when they’re excited and zealous about the transforming power of God in their lives. I found it empowering to see how God endows us with supernatural, spiritual gifts for the building up of the body of Christ (see 1 Cor. 12:27-30 for a list of the gifts).

It was then that as a newly empowered, gifted believer I flourished in my music ministry (if I may give a personal example) as I cooperated with other ministries to grow the church—physically, spiritually, and emotionally. The locus of my service was not only the church family, but also the larger community. And this continuum between the marketplace and the worship-place has kept me relevant over the years.

So baptism marked for me a new beginning with a personal, dauntless, and boundless God; a spiritual renewal of my life (even with all its complexities and contradictions); a new sense of belonging (to a diverse and multifaceted community); and a new resourcing of spiritual power (manifested through spiritual gifts and communication). The experience of baptism has launched me on a fresh and adventurous journey with God. ●



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We all need to cultivate a firm trust in Jesus. When our eyes are fixed upon Him, we shall not look at the things which are seen, but at the things which are unseen. He says, "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" Our faith is altogether too weak. Severe trials will soon come

soul like a sure, tried anchor. Believe, and thou shalt see the glory of God.

Jesus, Our Partner in Telling the World

This is a world of darkness. Those to whom the precious truths of God's Word have been presented are to search the Scriptures for themselves, that they may, in turn, present the truth to others. The loyal and true are now called upon to come to the front, and let their light shine forth in firm, steady rays.... None of us can meet the darkness of the world unless we rely firmly upon Jesus, our mighty

work which He had begun, promising them that ... they should have special help and strength. In view of this promise, and the great love of God for man, it has been difficult for many to understand why He permits His followers to suffer as the martyrs did through the Satanic cruelty of men professing to be the successors of Christ. This question troubled me for years. But when I saw how the angels of God hovered over these precious jewels, even as they hovered over the cross of Christ, my feelings were changed. By faith these faithful ones saw ... Jesus, their loved commander,

CONFIDENCE, TRUST, *and* RELIANCE

By
ELLEN G.
WHITE

Cultivating attributes of faith today assures a better life tomorrow.

upon the people of God in this and other countries. The present is the time for them to learn to exercise strong faith in God, and to obtain a better understanding of His Word.

What greater evidence can we have that Jesus loves us than that He died for us? And because He lives we shall live also.... From grateful hearts, and lips touched with holy fire, let the glad song ring out, "Jesus is risen; He lives to make intercession for us." "Every man that hath this hope in him purifieth himself, even as he is pure." Grasp this hope, and it will hold the

helper. All heaven is interested in the salvation of the human family; and when God sees that we are interested in the salvation of others, He will work with us and for us. I entreat you, my brethren and sisters, to go to work to save the souls for whom Christ died. Do not wait for a strong impulse before you move. If I had waited for feeling, one-half of my life would have been spent without doing anything. Feeling is not to be our criterion....

When Jesus ascended to heaven, He appointed men as His representatives to carry forward, in His name, the

watching over them. I then understood why our heavenly Father permits temptations, trials, and afflictions to come to His loved ones. These are designed to give His children a deeper sense of His presence and providential care. They are also His providences, visitations of mercy, to bring back those who stray from His side....

Let not the Christian feel that he is forsaken in the hour of trial. Not even a sparrow falls to the ground without the notice of our Father in heaven. He loves and cares for the feeblest of His creatures. We cannot dishonor Him

more than to doubt Him. We need that living faith that will trust Him in the hour of darkness and trial.

Staying Connected

I wish I could impress every soul before me today with the importance of having a close connection with God. If the heart is pure, we can come with boldness to the throne of grace. Believing that God hears us, we shall act just as though we knew that He heard. This is faith. If we wait for a special feeling, we may

in us while on the earth. The light of heaven will then come in, our hearts will open to Jesus, and we shall have perfect submission to the will of God.

Keeping the Lines of Communication Open

Jesus gave us a perfect pattern. Let us study it carefully, and as we study and pray, we shall come into close connection with Heaven.... There is no time to be idled away. Every one who enters heaven will have, as the result of his labor, some soul to present to Jesus. The "well done" will never be said to those

our minds fixed upon the glorious appearing of Him "who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works"; and let us act every day of our life as though we believed that His coming was near at hand.

Let us open the door of our hearts, that Jesus may come in and that sin may go out. Let us forsake the evil and choose the good, remembering that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against



Let us act everyday as though we believe Jesus' coming is near.

be disappointed. Feeling has nothing to do with faith. The conditions of acceptance are that we come out from the world and be separate, that we put away secret sins, and that we cease to transgress knowingly any of God's requirements.

What a heaven we would have if each were to go there with his peculiar temperament, his desire to have his own way! How unhappy would such persons be, even in heaven, if they could not always do as they pleased! The love of right must be inwrought

who have not done well. We must be faithful, we must be active, if we would receive the reward promised to the faithful.

The religion of Christ does not consist in merely having our names written on the church book; they must be written in the Lamb's book of life.... There is a decided difference between the followers of Christ and the world.... The great motive presented to them is, "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Let us keep

spiritual wickedness in high places." All who enter the city of God will do so as conquerors. Jesus overcame; and we may overcome, if we will fight our battles in His name. ●

This article is excerpted from one that appeared in *The Advent Review and Sabbath Herald*, now the *Adventist Review*, March 16, 1886. Seventh-day Adventists believe that Ellen G. White exercised the biblical gift of prophecy during more than 70 years of public ministry.

The Little Boat That Could

The floating clinic Luzeiro dispensed medicine and the gospel, opening doors to health of body and soul.



Leo and Jessie Halliwell served in Brazil for 38 years. When called to north Brazil, there were only three other church members in the immense area around Belém. The poverty, superstition, and disease of the people along the Amazon impressed Halliwell that a launch would be most effective in reaching the 2 million living along the 40,000 miles of navigable rivers forming the Amazon River basin.

Funds were donated by the MV (Missionary Volunteer) Societies of North and South America. Halliwell sketched the design and hacked out the hull himself from Amazonian hardwoods. He installed the engine and wiring and began a 30-year stint of steering the Luzeiro (Light Bearer) up and down the 1,000-mile (1,600-kilometer) stretch of river between Belém and Manaus, covering some 12,000 miles (19,000 kilometers) a year. Leo and Jessie treated more than a quarter million Brazilians and Indians for diseases while spreading the gospel.¹

*Most of this article is taken from the book, *Light Bearer to the Amazon*, Leo Halliwell's memoir of their experiences.*

Once again on the river, we had not gone far when we sighted a man out in front of his home with a white towel waving for us to stop. The fever was very bad this year, and was taking a great toll of life. As our little boat came alongside his place, we saw a number of sick who had collected there to wait for the *Luzeiro*. We set up our clinic on the porch of the little thatched home. Canoes seemed to come from all directions. Some fishermen brought in a little child whom they had found in a home in a hammock with its dead mother. All in the home were dead from this terrible plague except this little baby, who was about 6 months old [and] also very sick.

It was late in the afternoon when we had treated the last patient. As Mrs. Halliwell was very tired, we moved downstream to a beautiful spot. As the sun sank low in the west, its last rays painted the sky a beautiful crimson, and the reflection in the peaceful waters seemed perfect. The tall palm trees along the banks threw their shadows far out in the stream, and the parrots and other tropical birds were flying overhead, returning to their rest for the night. In the tropics there is no twilight. The beautiful crimson disappeared, and darkness settled down around our little boat. [Then] the eastern sky began to brighten when soon the tropical moon came riding forth over the tops of the palms to reverse the position of the shadows and paint the dark waters a beautiful silver.

Out of Darkness

All was quiet as we sat there on our little boat, thrilled with this bit of Amazon scenery. We listened, and out of the distance came a sound that was very faint; but as it drew closer, we could distinguish the sound of a paddle cutting the water. Soon a little canoe shot out of the shadows, and as it came into the silvery light of the moon, we could discern the form of a mere boy. Before he spoke we knew what he wanted, and he called out, "Do you have any medicine for the fever?"

As he crawled up over the side of our boat, his drawn, pale face told us that he too was a victim of the terrible fever. As he sat there in our boat, Mrs. Halliwell inquired, "What is your name?"

"Antonio," was his reply. "I have been three hours in my canoe, trying to reach your boat."

"Where are your father and mother?" we continued.

"Father died yesterday with the fever," he replied, "and Mother is at home now, burning up with a high fever.... I had two brothers, but they died last week."

As we prepared a hypodermic injection of quinine for him, we asked how old he was. I will never forget his reply. "I am 10 years old and am struggling on toward 11."

I very much doubt if little Antonio ever reached 11 years of age.

"Antonio, how long have you been sick with this fever?" we asked.

"He answered, "Three months."

"Haven't you had any treatment?"

"Oh, yes; I've been treated by the witch doctor.... He shut us up in a little hut, and burned hair and feathers and leather and ox horn, trying to smoke out the evil spirits that were causing the fever. Then when he couldn't smoke them out, he got a limb from a thorn tree, and beat us with that."

Then the boy pulled up his blouse, and showed us his little back covered with deep sores, caused by the thorns that plowed in his flesh as the witch doctor tried to beat out the evil spirits.

Theirs Were the Hands of Jesus

We treated little Antonio, and gave him medicine and food to take home to his mother. Then we watched that little, frail, sick form crawl from our boat into his canoe, glide off across the path of silvery moonlight, and disappear in the dark shadows. We listened as the strokes of the oar became fainter and fainter, and finally died out in the distance.

Little Antonio was going back to his home, but not to what we in the United States call home. His was only a hut on the bank of the river, with the dense jungle behind, full of wild animals, snakes, and the anopheles mosquitoes that transmit the deadly fever. His was a home of poverty, sickness, suffering, superstition, and finally death. But the saddest of all, they were without God and without hope in the world. Like little Antonio, there are thousands and



Left page: MUSEUM PIECE: Luzeiro I in dry-dock. José Alves, the last captain, says, "All north Brazil was influenced by the pioneering of the Halliwells."

Above: MONUMENTAL FIGURES: Generations of Adventists have learned about missions by reading the adventures of Leo and Jessie Halliwell.

Right: PUBLIC RECOGNITION: The Cruzeiro do Sul commendation was given to the Halliwells by the president of Brazil—an honor to those who give relevant service to the nation.

thousands of people living along the great Amazon who have never heard of the Saviour's love for lost humanity.

Halliwell said, "We are thankful that the Lord has given us health to work in the Amazon region. We count it not a sacrifice, but a privilege; ... we have never regretted our decision [to serve in Brazil], no, not for one moment."²

Today the impact of the Halliwells' work can be seen and felt in the institutions dreamed by them for the Amazon jungle. A medical clinic established in 1941 is the Belém Adventist Hospital today, one of the main medical institutions in the north of Brazil. The church operates two large hospitals in Belém and Manaus. There are 59 schools with 21,000 students currently enrolled; some 1,600 churches with 311,000 members and more than 250 pastors. North Brazil College is set to be operational by 2010.

There have been 25 *Luzeiros* in the Amazon. Today just one launch is still maintained by church members. The conference equips the districts with about 11 "fast boats" that are cheaper to acquire and maintain. ●

¹ *Seventh-day Adventist Encyclopedia* (Review and Herald Publishing Association, 1996).

² Leo B. Halliwell, *Light Bearer to the Amazon* (The Southern Publishing Association, 1945).

QUESTION: *Is it true that some Adventist scientists and theologians no longer believe that God created everything in six literal days?*

The short answer is, “Yes, it is true.” In your letter you also asked why this is the case. I cannot go into all the details, but I will give you some of the main reasons behind their views. Let me make clear that the number of Adventist theologians embracing some type of evolutionary model is very small. I suspect that the same applies to scientists. Among theologians the fundamental issue relates to the proper methodology of interpreting the Bible. Their reading of Genesis 1-11 is based on a particular understanding of revelation and inspiration.

1. Revelation and Inspiration: Adventists believe that the Bible is its own interpreter. This is based on the conviction that the ultimate author is God; that since there is one Author, there is a fundamental unity in the Bible’s message; and that a passage is to be interpreted in its literal sense unless the context points in a different direction. Those who promote some form of evolutionism within the church have rejected or questioned most of those principles. In the area of revelation and inspiration they overemphasize thought-inspiration—that God only reveals thoughts and ideas to the prophets. This idea, taken to extreme, limits the authority of the Bible. With respect to Genesis 1 and 2, this means—to them—that God did not reveal to the biblical writer *how* He created. For them the question is What was the idea or thought God revealed to the prophet? Their answer: God was revealing that He was the Creator. Since the text, they say, does not define *how* He created, the answer to that question could be evolution. Instead of allowing the Bible to interpret itself, which in this case would mean that God is the Creator because He created everything in six days, they *arbitrarily* conclude that it does not answer the *how* question. One could even suggest that they first accept evolution as a concept and then reinterpret the text to make it fit their previous conclusions.

2. Assumptions Brought to the Text: Those theologians use nonbiblical materials to determine the meaning of the biblical text. They argue that the biblical creation narrative

should not be interpreted literally because this type of literature was common in the ancient Near East, where this literature served to convey the idea that a particular god was the supreme creator. That argument is then applied to Genesis 1 and 2. But the creation narratives of the ancient Near East hardly describe a particular god creating everything. In fact, scholars now consider one of the longest of those narratives to be a propaganda story meant to justify the supreme role of one god over the other gods, not a creation narrative.

Besides, Genesis 1 and 2 are unique in the ancient Near East. None of the ancient texts come close to it in terms of narrative style, organization, and theological depth. In Genesis we seem to have a witness describing what he saw. This uniqueness places it in a different category,

the category of biblical revelation. Some of these scholars have concluded that the explanatory force of natural evolution was sufficient to establish its reliability. Now “science” is used to define Christian theology and doctrine.

3. Your Concern: Space does not allow me to say more about the tragedy of Adventists who are evolutionists. But I do want to address the concern expressed in your

communication about what Adventist parents should do in this situation. I agree that having teachers in our colleges and universities arguing and supporting the idea that natural evolution is the best alternative for the understanding of origins is outrageous. They not only violate the meaning of the biblical text, but also violate the trust the church placed in them by calling them to teach our young people.

Your alternatives are few. Remember, you are paying for your children to obtain an *Adventist* education; and if the school is not providing what you’re paying for, you have to make a decision. This is what I suggest: Visit our colleges and talk to the teachers about their views on natural evolution and their interpretation of Genesis 1 and 2. If you are unsatisfied with their answers, discourage your son or daughter from attending that school. Most teachers in other Adventist schools stand by what the Bible teaches. You may also want to inform the school’s administration about your findings. ●



Honoring the Creator God

By
ANGEL MANUEL RODRÍGUEZ

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



REVELATION'S **Slain Lamb**

By
MARK A.
FINLEY

The central theme of the book of Revelation is the Lamb of God. Jesus is described as the Lamb in multiple passages. No expression is more precious or filled with more meaning to the child of God than the "Slain Lamb." In this week's lesson we will discover deep spiritual lessons that apply to our lives from our study about the Lamb of God.

1. One of the most moving scenes in all the Bible is when, in prophetic vision, John gazed into heaven and saw the heavenly judgment (Rev. 5:1, 2). The scrolls of heaven's eternal records were opened. What did John see in the midst of this scene of solemn judgment?

"And I looked, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as though it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent out into all the earth" (Rev. 5:6).

In the midst of this judgment scene, John saw a _____ as though it had been _____.

What encouragement for each of us! We do not appear before the judgment bar of God alone. When heaven's scrolls are opened, Jesus stands there to represent us. His shed blood provides pardon. His sacrifice delivers us from the condemnation and guilt of sin. In Him the gift of eternal life is ours.

2. When did the plan of salvation go into effect? Circle the correct answer in the text below.

"All who dwell on the earth will worship him, whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world" (Rev. 13:8).

Before Adam and Eve sinned the plan of salvation was in effect. Throughout Old Testament history every sacrificial lamb pointed forward to Jesus, the Lamb of God.

3. How does the book of Revelation describe those who overcome Satan's temptations?

"And they overcame [Satan] by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death" (Rev. 12:11).

We overcome the temptations of the evil one by:

a) the _____ of the Lamb.

b) the word of our _____.

As we behold Jesus dying on the cross for our sins—the just for the unjust, the innocent for the guilty—our hearts are drawn to Him. We gain strength from His unfailing love. As we testify of His love to others, the "word of our testimony" gives us strength to overcome.



4. What does God promise His followers who respond to His love and loyally follow Him on earth?

“These are the ones who follow the Lamb wherever He goes. These were redeemed from among men, being firstfruits to God and to the Lamb” (Rev. 14:4).

The redeemed will _____ the Lamb _____ He goes.

5. What wonderful invitation does God give to each of His children?

“Then He said to me, ‘Write: “Blessed are those who are called to the marriage supper of the lamb!”’ And He said to me, “These are the true sayings of God”” (Rev. 19:9).

God’s personal invitation is to be His guests at the _____ of the Lamb.

The marriage supper of the Lamb is the glorious celebration of Christ’s triumph over all the forces of evil and His victory over all the powers of hell.

6. Read the verses below and fill in the blanks with the symbols that describe Jesus.

“But I saw no temple in it, for the Lord God Almighty and the Lamb are its temple. The city had no need of the sun or of the moon to shine in it, for the glory of God illuminated it. The Lamb is its light” (Rev. 21:22, 23).

The Lord God Almighty and the Lamb are its _____.

The _____ of God illuminated it. And the Lamb is its _____.

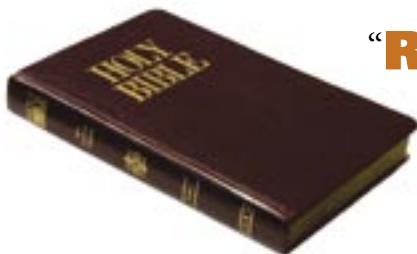
In your own words, write what it means that in the new earth the Lamb is the temple and the Lamb is the light.

7. Where are our names written when we accept Jesus as our Savior?

“But there shall by no means enter it anything that defiles, or causes an abomination or a lie, but only those who are written in the Lamb’s Book of Life” (Rev. 21:27).

Our names are written in the _____ Book of _____.

What great news! When we come to Jesus our names are written in the Lamb’s Book of Life. Through the sacrifice of the slain Lamb our condemnation is gone; we have the gift of eternal life now. As we follow Him we will sing His praises here on earth. And one day, we will rejoice with the saints of all ages throughout eternity at the marriage supper of the Lamb.



“Revelation’s Interceding Priest”
is the title of next month’s Bible study.

LETTERS



Two Issues, Two Topics

I am responding to two articles. First, I salute the article on “The Elijah Project,” by Mark A. Finley, in the March 2009 *Adventist World*.

These are the days when we need to be firmly united in God’s missionary works. “Witness is the life calling of every Christian. Young and old alike are called by God to make a difference for His kingdom,” Finley said.

During the summer season in the Philippine Islands, there were many churches in Metro Manila that conducted a “Bible Crusade.” The pastors initiated these evangelistic missionary works in which the youth, young adults, elders, and members of the Seventh-day Adventist Church gathered their strength in unison to glorify God by sharing our faith with others who are far from the gospel of Christ. As we show to the whole world our sincere love and concern for our fellow human beings in sharing the light we have received by inviting them to our evangelistic meetings, and by standing firm in our faith, we will succeed in bringing souls to Christ who will, in the end, glorify our heavenly Father.

The December 2008 column by Angel Manuel Rodríguez, “Unique and Unrivaled,” provoked my enthusiasm to comment. There are two kinds of people today. One group represents those who do not believe in the existence of God, while the other represents not only believers in the existence of God but adherents to the fact that God is holy, unique,

and without equal. This is a big topic that needs vast space. Only the Spirit of the Holy One can impart to the human spirit the knowledge of the holy. Only the Spirit of God, which is the Spirit of truth, can signify to us that God is the absolute quintessence of moral excellence, infinitely perfect in righteousness, purity, rectitude, and incomprehensible holiness. He is beyond the power of human thought to conceive or human speech to utter.

What Rodríguez said about God being “without equal” is true. It only proves that God, being who He is, cannot cease to be what He is. No outside forces can affect God in any way. He is without equal in His faithfulness.

LARRY R. VALOROZO
Makati City, Philippines

The Elijah Project

I was inspired by the article of Mark A. Finley (see “The Elijah Project,” *Adventist World*, March 2009). From what I read in the article it seems that the GC Center of Global Evangelism and ASI are providing evangelistic sermons, DVDs, and picture rolls, and recently provided nearly “\$1.5 million to world divisions.”

I believe Finley when he said

that “the Adventist Church has so much more to offer its youth than the world’s amusements clothed in garments of religion. Ours is a vision of reaching a lost world for Christ. To accomplish this overwhelming, seemingly impossible task, the church needs its brightest and best minds.”

In recent months I’ve been attending a medium-sized congregation, the Novaliches Seventh-day Adventist Church, in Quezon City, Philippines. One thing I surely feel is that there is unity, love, and a sincere family bond among the members of this church. Through the dynamic leadership of Pastor Sarco, with the unstinted cooperation of the elders, the indefatigable officers, members of the church, and the Adventist Youth leadership, I believe this church will attain its goals—particularly its divine endeavors to grow, especially in its mission to convince more people to serve the Lord. As an example, the recent weeklong “Bible Crusade” attracted many visitors interested in not only hearing and listening to the Word, but being baptized in due time.

As this wicked world is about to end, may we look up high and pin our hopes on the mercy seat of Jesus Christ, our Lord and Savior, who

“These are the days when we need to be firmly united in God’s missionary works.”

—LARRY R. VALOROZO
Makati City, Philippines

LETTERS

is sitting at the right hand of our heavenly Father. As we live blamelessly, as light in the midst of darkness, let us pursue every opportunity to do good, especially in sharing our faith to the lost—the same mission of our Lord who came to seek the lost. When this world passes away, as long as our lights are brightly shining, we can be assured of our salvation in the second coming of the Lord.

LAWRENCE R. TESORO
Quezon City, Philippines

World Health Winning Readers

I am an Adventist pastor who studied under columnists and doctors Allan R. Handysides and Peter N. Landless in my master's degree program in Nigeria. Since meeting with the two in May and June 2008, I have taken extra interest in health principles.

As a way of witnessing to both Adventists and non-Adventists, I have personally taken it upon myself to distribute *Adventist World* to many

people. In fact, in my experience it is the column on World Health that is winning more readers to *Adventist World* than many of the other articles. This goes to prove the belief that in the last days the health messages will open doors for the spreading of the gospel.

The column on "Cardiovascular Disease" (June 2008) was practical. People have indicated that they've enjoyed reading it. We enjoy reading the health messages, so continue your good work on health.

May God richly bless the ministry of *Adventist World* in preparing a people for God's coming kingdom.

DANIEL OPOKU-ADJEI
Kumasi, Ghana

Thrilled

I get thrilled going through *Adventist World* and experiencing the adventure, the quotes, the motivation, and the touching pictures. I am 19 years old and an Adventist in a town located



in the western region of Ghana. We currently have a rapidly growing church by God's grace. I'm much convinced that being part of this family we

should provide you with articles and photographs about our corner of the world. In addition, sending more of your magazines here will change more lives for Christ.

AHENKORAH EMMANUEL
Sefwi Wiawso, Ghana

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

THE PLACE OF PRAYER

I am the only Adventist at home and I've been in the Adventist Church for about four years. I am requesting prayer for my education and for spiritual maturity. My request is to become strong in the Lord and remain faithful to Him even in these perilous times, and, in regard to my education, I pray that God makes a way.

HARRIET, *Uganda*

I request your prayers to God on behalf of my family. I pray that we can be freed from the devourer and be able to live freely as God's children.

JAVIER, *Nicaragua*

Please pray for the Adventist student fellowship at Ebonyi State University (EBSU), Chapter Abakaliki. We would like God to provide for us financially so we can complete our church building on campus, upgrade our public-address system, and host a mega evangelism event on the campus.

BOB, *Nigeria*

I work for a German company. I understand most German words but don't speak it well. I feel so helpless and inferior; my prayer is that God would help me overcome these feelings and learn that grace is all that I need in this situation.

MICHAEL, *Germany*

I am working with orphan children. We need to raise money to take care of them. Also, my coworkers and I are going door-to-door, praying, distributing tracts, and conducting street meetings. Remember us in your prayers.

JOHN, *India*

Please pray for two young people who have cancer, Larry and Carlos. Thank you.

JONATHAN, *Chile*

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

“Behold, I come quickly...”

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

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EXCHANGE OF IDEAS

A Faithful and True Friend

An AWR worker shares his testimony.

I was 7 years old when my mom died. After her death, my dad married a woman who had a son, Diadia. I was happy to have a mom and a friend.

But things didn't go as I had hoped. As time passed, I felt more and more unhappy. My stepmother mistreated me, and I did all the chores at home. During the winter season I cultivated all of my family's fields on my own. My father saw what was going on but said nothing. I felt alone and deserted. I had sadness in my heart and no one to comfort me! Diadia, who was my best friend before, was not anymore—and I didn't know why.

But something seemed strange. Every time I went to the forest, I felt a presence, as if I was being followed. Also, the tasks I had to do were often already half completed, but by whom?

During the winter, when I went to the fields, a few of the jobs already would be done. By whom? Diadia would come back home the same time as I. He seemed unhappy, despite his mother's and my father's affection.

One day, my stepmother was waiting for me at the door. Unexpectedly, she started beating me and said, "Where is the money, where is the money? . . . You will never sleep in this house." So I left. It was very dark outside, but in the village there was an abandoned house where I found refuge.

Later that night, a voice called to me, "Ambiane, Ambiane, are you here?" It was old Badiate, my mother's friend. He took me in his arms and said, "Don't be afraid; it's me. I'm coming to pick you up." Then he added, "Your friend is outside."

As I was crying I said, "I don't have any friends."

"Yes," he replied, "you have one who follows you wherever you go. When you are sad and you cry, he cries also. When you are in danger, he runs to find help for you."

"Who is this friend?" I asked.

"Come and see," he answered. It was Diadia.

I had tears in my eyes when my friend Diadia explained to me why he had scars on his back. His mother had prohibited him from playing with me, and she beat him every time he worked for me. The cultivated fields, the forest jobs done, the tasks half finished, it was all him. Diadia had followed me, helped me, and risked his life for me. Diadia and I became friends forever.

If you think that you are alone in this world, if you feel deserted, I have a Friend to introduce you to. He will follow you everywhere and support you during difficult moments. This Friend is Jesus Christ.

This Friend suffered for you. The punishment fell down on Him without you knowing it; He gave His life for you without you knowing it. He will be your Friend forever.

—MATHURIN DIATTA *recently participated in an Adventist World Radio producer training series in Dakar, Senegal. For one assignment, he wrote this testimony.*

The PEOPLE'S PLACE

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).

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.

HOMER TRECARTIN



WHERE IN THE WORLD IS THIS?



HOMER TRECARTIN

ADVENTIST LIFE

I was giving a makeup conversation quiz to a couple of my Level 2 English students. One of them had been absent for several days and had also missed the discussion for the quiz material, which happened to be on computers and appliances. During a quiz, the students are supposed to ask each other questions and give answers from clues in the back of the book, based on questions they've practiced before. One of the clues was "Size (big-rice cooker)." My poor student looked and looked at the clue and finally said, "I'm sorry, Teacher, but I don't know. What is rice cooker?"

Without any hesitation, I answered him, "*chang gee bap sote*," which is Korean for "rice cooker" (thanks to my flash cards). My other student just about fell off his chair in shock that I knew the word and could answer the question before he could. But that wasn't the funny part. The student who asked the question suddenly got a look of understanding in his eyes and said, "Oooohh! I thought 'rice cooker' was a person!"

Think about it: How big is your rice cooker?

—Kathryn Arnott, Korea, a volunteer English and religion teacher with Adventist Volunteer Services

QUOTE OF THE MONTH

"He who gives to the needy blesses others and is blessed himself in a still greater degree."

—Ellen G. White, *Testimonies for the Church*, vol. 9, p. 253

ANSWER: In Nicosia, Cyprus, a couple of Adventist church members attend the christening of a Greek Orthodox friend's baby. In these churches, people sit in high-backed benches with seats that flip up. Most people stand through the service, but can sit if they get tired.