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WORLD VIEW

The Morning News

The pink-gray cloudbank in the east is brightening as I drive my car into the nearly empty General Conference parking lot. A handful of church employees have also arrived early at the church's world headquarters, perhaps, like me, to find some moments of quiet before the corridors fill with people and the committee rooms crowd with business. As I sit in my car for an extra long minute, waiting for the day to dawn, the words of the old hymn float up:

*The morning light is breaking, the darkness disappears;
The sons of earth are waking, to penitential tears ...*

There is everywhere in this place just now a sense of new things dawning, a heightened sense that God may use the coming months to powerfully renew His remnant church—in this place and in a hundred thousand other places. Conversations in our hallways always lean this direction, as though one and the same Spirit is moving through the hearts of dozens, even hundreds, of individuals. Committee meetings begin, not only with the customary invocation of God's presence, but with extended times of praying with and for each other. Agendas are being rearranged—not because they lacked either clarity

or strategic merit in their earlier versions, but to align the work we do with the growing awareness that God has in mind the renewing of His church.

We do well to be attentive, both in prayer and in the necessary policies. It is always Jesus' intention that His people live revived lives, that we tune our hearts to the Spirit's frequencies, that we experience uncommon love, uncommon joy, and uncommon power in our work and witness. When believers anywhere pray for revival and reformation among us, we are not asking Him to do something He is at all reluctant to do. No, this is what He always wants: increased prayerfulness; deeper sympathies for those He urges us to call "brother" and "sister"; longer listening; shorter speaking.

Our life together—in families, in congregations large and small, in classrooms and dormitories, in church administrative offices—is on the verge of something greater in the months ahead than we have yet known or experienced. And the sky that is brightening in the morning of revival will soon—very soon—be darkened by just one cloud—a small one, about the size of a man's hand, on which the Son of Man returns to claim His own.

— BILL KNOTT

WORLD REPORT

Discipleship Key in South Pacific Division, Leaders Report *Year-end meetings reveal need for nurture*

■ There are more than 420,844 baptized members of the Seventh-day Adventist Church in the South Pacific, but on any given Sabbath, services may draw more than a million worshippers, church officials in the region estimate.

With one Adventist for every 86 people in the South Pacific Division, the region is focusing on discipleship, regional president Barry Oliver told local church leaders during year-end meetings in Sydney, Australia, in September 2010. Oliver reminded them that Jesus' call in the New Testament to "make disciples" is an "imperative."

Providing spiritual nurture and

houses of worship for members will help maintain dramatic church growth in countries such as Papua New Guinea, which is also experiencing high numbers leaving the church. There are still 3,000 people per year who stop attending church in the country, down from 5,000 in 2006, church officials said.

The church's educational institution in the region is also growing, church education officials said. Enrollment over the past five years at church-run Avondale College in New South Wales, Australia, has increased by 40 percent to 1,300 students. Twenty-two of those students are



NURTURE CALLED FOR: Discipleship in the South Pacific is an "imperative," the region's Adventist Church president Barry Oliver said during recent year-end meetings. The region is experiencing marked growth, but in some areas struggles with maintaining membership.

PHOTO COURTESY SOUTH PACIFIC DIVISION

WORLD REPORT

currently enrolled in the school's new doctoral program and 14 are completing master's degrees in research. Avondale College anticipates earning full university status by 2016.

The church's media center in the South Pacific is experiencing similar expansion. About 10 percent of the church's growth in Australia and New Zealand is directly attributed to Bible study courses taken through Adventist Media, church leaders said.

The South Pacific region was the first of the church's 13 world regions to hold its year-end meetings, during which regional church officials vote on policy and finance matters and appoint departmental directors. Most regions hold such meetings in late October or early November.

—Reported by David Gibbons/
Adventist News Network.

ADRA Sweden Celebrates 25 Years of Service

■ “ADRA Sweden exists in order to help people in low-income countries to get a better life. So it is a joy for us to look back at 25 years of service to the poor and vulnerable,” said Siri Bjerkan-Karlsson, country director for ADRA Sweden, when ADRA Sweden celebrated 25 years of service at the end of August 2010.

The Swedish Union Conference became involved in development work

40 years ago, when the union received the first funds from the Swedish government to be used for development work in low-income countries. When the General Conference organized ADRA in 1984, ADRA Sweden became one of the first country offices to join the network.

Since its beginning in 1985, ADRA Sweden has supported 900 development projects and humanitarian interventions for a total value of almost US\$60 million in a total of 80 different low-income countries. Every year between 500,000 and 3 million people have been touched by ADRA Sweden's work and have been given support to create a better life for themselves. ADRA Sweden has also sent out 307 volunteers who have worked in different low-income countries for shorter or longer periods.

Today ADRA Sweden is implementing a total of 35 development projects in 17 different countries. One of the largest projects is aimed at helping people living with HIV and AIDS. This project is being implemented in seven different African countries and involves 450,000 direct beneficiaries. They are provided counsel and psychosocial support so that they can live as well and as healthfully as possible. The project has been ongoing for five years and has rescued hundreds of thousands of people from a premature death.

In Uganda, ADRA Sweden supports a 10-year program aimed at combating poverty in four rural districts. The program involves more than 37,000 people who are being taught to read and write and trained in income-generating activities. They are also trained in how to gain access to support from the local government and how to cooperate in order to improve their life situations.

Every year ADRA Sweden transfers between US\$2 and US\$2.5 million to various development projects. Most

of the money comes from the Swedish International Development Cooperation Agency, or SIDA, the government agency that provides funds for nongovernment organizations working with development. The money is channeled to ADRA Sweden via the Swedish Mission Council, which is one of the frame organizations SIDA cooperates with. ADRA Sweden is one of the 36 member organizations that together form the Swedish Mission Council.

ADRA Sweden celebrated its 25-year jubilee during the weekend of August 27 to 29. Some 400 people came from all parts of Sweden to take part in the celebrations. Charles Sandefur, leader for ADRA International; Stephen Cooper, leader for ADRA Trans-Europe; and representatives from 15 different ADRA offices were present. The celebrations included presentations about the biblical basis for ADRA's existence and work, seminars on development and ingathering, and presentations from ADRA Sweden's partners in Sweden and abroad.

The weekend actually contained a double celebration, since the Swedish Harvest Ingathering campaign celebrated its 90-year jubilee at the same time. The first Ingathering campaign was held in 1920. This makes it one of the oldest fund-raising campaigns in Sweden.

—Reported by Per Bolling, ADRA Sweden.

GUATEMALA: Adventist Leaders Participate in Peace Ceremony

■ Seventh-day Adventist leaders in Guatemala were chosen to participate in the Change of the White Rose of Peace at the National Palace in Guatemala City on August 5, 2010. Participation in the ceremony, which took place at the National Palace of Culture, is an honor given to national and foreign people who have contributed to the peace and well-being of Guatemala.

Mario Calderon, president of the





WHITE ROSE CEREMONY: Mario Calderon, president of the Seventh-day Adventist Church in Guatemala, receives a distinction from the country's government during the Change of the White Rose of Peace at the National Palace's courtyard, August 5, 2010. His wife, Cotty, accompanied him.

church in Guatemala, along with six Seventh-day Adventist ministers and lay members, was chosen to take part in the ceremony, during which the participants were named ambassadors of peace.

Calderon thanked government leaders on behalf of the 216,000 church members in Guatemala for such a high distinction and stated that the church is committed to continuing the promotion of peace.

The Change of the White Rose of Peace ceremony came about after the signing of peace accords ending Guatemala's 36-year civil war in 1996. Every day since then, a white rose is placed on the monument in the courtyard of the National Palace by an army honor guard or a distinguished person to symbolize another 24 hours of peace in the country.

The Seventh-day Adventist Church in Guatemala reaches communities through its literacy and many other initiatives. Together with the Adventist Development and Relief Agency (ADRA) of Guatemala, it also continues to aid those affected by disasters and earthquakes. The church in Guatemala operates seven regional offices, 867 churches and congregations, and 25 schools.

—Reported by Juan Lopez,
Inter-American Division.

WORLD REPORT

ADVENTIST ARCHAEOLOGICAL DIG

Yields Iron Age Temple

Relates to biblical history, documents Moabite worship, officials say

By MARK A. KELLNER, news editor, Adventist World, with reporting by Taylor Luck, The Jordan Times

Confirming and completing a modern-day view of Bible history, a Seventh-day Adventist archaeologist and historian has unearthed important, pivotal ruins and artifacts from the 3,000-year-old Iron Age at a temple site in Ataruz, Jordan.

"This temple is much bigger than anyone ever expected. I may need to spend two or three more seasons of fieldwork to excavate the courtyard, to see what took place there," said Chang Ho Ji, professor and chair of the Counseling and School Psychology Department and a collaborating faculty member in the History Department of La Sierra University, a Seventh-day Adventist school in Riverside, California.

"This is an extremely important find and one that has relationships to biblical history; it is very exciting," said Lawrence Geraty, president emeritus of the school and an archaeology professor there, in an e-mail to *Adventist Review*. Geraty pioneered the cooperation among several Adventist institutions, including Atlantic Union College, Canadian University College, Andrews University, La Sierra University, and the Hashemite Kingdom of Jordan, starting in 1984 with a dig at Tall al-'Umayri.



CHANG HO JI

SACRED IMAGE: A statue of the Moabite bull-shaped deity Hadad as discovered at the Ataruz dig by Chang Ho Ji of La Sierra University in Riverside, California.

Continued on next page

WORLD REPORT

Continued from page 5

At the news conference in Amman, Jordanian Department of Antiquities (DoA) director-general Ziad Saad announced the recent discovery of the largest early Iron Age II temple in the region, dating back to between 1000 and 800 B.C.

The multichambered temple, which includes a 20- by 20-meter courtyard, yielded more than 300 cultic artifacts, leading experts to believe it was once a political and religious base for either the Moabite or the northern Israelite kingdom.

Vessels, jars, and statues of deities were among recent temple-related discoveries at Khirbet Ataruz, near Dhiban, approximately 31 miles (50 kilometers) south of Amman, located on the western slope of Jabal Bani Hamida. The actual site is just off the road leading to the site of King Herod the Great's winter palace, Ji said.

According to media reports, the items, many of which were unearthed in August, give experts a more complete view of the Iron Age civilization and Jordan's heritage.

More than 1,000 years before the Nabataeans built an empire of trade through the rose-red, rock-hewn city of Petra, the Moabites, Ammonites, and Edomites dominated the region in what is seen as a time of science, expansion, and culture, the *Jordan Times* indicated in a news report.

Ataruz is mentioned both in the Bible and in the Mesha Stele as "Ataroth," but the true meaning of the name "has yet to be uncovered," Saad told the *Jordan Times*.

Although historical documents frequently refer to the Iron Age kingdoms east of the river Jordan, Saad pointed out that the Khirbet Ataruz findings mark the first time experts have archaeological evidence to back up theories of the civilization's scientific, cultural, and economic sophistication.

The bulk of the historic findings were uncovered in August by a La Sierra University team that has been excavating Khirbet Ataruz since 2000 with support from Versacare, Inc., a charity in Riverside, California.

Among the findings are a statue of the bull-faced god and nearly 300 vessels, lamps, and altars for religious rituals. In antiquity the bull was often tied to the principal deities of the region, including El, Hadad, and Baal.

The quality, diversity, and condition of the pieces, made from clay, stone, basalt, and bronze, show an advanced technology and a thriving economy on the east bank of the Jordan river more than three millennia ago.

Despite being in good condition, most of the Ataruz pieces were broken, indicating that the temple in central Jordan met a violent end, Saad said.



MAIN SANCTUARY: Ruins of the main sanctuary of what Jordanian antiquities officials say is a Moabite temple found by an archaeologist from Adventist-owned La Sierra University at a dig near Ataruz, about 31 miles (50 km.) south of Amman. The ruins and antiquities found there may confirm aspects of Bible history.

CHANG HO JI

Much of what is known of the Ataruz temple has been learned from King Mesha, immortalized in a basalt tablet listing his victories and accomplishments. Known as the Mesha Stele, the tablet was discovered near Dhiban and is now on display in the Louvre Museum in Paris.

The Moabites—whom the Bible says are descended from Moab, a grandson of Lot and a great-grandnephew of Abraham (Gen. 19)—are believed to have been Canaanite tribes that settled in the land between the river Jordan and the Eastern Desert near what is now Dhiban in the fourteenth century B.C. Their reign came to an end with the Persian invasion around the seventh century B.C.

According to Saad, experts will now work to catalog, test, and research the Ataruz artifacts in order to get a full picture of the Iron Age kingdoms that once ruled Jordan.

Ji told *Adventist Review* the temple unearthed at Ataruz was "the largest and best-preserved temple from the biblical period. It will shed important light on the cultic, or religious, life of that period."

—Portions of this report are reprinted, with the author's permission, from a news article in the *Jordan Times* (Sept. 2, 2010). ●

WINDOW

Into Haiti



PHOTO BY BETH PETER

A massive 7.0-magnitude earthquake shook Haiti on January 12, 2010. In the blink of an eye more than 200,000 people were killed and more than 1 million displaced. The quake also destroyed or severely damaged schools, businesses, and government offices. Suddenly a major portion of the population of Port-au-Prince, the capital city, was homeless.

The epicenter of the quake was just outside Port-au-Prince, which is home to more than one third of the nation's population. This was just one of a series of natural disasters, mostly earthquakes and hurricanes, to strike Haiti, the western third of the island of Hispaniola in the Caribbean. In 1946 an earthquake 10 times more powerful than the recent one hit near the northeastern corner of Hispaniola. The summer of 2008 saw four different hurricanes or tropical storms ravage Haiti.

Haiti's written history dates back to 1492 when Christopher Columbus discovered and claimed all of Hispaniola for Spain during his famed New World voyage. During the late 1600s, Spain ceded the western third of Hispaniola to France, which named it Haiti. Native Indians originally inhabited the island, but as they slowly disappeared Spain and France brought in African slaves to help run the sugar plantations. During the late eighteenth century the French Revolution in Europe freed all the slaves in Haiti. When later attempts were made to reinstate slavery, the Haitians revolted and declared themselves independent from France. In 1825 Haiti officially gained its independence.

Adventists in Haiti

The Seventh-day Adventist Church's work in Haiti began in 1879 when John Loughborough sent a box of Adventist literature on a ship to the port town of Cap Haitien. Loughborough didn't address the box to anyone in particular, so the ship's captain delivered it to an Episcopal missionary living in the city. The missionary distributed its contents to some other Protestant missionaries, one of whom, a Baptist minister, handed out some of the pamphlets to his congregation. Two members of that congregation, Henry Williams and his wife, started keeping the Sabbath as a result. It was another 10 years before they met an Adventist. In 1892 L. C. Chadwick visited Haiti and baptized the Williamses.

HAITI

Capital:	Port-au-Prince
Official languages:	French and Haitian Creole
Major religions:	Roman Catholic, 80%; Protestant, 16%; other, 4%.
Population:	9.1 million*
Adventist membership:	328,029*
Adventist-to-population ratio:	1:28*

*General Conference Office of Archives and Statistics,
146th Annual Statistical Report—2008

From these humble beginnings, the Adventist Church in Haiti has grown and is strong. Today more than 300,000 Adventists, some 4 percent of the population, live in Haiti. There are close to 1,000 churches and companies, 270 elementary schools, two secondary schools, a university, and a hospital. Many of the churches have three or more services to accommodate all the people who attend.

The earthquake, however, took its toll. More than 600 Adventists lost their lives, and more than 100 church buildings were either destroyed or left nonoperational. One of the hardest hit areas is home to Haitian Adventist University, Adventist Hospital of Haiti, and the local office of the Adventist Development and Relief Agency (ADRA). ADRA quickly helped turn the university into a displaced persons camp, which was flooded with more than 25,000 people seeking shelter. The Adventist hospital took in as many people as it could, but had to perform some procedures outside, as one wing was declared unsafe.

This quarter a special Thirteenth Sabbath Offering is being taken to help rebuild the Seventh-day Adventist Church in Haiti. This offering will go to repair damaged churches and schools and will also help replace buildings lost in the quake. The Adventist Church in Haiti has been shaken, but has not been destroyed. Please pray the church will continue to grow and spread the message of Jesus' love to the people of Haiti.

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

WORLD VISTA

A Revival of True G O D L I N E S S

By
TED N. C. WILSON

As we move into the next five years of witness and evangelistic activity for the Lord—as we confront the challenges and difficulties all around us—we must keep uppermost in our minds that Jesus is coming soon. What a privilege to be part of God’s great Advent movement at the end of earth’s history! Jesus’ soon return is the wonderful news that should inspire and shape all our plans and actions.

In whatever roles God has assigned us, it’s time to humbly accept the opportunities and challenges entrusted to us, realizing that it is only through the power of the Holy Spirit that any of our activities can be effective. Our calling is to work as good servants do (Matt. 20:26-28), confessing that we are dependent on wisdom from the Lord (James 1:5), on instruction from the Holy Spirit



JEREMY YANSEN

(John 16:13), and on insight from a multitude of counselors (Prov. 11:14).

The Holy Spirit is urging us to join together as young and old, women and men, in a united church under His leading, humbling ourselves before Him and pleading for revival and reformation in our personal lives and as a corporate church. We read in

and most urgent of all our needs. To seek this should be our first work. There must be earnest effort to obtain the blessing of the Lord, not because God is not willing to bestow His blessing upon us, but because we are unprepared to receive it. Our heavenly Father is more willing to give His Holy Spirit to them that ask Him, than are

with other believers in claiming God's promise that He will water our dry souls with new understanding and new fervor. At each level of church organization, there ought to be a deliberate program of praying for revival, and a conscious effort to foster what Ellen White calls the "primitive godliness" of lives surrendered



Across the face of Adventism we must seek a renewing of our minds and hearts as we anticipate the Holy Spirit's power.

2 Chronicles 7:14: "If My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land." This wonderful promise from the Lord calls for a committed response from His people. We ought to be daily asking the Lord to fulfill the promises of Joel 2 and Acts 2 so that the latter rain of the Holy Spirit will be poured out upon His church.

Across the face of Adventism we must seek a renewing of our minds and hearts as we anticipate the Holy Spirit's power in the falling of the latter rain, for it is through the pouring out of the Holy Spirit that God's final work of proclaiming the three angels' messages will be accomplished. Ellen White reminds us that "a revival of true godliness among us is the greatest

earthly parents to give good gifts to their children. But it is our work, by confession, humiliation, repentance, and earnest prayer, to fulfill the conditions upon which God has promised to grant us His blessing. A revival need be expected only in answer to prayer."*

I'm inviting Seventh-day Adventists all around the world to join me in praying for the outpouring of the Holy Spirit at this vital moment in salvation history. Let's specifically pray that the Holy Spirit will remove from our hearts the pride and self-seeking that could impede the work of revival and reformation that Jesus so much wants to accomplish among His end-time people.

And let's take the opportunity to pray *with* each other in the days ahead. We ought to initiate prayer sessions in our churches, institutions, and organizations so that we can lift our voices

to the power of the Holy Spirit. General Conference, union conference, conference, mission, and local church leaders are working even now to assemble and provide special materials that focus our minds on our great need for "the times of refreshing."

This movement is unique among world faiths, for we identify ourselves as God's remnant people, the prophetically called Seventh-day Adventist Church. That places a special responsibility on us to lift up Christ in all our preaching and ministry, pointing people to Jesus as



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We must refuse to allow the world to squeeze us into its mold.

our all in all. The saving truths of the gospel—that we are made right with God through Jesus’ life for us, His death for us on Calvary, and through His ministry as our High Priest in the heavenly sanctuary—provide our assurance of eternal life. In God’s grace, our redemption through Jesus doesn’t depend on our ability to either fully understand or articulate every aspect of how He saves us. As one of our senior church statesmen, George W. Brown, noted in a devotional message during the 2005 General Conference session: “When we get to heaven through Christ’s power we will have been justified, sanctified, glorified—and we will be satisfied!”

Scripture also reminds us that the revival and reformation for which we are pleading will be opposed by forces intent on keeping the church in its Laodicean state. The devil is certainly trying his best to persuade Seventh-day Adventists to settle for something less than the life-changing power promised in the gospel and historically taught by this people. In subtle and not-so-subtle ways, he is seeking to distance us from the Bible and a plain understanding of what God has said is true. The apostle Paul’s words are as relevant today as when he first wrote to the believers in Rome nearly 2,000 years ago: “Do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will

of God” (Rom. 12:2). The Phillips translation puts the image boldly: “Don’t let the world around you squeeze you into its own mould.”†

This is a moment when we must resist the devil’s blandishments and refuse to allow the world to squeeze us into its mold. This is also a time for clarity and courage: Remain firmly committed to the landmark beliefs of this church, which have been established on the unchanging Word of God. We dare not risk inattention or lack of focus, for Jesus is speaking to us in the same urgent tone with which He addressed the church at Philadelphia: “Behold, I am coming quickly! Hold fast what you have, that no one may take your crown” (Rev. 3:11).

Brothers and sisters, join me in holding fast to the Word of God *as it reads*. The power promised in its pages will only be poured out on a people who covenant to read it, live it, teach it, and preach it without fear or favor, and who let their individual lives and their life together be shaped by its clear and compelling truths.

Let’s hold fast to the Bible truths by which God raised up this end-time movement, including the biblical teaching about the gift of prophecy. Of God’s many gifts to His remnant, this is one of His greatest. The Spirit of Prophecy offers counsel for almost every aspect of Christian life, and is as relevant today as when it was written decades ago. These are truly messages from heaven. Read the Spirit of Prophecy

daily alongside your Bible. Believe it. Promote it. Use it. Teach it. Support it—and you will discover a new power in your spiritual life that helps you to rise and walk in newness of life.

Let’s hold fast as well to the three angels’ messages; to the imminent second coming of Christ; to righteousness by faith in Christ; to the seventh-day Sabbath; to the Genesis account of the creation of this world in six literal, consecutive, 24-hour days of recent origin; to the sanctuary message; and to the Bible’s teaching about the state of the dead.

Let’s remind ourselves that the Bible and the Spirit of Prophecy call us to righteous living through the Holy Spirit’s power, to a healthy lifestyle outlined in Scripture and the Spirit of Prophecy, and to music and worship styles that uplift Christ, not ourselves. Let’s pay special attention to what we have been taught about the conditions under which the Holy Spirit will be poured out to those earnestly seeking revival and committed to a message of reformation.

My invitation is simple and clear: Join me in bowing before our Lord to humbly ask for new grace and new power in the days ahead. Pray for the revival that Jesus longs for His church to experience, and pray for your heart’s readiness to practice what the Spirit will bring to your mind and conscience.

A humbled and surrendered church will very soon also be a revived and reformed church. And a revived and reformed church will very soon be a church looking up into the eastern sky with joy and expectation as Jesus returns to claim His own. ●

*Ellen G. White, *Selected Messages*, book 1, p. 121.

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



The Challenge of Bedbugs

By
ALLAN R. HANDYSIDES and
PETER N. LANDLESS

I'm too ashamed to ask my doctor, but I think we have bedbugs. My husband is an executive and our home is upscale. How could this have happened? We found them in the folds of the mattress, and I'm worried about disease!

You have no need to be embarrassed. Bedbugs have become a major problem for many people, and they're not respecters of persons. In the United States bedbug infestations have been reported with increasing frequency since the 1980s, infesting homes, hotels, hospitals, and school dormitories.

In San Francisco reports of infestation doubled between 2004 and 2006. In Toronto, Canada, during a

long, slender antennae. They seek out warmth when searching for food and are spread by human activity. They may get into suitcases and therefore be transported thousands of miles and from one bedroom to another. When a person travels long distances and stays in multiple hotel rooms—as many business executives do—the risk of getting bedbugs increases.

Only two of the approximately 70 varieties of the bug feast on humans.

Bedbug infestations are being reported with increasing frequency.

six-month period in 2002, there was a 100 percent increase in telephone complaints about bedbugs. In Germany in 1992 five cases were reported; by 2004 the number rose to 76. The Australians have seen a 400 percent increase from 2001 to 2004, compared to 1997 to 2000. New York has recently set up a bedbug “czar” to regulate infestations in hotels.

Bedbugs are visible to the naked eye, although they try to hide in dark places, in cracks of the bed, and in mattress and bedding seams. They are about half a centimeter long, but after sucking blood they grow much larger and more than double their weight. They are dark brown as adults, but more yellow when immature. They do not have wings, and they have to get blood to live. They can live up to a year and can go many months without food. They resemble a miniature cockroach with relatively big eyes and

Other varieties suck blood from bats and other animals.

Most reactions to bedbug bites are allergic. The saliva of bedbugs contains substances that increase the blood flow to the area of the bite, making it easier for the bug to suck blood from its victim. It's possible to develop an allergy to these substances, and the reaction to a bite may become more serious with repeated bites. Varying from a tiny raised red spot to a full-blown blister or even hives, the reaction can be treated with anti-histamine or corticosteroid creams. Sometimes the allergy can manifest as an asthma attack. Other times the itching in the bites causes scratching, and the bites can become infected.

Eradication of bedbugs may prove difficult, because they are increasingly resistant to the usual methods of control such as insecticides, and there's hesitancy in saturating

bedding with insecticide. Mosquito nets impregnated with permethrin have been noted to reduce bedbug infestations, but may contribute to insecticide resistance.

Washing bedclothes in very hot water is recommended. Mattresses can be encased in impermeable covers. Cracks and crevices should be sprayed with permethrin. Steam treatment could possibly achieve sterilization also.

When traveling, do not place suitcases under beds. One of us sprays our own suitcases with permethrin before traveling, hoping it will deter these tiny “hitchhikers.”

Bedbugs have been suspected as possible vectors in the transmission of disease, but so far no clear-cut linkages are identified. Hepatitis B virus has been found in bedbug feces, and theoretically could be transmitted in bed dust contaminated with such feces. Studies are needed to explore the potential role of these insects in the spread of disease. ●



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BMW Welt

and the Theater *of the* Univ

In this cosmic drama there are no

I like to drive. When I was a child, our family drove from Maryland to California in a 1965 steel-blue, V-8 Mustang on the famous Route 66. After the family moved to upstate New York, as soon as school was out for Christmas break, we would pile into the car and drive day and night all the way from snow to sunny Florida, stopping only to change drivers. I still enjoy a long drive and the open road.

My first car was a four-wheel drive International Harvester Scout. It was the envy of all the boys in my high school. Since then, I've driven Fords, Chevys, Volvos, Saabs, Bedfords, Mercedes-Benzes, Peugeots, Renaults, Porsches, Fiats, Audis, BMWs, a growling Ferrari, and countless rental cars too boring to mention.

I will admit, however, to a preference for German engineering. So when I passed through Munich last year, I could not resist a visit to BMW Welt (BMW World).

Everything about BMW Welt—from the design of the build-

ings to all the activities and displays within—says quality and futuristic engineering. Both old and new cars and motorcycles in sleek paint jobs sing out the siren's call "Touch me—Own me!" It is no overstatement to call it *BMW World*. A shop sells BMW-branded clothes, BMW infant seats, even BMW bikes and authentic BMW bicycle locks that snap shut with satisfying precision. You can dine in the restaurant overlooking the empire, or linger under sun umbrellas at the outdoor café. BMW is not just a brand. It's a lifestyle!

But the real drama at BMW Welt is the reality show unfolding on a center stage, suspended in the air for all to see. Access to this stage is restricted to buyers. The best view is from an adjacent, cantilevered balcony. After being wined and dined in the restaurant, the fortunate check in as if boarding an airline flight. They are escorted up to the stage through special, locked elevators.

Soon, the longed-for car magically appears in another large glass elevator.

The car glides out and goes around a track rimming the perimeter of the stage. It is expertly parked on a rotating disk for all to regard, as it slowly spins 360 degrees, chrome and paint glittering in the lights. Then, the smartly dressed attendant wearing a discreet BMW logo, heels on women and ties on men, provides a guided tour to the wonders of this new driving machine.

At last, the keys are handed over and the new owner is directed to take a victory lap around the perimeter before descending the stage down an arched ramp. Concealed doors at the end of the ramp noiselessly slide open and, blinking into the sunshine, the driver exits. The admiring audience whistles and applauds, and the doors slide shut on the end of another happy story.

In Ezekiel 28:12-19 (NIV), we see another drama unfold. Although it is about the king of Tyre, it echoes grand archetypal themes as great stories often do. This theme was played out in the Fall of Adam in Eden, but origi-



LISA BEARDSLEY

We are all actors and actresses, each with a role on a stage that stretches from heaven to earth.

By LISA BEARDSLEY

erse spectators.

nated in heaven with the delusion of the dazzling Lucifer that he was God.

ACT I

“This is what the Sovereign Lord says:

“You were the model of perfection, full of wisdom and perfect in beauty. You were in Eden, the garden of God; every precious stone adorned you: ruby, topaz and emerald, chrysolite, onyx and jasper, sapphire, turquoise and beryl.

“Your settings and mountings were made of gold; on the day you were created they were prepared. You were anointed as a guardian cherub, for so I ordained you. You were on the holy mount of God; you walked among the fiery stones.”

ACT II

“You were blameless in your ways from the day you were created till wickedness was found in you. Through your widespread trade you were filled with violence, and you sinned. So I drove you in disgrace from the mount of God, and I

expelled you, O guardian cherub, from among the fiery stones. Your heart became proud on account of your beauty, and you corrupted your wisdom because of your splendor. So I threw you to the earth; I made a spectacle of you before kings.”

ACT III

“By your many sins and dishonest trade you have desecrated your sanctuaries. So I made a fire come out from you, and it consumed you, and I reduced you to ashes on the ground in the sight of all who were watching. All the nations who knew you are appalled at you; you have come to a horrible end and will be no more.”

With his thundering presence in earthquakes, death, and rage, the enigmatic guardian cherub has seemingly dominated the cosmic stage of the theater of the universe. His costumes no longer sparkle with precious jewels. They are frayed and tattered. Before the angelic audience, he has been unmasked. At the scene of the cross, it became clear to all who wondered who and what he is. His true intentions were exposed. There he revealed that when given the upper hand, he would kill God. When dressed in mortality, Christ he killed.

This drama does not end in the pile of smoking ashes on the ground.

ACT IV

In 1 Corinthians 4:9 (NIV), Paul described the challenging part that he, Apollos, and the other apostles played, with the spotlight trained on them. Their stage is ours as well.

“We have been made a spectacle to

the whole universe, to angels as well as to men.”

We are all actors and actresses, each with a role on a stage that stretches from heaven to earth. At BMW Welt, it’s not about a car or a single choice. It’s the same with us. A missed line or flubbed scene is not the whole show. It’s a pattern of choices and a lifestyle that demonstrates what we believe and whom we love and worship.

In doing so, some of us have had difficult parts to play. We’ve had to wear costumes that were uncomfortable. Our roles might have been filled with trials, painful setbacks, or physical disabilities. Perhaps we have had to watch helplessly when those we love have suffered or have made bad choices. We have tried to act intelligently and with courage, as those who understand the script. But sometimes we despair that the scene will never change.

If that is how you feel, my friend, just sit tight. The curtains are already closing. The spectacular finale in the theater of the universe is opening next. Soon God will be vindicated forever, along with all who place their confidence in Him, and the final scenes of eternal joy defy the imagination.

This is our hope and our confession. ●



Lisa Beardsley is the new Education director at the General Conference of Seventh-day Adventists, in Silver Spring, Maryland, U.S.A.

A HOLE in the Soul

By
GERALD A.
KLINGBEIL

Big Questions is reaching out



The group of seasoned pastors looks attentively at the big projection screen. They catch a preview of *Big Questions*, a major film project financed by the Australian Union Conference (AUC), seeking to reach an increasingly secular population in a country where less than 5 percent enter regularly *any* church. They pay close attention

during the 27-minute pilot episode, and when asked to comment, they jump in, full-throated, good-natured, and enthusiastic. Grenville Kent, the producer and writer of this project, is working hard to keep up taking notes. Beginning in November of 2009 when an edited version of the film was available, Kent and Graeme Christian, ministerial secretary of AUC, have spent weeks on the road, listening to church members, nonchurched people, students, pastors, administrators, and anybody else willing to have a look at the film. As a result of careful market research, the team produced a different edit of “The Artificial Albatross,” the first episode of the film series *Big Questions: Does God Exist?* Focus groups suggest that they are now reaching their target.

Speaking a Different Language

Christians (including Adventists) often speak a veritable form of *churchese*, a language that is not easily understood by secular people. Kent, a passionate pastor and lecturer who holds degrees in film and theology (including a Ph.D. in Old Testament from the University of Manchester in England), is aware of this challenge. That’s why he is so eager to find the right tone and speak an understandable language—without watering down the content or just portraying a feel-good, tame God. Just like Paul on the Areopagus at Athens (Acts 17:16-33) this exciting project speaks a language that can be easily understood by people who do not know *churchese*, but who, according to Australian psychologist Michael Carr-Gregg, sense a “hole in their soul” and are “spiritual anorexics.”¹

A Quick Preview

If you could have a peek at the first episode of *Big Questions* and see Kent and his 7-year-old son, Marcus, following the human dream of birdlike flight and its imperfect realization, beginning from French aviator Jean-Marie Le Bris to the giant Airbus A380, or watching model planes battle wild winds on Kangaroo Island, you would quickly realize that this is a fun film to watch. Both presenters enjoy what they are doing and are able to ask



to a secular world.

penetrating questions, without looking for confrontation. Here is one: How is it possible that the albatross, the bird with the biggest span and seemingly too heavy for regular flight, is one of the best long-distance fliers, covering tens of thousands of miles every year? Even though huge aerospace companies such as Boeing and Airbus have invested billions in order to understand and harness these design nuances, human flight machines are no match for the design of the albatross.

However, the presenters do not talk too much themselves. Rather, they lead the audience with them. Jetting around the world (from Paris to Oxford to New Zealand), they ask insightful questions to representatives of the new atheist movement (represented by well-known chemistry professor Peter Atkins from Oxford) and those scientists who see an intelligent design option (such as renowned Oxford professor of mathematics John Lennox).

Big Questions is not only the title of a series. It also marks the mind-set of its producers and backers. They are willing to ask big questions—and ask even more questions when things are not clear. Many of the answers lead them to put the option of intelligent design on the table as a better explanation than natural selection and macroevolution. In *churchese* we would call this creation.

What Now?

“The Artificial Albatross” is only the first of a series of thirteen 27-minute films that ask big questions. After much market research, soul searching, and feedback from hundreds of church members and workers, the Australian Union Conference voted in May 2010 to put significant financing behind the rest of the series. That vote sent Kent and his team scrambling to get a head-start on the next two or three years of writing scripts, shooting film around the world, asking profound questions of top specialists, and editing the resulting material. They will not stop listening to their audience and taking the pulse of a society and culture that is asking many questions.

Pastor Chester Stanley, president of AUC, located in Melbourne, Australia, is a great believer in reaching non-churched people and *the* driving force behind this project. Without his support and vision *Big Questions* would have (almost certainly) not made it to the screen. He is all about resourcing Seventh-day Adventists for mission—whether confirming the faith of Adventist young people under worldview attack at secular universities, or giving pastors an excellent new addition to the expanding evangelistic toolbox. He can see Adventist families, who want to use their living room as a place for reaching out to their community, making use of the films. The project design, however, calls for more than a film series. The completed project will include a major apologetics volume, a do-it-yourself seminar pack, a correspondence course, and an appealing Internet presence for a generation that has embraced social networks and lives on Facebook or YouTube.

Historically, Adventist scholars have not been much involved in basic Christian apologetics. True, some early Adventist pioneers were great debaters and loved to contend with those who argued for Sunday over Sabbath or other controverted doctrinal issues. In fact, they were so successful that nobody really wanted to debate them, and Ellen White felt compelled to admonish the brethren to tone it down.² Winning an argument was not equal to winning a brother or sister for Christ.



Gerald A. Klingbeil is an associate editor of *Adventist World* who enjoys asking good questions and discovering divine answers. You can visit the project Web site at

www.bigquestions.com or watch a three-minute trailer of the pilot episode at www.adventistworld.org.

But their successors have not always excelled in presenting the evidence for God's existence, the historicity of Scripture, creation, and other hot topics that are on the minds and hearts of secular or open-minded (or quasi-religious) people all around the globe.³ More often than not, our mission strategy takes for granted some type of Christian know-how. However, the world has changed. People have changed, and in a postmodern world with its latent relativism, many people ask questions that need good answers. *Big Questions* is talking to these people around us at this basic level.

God Is Opening Doors

Both Stanley and Kent clearly see God's hand in this project. If you have ever had the chance to visit Australia you would know that Qantas, the national airline, is a

major iconic brand name in that country. It is impossible to get Qantas to open its planes and hangars for TV crews—even crews from the major networks. However, the *Big Questions* team wanted to include the Airbus A380 and Qantas received one of the first planes of this type. After polite but firm official refusal, Kent met the director for maintenance of Qantas who—after hearing about the project—invited the crew to film the A380. This, in turn, opened the doors to visit the main Airbus production facility near Paris. God did the borderline-impossible—and, while doing so, also guarded the production budget.

A similar experience helped also with the extensive market research—most likely one of the most wide-ranging market research endeavors ever done for a specific outreach project of the Seventh-day Adventist Church. Through a number of divine interventions the team was

Interview with Chester Stanley AND Grenville Kent

BY GERALD A. KLINGBEIL



Adventist World associate editor Gerald A. Klingbeil spoke with Chester Stanley, president of the Australian Union Conference, and Grenville Kent, producer of the *Big Questions* project in Melbourne, Australia, about secular mind-sets, effective outreach, and the power of communicating the Adventist message in a language that can be understood.

It's always good to start with history. Tell me a little bit how this project developed.

CS: Grenville is passionate about reaching postmodern and secular people here in the context of this society. The idea made sense. I thought that it was something that we needed. A lot of our evangelistic strategies and products assume the basics of Christianity, but this one presented evidence. I felt it had real legitimacy, especially in our context here, with the challenges of an increasingly secular society. The media is often very critical, with scathing views of Christianity. Some of the fundamentals of the Christian faith are challenged again and again, and so to a lot of Australians the Bible is essentially a book of folklore and fairy tales.

Producing a film series for secular people is great—but how

do you intend to use the films?

GK: Chester was clear from the start: Give our people, especially our pastors, a program they'd be proud to hand to friends and neighbors. If it goes onto TV that's a bonus (and since then we have had interest from a national channel), but, he emphasized, give our people tools for mission. We're planning to make it affordable for people to hand out hundreds and thousands of these, by charging just the cost of a DVD. We also want to develop resources for the Web, and a book.

CS: If I were a local pastor and I had access to a series like this, I would actually run the series at the time of the church service and challenge people to bring their friends.

Grenville, you mentioned earlier that your production team includes an atheist friend of yours.

GK: If you're a fisherman, wouldn't you love to have a trout designing your lures for you? I met Marcus at university. In a film class he launched an attack on the idea of God, and I thought, *I like this guy. He has brains and charisma and he's asking the right questions.* We clicked, and we've worked on films together, some for the Adventist Church, over a decade.

able to secure the services of McCrindle Research, one of the leading Australian market research companies (with huge corporate clients such as Pepsi, McDonalds, etc.), for a special price and received immensely helpful feedback. In the final report McCrindle stated that almost half of the respondents indicated that watching *Big Questions* influenced their worldview or beliefs. Further research regarding the state of Australian spirituality was done by another research firm, Windshift, whose results will not only benefit this project but impact the design of future outreach strategies of the AUC in a major way.

When Kent is asked about this project, he has a hard time containing himself, bubbling over with more stories of intervention by the “Invisible Producer.” What drives him is the knowledge that, through big or small miracles, God has made a way for this to become a reality.

Marcus is a great asset to this project. He is a first-class producer. We endlessly argue about the film and the ideas in it. “This is a weak argument. This bit is unclear. Recut this.” Bang, bang, bang, but a friend can get away with that—especially if he’s so often right! He always pushes me.

You did an amazing amount of market research for the pilot project. How does all this feedback flow back into the project design?

CS: In the past we haven’t always done this type of homework. Because this is a significant sum of money, obviously we need to be clear that it would hit the target and be a wise investment. So consequently we made the decision to go ahead with a pilot episode and do continuing audience research on both concept and execution.

Did the market research drive the content? Was there not the danger of presenting what people “liked” to hear?

GK: Good question. No, they’re not telling us what our message is, but their feedback helps us to see how we can best present it, what approaches work, and what would get people’s backs up. It has

really pushed my thinking. Plus, it’s been very encouraging when they say they get it, or say it’s entertaining and convincing.

This is a project that costs more than 2 million Australian dollars. Do you think that sum is justified?

CS: Well, I think any money wisely spent on mission is more than justified. It should always be our number one priority. Sometimes we don’t blink an eye at the amounts we throw to computer people, etc. [laughter]. But this is mission stuff, you know. So it’s really, really important. We also have backing from our nine conferences, and we are also pursuing private funding for this.

So far, this is an exclusively Australian project. I know that you try to include an international perspective in your scripts. Do you see something for the world church in this?

CS: Well, Gerald, as you know, secularism is one of the greatest challenges facing the church and its mission globally, whether in Amsterdam, in Singapore, in Cape Town, in Rio—most world fields have increasingly large secular people groups, so, yeah, I think we can help each other. Historically, our evangelism has targeted


people with Christian backgrounds, but this project fishes in deeper waters, because right around the world, people are dispensing with the divine. It’s a universal phenomenon. We need to do more to reach that group: with tools, training, and intentional strategies.

GK: We’ve made it global with the idea that it can travel and be translated, and we’ve sought feedback from people on all continents. Oh, except Antarctica—but we’re planning to shoot an episode there! If a local evangelist wants to knock me off the front end of it and be the presenter, they can do it. Marcus and I would become their reporters and they would be the anchor. English is fairly universal, but if a division wants to translate it, it can be done easily.

You use a lot of arguments that are presented in a contemporary way. Are postmodern people still listening to arguments?

GK: Not arrogant, aggressive arguments—but that’s OK. They respond to reason, and they enjoy questions and mysteries and humble truths. They value ideas that fit with their experience and intuition, the things they already sense about the universe, and ideas that make a positive difference in people’s lives.

Home Run

As the team gets ready to produce and shoot future episodes, they are aware of great opportunities—not just in Australia, but worldwide—to reach people without any Christian background whatsoever. They are excited to see translated versions of the films reaching European or Asian or Middle Eastern minds. *Big Questions* provides helpful answers, inviting people to consider the possibility that we are not alone, that life is not an accident, and that the hole in our soul can be filled by One who was ready to go the second mile, who loves colors, oceans, people—and yes—questions. 

¹ Quoted in Peter Gregory, “Violent Youths ‘Can Be Changed,’” *The Age*, Oct. 1, 2009, p. 3.
² Ellen G. White, *Testimonies for the Church*, vol. 1, pp. 624–626; vol. 3, pp. 212–221, 424–428.
³ See, for example, the excellent volumes of C. S. Lewis, Francis Schaeffer, Josh McDowell, Lee Strobel, or William Lane Craig.

When Aaron and Miriam rebelled against Moses' leadership, God said to them: "Hear now My words: If there is a prophet among you, I, the Lord, make Myself known to him in a vision; I speak to him in a dream" (Num. 12:6). Throughout Old Testament times the prophetic gift was in operation. The first person called "a prophet" in the Bible was Abraham (Gen. 20:7). In the history of Israel, Moses was the greatest of the prophets; he communicated with God "face to face" (Deut. 34:10). Shortly before his death he told the Israelites: "The Lord your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear" (Deut. 18:15). This prophecy was initially fulfilled through Joshua and the prophets who followed him. It found its ultimate fulfillment in the appearance of the Messiah who was the prophet who would lead God's people from the slavery of sin into the heavenly Canaan.

The New Testament writers as well as several other individuals mentioned in the New Testament had the gift of prophecy (Luke 1:67; Matt. 11:14; Acts 13:1; 15:32; 21:8-10). Paul wrote to the Ephesians that the gift of prophecy would remain in the church "till we all come to the unity of the faith and of the knowledge of the Son of God" (Eph. 4:13). In the book of Revelation, therefore, the remnant church in the time of the end is said to have "the testimony of Jesus" (12:17), which according to Revelation 19:10 is "the spirit of prophecy."



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The Gift of Prophecy

By GERHARD PFANDL

Another facet of God's care for His church

19:10

And I fell at his feet to worship him. But he said to me, "See that you do not do that! I am your fellow servant, and of *your brethren who have the testimony of Jesus*. Worship God! For the testimony of Jesus is the spirit of prophecy."

22:8, 9

I fell down to worship before the feet of the angel who showed me these things. Then he said to me, "See that you do not do that. For I am your fellow servant, and of *your brethren the prophets*, and of those who keep the words of this book. Worship God."

What Is the "Spirit of Prophecy"?

The term "spirit of prophecy" occurs only once in the Bible, namely in Revelation 19:10; but the readers in John's days knew exactly what John meant by this phrase. They were familiar with this expression, which was frequently used in the Aramaic translation of the Old Testament. For example, Genesis 41:38 in the Aramaic paraphrase of the Old Testament text says: "Pharaoh said to his servants,

'Can we find a man like this in whom there is *the spirit of prophecy from before the Lord?*'" And in Numbers 27:18 the Lord said to Moses, "Take Joshua, son of Nun, a man who has within himself the *spirit of prophecy*, and lay your hand on him."²

For the early Christians the "spirit of prophecy" was a reference to the Holy Spirit, who imparts the prophetic gift to God's messengers. This also becomes evident when we compare Revelation 19:10 with

Revelation 22:8, 9 (see box).

The situation in both passages is the same. John falls at the feet of the angel to worship him. The words of the angel's response are almost identical, yet the difference is significant. In 19:10, the brethren are identified by the phrase "who have the testimony of Jesus." In 22:9, these brethren are simply called "prophets."

According to the principle of interpreting Scripture with Scripture, this leads to the conclusion that "the spirit of prophecy" in 19:10 is not the possession of church members in general, but only of those who have been called by God to be prophets. That this is not purely an Adventist interpretation can be seen from the writings of other scholars. Lutheran scholar Hermann Strathmann, for example, says concerning the phrase "testimony of Jesus" in 19:10: "According to the parallel 22:9 the brothers referred to are not believers in general but the prophets.... This is the point of verse 10c. If they have the *marturia Iesou* [the testimony of Jesus], they have the spirit of prophecy, i.e., they are prophets.... like the angel, who simply stands in the service of the *marturia Iesou*."³

In summary, we can say that one of the identifying signs of the remnant church, which according to prophecy exists after the 1,260-day period, i.e., after 1798, is the testimony of Jesus, which is the spirit of prophecy, or the prophetic gift. The Seventh-day Adventist Church, from its very beginning, has believed that in fulfillment of Revelation 12:17 the spirit of prophecy was manifested in the life and work of Ellen G. White.

Testing a Prophet

How do we know that the prophetic gift in Ellen White's case was genuine and not a counterfeit? The Bible provides several guidelines for

testing the prophetic gift.

1. Dreams and Visions—Numbers 12:6. In Scripture, genuine prophets received prophetic dreams and visions. During her 70-year ministry from 1844 to 1915, Ellen G. White received approximately 2,000 visions and prophetic dreams.


2. Agreement With the Bible—Isaiah 8:20. What a prophet claims to have received from God must be in harmony with the rest of God's Word, because God does not contradict Himself (Ps. 15:4; Mal. 3:6). Although Ellen G. White was not a trained theologian, her messages are in harmony with Scripture.

3. The Witness to Jesus—1 John 4:1, 2. Anyone familiar with the writings of Ellen White, such as the books *The Desire of Ages* or *Steps to Christ*, will have to admit that she not only accepted all that the Bible teaches about Jesus, but continually pointed people to Him as their Lord and Savior.

4. Fulfilled Prophecy—Jeremiah 28:9. The proof of a true prophet lies, in part, in the fulfillment of his/her predictions. Although Ellen White's work did not primarily consist of predicting the future, she did make a

number of predictions that have been fulfilled in a remarkable way.⁴

5. The Orchard Test—Matthew 7:20. The orchard test takes time. Ellen White lived and worked for 70 years under the critical eyes of millions of people, largely skeptical, doubtful, suspicious, and in some cases openly hostile. Any fault or inconsistency was and still is exposed with great satisfaction by her opponents. Nevertheless, the fruit of her life and labor attests to her sincerity, zeal, and Christian piety.

While counterfeit prophets may pass one or two of these tests, a true prophet will pass them all. Ellen White certainly did. God's gracious guidance through the prophetic gift of Ellen White should make us more aware of the responsibility that we, as the remnant church, have, and it should spur us on to finish the work God has given us to do. 

¹ Bernard Grossfeld, *The Targum Onqelos to Genesis*, The Aramaic Bible (Collegeville, Minn.: Liturgical Press, 1988), p. 138.

² Grossfeld, *The Targum Onqelos to Leviticus and Numbers*, The Aramaic Bible (Collegeville, Minn.: Liturgical Press, 1988), p. 145.

³ Hermann Strathmann, "martus, etc.," *Theological Dictionary of the New Testament*, G. Kittel, ed., G. W. Bromiley, trans., 10 vols. (Grand Rapids, Mich.: Eerdmans, 1967), vol. 4, p. 501.

⁴ See Herbert E. Douglass, *Messenger of the Lord* (Nampa, Idaho: Pacific Press, 1998), pp. 158-163.

The Gift of Prophecy

One of the gifts of the Holy Spirit is prophecy. This gift is an identifying mark of

the remnant church and was manifested in the ministry of Ellen G. White. As the Lord's messenger, her writings are a continuing and authoritative source of truth which provide for the church comfort, guidance, instruction, and correction. They also make clear that the Bible is the standard by which all teaching and experience must be tested. (Joel 2:28, 29; Acts 2:14-21; Heb. 1:1-3; Rev. 12:17; 19:10.)

Where does a Burundian diplomat's daughter who has lived in four different countries go to school? Or the son of an American and Argentine who grew up in the Philippines? Or what about the son of the first Korean Adventist pastor to officially serve the church in Africa? Where does he go to complete his secondary education?

For more than 60 years Maxwell Adventist Academy in Kenya, Africa, has served the educational needs of cross-cultural missionaries of all stripes. Originally started as a small church school to meet the needs of the foreign missionaries living in Nairobi, Maxwell soon grew into a boarding school that attracted students from missionary families throughout Africa. While the flavor of the students has changed—instead of primarily Americans, South Africans, and Europeans, Maxwell now serves students from more than 25 countries—Maxwell's ethos and commitment to offering quality education have remained largely the same for generations.

Maxwell today sits on 65 acres of land adjacent to the new East-Central Africa Division office just outside of Nairobi. Like many of the most beautiful Adventist schools, Maxwell's campus feels like a park. Picturesque acacia trees frame the view of the Ngong Hills as gazelles wander past. The mornings and evenings are alive with a multitude of bird calls, and at an elevation of 6,000 feet the weather is usually cool and mild.

Feeling at Home

More important than natural beauty, however, Maxwell provides an environment that allows its students to feel accepted there. Erik, for example—the Argentine-American referred to in the opening paragraph—moved to the Philippines when he was 8 years old after splitting his short life equally between Argentina and the United States. Five years later, Erik and his family had a decision to make: Where should he go to high school? America, the country of his mother but a place he hardly remembers? Argentina, the country of his father but where Erik's lack of educational background in Spanish would be a problem? The Philippines, his host country but where he doesn't fit in as a native? For Erik, Maxwell was the right choice. Here he can be himself and be accepted.

"You're not weird for having been all over the world," Erik says. "[There is] no other truly international Adventist high school for me to go to."

Catering to Diversity

Maxwell is truly a unique place. In an attempt to cater to the diversifying needs of the student body, it has adopted a curriculum to prepare its students for further education

Right: BURUNDIAN DIPLOMAT'S DAUGHTER: Lucie. **Far right:** SCHOOL CAMPUS: Maxwell's picturesque campus boasts beautiful foliage, acacia trees, and wildlife. **Below left:** SON OF KOREAN ADVENTIST PASTOR: Ye Chan. **Below right:** ARGENTINE-AMERICAN: Erik.



Cat



anywhere in the world. In order to accomplish this goal, the IGCSE (International General Certificate of Secondary Education) curriculum is being offered for the first two years of the secondary program. If a student successfully passes the IGCSE examination, they will be equipped for further education in the United Kingdom or in Europe. When they complete four years at Maxwell, they receive an accredited American (college preparatory) diploma that is accepted at colleges and universities in the United States and many other parts of the world.

The parents of Maxwell student Ye Chan are missionaries in eastern Congo. His father is a pastor there. They feel that the schools in that region of Congo would not be able to meet Ye Chan's educational, social, and spiritual needs. His parents considered sending him back home to Korea, but were not comfortable flying their 13-year-old son halfway around the world by himself. So they settled on Maxwell as the place where Ye Chan could get a solid Adventist education and yet be closer to where his parents are living. Ye Chan, however, doesn't yet know any English. His first semester at Maxwell will be spent learning a new language so he can enroll as a freshman at the beginning



ering to Diversity

Kenya's Maxwell Adventist Academy meets cross-cultural needs.

By RICHARD DOSS

of the next school year. And in four years, who knows where Ye Chan will decide to go to college? With a Maxwell diploma, the world will be open to him.

A Christ-centered Focus

A cross-cultural atmosphere and solid academics are only part of the picture at Maxwell. The most important objective is Christ-centered spiritual development. Daily Bible classes for all students, a deeply committed staff, and a wide variety of service opportunities help to make Maxwell a place where Christian values are ingrained as a way of life.

And let's not forget the Burundian diplomat's daughter. Vivacious and intelligent, Lucie has followed her diplomat father from country to country, collecting languages as some people collect coins (at last count she speaks seven). She finally ended up at Maxwell after her father was assigned to work in Kenya. Asked what she likes about the school, Lucie said she appreciates the strong academics and, surprisingly, the good vegetarian food. While she doesn't yet understand some Adventist beliefs, Lucie said she likes the regular morning and

evening worships at Maxwell and the way Bible classes are taught here.

"It's nice to spend regular time with God," she said.

Preparing Future Leaders

The past three years have been uncertain ones for Maxwell as it tried to establish its future goals. Now Maxwell has stabilized. It will continue to be an international school in curriculum, staffing, and student body, meeting the needs of missionary children, cross-cultural youth of all stripes, and its national Kenyan students. Most important, however, Maxwell will continue to strive to raise up a new generation of devoted Christian leaders. ●



Richard Doss is boys dean and history teacher at Maxwell Adventist Academy.

Cornelius, the Roman centurion, was not even accounted a disciple of Christ; but he had faith in God, according to the light that he had, and he was reaching out for more light. The Lord saw this man would do honor to the church, and he brought him into connection with the apostle Peter. He sent a special message from heaven to him, and by another message directed Peter to visit him, and give him light. That is God's way of working. Daily prayers for light and guidance will surely be answered.

In our world there are many such men as Cornelius, and for them the

Lord desires his servants to make special efforts. The Lord showed Peter, the Jew, that there were Gentiles who were serving God as acceptably as he was. There are today many in the world who are nearer the kingdom of God than we suppose. They are walking in all the light they have, and in the future they will be led into clearer and still clearer light.

In this dark world of sin the Lord has many precious jewels, to whom he will guide his messengers. God will use his believing ones as his instrumentalities, through them ministering to souls fainting for the bread of life. Words of

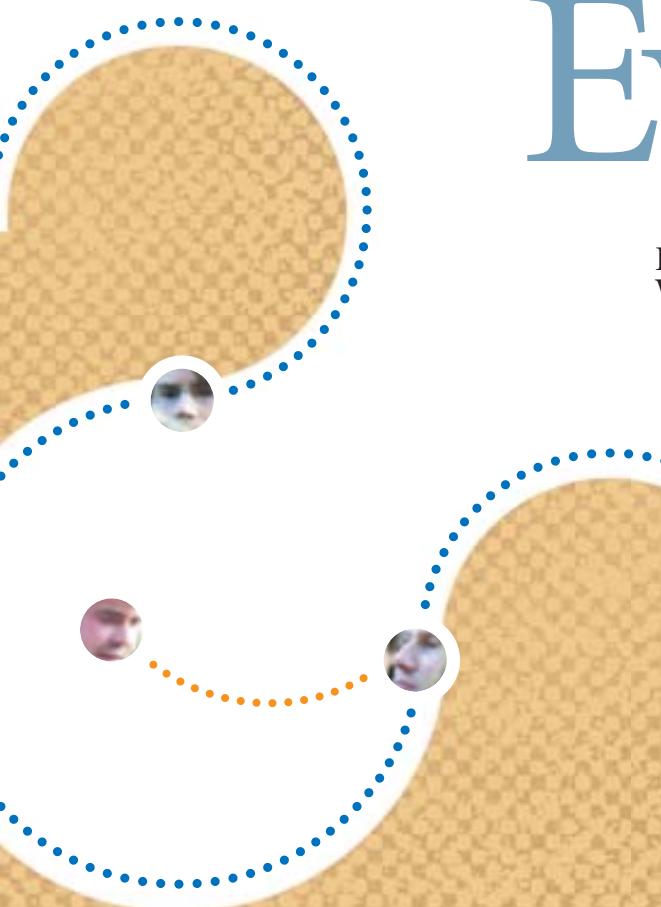
hope and cheer falling from lips that have been touched by a live coal from God's altar, will revive and comfort those who are weary and distressed.


Whom Are We Talking About?

There are many who are represented to me as being like Cornelius, men whom God desires to connect with his church. Their sympathies are with the Lord's people. But the threads that bind them to the world hold them firmly. They have not the moral courage to take their position with the lowly ones. We are to make special efforts for these souls, who are

Committed to Reaching Everyone

By
ELLEN G.
WHITE





Should we not labor more intelligently, more earnestly, than we have labored in the past for those who need help? Let us remember that we are God's helping hand.

in need of earnest labor because of their responsibilities and temptations.

We talk and write much of the neglected poor; should not some attention be given to the neglected rich? Many look upon this class as hopeless, and they do little to open the eyes of those who, blinded and dazed by the power of Satan, have lost eternity out of their reckoning. Thousands of wealthy men have gone to their graves unwarned, because they have been judged by appearance, and passed by as hopeless subjects. But, indifferent as they may appear, most of this class are soul-burdened. There are thousands of rich men who are starving for spiritual food. Many in official life feel their need of something which they have not. Few among them go to church; for they feel that they receive no benefit. The teaching they hear does not touch the soul. Shall we make no personal appeal in their behalf?

God calls for earnest, humble workers, who will carry the truth to the higher classes. It is by no casual, accidental touch that wealthy, world-loving, world-worshipping souls can be drawn to Christ. Decided personal effort must be put forth by men and women imbued with the missionary spirit, those who will not fail nor become discouraged.

How Can We Reach Them?

There are some who are especially fitted to work for the higher classes. These should seek the Lord daily, making it a study how to reach these persons, not to make merely a casual acquaintance with them, but to lay hold of them by personal effort and living faith, manifesting a deep love for their souls, a real concern that they shall have a knowledge of the truth as it is in Jesus.

In order to reach these people, believers themselves must be living epistles, "known and read of all men." We do not represent as fully as we

might the elevating, ennobling character of the truth. We are in danger of becoming narrow and selfish. With fear and trembling lest we fail, we should ever remember this.

Let those who work for the higher classes bear themselves with true dignity, remembering that angels are their companions. Let them keep the treasure-house of mind and heart filled with "It is written." Hang in memory's hall the precious words of Christ. They are to be valued far above silver or gold.

There are miracles to be wrought in genuine conversion,—miracles that are not now discerned. The greatest men of the earth are not beyond the power of a wonder-working God. If those who are workers together with him will be men of opportunity, doing their duty bravely and faithfully, God will convert men who occupy responsible positions, men of intellect and influence. Through the power of the Holy Spirit many will accept the divine principles. Converted to the truth, they will become agencies in the hand of God to communicate the light. They will have a special burden for other souls of this neglected class. They will feel that a dispensation of the gospel is committed to them for those who have made this world their all. Time and money will be consecrated to God, means will

be brought into his treasury, talent and influence will be converted to the truth, and new efficiency and power will be added to the church.

Everywhere there are those who will take their stand for present truth. Beside all waters we are to sow the seeds of truth. Let us never allow ourselves to be controlled by feelings of hopelessness. God's work will be done. The Lord knows those that are his. In his providence he will direct them as he directed Cornelius.

Have we not a work to do for the Lord? and should we not labor more intelligently, more earnestly, than we have labored in the past for those who need help? Let us remember that we are God's helping hand. With the Bible as our guide and counselor, let us go forth to work for the Lord, serving him in the way he has appointed, proclaiming the message of present truth in a way that will make it impressive and acceptable. We are weak, but if we will but believe, God will give us his enduring strength. ●

This article was first published in *The Advent Review and Sabbath Herald*, May 12, 1904. Seventh-day Adventists believe that Ellen G. White (1827-1915) exercised the biblical gift of prophecy during more than 70 years of public ministry.

By
JIMMY PHILLIPS

Hope for Ha

A Port-au-Prince ghetto where 18,000 people live in tents, bathe in streams, and eat what they can find is a place you'd expect to be overridden with the burdens of life's struggles. In many ways, it is. Yet despite the absence of Hot Wheels, Barbies, and video games, the children living in the relief camp provide a refreshing splash of joy.

As I snapped pictures of their glowing eyes, they'd point excitedly and shake with laughter as I turned the camera to let them view the digital image. They don't yet understand the harsh challenges life will present them; they're too busy singing, smiling, and playing with toys made from plastic bottles, sticks, and cardboard.

After a devastating earthquake shook Haiti in January, countless individuals, businesses, and relief organizations stepped in to sustain a country that simply could not support itself. My employer—San Joaquin Community Hospital, an Adventist Health facility located in Bakersfield, California, United States—was quick to act. The hospital regularly supports mission work around the world by matching employees' hours used for mission trips, as well as sending medical teams and supplies to developing countries. Through an initial corporate gift and employee matching fund, it donated more than US\$70,000 to aid the efforts in Haiti.

As a thank you, the Adventist Development and Relief Agency (ADRA) graciously offered to host us for a short visit. In five days of hiking through relief camps and interacting with the beautiful Haitian people, the four of us who went witnessed a paradoxical degree of grief and resolve that forever changed each of our lives. We also left with a profound respect and understanding for the mission of ADRA.

Building and Rebuilding

With a presence in more than 120 countries around the globe, the reach of ADRA is truly unquantifiable. After the 7.0 earthquake, ADRA was one of the first nongovernment organizations (NGOs) on the ground in Haiti. One of

only five NGOs chosen to partner with the World Food Program, ADRA helped in a massive food distribution program that delivered 4,802 metric tons of food and reached more than 776,000 people. Across the country, ADRA continues to supply clean water to Haitians who have no access to safe hydration. In addition, the agency operates primary health clinics, provides literacy classes, and runs camps for displaced persons.

Perhaps no operation is as important or impactful as ADRA's shelter project. Immediately after the earthquake, a database was compiled of more than 12,500 displaced families. Each of these families was issued a card stamped with a serial number and fluorescent ink. These cards are the keys to their new home.

According to Anton De Vries, manager for the ADRA shelter project, 160 to 180 finished shelters are delivered to families each week. That's quite the feat, considering, because of unmanageable or absent roads, workers must deliver building materials for the 14-square-meter shelters by hand. This often means lugging plywood and bags of cement up a mountainside.

After a day of transporting, the building begins. The family who owns the land works to prepare the plot with guidance and tools given by ADRA. From there, the shelters go up in two days: one day for building the frame and another for painting and pouring the cement floor. Despite the quick turnaround, ADRA refuses to sacrifice quality. Initially designed by engineers, the wooden shelters even feature safeguards to protect against hurricanes.

"We designed these shelters to last for at least seven years," De Vries said. "This is where these people will live for the foreseeable future, and for many of them it's a better home than they had before the earthquake. We're very proud of the quality we provide."

When the shelter is complete, the building team gathers the family for a dedication prayer to thank God for the new home. But, the relationship doesn't end there. ADRA makes a point of staying in contact with each family, many of whom are now active in local Adventist churches. Despite the enormous workload and seemingly hopeless circumstances, for De Vries and the ADRA team, providing a new home to a needy family makes the entire effort worthwhile.

"These shelters save lives not only in human flesh, but



Jimmy Phillips is marketing and communications coordinator for San Joaquin Community Hospital in Bakersfield, California, U.S.A.

iti

Traveling the long road to recovery



PHOTOS BY JIMMY PHILLIPS

Top: BOUNCING BACK: Despite being displaced and forced to live in a relief camp, these children are receiving an education; thanks to classes taught by ADRA staff and volunteers.

Bottom: BEGINNING AGAIN: Anton De Vries, manager for the ADRA shelter project, gives an overview of the building process for the homes ADRA is providing to earthquake victims.

for God as well,” says De Vries. “Do you know how much joy it brings to hand over a shelter to a family that never had anything before? It’s absolutely fantastic. It gives me a kick.”

The first phase of the shelter project will provide homes to 2,500 families. Phase two, which is still in need of funding, will build 8,000 homes. At US\$1,800 apiece, the current need is enormous. And this is only one project, meeting one type of need, for a people whose needs are literally a matter of life and death.

From an outside perspective, the situation in Haiti as a whole appears bleak, perhaps hopeless.

One Life at a Time

Walking through one of Haiti’s 150 relief camps, I felt a tug on my right hand. Nearly two feet below me was a young boy holding a yellow toy camera, wearing a shy smile and a Florida Panthers hockey jersey. For the next hour, my little photographer friend held my hand as we toured the camp. When I’d let go to snap a shot, he’d wait by my side and resume his grasp the moment I finished. Though he never spoke a word, when I’d take a picture, he’d mimic the action with his own camera.

During that hour, I saw Haiti in a different light. I cannot save an entire country. Neither can you. Neither can ADRA. That’s exactly the temptation: to view Haiti—and every other country devastated by disaster and poverty—as a hopeless collective already relegated to its destiny.

But that’s not Haiti. Haiti is the physician living in a tent outside the Adventist hospital. Haiti is our driver, Fred, who cried every time he pointed to a building with earthquake victims still trapped inside. Haiti is my young friend with the yellow camera, whose life I can change by holding his hand, giving him a piece of gum, or helping fund a new home for his family. Haiti is not a hopeless collective; it’s a collection of individuals.

Though it may cost nearly US\$15 million to build 8,000 shelters, it costs only US\$1,800 to change the course of life for one family.

That’s the hope for Haiti. ●

Help Now

Interested in bringing hope to Haiti? Donate to ADRA online by going to www.adra.org/haiti. You can also donate by check; just make sure to write “Haiti Earthquake Fund” on the memo line.

QUESTION: *Was Jacob's vow an attempt to bargain with God?*

You are referring to the vow Jacob made in Genesis 28:20-22 after the Lord appeared to him in a dream. Jacob requested the company, protection, and care of the Lord during his journey, and promised that if these were granted to him he would worship Him and give Him tithe. This is very close to a bargain! But before we examine Jacob's experience let me say something about vows in Israel.

1. Nature of a Vow: In the Bible a vow is usually a prayer in which individuals commit themselves to do something for the Lord, if their requests are granted by the Lord. This was particularly done in times of intense need or danger. There were two types of vows: 1. The unconditional vow, in which people committed themselves to do something for the Lord without requesting any specific blessing. This was the case of the Nazirite vow (Num. 6:2). 2. The conditional vow, which was to be fulfilled only if the favor requested was received (1 Sam. 1:11). The practice was based on the principle of reciprocity: a favor received calls for an expression of gratitude; the receiver is, through the gift, transformed into a giver. This was not so much an attempt to bargain with God, as it was a desire for intimacy and fellowship with Him. God is perceived as Someone with whom one can talk and ask a favor, and to whom one can make a promise to reciprocate His kindness. It is assumed that He may choose *not* to grant the petition, thus making the fulfillment of the vow unnecessary. The practice of making vows took place within a covenant relationship established by God after He redeemed His people. Some may have tried to bargain with the Lord. In fact, some tried to manipulate God through the sacrificial system (Ps. 50:7-15). It did not work!

2. Jacob's Vow: Now, back to your question. The impression I get from the text is that Jacob was not bargaining. His situation was much more serious. God had already promised Jacob what he was requesting, and much more. In Jacob's dream the Lord promised to give

him the land on which he was sleeping, to multiply his descendants, to bless all people through him, to be with him, and to protect him (Gen. 28:13-15). In his vow Jacob asked for the divine presence, for protection, and for a safe return. If these were granted to him, God would be his God and he would give Him the tithe. Why didn't Jacob take God's promises at face value? My answer: Jacob was spiritually impaired.

3. Jacob's Commitment to God: When he made his vow, Jacob had not yet committed himself to the Lord. In his vow he said, "then the Lord will be my God" (28:21, NIV). Knowing that, the Lord introduced Himself to Jacob as "the God of your father Abraham and the God of Isaac" (28:13, NIV). He was not yet the God of Jacob; His providential care resulted in the conversion of Jacob. God blessed Jacob so much during his time with Laban that Jacob said, "God has taken away your father's [Laban's] livestock and has given them to me" (31:9, NIV). The Lord also protected Jacob in his dealings with Laban (31:22-24) and during his encounter with Esau (33:1-5). Finally,


the Lord sent Jacob back to the land of Canaan with the promise of His presence (31:3). At that point in the narrative Jacob chose the Lord as His God; the Lord was now the God of Abraham, Isaac, and *Jacob*. He was no longer Jacob but Israel (32:24-30). In Canaan he built an altar and worshipped the Lord (33:20).

Jacob's vow was an interim experience that led to his personal commitment to the divine plan for him and his descendants. God deals with us according to our spiritual condition and patiently leads us, if we are willing, to a deeper, personal devotion to Him as our Redeemer.

We should try God, as Jacob did, because He still accepts our vows. He does not reject the spiritually impaired, and neither should we. ●

If You, Then I'll...

By ANGEL MANUEL RODRÍGUEZ



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



The Price of Compromise

By MARK A. FINLEY

One of the most important, if not the most important, things in life is our ability to make decisions. Poor decisions eventually bring negative results and affect our entire lives. Good decisions ultimately result in positive results in our lives now and for all eternity.

In this lesson we will study the decisions made by Abraham and his nephew, Lot, and the powerful influence those decisions had upon their lives, their families, and future generations.

1. When there was conflict between Abraham's herdsmen and Lot's herdsmen, what generous suggestion did Abraham make?

"So Abram said to Lot, 'Please let there be no strife between you and me, and between my herdsmen and your herdsmen; for we are brethren. Is not the whole land before you? Please separate from me. If you take the left, then I will go to the right; or, if you go to the right, then I will go to the left'" (Gen. 13:8, 9).

Abraham allowed Lot to choose _____ . Abraham would choose second.

2. What poor choice did Lot make? What words described the inhabitants of Sodom?

"Then Lot chose for himself all the plain of Jordan.... And Lot dwelt in the cities of the plain and pitched his tent even as far as Sodom. But the men of Sodom were exceedingly wicked and sinful against the Lord" (Gen. 13:11-13).

Those who lived in Sodom were "_____ and _____ against the Lord."

Lot made a choice based on personal prosperity, not on the will of God. Eventually Lot moved into Sodom and his family was tainted with its corruption.

3. What three things did our Lord say about Abraham?

"For I have known him, in order that he may command his children and his household after him, that they keep the way of the Lord, to do righteousness and justice" (Gen. 18:19).

A. For I have _____ him.

B. His children and his household _____ the way of the _____ .

C. To do _____ and _____ .

4. When Abraham heard that God was going to destroy Sodom because of its wickedness, what question did he boldly ask God?

"And Abraham came near and said, 'Would You also destroy the righteous with the wicked?' " "Indeed now, I who am but dust and ashes have taken it upon myself to speak to the Lord" (Gen. 18:23, 27).

Abraham asked God, "Would You also destroy the _____ with the _____ ?"

Abraham prayed for God to spare the city, pleading with Him to save the city for as few as 10 righteous people. But there weren't even 10 people who could be called "righteous."



5. When destroying angels entered the city and the evil inhabitants of Sodom desired to abuse them, what compromise was Lot willing to make?

“See now, I have two daughters who have not known a man; please, let me bring them out to you, and you may do to them as you wish; only do nothing to these men, since this is the reason they have come under the shadow of my roof” (Gen. 19:8).

Rather than trust God, Lot was willing to offer his _____ to the clamoring crowd.

6. What was the response of Lot’s sons-in-law to his appeal to leave Sodom?

“So Lot went out and spoke to his sons-in-law, who had married his daughters, and said, ‘Get up, get out of this place; for the Lord will destroy this city!’ But to his sons-in-law he seemed to be joking” (Gen. 19:14).

His sons-in-law thought Lot was _____.

Lot’s compromise and failure to stand for right influenced his entire family. Even his sons-in-law did not take him seriously. The angels had to take Lot by the hand and lead him, his wife, and their two daughters out of the city.

7. What was the ultimate fate of Lot’s own wife?

“Then the Lord rained brimstone and fire on Sodom and Gomorrah... But [Lot’s] wife looked back behind him, and she became a pillar of salt” (Gen. 19:24-26).

Lot’s wife became a _____ of _____.

The results of Lot’s life of compromise were tragic. They influenced his own family, and generations to come. Even after leaving the city, Sodom’s influence still affected Lot’s daughters. They got their father drunk, became pregnant by him, and bore two sons, Moab and Ben-Ammi. The Moabites and Ammonites fought against Israel for years.

8. What promise did God make to faithful Abraham?

“Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him” (Gen. 18:18).

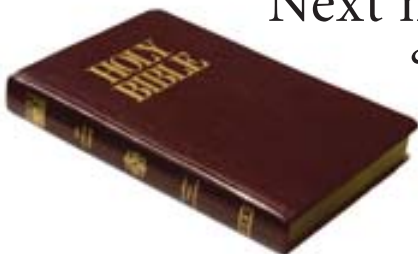
God said about Abraham, “All the nations of the earth shall be _____ in him.”

What a contrast between Abraham and his nephew Lot! Abraham’s faithfulness, trust in God, and obedience blessed his family and succeeding generations. God honored his faith. Lot’s life of compromise led to one disaster after another.

We have the same choices today. A life of compromise with sin eventually influences our families, our friends, and future generations. A life of faithfulness to God also impacts those around us. God’s promise is still true: “Those who honor Me I will honor” (1 Sam. 2:30).

Why not claim His promise right now and determine to make each choice in harmony with His will?

Next month’s Bible Study will be about
“Persistent Prayer.”



LETTERS



History in the Making

I was very surprised with the evangelistic report entitled “Adventist Outreach Takes Rome by Storm” (World Vista

Feature, July 2010). Since seeing the fruits of this mega campaign I realized that God is willing to work wonders at this time through His church though circumstances appear contrary.

On many occasions I have to preach our message privately for fear of the prejudices of people. But it is wonderful to see how God blesses our work when we leave aside these fears, as with the evangelistic impact in “the eternal city.” I believe God is leading our church in trying to reach these places so difficult for the gospel—He promises to join us in this work until the end of the world.

JULIAN ORTIZ

Medellin, Antioquia, Colombia

Working for the Lord

I always start reading *Adventist World* by reading the editorial by Bill Knott and then reading page by page. But this time I went from the editorial to the article by Kimberly Luste Maran, “Convicted by a Scrap of Paper” (June 2010). My husband read it line by line. I was very excited to see my short note included, not be-



cause my name appeared, but knowing that I have a part in the work of God [giving the magazine to people in buses, malls, banks, etc.].

ADA FRECH SUAZO
Nicaragua

Makeover

I congratulate the editors and writers for the *Adventist World*. I have found invaluable material to strengthen our spiritual beliefs and strengthen our mission concepts.

I found “Getting Down to Business,” by Ella Simmons (June 2010), to be a very interesting article. It proposes a strategic approach to the Adventist educational work. Indeed, our schools and colleges should focus their efforts appropriately to ensure quality Christian education under our assumptions and epistemological orientations. We must rescue the valuable essentials of the biblical and inspirational messages of Ellen G. White.

PABLO RUBINA
Calama, Chile

Bright Future With Jesus

In my work as a social worker I start the day with prayer, allowing everyone to pray the way they’ve been taught at home, and read the daily morning prayer book and a verse from the Bible. A 16-year-old girl has been eager to come close to the Lord and looked for the book from which I read daily.

Gradually I introduced her to the *Adventist World* magazine. She was happy with the one titled “Beginning



to ‘enditnow’” (May 2010) and recently another story regarding a shelter in Thailand (“Keep Girls Safe,” Lilya Wagner, July 2010). I asked for a Bible for her, and she is looking forward to learning more. Last week she told me, “When I leave the shelter I want to be baptized.” I wish to see her baptized soon. She is and will be a very good disciple of Jesus.

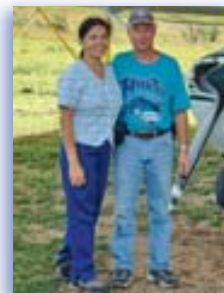
VIMALA LALLMOHAMUD
Port Louis, Mauritius

Gospel Note

I could not help shedding tears when I read the section “Final Flight” in “Living God’s Love,” by Barbara Ann Norton Kay (January 2010).

In the same magazine a letter was posted about young Adventists who are musically inclined leaving the church. I pray God will help me further the gospel, reaching people through music. Please pray for me.

KENNETH UFUOMA
Lagos, Nigeria



Fan Mail

I’m a fan of *Adventist World*, and the cover story of the December 2009 issue, “80 Is Not Enough,” an interview with then *Adventist World* Radio president Ben Schoun, really impresses me.

When reading “Hidden Faults,” by Olga Valdivia (September 2009), I realized that negligence could be fatal

LETTERS

and that one should take advantage of every opportunity. I also realized that sins are not just related to what is forbidden, but to everything that does not contribute to the advancement of Christ's work. Thank you.

KERVENDY COICOU
Port-au-Prince, Haiti

I am a 25-year-old Adventist and a reader of *Adventist World*. I am the kind of person who reads anything that comes my way, and I always love reading the Adventist books and magazines, especially *Adventist World* and the section World Report. I see a lot of wonderful people with their stories in these magazines and would love to learn more about them both morally and socially.

DANIEL YEBOAH
Sunyani, Ghana

“ I believe God is leading our church in trying to reach these places so difficult for the gospel—He promises to join us in this work until the end of the world.”

—JULIAN ORTIZ,
Medellin, Antioquia, Colombia.

This is the first time for me to write you a letter, as well as the first time to read the *Adventist World*, which I got from my friend who is an Adventist. The magazine is feeding my soul with everlasting truth.

Please send the monthly magazine to me—not just for me, but in receiving it several friends who are Christians (not Adventists) can read

it, as well as our church members.

God bless you.
DANIEL TSEGAYE
Bonosha, Ethiopia

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 was thinking of taking my life when my hand came upon one of the books a friend gave me, *Adventist World*. I saw that people asked the church to pray for help in their lives. Please pray for me. I have many problems.

LEE, *United Kingdom*

I am a father and student who passed in Level 2 Accounting from an institute of commerce in Kinshasa. Please pray for my studies until I can find a decent job. My whole family is Adventist. May God bless your work.

CONSTANTINE,
Democratic Republic of the Congo

Please pray for my wife and for my daughter, who will soon be born, that we can train her to love the Lord.

DARWIN, *Venezuela*

Please pray that God will help us with our studies at Central Philippine Adventist College. We are striving hard to finish. We know that God has a plan for us.

MERRY, *Philippines*

A Jewish couple is getting closer to making a decision for the Messiah. They attend every week and serve the Lord in many ways. They have keys to the synagogue and open the building each week. If we forget to pray before services, he will call us all together for prayer. Please join us in interceding for this couple.

JEFF, *United States*

Please pray for my parents so that they can understand the truth. Also, pray for my father, who is sick.

GLADYS, *Uganda*

Please raise your voice to the Lord to lighten the difficulties my sister and I are facing unchanged for nearly 10 years, no job. Still, we endure and do our best to serve our heavenly Father.

MARTIN, *Cameroon*

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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Vol. 6, No.11

EXCHANGE OF IDEAS

Guestbook. Memories



What happened when a reader encountered an old book?

Memories mark the pages of the red guestbook we started when we arrived for service in East Africa in 1966. In succeeding years many travelers bound for far places gathered around our modest “banquet table.” Visitors from Australia, Burundi, Japan, Oregon, Germany, Hawaii, New Guinea, and Denmark signed the book—mission workers traveling to and from furlough, General Conference employees coming to educate and perhaps be educated, and folks with musical names (Sissel and Gillian, Dulcie, Pastor Chafic, Meshach, Sabena) passed through our home.

Sharing a slice of our visitors’ lives and plans was exciting, mixing cultures with new foods and spices was challenging, and exchanging recipes filled the house with exotic aromas. Blessings asked by visitors in their native languages became a ritual. They were wonderful years!

Our first Christmas was spent in Nairobi, Kenya, with Ernie and Bernice Gackenheimer, eating her delectable roast frosted with mashed potatoes. Our hospitable neighbor, Lilian Buckley, was quick to organize potlucks. When dentist Earl Richards and his family arrived in Nairobi and started the hospitality meal circuit, their youngest son, Andre, weary of travel and change, fell asleep into his bean soup at our table.

D. W. Holbrook amazed us with his story of the bowl of soup fed to him in a far-off land with a sheep eyeball bobbing in it as one of the ingredients. Carol Whiting at Ishaka Hospital introduced us to her special recipe using pumpkin blossoms. Perpetua insisted that we make real Jell-O to impress visiting members of parliament; our children squatted by the hens to catch and bring in newly laid warm brown eggs. Elsa Lonergan, from Heri Health School in Tanzania, carefully carved carrots into the world “Welcome” for our salad platter.

There were humorous times—such as when I hoodwinked a departmental brother into enjoying apple pie (made with green tomatoes instead); or when the kerosene leaked into the cooling pumpkin pie in the pantry!

African friends introduced us to roasted maize, ugali, clabbered milk. And when we ate their eggs, hard-boiled especially for us, they laughingly pointed out that they ate only the meat, but we ate “everything—the beak, the eyes, the feathers!”

A multitude of memories come to mind by simply leafing through the old guestbook and seeing the signatures there! What a reunion it will be when we fellowship together around the great banquet table blessed in the language of heaven for God’s “feast of the finest foods ... seven courses ... lavish with gourmet desserts” (Isa. 25:6, Message).*

—BEVERLY CAMPBELL POTTLE,
Berrien Springs, Michigan, United States

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The PEOPLE'S PLACE

QUOTE OF THE MONTH

“Maybe the speck in your brother’s eye is so easily found because the speck in his eye and the log in your own eye are made of the same stump.”

—A comment made during a July 17, 2010, Sabbath school class in Salzburg, Austria, submitted by Bernd Tschapowetz. The “original” in German read: “Vielleicht sehen wir den Splitter im Auge unseres Bruders deswegen so leicht, weil sein Splitter und der Balken in meinem eigenen Auge aus dem gleichen Holz geschnitzt sind.”

WHERE IN THE WORLD IS THIS?



ADVENTIST LIFE

When our daughter joined her 13-year-old relaxing on the trampline with blanket and books, she queried, “Are you reading?”

The surprising answer was, “No, I’m throwing names up to God. I’m not even telling Him what to do for them, just giving Him names.”

Frequently we don’t really know what to pray for, but we can always give names to our Creator—anytime, anywhere!

—Lou Ann Cook,
Clifton, Colorado,
United States

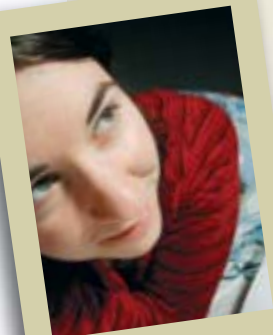
Have you ever had thirty-six 6-year-olds in one room? Let me tell you about it! First, 36 sleepy faces stare at me during song service like I am crazy; 36 eyes are closed during prayer while the other 36 are looking here, there, and everywhere. While only 10 students follow instructions, I run to the other 26 desks with 15 trailing behind and three with their heads buried in my skirt. Two cry from the moment they are dropped off until recess. When I line them up for recess, 15 have their backpacks on, and one constantly asks, “Madame, my mommy coming?”

“Yes, your mommy is coming, at three o’clock.” Three get

hurt during recess. Six pull my skirt in all directions. Thirteen don’t hear me when I shout that it’s time to come inside. Twenty race to the door pushing and shoving to be the first one into the classroom. Three answer all the questions; 10 stare blankly into space.

But by the end of the day I have heard “Bye, Miss Shari” 36 times, had 20 hugs, seen 50 smiles with 30 teeth missing, and given hundreds of “high fives!” I am left exhausted, but also with a warm heart, knowing that I made a difference.

—Shari McClendon, taken from the *Tropical Isles: News & Reports* newsletter by the Guam-Micronesia Mission of the Seventh-day Adventist Church



DORA PETE

ANSWER: In Argentina, Adventists hold a Passover Seder event with and for their Jewish friends. More than 90 people participated in the activities for this “night of Passover.” At the end of the service 24 people left contact information, asking to be invited to the church’s other activities.