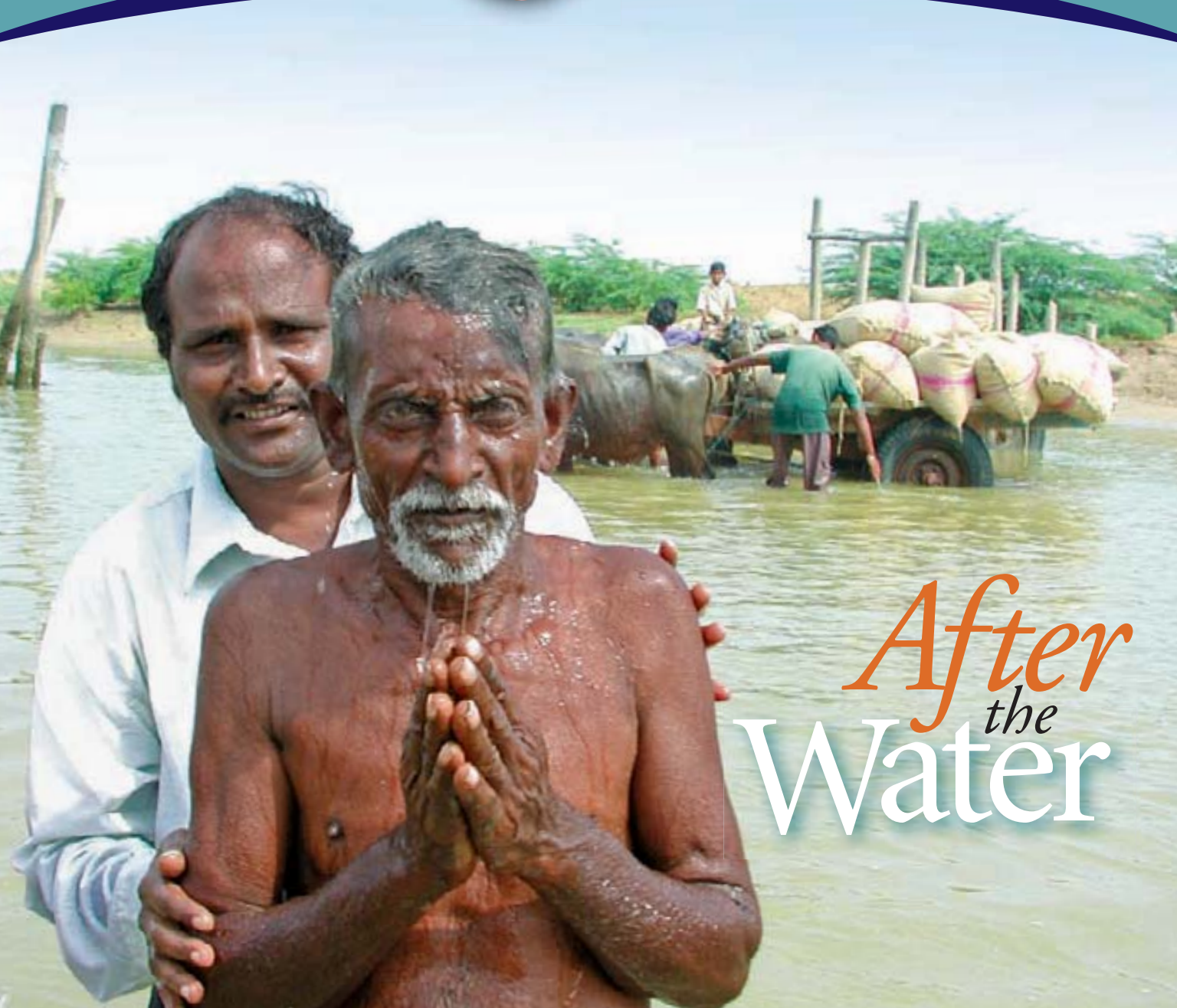


April 2011

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Baptism is the beginning of a new life in Christ. But it's only the beginning.

TODD GESSELE/ADVENTIST MISSION

WORLD VIEW

Turnings and Returnings

Every message from a friend is welcome, but this one more than most. A brother in Christ, with whom I had long ago served in a pastor/elder team, wrote me six months ago to offer an opportunity no pastor could refuse: Would I come to participate in the rebaptism of his daughter, a woman I had first baptized more than 20 years ago as a teenager?

Her story was painful but familiar: an eager decision for Christ that unwound during her late teens and young adulthood into a life far removed from God. Through the Spirit's persistence and the powerful support of friends and family, she was now closing the loop that had taken two decades to travel. Excited, nervous, humbled by the grace of God, she had asked if I could return to join her as she once again named Christ her Lord and Savior.

The water in the sanctuary baptistry was unusually warm that January Sabbath, as if in counterpoint to the storm howling just outside the windows of the church. "Blizzard conditions" the weathermen termed it, and the bitter air and piling snowdrifts reminded all of us that good decisions are not always attended by fair sunshine and blue sky. Gratefully, more than the water was warm in that church. I have rarely felt as confident as I did that

Sabbath in delivering a believer into the embrace of the body of Christ. If ever a congregation leaned forward toward a baptism, this was it: if ever a lost sheep seemed welcomed by the flock, this was that day. I was a joyful bystander—call it a witness—to a community of Christ intent on making certain that a renewed believer was embraced by a renewed community. Elders, deacons, family, friends gathered around her at the fellowship meal that followed the service, breaking bread with a joy that was heart-breakingly beautiful to behold.

This is how the kingdom grows—one good decision at a time, one heart revived through grace and the graciousness of God's people. As you read the stories of renewal in this month's magazine, determine that your church will be a place that welcomes those whom God is calling—or recalling—to Himself.

— BILL KNOTT



EDWARD

WORLD REPORT

In Europe, Adventist Lay Members Take Lead in Sharing GC president to keynote June ASI convention

By MARK A. KELLNER, news editor

Seventh-day Adventist lay members are taking the lead in sharing the gospel throughout Europe, an accomplishment that is expected to be celebrated in June when area members of Adventist-laymen's Services and Industries (ASI) meet for a four-day convention in Constance, Germany, a city located on the western rim of Lake Constance, the largest lake in Germany.

"We're going to have the General Conference president with us for the first time," said Ángel Duo, a 12-year

ASI Europe member and president since 2008. A chemicals exporter in Elche, Alicante, Spain, he is also president of ASI Spain.

The visit of Pastor Ted N. C. Wilson, Duo said, "is very important because we have been working on lay evangelism, so we are going to have reports on all the developments in lay training for evangelism through *New Beginnings*, which we're using for a tool in small groups."

Another principal speaker for the

event is John Bradshaw, recently named speaker-director for It Is Written, Duo said.

He added, "There have been thousands of people trained all over Europe; we're going to have feedback from all the delegates. . . . All this training, all the Youth for Jesus programs that have been developed all over Europe—it's going to be exciting to hear these reports."

Although the Seventh-day Adventist Church targeted Europe as its first mission field outside of North America, the church's strength in the region has been challenged in recent years. The postmodernism that has swept

WORLD REPORT



LAY EFFORTS IMPORTANT: According to Ángel Duo, president of ASI-Europe, it was “friendship evangelism,” where neighbors reach out to neighbors, that produced as much as 40 percent of the attendees at a 2010 *It Is Written* evangelism event in Rome, Italy. Photo shows part of the live audience for the satellite series, as first depicted in *Adventist World*, July 2010.

IIW PHOTO

most of Western Europe and its traditional churches has had its impact on Adventism as well: if modern Europeans don't see a need for God, witnessing to them can be a challenge. Duo says ASI Europe's members—largely businesspeople who “share Christ in the marketplace”—are working to meet the challenge. Their tactic? The Adventist health message, which has its appeal in an overstressed society.

“It's not easy to share your faith in such an environment, but we are finding, more and more, that there's a number of people who are impressed by the Holy Spirit,” he said in a telephone interview. “When you start to work in small groups and attract peo-

ple via the health message, there are open doors. You have to be very wise.”

Duo added, “You can really connect with people through the health message.”

Another essential, particularly in the run-up to a campaign such as “Revelation Speaks Peace,” held in Rome, Italy, in February 2010, is friendship evangelism, in which local church members reach out to friends and neighbors with home Bible studies, he said.

“It's through friendship. That's the procedure that we have to use. . . . Train laypeople so they can have friends, small groups, make friends, then share your faith,” Duo said. Such efforts, enhanced by the ASI-spon-

sored *New Beginnings* DVD Bible study series, were responsible for as much as 40 percent of the attendance at the Rome event, he said.

Duo said the challenges ASI Europe faces are similar to those of the two world church regions it serves: the Trans-European and Euro-Africa divisions. In the European areas of these divisions, membership is growing in less-affluent countries, while many in Western Europe and Scandinavia are maintaining membership levels with the arrival of immigrants from other parts of the world who either are Adventists or join the church in their new countries.

“What we see through our chapters is that the ASI movement is not as strong [in some places in Europe] as it is in the other countries,” Duo said. “You don't find all these entrepreneurs. Membership is different in Spain or Portugal, where you can find [more] businesspeople.” However, he added, ASI chapters are “established in 15 countries in Europe and growing.”

Overall, Duo is optimistic about the growth of the Seventh-day Adventist movement in Europe. “Our ministries in Europe are growing in number, are also reaching more and more people. They are growing in size,” he said. “At the same time, the perception that [church] leaders have of these ministries, and ASI in particular, are changing very much. They now are perceived as strongly supporting the ministry of the church.”

Duo said, “Our relations with both divisions are excellent, and we see that the ministries are more and more active, and receiving more support from leadership. Something great is going to happen. We are on the right track. There are a lot of challenges; but working together, I have no doubt that this is going to move forward.”

Adventists Make Difference *as* Haitian Recovery Continues

At one-year earthquake anniversary, progress means a home away from a street's median strip

By LIBNA STEVENS, assistant communication director,
Inter-American Division, reporting from Port-au-Prince, Haiti

In the predawn darkness Petit Homme Chantal and two friends are leaning against a 14-square-foot wooden shelter marked 35. She cannot move into 35 until daybreak, so for now she stands guard with her friends—and for good reason. Until November 2010 Chantal, 42, and her children made their home on a roadway median in the Carrefour neighborhood of Port-au-Prince, Haiti. One year after the devastating earthquake that crushed her original home, Chantal has an opportunity to begin life again.

Moving into her new home will be a dream come true for her family, she says. “I feel so happy and better now; it was not normal living in a tent.” The single mother of children ranging from 21 years to 8-months says she had to move her family abruptly from her tent after someone died of cholera a few spaces away from hers. She now hopes to settle her family and try to rebuild her life. She wants to go back to selling food items at the outdoor market to support her family, just as she did before the earthquake.

Frenel Milo also stands by his wooden shelter. He was assigned to shelter 15, an aqua-colored structure that will become home to his wife and his two small children, as well as two other relatives.

“I’m so happy and thankful to God that I now have a great place,” says Milo. Milo, 23, has been homeless since the earthquake. He recounts how he was feeling sick on January 12, 2010, and went with a friend to the store when the earthquake struck. He returned to his home, only to find it destroyed.

“I lost many of my family members and have been living in a blue-tarp-covered tent on the median since the night of the earthquake. Now I won’t have to worry about the rain pouring in and flooding the tent,” he said.

Chantal and Milo represent some 180 families that will move to Collectivite Marie de Carrefour, a new small village with an ocean view that was built thanks to the Adventist Development and Relief Agency (ADRA) and its partnership with donors.

“ADRA worked with the office of the mayor in Carrefour to provide this shelter community and move some of the families living in the median across the street,” said Paulo Lutke, emergency ADRA coordinator overseeing the temporary shelter project in Carrefour. Actually, this village was built from leftover shelter materials, according to Lutke, who supervised and coordinated efforts during the three weeks it took to erect the 180 shelters

in Collectivite Marie de Carrefour.

To date, ADRA has provided 2,680 shelters to families all throughout Carrefour and Petit Goave, some of the earthquake’s worst-hit areas.

Before each family member was called and given their shelter number, Yvon Jérôme, mayor of Carrefour, told the hundreds gathered at the shelter village as the sun went down, to be thankful.

“One Person created the heavens and the sky and all things, and we must first thank God for what He has done,” said Jerome. “We are not better than the person who died. Because you are safe doesn’t mean that you are better than the other person. Be thankful. Only some of you will receive a temporary shelter tonight, and we thank ADRA for what they’ve done,” he added as he spoke to the crowd atop a 10-foot platform stage.

Speaking to the crowd was also Fritz Bissereth, ADRA Haiti director, who stated that ADRA is a friend to those in need. “We are looking toward



AWAY FROM THE STREETS: Petit Homme Chantal stands in front of her new wooden shelter with two of her friends at a new shelter village built by the Adventist Development and Relief Agency (ADRA) one year after the 2010 earthquake crushed Carrefour and other regions in Port-au-Prince, Haiti.

LIBNA STEVENS/IAAD

WORLD REPORT

helping more of you. Be patient. We will never forget you. ADRA is here to help you. There is still much more to do.” As Bissereth spoke to the hundreds gathered there, the crowd shouted, “ADRA, ADRA,” and all joined in a moment of prayer to inaugurate the new village, which includes solar-powered street lamps, a water station, and dozens of latrines.

Not only were the 180 families given the wooden structure with a cement floor and with one door and two windows, but each family received a kitchen kit with pots and dishes, blankets, foam mattresses, and water purification containers. An all-day ceremony was organized with ADRA leaders and local Seventh-day Adventist Church leaders to celebrate life one year after the earthquake.

Hundreds of families attended the special program on the ADRA Haiti office grounds, where they heard special messages of hope, musical presentations, testimonies from shelter beneficiaries, and reports of the work of ADRA in Port-au-Prince and the rest of Haiti.

“God is faithful to wipe the tears from our eyes. He’s faithful to help us overcome the earthquake; and today is a great opportunity to thank all the men and women who have come from around the world to be partners with ADRA and help our communities,” said Theart St. Pierre, president of the Adventist Church in Haiti, as he spoke to the crowd.

Dozens of children received uniforms and backpacks filled with school supplies from church leaders, the mayor, and ADRA leaders as part of one of many projects to benefit the community.

ADRA reported its completed projects in the country through the end of 2010 with the help of some 23 countries in its network from North America, Europe, Asia, and the South Pacific. Other partner organizations joined

ADRA in hundreds of projects, among these the management of the internally displaced persons (IDP) camp at the Haiti Adventist University, where more than 20,400 took shelter on the 42-acre campus after the earthquake.

Left in the IDP camp are some 400 families that were expected to be relocated during February 2011, according to Bissereth. There is much yet for ADRA to do in Haiti, Bissereth continued. “We are committed to being involved in helping people rebuild their lives.”

The following list of activities briefly summarizes ADRA’s work over the past year:

Camp Management

- ADRA managed a camp of more than 20,000 displaced Haitians in the Port-au-Prince neighborhood of Carrefour.
- Activities included the training of zonal community leaders and counselors, providing security, water, health and psychosocial programs, and food and nonfood item distributions.

Water

- ADRA and Canada-based partner GlobalMedic purified more than 130,000 liters of water a day in Carrefour during the initial phase of the response, using 64 water purification units, including 62 motorcycle-powered mobile units.
- Mobile units were dispatched to approximately 50 sites a day in Carrefour, Port-au-Prince, Jacmel, and Cap Haitien.
- Assistance also included more than 5 million water-purification tablets, 110,000 water-purification sachets, 55,000 oral-rehydration salt units, and 86,000 Aquatabs donated by UNICEF.
- Since the earthquake, ADRA has purified nearly 5 million gallons (more than 18 million liters) of water.
- A water-purification system called Nomad continues to purify and provide 13,000 gallons (nearly 50,000

liters) of clean water each day to the ADRA-managed camp in Carrefour.

Food

- ADRA worked with the United Nations World Food Programme (WFP) to distribute 4,802 metric tons of food to more than 776,000 people during three massive food distributions between January and March 2010.
- A donation of 16.5 tons of baby food from Germany was distributed in the Carrefour camp.

Nonfood Items

- ADRA distributed more than 50,000 nonfood items to earthquake survivors, including shoes, hygiene kits, jerricans, kitchen sets, shelter tool kits, solar light kits, tarps, tool kits, medicines, and flashlights. Upcoming distributions include mattress pads, blankets, and mosquito nets.

Sanitation and Hygiene

- A total of 75 latrines were built in six camps, and one permanent latrine was improved, benefitting a total of 3,396 families. The project also provided cash-for-work for 86 individuals who dug the latrines.
- ADRA constructed 95 new bathing places and rehabilitated one previous bathing space in eight camps, assisting 7,241 families.
- ADRA secured support from UNICEF to provide 221 mobile latrines and daily servicing of waste removal from mid-March until the end of June 2010. In July ADRA received 150 mobile latrines from the Clinton Foundation on behalf of UNICEF.
- A team of 50 sanitation workers from among the camp population cleaned the sanitation facilities twice a day.
- ADRA constructed two solid waste pits and employed a team of 50 from the camp to pick up and collect waste on a daily basis.
- Eight cash-for-work projects were

completed, benefitting 169 workers with livelihood support.

- Some 15 truckloads of trash were removed from one camp in Carrefour.
- Seven camps received tools for camp cleaning.
- A total of 35 stations were built for laundry washing.
- ADRA built a bridge to improve the safety and convenience of camp residents walking to collect filtered water.

Health

- Between January and mid-April 2010 ADRA operated two free primary medical clinics in the Carrefour camp. One was set up inside a mobile tent and the other in a local primary school in Carrefour. During this period more than 7,000 people received assistance. After April the two mobile clinics were consolidated and have so far treated more than 5,500 patients.
- ADRA conducted a one-month immunization campaign, which vaccinated more than 12,000 infants, children, and adults with vaccine materials provided by the World Health Organization.
- ADRA community health nurses were based in each of the 12 designated zones inside the Carrefour camp. They were trained to triage patients, recognize infant and child malnutrition, and educate mothers in lactation and optimum nutrition.
- A cholera prevention education project trained individuals in the community of Carrefour on preventative measures and emergency treatment of the disease.

Psychosocial

- Between February and early April 2010 ADRA ran Child Friendly Spaces in the Carrefour camp, involving 200 children each day who participated in various activity centers. A second phase targeted 220 children in two other camps.

■ ADRA tracked unaccompanied minors living in the camp, including supporting host families who cared for these minors.

- In May 2010 a Training of Trainers program was conducted in two additional camps in Carrefour, where ADRA operated Child Friendly Spaces.
- From February to April 2010 a team of 50 peer counselors worked in the Carrefour camp to advise families on posttrauma issues. Another team of advanced psychology students also provided group and individual counseling to families.

Education

- ADRA installed 30 tent classrooms at 13 educational institutions. These were outfitted with 301 school desks and 101 chalkboards. A total of 4,845 school kits were distributed to the students.
- From June to August 2010, 250 non-schooling children and teens from the Carrefour camp participated in afternoon non-continuing education classes. ADRA provided tents, benches, uniforms, and school supply kits.
- Information, education, and communication materials were distributed in Carrefour, including brochures on proper mosquito net use, shelter weatherproofing, and facts about the earthquake.
- More than 120 adults participated in an adult literacy and numeracy program between June and August 2010.

Shelter

- ADRA provided 900 family-size tents throughout Haiti, including 453 in Carrefour.

Operating in Haiti for 30 years, ADRA is committed to the Haitian people and their country's recovery.


Other Seventh-day Adventist communities around the world also participated in Haitian relief. In Florida members and leaders of the South-

eastern Conference (SEC) continue to assist Haiti in its efforts to rebuild.

A week after the earthquake hit Haiti, the conference, which has a number of Haitian members, sent a team of 41 medical professionals to the stricken area. Commissioned by Hubert Morel, SEC president, and led by David Peay, SEC disaster response director, and Nicolle Brisé, SEC women's ministry director, the team provided medical assistance to the earthquake victims. Seven teams, staffed with 151 medical professionals, have made the trip to Haiti.

Brisé has made seven trips to Haiti, and is currently spearheading a project to rebuild the maternity department of the Adventist hospital and raise funds to pay the salaries of medical professionals at the hospital for one year. Jean-Allah Monestime, SEC Haitian ministries director, has made two trips, leading an effort to rebuild two Adventist churches in the region.

Peay has made three trips to Haiti. He and Gerly Germain, pastor of the Bethanie French church in Tampa, Florida, spearheaded a campaign that resulted in Southeastern sending four shipping containers of supplies, ranging from clothing to medical supplies. Included in the shipment was enough dental equipment to equip three rooms of a dental office being built at the Adventist hospital in Haiti.

Adventist-owned Florida Hospital partnered with Southeastern Conference in sending the medical supplies used by the Southeastern's medical teams. The South Atlantic Conference assisted Southeastern in its effort to rebuild Haiti. It sent funds, supplies, and volunteers who participated in two of the trips to Haiti. 

—with additional reporting by John Torres, ADRA, and Robert Henley, Southeastern Conference of Seventh-day Adventists

WORLD VISTA

Young & Ready

Nurturing and preparing young adults to lead

By TED N. C. WILSON

More than 100 years ago Ellen White wrote the following words: “With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Savior might be carried to the whole world!”¹

If ever there was a time the church needed the energy and creativity of the army that Ellen White envisioned, it is now. The job of retaining, nurturing, and engaging young adults in service is the work of each, not just the pastor or youth leader. So what can we, individually and as a church, do to engage tomorrow’s leadership *today*?

Be a Mentor

Each of us can take an interest in the youth and young adults. We should become acquainted with them and make ourselves approachable. If parents are truly Christian parents and can identify with their children, then they become the best mentors, but not exclusively. I had wonderful parents, wonderful Christians in terms of believing in Christ, accepting Him, and wanting me to have a wonderful spiritual life. But it took a lot of influences and many individuals to help me as a young adult find my own perspective and worldview. This is where a steady supply of mentors is needed to come along and help. These people may

include a pastor or a close friend. In my case, someone who simply took an interest in me as we worked together in an evangelistic outreach exerted a profound influence on my spiritual life.

When young adults look for a mentor, they will probably start with their parents. But then they will look to people who really seem to be trustworthy, not people who are just trying to show off or be a big name, but people who they sense are genuine, humble Christians from whom they could learn something. When they approach that someone, they will want to be listened to and share, not receive a lecture. One of the most important things about dealing with young adults is to have open communication, always be willing to talk, always be willing to share, and always be ready to listen.

In my own experience I had a father who traveled frequently and wasn't home that much. But when he was, he was always willing to listen and give me advice. He never just brushed me off. He would be very intentional. Those of us who are parents have to be intentional about developing the relationship with our children so they know they can always come and be affirmed by us. I can remember my parents, especially my father, telling me, "I believe in you." When young adults get that kind of affirmation, it helps them not only socially but spiritually. They have a base to find their own way in their relationship with the Lord. They have to know they can always go to someone who really wants to help.

This aspect of the parenting role extends to those of us who aren't parents, and includes the young adults who aren't our physical children. Each one of us, as part of the church family, should be open to our roles as potential mentors. As we interact with young adults, we should make the effort to

know their names. We can actively look for opportunities to encourage them. When we affirm them, we make them feel part of the family. As a result, young adults will respond; and as they truly feel part of the family the church will become their church.

Create Opportunities for Service

Generally speaking, most leadership positions require experience, and that's one facet that young adults don't have a lot of. If we're serious about our mission, we must, beginning on a local church level and extending into all our organizations, mentor young adults and get them into a stream where they begin to associate with those who do have experience. The church was started by young people, and its work will be finished by the combination of young adults who are on fire for the Lord teaming up with those who have experience and have not lost the vision of Jesus' soon coming.

I can remember in my own experience when I was selected, along with a number of other people, at a particular church, to be a student elder. This may sound like a contradiction, because an elder of a church is generally supposed to be someone with experience. But my local church congregation had the foresight to give us an opportunity to work closely with people of great experience and learn as "student elders" or "student deacons." This opportunity was invaluable in gaining experience and leadership skills.

Trust Them

I am much indebted to the leaders of the local church I attended in my youth for the investment that they made in their young adults. Today I see a great need for church leaders on all levels who need to be sensitized and intentional about including young adults, soliciting their views, associating

with them, appointing them to different tasks, and including them in committees. Generally young adults are not necessarily excited about being on a committee. What they really want is to do something. Leaders have to get the young adults positioned and equipped so they can catch a vision of their mission. Perhaps they'll need help and guidance in forming an action plan. But it would be important to work with them, rather than imposing a plan on them. Then let them "run with it." Leaders and laity should be prepared to work with these young adults to accomplish things for God. They have enormous creativity and opportunity to do great things for God, especially as they are connected with the Lord.

In light of our personal need to stay connected with the Lord, it would be a good idea for all of us to take the time personally to ask God for that large understanding, that big picture, of where we individually and as a church fit in the scheme of things in the end of time scenario. What is it that Jesus is asking us to do? How can we do it best and how can we cooperate with others, especially young adults, to accomplish this?

Don't Fear Innovation

Involving young adults on the team and encouraging them to take leadership can feel very threatening to some. There is always the possibility that young adults with new ideas could upset the proverbial apple cart. Past experience teaches that there is always tension between a younger



Ted N. C. Wilson is president of the Seventh-day Adventist Church and proud father of three grown daughters.

WORLD VISTA

generation and an older one. Looking back through the centuries, we see examples of the younger generation feeling that it has a better idea than the older one. And sometimes they do. However, this friction doesn't have to exist in the body of Christ. Adults shouldn't be afraid of involving young adults, especially in areas of service. When young adults are really able to serve others, helping in very practical ways, they will grow rapidly in understanding that experience is needed in other aspects of the church as well.

We don't have to fear criticism, or take it as a personal insult, when young adults ask challenging questions. Our self-worth should not be based on positions, power plays, or defending what is familiar and trusted. All of this can take us away from looking at the big picture of the end-time, as our focus is directed at

chosen path of study is what makes our education different.

In terms of how to help young adults achieve their educational experience, we have to look continually at innovative ways to make Seventh-day Adventist Christian education affordable. Young adults should be encouraged to work while they are going to school. Some have felt that with a loan, or parents paying, students would be better off focusing full-time on their studies. However, meaningful work helps to balance out the whole educational experience. Of course, students should not work so much that they can't grasp their academic studies. Even if someone has all the money for an education, forming a work ethic is an important part of any education. There are ways in which the church, student, parents, local church, and the educational institu-

tion explained. They've also learned that although much is promised, little is actually delivered. What young adults want to see is a living faith making a personal difference in people's lives.

As we speak of revival and reformation in different programs in our church, we run the risk of immunizing our young adults, as well as ourselves, if we let it all stay theoretical. Revival and reformation means that we are more connected with the Lord, and it must become noticeable that the Holy Spirit is changing our lives to be more and more like Jesus. As Paul says: "Let this mind be in you which was also in Christ Jesus" (Phil. 2:5). The mind of Christ has to be implanted in us through the power of the Holy Spirit, and we have to demonstrate that sanctifying experience in our own lives. Each of us must be convinced that we are justified totally

Every one of us is called to have an intimate, marvelous relationship with the Lord.

self. Self, not only in young adults, but absolutely in people of any age, is our greatest enemy.

Support Adventist Education

Young adults must be nurtured in the reality that whatever they do, and wherever the Lord leads them, they are ambassadors for Him. Every one of us is called to have an intimate, marvelous relationship with the Lord that will drive whatever God has called us to do. Young adults must not be content with some type of modest relationship with the church. This is where Adventist education can make the difference. Combining religious studies and spiritual things with the

tion can help deliver a wonderful Christian experience and still keep costs down in order to make the educational experience affordable. Seventh-day Adventist Christian education must be perceived as, and must actually be, far different than the education offered at a secular institution. Our education should be spiritually, as well as academically, worth the financial investment.

Let the Revival Begin With You

Young adults have grown up in a world of technology and advertising hype. They're used to being appealed to emotionally and having the logic of buying into something clearly

by Christ's righteousness.

Our young adults must never be given the impression by deed or word that we are trying to make ourselves good enough for heaven by sticking to a list of do's and don'ts. Most important, we have to take the opportunity that Jesus provides of becoming like Him. Being willing to let the Holy Spirit make each of us a "work in progress" is the most effective way of retaining, nurturing, and engaging young adults, so that together we can finish the great work for which we, as a church, were called into existence. ●

* Ellen G. White, *Education* (Mountain View, Calif: Pacific Press Publishing Association, 1903), p. 271.



Cholera

By ALLAN R. HANDYSIDES and PETER N. LANDLESS

Why does cholera cause problems in the aftermath of disasters such as the earthquake in Haiti?

Cholera is an extremely severe form of gastroenteritis. It's caused by an organism called *Vibrio cholerae*, which triggers a watery diarrhea. The passage of frequent, voluminous diarrhea can very rapidly dehydrate a person and result in death. Children are most susceptible because of their smaller size, and are more often among the fatalities.

Vibrio cholerae survives well in water—the most common agent in transmission—and once a case occurs in a family, other household residents will very likely become infected. Food may become contaminated, and cholera is spread where sanitation is poor.

The outbreak of cholera in Haiti in 2010* was not fully anticipated because there had been no cases of cholera for a long time. How the organism reached Haiti has not yet been determined.

The disruption to water supplies and the lack of sewage treatment and disposal result in ideal conditions for a cholera epidemic.

The severity and speed of a cholera epidemic can be gauged from the fact that, in Haiti, the first cases were reported on October 21, 2010; by November 19, every part of the country had experienced cases. By December 17, some 121,500 cases had been reported. The burden of diarrhea on a reeling country was enormous: 63,711 people had to be hospitalized, and 2,591 deaths

had been reported. Many more cases will have occurred since then, with transmission by travelers to the adjacent country of the Dominican Republic and to the U.S. state of Florida.

Fluid replacement is the key to managing any kind of diarrhea, but it's lifesaving in cholera. Not all cases are quite the same, and treatment with antibiotics may not always be required. Both doxycycline and ciprofloxacin have been shown to shorten the illness and result in more rapid clearing of the illness.

It's important to note that anyone who visits a country in which cholera is present and comes down with abdominal cramping, diarrhea and vomiting, lethargy, or weakness needs to see a healthcare professional.

The risk of cholera and other diarrheal diseases can be much reduced by the drinking of safe water. The boiling of water or its proper treatment with chlorine will sterilize it. Canned or bottled water is usually safe if supplied by a reputable company.


Vigorous attention to eating only food that has been cooked and served hot reduces risk. Hand washing with soap and clean water, as well as the frequent use of hand sterilizers, is another important factor. Swimming or bathing in rivers or canals is very unwise, because they may be contaminated with sewage.

Until all countries are free of cholera, all other countries need to remain on alert. With travel as frequent and global as it is today, disease acquired halfway around the world can appear

in your home the next day.

Experience with the cholera vaccine has been disappointing. It's no longer recommended for U.S. travelers, and the World Health Organization (WHO) does not recommend it. The taking of antibiotics as a preventative for cholera is also not recommended, as there is little evidence of its efficacy.

Although cholera is in the news and much to be feared, most cases of acute diarrhea are not caused by cholera. The viral causes of gastroenteritis are still very prevalent, and pathogenic *E. coli* are still frequent causes of diarrhea. Bloody diarrhea, associated with fever, is more serious and may reflect infection with bacterial pathogens in the shigella, salmonella, or yersinia families. Oral rehydration is a mainstay, and specially formulated packages of rehydration salts to be added to clean water may be readily purchased.

While one trusts God to protect us, He expects us to do our part in safeguarding our health. 

**Morbidity and Mortality Weekly Report* 59, no. 50 (Dec. 24, 2010).



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His First Passover

By OLIVER JACQUES



Here is an intriguing question: What did Jesus know about His ministry, and when did He know it? The following is an imaginary account of Jesus' conscious recognition of the Temple during His first Passover celebration as a "son of the law" in Jerusalem. It is based upon Ellen White's description of the Temple, Jewish writings of the period, and current research into Temple architecture. Just follow along the road from Nazareth to Jerusalem and discover, with Jesus, not only the beauty but the significance of the Temple. —EDITORS

The boy Jesus is on the five-day trek from Nazareth to Jerusalem. The 12-year-old is now a "son of the law." More than a rite of passage, this is His first Passover celebration in Jerusalem! As He is maturing He is beginning to sense that His ultimate responsibility is obedience to the law and to His heavenly Father.

The group stops at places familiar to their ancestors: Dothan, Sychar, Bethel—everywhere stories. At times they find shelter in inns. Sometimes they sleep under the stars. The lad enjoys the night air, the smell of wild mustard, the cooing of a dove.

On the fifth day the pilgrims finally approach the metropolis. Jesus is eager to see Jerusalem. "Not today," says Joseph. "We'll stay the night with kinsmen at Emmaus."

"Yes," adds Mary. "We must bathe and wash our clothes."

Emmaus is full of pilgrims. Some have spent weeks trekking or sailing. They have come from neighboring nations, from Egypt, and even from Rome to see the "world's most beautiful building." The holy Temple at Jerusalem! "Did not Gaius, the Roman, describe it thus?" observes Joseph.

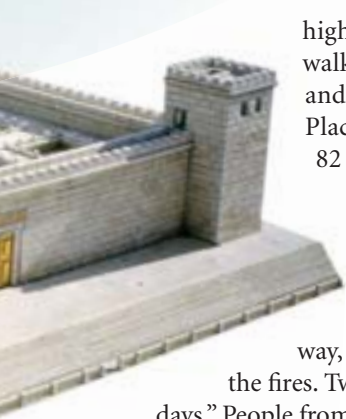
As the pilgrims ascend the Mount of Olives, a woman

breaks into song: "Our feet have been standing within your gates, O Jerusalem! ... Peace be within your walls, prosperity within your palaces" (Ps. 122:2-7). Everyone joins in the psalm.

Not much of a mountain, but what a sight! Towering above the city is an incredibly tall wonder, its gold-clad walls reflecting the rising sun. A crown of dazzling white marble reaches into the sky. It's awesome! Jesus has grown up hearing about the Temple. Jews everywhere take pride in its beauty. A great rabbi describes it as "the light of the world"! But even the most extravagant language fails to prepare the pilgrims for the sight.

The group is met by an old priest who enjoys talking about the Temple. "King Herod doubled the size of the Temple mount," he explains. "He wished to restore the Temple—as it was in Solomon's day. He increased its height from the 60 cubits specified by Cyrus to 100 cubits,¹ added rooms around and above the sanctuary, and new courts and buildings for Gentiles. He used 10,000 stonemasons and carpenters. Herod wished Judaism to be a world religion. When Messiah comes, shall we not rule the world? But follow me: from this point we can see the place where incense is burned each day, the holy place." "The Temple's so tall!" exclaims the lad to His mother. "And look at the pillars! And is that the golden vine you told Me about?"

"Yes," interrupts the priest. "Each bunch of grapes is the size of a man. It's a gift from King Herod, but individuals from around the empire contributed a leaf or grape. Look carefully. You might just see the holy veil. It's 40 cubits in length and 20 cubits wide. There are actually two veils, a cubit apart. On the Day of Atonement the



high priest enters through the first, walks between the veils to the other side, and only then enters the Most Holy Place. New veils are made each year by 82 virgins, carefully chosen for the task. Three hundred priests are needed to wash them!”

“Look!” cries a pilgrim. “Is that the altar? It is huge!”²

“Indeed!” says the priest. “That way, all can see the sacrifices. And notice the fires. Two burn constantly, four on high days.” People from every direction are converging on the broad steps before magnificent twin gates, low on the south wall.

“It’s the morning sacrifice,” says Mary. “We must hurry!”

Entering the right-hand gate, they ascend through a lighted and beautifully decorated tunnel, and emerge on the Temple mount.

While Jewish believers press toward the Temple, Gentile visitors turn toward the Royal Stoa. There’s a low wall, the *soreg*, surrounding the inner court. Signs in three languages warn non-Jews not to enter—“on pain of death.”

As they walk by Solomon’s Porch the family comes to the treasury, also known as the Court of Women. Stepping up into the vast enclosure, they see a choir of Levites, supported by an orchestra, forming on a rank of 15 semicircular steps. From a tower of the Temple men with silver trumpets call worshippers to celebrate the morning sacrifice. The choir and orchestra offer the psalm selected for the first day. “The earth is the Lord’s, and all its fullness, the world and those who dwell therein” (Ps. 24:1).

The court, with raised balconies for women on three sides, is lined with trumpet-shaped boxes. Men remain on the ground floor. Through a beautiful gate they step into the Court of the Israelites, where lambs are slain as sin offerings. With his father’s hand on His shoulder, the lad watches as the blood of a lamb is caught in a bowl and handed to a priest. A line of barefoot priests passes the bowls of shed blood along, exchanging the stream of filled bowls for empty bowls as they are returned for succeeding sacrifices. When the priest nearest the altar receives the offering, a trumpet sounds as he throws it against its side. The lad weeps. Does he think of Himself as God’s Lamb?

There’s the great laver supported by 12 huge lions. Priests need the water to cleanse themselves and the court of the priests from blood. It is filled with abundant fresh water, supplied each day by a magnificent Roman aqueduct.

A priest, who will preside at the altar of incense only

once in his lifetime, ascends 12 steps to the Temple and solemnly lights the incense. “The prayers of God’s people,” whispers Joseph. The lad is astonished at the 60-foot-high (c. 20-meter-high) entrance to the holy place. He examines everything. Scriptural passages wash through His mind.

He learns that priests and rabbis gather on the Temple terrace to talk about the Scriptures. Pharisees match wits with Sadducees. Joining them, He listens carefully and asks questions, some of them evoking serious thought or head-scratching.

Following the evening sacrifice, a group of priests, with raised hands, pronounce the age-old blessing: “The Lord lift up His countenance upon you . . .” (Num. 6:24-26).

On Passover Sabbath thousands are on the Temple mount. The trumpets herald the Sabbath, the choir sings, people worship.

And so for one exciting week the family from Nazareth enjoys the majesty and inspiration of the holy Temple. So many things to see and hear! Passover supper is celebrated with kinsfolk in Emmaus; then it’s back to the Temple mount, where thousands fill the courts and the Royal Stoa. They hear many foreign languages. When hungry, they purchase dates, and bread from markets under the outer wall with Temple currency. Jesus, seeking to be alone, does not remain with His parents, and lingers in the Temple courts.

Passover is over, and worshippers head home. Joseph and Mary expect their Son to join them at nightfall. But He’s not among the Nazareth company. Anxiously they hurry back to Jerusalem. For three days they search the Temple mount. Finally they find Him surrounded by scholars! He’s engaged in theological discussion!

With joy and tears Mary cries, “Son! How could You do this to us? We’ve been looking for You these three days!”

“Why did you search for Me?” says the lad, standing straight. “Don’t you know that I must be about My Father’s business?” His parents are puzzled, but Mary will not forget this reply. Jesus knows that He is indeed a “Son of the law” and that there is much to be done about His “Father’s business.”

¹ Scholars put the cubit between 17.58 and 20.67 inches (c. 45-52 centimeters).

² Roughly 50’ x 50’ (or c. 15 meters x 15 meters) and 24 feet (c. 7.3 meters) high.



Oliver Jacques, now retired, lives in Fallbrook, California, U.S.A. He served as a pastor, evangelist, overseas missionary, and administrator.

During a recent trip to a Vyhmeister family reunion in Argentina, my family and I observed two very different missions.

The first was San Ignacio Miní, an old Jesuit mission in the province of Misiones. On a frosty, foggy morning our family of nine (parents, kids,

In 1767 the Jesuits were ordered out of the region by the colonial authorities, and the Indians went home to the jungles. No more school. No more Masses. No more work. No more mission. The buildings were destroyed in 1817 and lost to the jungle until 1897. Restoration of the ruins

Lessons From Two Missions



By
NANCY WEBER VYHMEISTER

grandkids) visited what is left of the mission. Its overwhelming architectural feature is the ruined church, 243 feet (74 meters) long and 79 feet (24 meters) wide, built of red sandstone and adorned with religious carvings. Surrounding the church are the remains of the priests' rooms, schoolrooms, varied shops, and, finally, the small dwellings of the local Indians.

This mission was one of several in the area; it was founded by two Jesuit priests in 1610. The intention was to help the Guarani Indians become Christians, learn to read and write, and acquire marketable skills. In the middle of the eighteenth century some 3,000 Indians lived at this mission, attending daily Mass, learning and practicing building and agricultural skills, and acting like Christians. As long as people stayed at the mission they were safe from marauders and able to maintain a decent standard of living.

began in 1940. San Ignacio Miní is now considered a World Heritage Site by UNESCO (United Nations Educational, Scientific and Cultural Organization).

As we walked the mission grounds we tried to reconstruct the past. Had these Indians really become Christians? What leadership roles did they have in the religious life of the mission? What happened to their Christianity once they moved back to the jungle? It seemed that mission, as such, had ceased when the religious leaders returned to Europe.

A week or so later we had occasion to consider a second mission: that of the Seventh-day Adventist Church in Argentina. On a chilly Sabbath afternoon we visited the church and museum at Crespo Campo, not far from what is today River Plate Adventist University (Universidad Adventista del Plata [UAP]). That mission began with the arrival of Jorge Riffel and several

other families from Kansas, United States, in 1890. It has continued to thrive until this day. Here is the story.

In the second half of the eighteenth century, many German Lutherans took refuge in Russia under Catherine the Great. A century later they felt increased pressure to find a better life elsewhere. Some moved to Brazil, others to Argentina, and yet others to the United States. Most were farmers and deeply religious.

Riffel and his family heard the Adventist message in Kansas. The more Riffel learned, the more he wanted to share his convictions with his friends in Argentina, where he had lived for a few years. Early in 1890 he and his family, together with several other families, traveled to Buenos Aires by ship. From there they took a boat up the Paraná River to Diamante. Riffel and his party were met at the port on a Friday afternoon by a traditional Russian wagon and their friend Reinhardt Hetze. They



Left to right: FAMILY REUNION: The Vyhmeister family stands near the gravesite of the author's missionary parents, located near River Plate Adventist University. **CHURCH:** Ruins of the church at San Ignacio Miní, a Jesuit mission in the province of Misiones, Argentina. **MUSEUM:** The old Crespo Adventist Church, now a museum, located not far from River Plate Adventist University, or Universidad Adventista del Plata. **TRANSPORTATION:** A miniature Russian wagon at the Adventist museum in Crespo.

talked about the Sabbath all the way home to Camarero—only some 15 miles (25 kilometers), but a long trip in those days. By the time Hetze drove into his yard, he had made up his mind. He would keep the Sabbath!

Riffel and Hetze began preaching among the Russian-German colonists and soon had a group of converts. Hetze baptized them in a nearby creek, and they began meeting regularly. Only in 1894 did the General Conference send Frank Westphal to organize the 36 believers into a local church. Westphal then left the fledgling church to strengthen other believers, and Hetze kept up his preaching and baptizing. The new members put up a small church, which now houses the museum we visited. In 1896 about 150 people attended the first camp meeting in Crespo.

In 1898, as the church members met with visiting pastor Westphal, they were surprised to see a young man

coming up the road carrying a suitcase. When Luis Ernst arrived, the group was amazed to hear that he had come from Uruguay to attend school because he wanted to become a pastor. “Well,” they decided, “that means we need to start a school!” That was the humble beginning of the Camarero school, which later became River Plate College, and now is River Plate Adventist University, which offers 30 majors, including medicine and graduate degrees in theology, to its approximately 2,500 students.

From this school, workers have branched throughout all Spanish-speaking America. Beyond that, they have traveled to Africa, Asia, Europe, and the United States. In addition to the graduates who became church workers, thousands of graduates have supported the church as lay members.

Today students from the UAP continue the tradition of mission. Participation in the student missionary

program is encouraged and even required in some programs. Throughout Argentina the activities of church members bring in new members. As an example of these activities, on July 31, 2010, more than 400 Adventists from Buenos Aires and the UAP converged on the city of Rosario to help local members with “Impact Rosario.” On that Sabbath some 120,000 books were distributed throughout the city before the members met for an afternoon celebration of the day’s activities.

During our family outing to the UAP, we took time to visit the local cemetery. Many of God’s faithful servants rest there. Foreign missionaries, local missionaries, lay missionaries—all await Christ’s call. Our interest was one special gravesite—that of my parents, Charles and Hazel Weber, farm manager of the college and dietitian at the hospital, respectively. At that gravesite we took time to remember their selfless service and to recommit ourselves as a family to God’s mission on earth.

Two missions. Two results. The difference? Lay participation. In the Jesuit missions the priests were the only religious leaders. In the Adventist mission there were few paid pastors for many years, and the tradition of lay involvement grew.

Perhaps we in the developed world need to remember that the pastor is not the church. Instead, we, the members, are!

For more information about River Plate Adventist University, or Universidad Adventista del Plata, go to www.uapar.edu/es.



Raised as a missionary kid, **Nancy Weber Vyhmeister**, a professor emerita of Andrews University, is now promoting mission in Yucaipa, California, where she lives.

After *the* Water

Stories of Believers Who Really Connected With Jesus After Baptism

By
WILONA KARIMABADI

The journey from unbeliever to believer does not always end at the baptismal tank. We may think the greatest goal is met when people publicly signify that they have been born anew. But that birth is truly just a beginning. And as we all know, once a decision is made to follow Christ, the path that lies ahead is not always easy.

Ellen White wrote: “Let no one suppose that conversion is the beginning and end of the Christian life. There is a science of Christianity that must be mastered. There is to be growth in grace that is constant progress and improvement. The mind is to be disciplined, trained, educated; for the child of God is to do service for God in ways that are not natural, or in harmony with inborn inclination. Those who become the followers of Christ find that new motives of action are

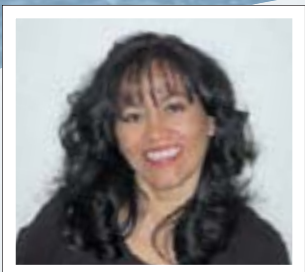
supplied, new thoughts arise, and new actions must result.”*

These are the stories of individuals whose journeys to Jesus evolved in greater detail after they emerged from the waters of baptism. Their stories are in many ways probably more similar to ours than we think—even for those who have been born and raised as Seventh-day Adventists. But one thread remains: The Lord never lets go of those who choose Him.

*Ellen G. White, *Christian Education* (Battle Creek, Mich.: International Tract Society, 1893), p. 122.



Wilona Karimabadi is the *KidsView* managing editor and a valued member of the *Adventist World* editorial team.



VERONICA MONTEZ

Veronica (Ronni) Montez was going through a tough time in

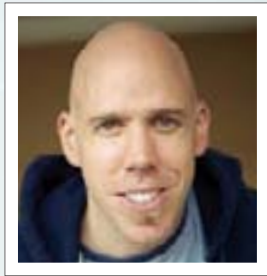
her life when God came to her. She was sick—in a deep depression—and couldn’t get out. Though from a Catholic background, she didn’t know the Bible or God very well. One day, while home alone, she cried out to God for help. Picking up a study Bible, she turned to a passage and read about Jesus’ journey from Jerusalem to Calvary, and the word “Sabbath” stuck out. *What is this word?* Ronni remem-

bers thinking. “It kept coming up, and I didn’t understand what it was.” Her heart was spurred to search, and she couldn’t stop.

Ronni drove around town looking for a church that worshipped on Sabbath and couldn’t find one. Then one day in a physical therapy session she overheard one of the therapists talking about going to church on Saturday. “I was so nervous about it, but when the therapist came back to check on me, I asked about going to church on Sabbath and if I could go with her.” Ronni and her physical therapist became fast friends and earnestly

studied the Bible together. But now, with a Seventh-day Adventist church to attend, she had a place to take her many questions. Her husband and children joined her and came into the church





MATTHEW GAMBLE

Matthew Gamble was born and raised Catholic in the United States, though his family

rarely attended church and never read the Bible or prayed together. By the age of 16 he was smoking a lot of marijuana and delving into Rastafarianism.

Three years later Matthew went to Jamaica. On his return trip, he boarded a Miami-bound plane with two pounds of marijuana in his bag and managed to emerge on American soil without getting caught. Ironically, it was this strange turn of events that got him to thinking about spiritual things. He then embarked on a self-guided search of world religions to find the truth. “I would pray to Jesus, Haile Selassie, Buddha, Confucius, Abraham, and Muhammad, beginning: whoever you are, wherever you are, please reveal yourself to me.”

Time passed, and Matthew served as best man at a wedding in a Seventh-day Adventist church. Determined to find answers, he approached the minister, who gave him a Bible and prayed with him. “The following day I picked up a telephone and called the local Seventh-day Adventist church in St.

Augustine, Florida (U.S.A.), and the following Sabbath I was there,” he says.

At his 1996 baptism in the Atlantic Ocean, “I asked the pastor if I could stay alone for a few moments. I turned toward the horizon, where I couldn’t see anything man-made. I told my heavenly Father that He promised to take my sins and cast them to the depths of the sea and that I was now a new creature.” After baptism Matthew studied theology at Andrews University.

But how did his new faith affect his family? “My family has been incredibly supportive—primarily because they’ve seen the transformation that Jesus has made in my life,” says Matthew. “As a result, my parents have renewed faith and are regularly attending church, are involved in service projects, and attend Bible studies. It is exciting to know that Jesus is the central part of our lives now.”

Today Matthew serves full-time with Vagabondservant International, a non-profit ministry that has taken him all over the world speaking about the life and teachings of Jesus. He is also a senior consultant with both the Center for Secular and Postmodern Studies out of the Adventist Mission office of the General Conference of Seventh-day Adventists, as well as the Center for Cre-

ative Ministry, and serves as an advisor to the North American Division young adult advisory as well as the Adventist Christian Fellowship board, a ministry for Seventh-day Adventist students who attend secular colleges and universities.

Matthew says there is one singular element that fuels his daily walk as a Christian: ministry. “God calls every single one of us to be of service in His name. Early on in my journey with Jesus I heard someone say that ministry is their salvation. Initially I didn’t understand that comment, but I do now. Ministry—representing Jesus to other people—has kept me connected with Him, recognizing that it is all about Him and has nothing to do with me.”



through baptism and profession of faith in 1995.

Soon after that, trouble arrived. Both Ronni and her husband lost their jobs, the money ran out, and eviction notices were served. And her mother and sisters distanced themselves from her because of her new life. *If this is what being a Christian is about, I don’t know if I can do this*, she remembers thinking. But they turned to their new faith and fasted and prayed. Soon things began to turn around. “Little by little, the Lord delivered us,” says

Ronni. They found new jobs, got cars, and could stay in their home. But Ronni’s depression hadn’t left. “I wanted to die because I was so depressed and discouraged,” Ronni recalls. But God prevailed. “I said, ‘Fine, Lord, fine. You don’t want me to die. I give it all to You.’ And when I surrendered, everything got better. One day at a time, things began to get better.”

Today Ronni runs a day-care center out of her home, and incorporates a Christian lifestyle into the daily routine.

The Montez couple has active roles in their local church and continues to study and search the Word of God. While the daughter that was initially baptized with Ronni no longer attends church, her mother looks back at the Lord’s leading and knows that He will also answer her prayers regarding this child. “My daughter knows and loves the Lord but just doesn’t want anything to do with Him right now. But I will pray. It is all in God’s timing. God will do it. He will do it.”

ALEX BARRIENTOS

When Alex Barrientos was baptized, he had no idea why.

When he was just 10 years old, his mother accepted the Seventh-day Adventist message and was baptized, and Alex wanted to as well. But no one had ever explained anything to him. The child didn't even have a Bible. Alex and his mom began attending church, and he enjoyed Sabbath school. "I kept going to Sabbath school, and we had great relationships at church. On the day of my baptism, the hour came and I got this high fever. It almost seemed like it wasn't supposed to be. But the pastor at that time said, 'Just throw him in the pool. He'll cool down!' And that's what happened. I came up from the pool, and



sure enough, the fever was gone. But then that's all it was," Alex says.

For Alex, baptism truly was just the beginning. When it came time for middle school, Alex sensed that he shouldn't attend the local public school, and enrolled in an Adventist school instead. He continued on to Takoma Academy in Maryland, United States. "Going to Takoma Academy was the best choice I've ever made in my life. That's where I met Jesus."

Ironically, it was through detention that Alex came to know Christ. "I remember being there, and our

assignment was to do nothing but read the Bible. I read Matthew 10, and went to my teacher and asked, 'What does this mean?'"

"He just smiled and said, 'One day you'll know.' I went back to the desk, and he's like 'I'm not going to give it to you. You'll have to think about it.' And that's what led me to consider all the verses that had been shared with me since seventh or eighth grade." Alex was then invited to be a part of the school's preaching team. Alex did this throughout his entire high school career. "In the midst of those three years of preaching team, there was this searching note. 'What is the Bible, still? I'm only preaching about *The Desire of Ages*, but why am I preaching

KAVEH KHANSARI NEJAD

Kaveh was raised Muslim in Iran, emigrating to the United States several years after the Islamic revolution.

He was introduced to Adventism through his wife, Heather. "I had met Heather," he says. "We were seeing each other, and our relationship was getting more and more serious. Heather said to me, 'If you're going to be serious, and we're going to continue and see where this relationship is going to take us, I can't really continue that with someone who doesn't believe the same way I do.'"

Kaveh became intrigued with the

Bible and the correlations between Daniel and Revelation. As he studied further, he discovered Ellen White's writings and further delved into prophecy. "It was mostly the prophecy aspect and how precise it was that led me to believe that 'Adventism must have the right message.'"

Kaveh's acceptance of the Adventist message sparked profound changes in his life and relationships. "Early on in my Christian walk one of the things my parents would often say is 'Although we believe you've done this for Heather, we're still appreciative of the fact that you've done something that makes you not

smoke or drink. You live a healthier lifestyle, and you don't seem as stressed anymore.'" Later on, his parents



about *The Desire of Ages*? What does Ellen White mean to me?”

Alex had also developed a special talent for making appeals that really seemed to touch the hearts of anyone who would listen. “‘Alex, your appeals are amazing,’ my teacher would say. ‘And I’d say to him, ‘Ahhh, I just do what you tell me.’”

The final push to commit to Jesus came at a Week of Prayer during his senior year. After doing something he regretted, Alex went to the evening meeting, where the preacher made an appeal for the kids to consider the ministry—something this particular speaker wasn’t known to do. “I went up there and cried, confessing in front of everybody what I’d done. I

totally said to God, ‘This is what You’ve been calling me to do this whole time.’ And that was significant, because I had plans to study premedicine.”

After attending local universities, Alex accepted a friend’s call to study theology in Argentina at River Plate Adventist University. On returning to the United States, Alex attended Southern Adventist University and then Washington Adventist University, where he will graduate at the end of this month.

“I think that until you struggle with God, you aren’t wounded,” says Alex. “That means struggle. I’m glad

that I struggled with God and still continue to do so, but in a good, positive way. It’s a learning experience that we can never do anything to unlearn. So I’m happy about that. Definitely.”



actually said, “The changes we see in him today we probably would have never seen had it not been for your influence, and what he has learned since he’s been with you, and through his lifestyle as a Seventh-day Adventist.”

Kaveh was baptized in October 2002. And as he stood in the baptismal tank he remembers: “When I stood in that baptismal tank, I had tears coming down my eyes, and I couldn’t stop them. I just felt that a huge burden had been lifted off my back. I was going to be a different person; it was almost like lifting all my troubles away.”

Eventually, as the result of Kaveh’s new faith and keeping the Sabbath, he lost his job. How did he, as a babe

in the faith, see a clear way through these hardships? “Just like the Bible verse says: ‘Taste and see that the Lord is good,’” says Kaveh. “I have seen God’s miracles in my own life.” Specifically, he recalls a time, after losing work, that his wife asked what he thought would happen next. “I don’t know what’s going to happen,” he said. “But I can tell you I have this feeling that God is going to bless us and take care of us. It’s going to be all right.”

“We didn’t say anything to anybody. A week later friends of ours show up at our house and tell us: ‘Well, we’ve been doing some praying, and God has impressed us to do something for you. We’ve heard that

you lost your job. We wanted to help you out a little bit, and felt impressed to do this for you.” Kaveh and his wife received a check for \$5,000.

“Now I know that I do need to trust and obey, because when I do, God does provide. When He says, ‘I take care of the lilies of the field; would I not take care of you?’ He does take care of me. He has taken care of my family. I’ve seen the footprints in the sand, because there were many times when I didn’t know what to do trying to stay ahead of the game, and God has brought me through.”

Currently Kaveh is in nursing school as a full-time student. He and Heather live in Maine, U.S.A., with their three children.

“It’s so much easier to be a parent! You can stay up as late as you like, eat all the candy you like, and decide whether or not you want to go for walks.” That was the accusation my 4-year-old brother and I (6 years old) made to our parents while we were on vacation. “Fine,” my father responded, and then shockingly went on: “Then we will swap roles for the next two days.” My brother looked at me enthusiastically. Our eyes shone happily as we shook hands on this wonderful deal.



NUMBER 15

Baptism

By
MARCUS B. WITZIG

—More Than Just Words

The next day we began with great anticipation. But then our day took an unexpected turn when at breakfast my father smeared a Schokokuss (literally, a chocolate kiss, a typical German sweet) in my mother’s face and she came “crying” to us—from there on things just got progressively more stressful. We had to see to the peace, serve as negotiators in arguments as well as make the food and do the dishes. At the end of the day we fell dog-tired into our parents’ large bed, happy to have just survived the day. We would have been asleep immediately had it not been for the barrage of questions “our children” insisted on having answers to right then and there. On the second day we gladly handed over the command to our parents. It was

much easier being the children. What we wouldn’t have understood with wise words or technical explanations we had learned through an experience that combined both practice and theory.

Teaching With Everything

Jesus taught in a similar way. As He spoke to the people He used images they could understand. He spoke of seeds and different soil types, weddings and correct wedding attire, as well as shepherds and their flocks. Still today many of these images speak to our hearts, and we understand what Jesus wanted to say.

Then again some of Jesus’ teachings are so important that the Great Teacher not only used imagery to explain them, but called us to actually take part in the imagery or the lesson.¹ We then are stimulated not only spiritually but also physically. We not only hear but do something too. We don’t have to imagine something—rather, we experience it. In this way we understand and internalize what Jesus wants to personally give us.



Marcus Witzig is youth pastor in the Isny district in southern Germany. He is married to Carmen.

Baptism falls precisely into this category. Jesus emphasized it by His own example right at the beginning of His ministry (Matt. 3:15) and immediately instructed His disciples to practice it (John 3:22 and 4:1, 2). Shortly before the end of His earthly ministry He commissioned His followers to make disciples wherever they went (Matt. 28:19, 20).² In order to accomplish this goal, He emphasized (1) baptism and (2) teaching. In other words, it is important for us in soul winning to help people make a public decision for God *and* to teach them about practical Christianity. This is something far bigger than simply words.

Active Participation in Baptism

The closest link to baptism can be found in the marriage ritual (Eph. 5:31, 32). Both are built on the same principle. Both are built on a promise—be it between God and the believer or between a couple. Both rituals are witnessed by God and lots of friends. Baptism, as well as marriage, are not private affairs but rather involve the entire community.

1. Our Promise: The promise we make to God is the first highpoint of baptism. This should not be a mere formality. When I confess my need, I am showing how important Jesus is to me, and my life should express this (Matt. 10:32, 33). I promised my wife at our wedding wholeheartedly to be hers alone for life, and my lifestyle right down to the way I plan my weekly activities around this decision. So it is with baptism. I say to God: Just as You have my best interest at heart, I want to please You through my life (John 15:8). Anyone who approaches God like this will discover a gold mine of promises and blessings that can be applied in our everyday lives (2 Peter 1:2). So we demonstrate through our public confession that we believe that it is important to know *who* God is and *what* He expects from us.

2. God's Promise: God's promise to us is the next element. The way in which Jesus explained this shows its importance for our new life in Christ. The public confession we make are just words, and yet we are seeing imagery in which we can actively participate. God's promise at baptism consists of two important elements: as we dip under the water and as we resurface.


As we dip under the water Jesus promises to take our sinful past. In Paul's words we are baptized into Christ's death (Rom. 6:3). Our sinful past is buried in the water, as a body is buried in the ground. This act frees us from the paralyzing sight of our past failures. Our past is dead. We can now turn our sights to something else. We look to Jesus, who holds up for us wonderful perfection.

As we are buried and rise from the water Jesus offers

us a future: "For as many of you as were baptized into Christ have put on Christ" (Gal. 3:27). God does not leave us in our misery; He saves us by offering to live in us (Col. 1:27). He wants to free us from bitterness, addictions, and pride and replace these things with joy, peace, and humility. Jesus promises us a fullness of life as we walk in His way. He gives us a future with a goal and changes us step by step into His image—which in our innermost hearts is what we really desire (Rom. 7:19 and 8:3).

So when Satan comes and accuses me, I can say with Martin Luther: Marcus Witzig has died (immersion). Jesus Christ now lives here (resurfacing)! That's Jesus' promise to all of us.

Such an important truth is not meant only for the occasion of baptism—it is to accompany the believer all along in the spiritual journey through the foot-washing at the Communion service. Again we have interactive imagery. It would be wonderful if this beautiful divinely appointed object lesson could be continually kept in view and be new and fresh.

Baptism speaks to three areas of our lives: the past, the present and the future. It is important not to confuse who is responsible for which area. Jesus promises to take care of our past and our future, for there we have no influence. It is our call now to choose Him and decide to live *with Him*. When we understand this, we will leave the baptistry in reverent awe. For then we will understand how much God wants to do for us in this new life. 

¹ That means that Jesus packaged it in a ritual. A ritual is a repeatable, carefully planned event, with specially chosen words and actions designed to draw the attention of the participants to specific content.

² In the original Greek the only imperative in this section is "make disciples." The following verbs are syntactically subordinated participles.

Baptism

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

Watch & Pray

The care and feeding of our souls

By ELLEN G. WHITE



“Take ye heed, watch and pray” were the words of our Savior spoken in reference to the time of the end, and His second coming to take His faithful children home.

Watch Yourself

First, you are to watch. Watch, lest you should speak hastily, fretfully and impatiently. Watch, lest pride should find a place in your heart. Watch, lest evil passions should overcome you, instead of your subduing them. Watch, lest a careless, indifferent spirit come upon you, and you neglect your

duty and become light and trifling, and your influence savor of death, rather than life.

Help Is Available

Second, you are to pray. Jesus would not have enjoined this upon you, unless there was actual necessity for it. It is well known to Him that of yourself you cannot overcome the many temptations of the enemy, and the many snares laid for your feet. He has not left you alone to do this, but has provided a way that you can obtain help. Therefore He has bid you to pray.

To pray aright is to ask God in faith for the very things you need. Go to your chamber, or in some retired place, and ask your Father for Jesus' sake to help you. There is power in that prayer that is sent up from a heart convinced of its own weakness, yet

earnestly longing for that strength that comes from God. The earnest, fervent prayer will be heard and answered. Go to your God who is strong, and who loves to hear children pray, and, although you may feel very weak, and find yourself at times overcome by the enemy, because you have neglected the first command of our Savior, to watch, yet do not give up the struggle.

Do Not Give Up

Make stronger efforts yourself than before. Faint not. Cast yourself at the feet of Jesus, who has been tempted, and knows how to help such as are tempted. Confess your faults, your weakness, and that you must have help to overcome, or you perish. And as you ask, you must believe that God hears you. Plead your case before God, through Jesus, until your soul can with confidence rely upon Him for

This article was first published in the *Youth's Instructor*, March 1, 1856. Seventh-day Adventists believe that Ellen G. White (1827-1915) exercised the biblical gift of prophecy during more than 70 years of public ministry.



“You need spiritual food just as much, and as often, as your body needs temporal food.”

strength, and you feel that you are not left to do the work of overcoming alone. God will help you. Angels will watch over you.

But before you can expect this help, you must do what you can on your part. Watch and pray. Let your prayers be fervent. Let this be the language of your heart, “I will not let thee go unless thou bless me.” Have a set time, a special season for prayer at least three times a day. Morning, noon, and at night Daniel prayed to his God, notwithstanding the king’s decree, and the fearful den of lions. He was not ashamed or afraid to pray, but with his windows opened he prayed three times a day. Did God forget His faithful servant when he was cast into the lions’ den? Oh, no. He was with him there all night. He closed the mouths of those hungry lions, and they could not hurt the praying man of God....

Eat and Be Satisfied

You cannot live without food; you would soon feel the cravings of hunger, and your bodies would pine and die. You need spiritual food just as much, and as often, as your body needs temporal food. Three times a

day is none too often to draw strength from heaven, or sap and nourishment from Christ, the living vine. Read the words of our Savior in Matthew 5:6: “Blessed are they which do hunger and thirst after righteousness: for they shall be filled.”

Thought Questions

- 1.** What do you think would happen in your life if you made a conscious effort to stop and pray three times a day? What are some ways you could make sure this happens?
- 2.** In addition to Daniel, what other Bible characters took time to pray and experienced amazing results?
- 3.** Whom are we to “watch” and what are we to “watch” for?
- 4.** How are “watching” and praying connected?

It seemed that no sooner had Ellen White's body become cold and in the ground, than a self-proclaimed successor claimed her prophetic mantle. On June 22, 1916, less than a year after Ellen White's death, a recent convert from Methodism, Margaret Rowen, began to receive visionary manifestations. One such report stated that this 35-year-old woman held her "hands folded across her breast and [her] wide-open, unwinking eyes looking upward. . . . There was no breathing, as far as we could tell, and the body was rigid."¹ Had God transferred the prophetic mantle? During Ellen White's lifetime there had been several prophetic challengers. Now she was no longer around to distinguish her ministry from imposters.

Another Prophet?

Church leaders at the Southern California Conference and Pacific Union Conference levels urged members to exercise caution "before expressing judgment in the matter." Some of her earliest visions were published by Rowen in a booklet, *A Stirring Message for This Time*. Contemporary Adventists would likely have noticed some theological red flags: seven years in between each of the seven last plagues, the judgment throne was enclosed in a temple of silver, and a "great and terrible storm" was to occur right after the close of probation. Despite these dissimilarities, her visions appear remarkably similar to Ellen White's eschatology as described in *The Great Controversy*.

In February 1917 the Pacific Union Conference in California appointed a committee to investigate Margaret Rowen's claim. These church leaders visited Margaret Rowen on February 21, 1917, and a few days later (February 24) issued a statement that they had failed to find any evidence that "these manifestations" were of "divine origin."²

The Mystery Manuscript

In the autumn of 1919 Margaret Rowen claimed to see a document in the manuscript files of the White Estate, dated August 10, 1911, in which Ellen White stated that Rowen would be a future messenger of God.

When W. C. White, son of Ellen White and secretary of the White Estate Board, looked through the manuscript files he found the document. However, it

also bore the immediate evidence of forgery: the sheets were not perforated like other documents in the file, the typeface was different, there was no document file number, Ellen White was not in St. Helena when the document was dated, and the signature was a demonstrable forgery.

Still, how could this document have gotten into the White Estate files?

There was one possible answer. W. C. White's young son, Arthur White, then

Margaret Rowen:

By
MICHAEL W.
CAMPBELL

The bizarre life of a false prophet



PHOTOS COURTESY OF ELLEN G. WHITE ESTATE



only 12 years old, had given a tour of the Elmshaven vault containing all of Ellen White's original writings. During the tour the lights had gone out. The young Arthur left the visitors in the vault while he went for a lantern. A small beam of light shone down on one of the manuscript files. That was the drawer where the spurious manuscript was found. The young Arthur, during a moment of carelessness, had contributed to a controversy that would continue for another eight years. It was a mistake he would never live down. Even in his later years when the White Estate vault doors had to be replaced, Arthur White brought in a cot and slept in the doorway to ensure the integrity of the White Estate files.³

The Seventh-day Adventist Reform Church

Rowen gradually developed a small but loyal group of followers who claimed that she was a divinely sent messenger. Her local congregation apparently was not convinced by her claims. She was disfellowshipped from the South Side Seventh-day Adventist Church in Los Angeles on November 15, 1919. With a spiritual martyr as their leader her followers organized a new denomination. They took the name "The Los Angeles, California, Seventh-day Adventist Reform Church" pejoratively referred to as "Rowenites."

Now as an official organization, the Reform Church accepted tithe funds.

Top left: FALSE PROPHET: Margaret W. Rowen claimed to be the prophetic successor of Ellen G. White. **Above: BETRAYED:** Dr. Burt E. Fullmer, an early supporter, was later a victim of attempted murder by Rowen. **Left: FORGERY:** Rowen's forged Ellen White signature shows a clear difference from the genuine

Furthermore, questions about Rowen's ancestry caused her to make unusual claims in order to justify her prophetic calling. In November 1923 she announced that the close of probation would occur on February 6, 1924, and that Christ would come in glory on February 6, 1925. This sensational announcement received widespread media attention and brought embarrassment to Seventh-day Adventists. When Rowen's time prediction failed, her band of followers began to disintegrate.

A Confession and a Murder Plot

One of Margaret Rowen's earliest supporters and largest financial backers was Burt E. Fullmer, a physician in the Los Angeles area. Shortly after the failed time predictions he discovered that Margaret Rowen had been stealing from her own organization. Disenchanted with the lack of integrity manifested by such actions, he confessed on March 12, 1926, to playing the part of inserting the spurious Ellen White manuscript into an open drawer at the White Estate vault.

During a time when physicians made house calls, Dr. Fullmer received a call late at night for medical attention at a nearby motel. As he entered the room he was struck on the head with a piece of pipe. The police were summoned by nearby motel guests who had heard a commotion. As the police arrived on the scene they found Rowen with two conspirators with a shovel, burlap sack, and rope. The three fled the scene but were quickly apprehended.

If Rowen hadn't stirred up enough media attention three years earlier with her claims about the end of the world, now she was the center of another media blitz as major newspapers covered the trial. All three were sentenced to prison terms for "assault with a deadly weapon, with intent to do great bodily harm." Before they could proceed with another trial for attempted murder, Fullmer died.

About a year later Rowen was released from prison, fled from parole, and disappeared from public life. Recent research suggests that she spent a number of years in Florida before she returned to the Los Angeles area under a pseudonym. She is believed to have died in the late 1940s or 1950s.

What Have We Learned?

In one of the most bizarre stories in Adventist history we see a denomination that was just beginning to grope with the fact that it no longer had a living prophetic voice. Would God bestow the prophetic mantle on someone else? Questions like this loomed large in the minds of Adventists in the late 1910s and early 1920s. The question still comes up periodically as some individual comes along claiming to be Ellen White's prophetic successor. While each claim is taken seriously by the White Estate, it is important that as a church we are not only open to the possibility of further manifestations of the prophetic gift, but that we also measure all teachings by the corpus of Scripture.

As the popular saying goes, "truth is stranger than fiction." In the tangled web of lies Margaret Rowen found herself having to make more dramatic claims, until she was forced to predict the end of the world. Many Adventists wanted to believe her claims so badly that they were willing to overlook inconsistencies simply because they wanted to believe this charismatic leader.

¹ Michael W. Campbell, "Margaret Matilda (Wright) Rowen," in *Ellen G. White Encyclopedia*, eds. Jerry Moon and Denis Fortin (Review and Herald, forthcoming).

² *Claims Disproved* (n.p., 1917).

³ Arthur L. White, "False Prophets I Have Known" (Unpublished manuscript, n.d.).



Michael W. Campbell is lead pastor of the Wichita South Seventh-day Adventist Church in Kansas, United States.

QUESTION: *Does Genesis 5:24 really say that Enoch was taken to heaven?*

If you're looking for the exact phrase "taken to heaven," the answer is no; the text does not use that language. If we examine the language used in the verse itself, we would have to conclude that there is some uncertainty with respect to the experience of Enoch. Let's examine the language itself, explore the context, and finally study its intertextual connections, that is, another passage where the topic is discussed.

1. Ambiguity of the Expressions Used: Two main phrases need attention: (1) "He was no more" (NIV); (2) "God took him away" (NIV). The first is one word in Hebrew (*w^eeynennû*), which could be literally translated "and he not there," the verb "was" to be supplied: "he was not there/he was no more." It could mean that he disappeared or that he died. For example, Jacob said about Joseph, "Joseph is no more" (Gen. 42:36, NIV), that is to say, "He is gone/dead" (see also Job 6:8; Ps. 39:7). The second expression, "God took him away," is also ambiguous. It could mean that God "took him" (*laqah 'thô*) in the sense that he died (see Eze. 24:16; Jonah 4:3), or that God delivered/preserved him (Gen. 7:2). Many Christian commentators argue that the passage simply says that Enoch disappeared because he died a premature death. Most of the time this reading is based on their conviction that the Old Testament does not teach a resurrection that leads to an existence in the presence of God. They argue that only later in the Old Testament does such an idea begin to appear. My reading of Scripture tells me something different.

2. Contextual Evaluation: Genesis 5 is a description of death's power over human beings, even over those who served the Lord. Reading it is like visiting a cemetery and reading tombstones. The literary formula is "X lived xx years, had children, lived xx years after having children, then he died," (see verses 5, 8, 11, 14, 17, 20, 27, 31). The formula is not applied to Enoch; the verb "he died" is not found in his case. So the phrase "he was no more" really

means, not "he died," but "he disappeared." In cases where it could signify death, the context, not the phrase itself, establishes it.

In other words, a person can disappear because he dies, or because God "takes him." The verb "to take" is used here in the absolute, i.e., no place is mentioned—a use also found in the case of Elijah (2 Kings 2:3, 5), indicating that it means "to rapture." This is clearly what Genesis 5:24 is saying. The verb is also used to designate our future life with the Lord (see Ps. 49:15; 73:23-25). Notice the structure

of the sentence in Genesis 5:24: Enoch (a) walked with God, and (b) disappeared, because (a) God took him. This account is about Enoch's close relationship with the Lord that resulted in his departure/disappearing, not dying. The explanation given for his disappearance is that God took him, not that God killed him!

3. Enoch in the New Testament: If you still have doubts, read Hebrews 11:5: "By faith Enoch was taken [Greek: *metatithēmi*, "to change one's location," "to be translated"] from this life, so that he did not experience death; he could not

be found, because God had taken [*metatithēmi*, "translate"] him away" (NIV). The phrase "he was no more," used in Genesis 5:24, is interpreted to mean that Enoch "could not be found." The phrase "God took him away" is understood to mean that he was translated to a heavenly location. The change of location is interpreted to mean that he did not die. Finally, God is identified as the one who translated or took him.

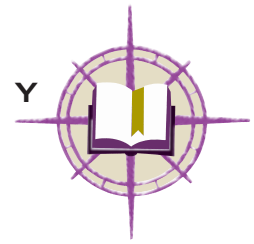
Enoch's story instills hope in the human heart; hope in the fact that through Christ we will overcome the power of death. The benefits of Christ's death were granted to Enoch by faith. His close walk with the Lord should move and inspire us to make Christ our constant and closest companion in our Christian pilgrimage. ●



He Was Taken

By
ANGEL MANUEL RODRÍGUEZ

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



Receiving the Promised Gift

By
MARK A. FINLEY

Have you ever felt too weak to face temptation? Or wondered how to live a victorious Christian life? Has your Christian witness at times seemed powerless?

Understanding the ministry of the Holy Spirit makes all the difference. The presence and power of this heavenly gift provides the key. Empowered by the Spirit, we can live the life God designs us to live. In this lesson we will study Jesus' promise of the Holy Spirit for each of our lives.

1. Just before His ascension to heaven, what command did Jesus give His disciples? Why did Jesus give this command?

"Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high" Luke 24:49.

Jesus commanded His disciples to _____ in Jerusalem.

He promised that His disciples would be _____ with power.

The disciples were to wait before they went. They were to receive before they gave. Jesus always invites us to come to Him before we go for Him. He must do something in us before He does something through us.

2. When would the disciples receive this power from on high?

"But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth" (Acts 1:8).

"When the _____ has come upon you."

Jesus knew that the Great Commission could not be accomplished without the Great Promise. His disciples were powerless to accomplish the task in their own strength. The descent of the Holy Spirit at Pentecost empowered the disciples to proclaim the gospel mightily.

3. What preparation did the disciples make to receive the outpouring of the Holy Spirit on Pentecost? List two things you find in the text below.

"These all continued with one accord in prayer and supplication, with the women and Mary the mother of Jesus, and with His brothers" (Acts 1:14).

"These all continued with _____ in _____"

and _____."

The disciples were unified in Christ's mission to take the gospel to the world. This unity of purpose drove them to their knees to seek the power of God together. As they united in prayer, God moved mightily. The Holy Spirit was poured out in abundant measure (see also Acts 2:42; 4:31; 12:5).



4. What did Jesus share with His disciples about His heavenly Father’s desire to fill them with His Spirit?

“If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him?” (Luke 11:13).

If we know how to share _____ with our children, how much more will God give the _____ to those who ask Him?

Prayer opens our hearts to receive all that Jesus has for us. He is anxious to give us His Spirit. He invites us to pray, not because He is reluctant to pour out His Spirit upon us, but because we are unprepared to receive it.

5. List a major condition to receiving the outpouring of the Holy Spirit.

“If you love Me, keep My commandments. And I will pray the Father, and He will give you another Helper, that He may abide with you forever” (John 14:15, 16).

“And we are His witnesses to these things, and so also is the Holy Spirit whom God has given to those who obey Him” (Acts 5:32).

God knows we are serious about receiving the Holy Spirit if we _____

His commandments and _____ Him.

The Holy Spirit convicts us of sin, reveals truth, and leads us to live a life of obedience to God. If we refuse to surrender some cherished sin, or rebel against the promptings of the Holy Spirit, we will never be filled with the Spirit. A prayerful, surrendered heart and an obedient life are the best preparation for receiving the fullness of the Holy Spirit. Convicted, guided, and empowered by the Spirit, we are led to obey the Spirit’s promptings.

6. What is the result of yielding our lives fully to the indwelling of the Holy Spirit?

“For as many as are led by the Spirit of God, these are sons of God. For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, ‘Abba, Father’” (Rom. 8:14, 15).

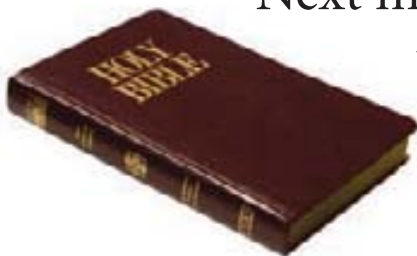
We receive the Spirit of _____.

What a glorious privilege! Through the Holy Spirit we are delivered from the bondage of sin, receive divine guidance, and are adopted into the heavenly family as sons and daughters of God. As we kneel before God’s throne asking for the Holy Spirit, surrendering our lives to Him, claiming the promised gift by faith, our Lord will joyfully grant it. Today open your heart to the wonderful blessings of this promised gift. God wants to do more for us than we can imagine. He invites us to daily “live” and “walk” in the Spirit (see Gal. 5:25). May His Spirit flow into your life today to draw you closer to Jesus and enable you to live a life of victory and witness.

Next month’s study, _____,

will be a continuation of the series

“Empowered by the Spirit.”



LETTERS

Set Apart for a Holy Purpose

I fully agree with the article, “Holy to the Lord” (January 2011), and the conclusion of Angel M. Rodríguez that the “tithe is to be used only by those recognized by the church to be God’s appointed instruments in the proclamation of the gospel.” If the church expects its members to return their tithe faithfully, members can expect that the Adventist Church in all its subdivisions uses the tithes only for the biblically mandated purpose: the proclamation of the gospel.

WERNER LANGE
Lueneburg, Germany



Gift Without Price

It is a joy to receive copies of the *Adventist World* every month without paying for it. It is a real blessing from God.

The cover story “The Little Diamond,” by Chantal Klingbeil (December 2010), was of great inspiration to me. How fantastic to read stories about the awesome power of God in the lives of those who are loyal to Him—how this servant of God was revived by His power.

RODRIGO NOGUEIRA
Xapuri-Acre, Brazil

Author’s Thanks

Thank you for printing the article I sent, “The ‘Invisible’ Piano” (December 2010). I am submitting another article for your consideration.

Thank you for a most interesting magazine. *Adventist World* is a real

blessing to all of us at Advent Haven Retirement Village. We are surrounded by the beautiful hills of the Suikerbosrand (Sugar Bush Hills) Nature Reserve. It is so peaceful, and one can truly commune with the God of nature amid these lovely surroundings. What a privilege also to live among people who believe alike.

May God continue to bless you all at *Adventist World*.

WILHELMINA DUNBAR
Heidelberg, South Africa



It Starts With Me

Thank you for the messages and challenges from the Annual Council and from Ted N. C. Wilson, our Gen-

eral Conference president: “Wilson Exhorts Seventh-day Adventists: ‘Remember Your Name,’” by Mark A. Kellner; “Kneeling, Annual Council Members Approve Revival, Reformation Call,” by Mark A. Kellner; “Virtual Reality?” by Ted N. C. Wilson (December 2010). I’ve spent many years at the world headquarters and seen many documents and programs, and my appeal is that this will not remain just on paper, but that as faithful members and workers we take it personally and make it a reality to start a reformation and revival in our own lives.

We have never seen events in the world as we’ve seen today. Let’s move forward and prepare our lives and our people for Jesus to come.

LEO RANZOLIN, SR.
Estero, Florida, United States

Conclusions, Choices

Thank you for the article “Christians and Christmas,” by Angel Manuel Rodríguez (December 2010). I was pleased to agree with the author’s opinion on how Christians could react to a holiday such as Christmas, even though its origin may be of pagan roots.

Years ago I asked the question: as a Christian should I be acknowledging holidays and traditions that have pagan roots? My research began with Easter, and to my astonishment, I learned that this Christian tradition was far from celebrating Jesus’ resurrection. Before long I realized that if Easter were removed from my calendar, I would also have to remove Christmas, and that was just the beginning. The Olympic Games, and in many Western languages the names of the months of the year, and the names of the week—all have pagan beginnings.

As a Christian who worships God on Saturday, I know that I’m not following the pagan god Saturn in honor of which the Romans named that day. I am not worshipping a Pagan goddess by calling the day Jesus rose from the dead Easter (which many trace to Babylonian or Germanic roots). I don’t even think of Julius or Augustus Caesar when I write the names July and August in English and other Western languages.

Like Rodríguez, I know that this matter must be left “to the conscience of each individual.” Rather than trying to remove them, I now celebrate these traditions because of and for the greatness of the Almighty.

TIMOTHY LEMKY
West Kelowna, British
Columbia, Canada

LETTERS

Reminder

Thank you for the wonderful work you do. In the Exchange of Ideas (October 2010) I was touched by the story of young Mustaq, by Sudha Khristmukti. I understand that by ignoring our spiritual poverty we mistreat those who are materially poor as we are spiritually poor. We often depart from people who need our help.

CHARLES KARORERO
Bujumbura, Burundi

Signs of His Coming

I greet you in the name of our Lord Jesus Christ. I am responding to the article by William G. Johnsson, "Adventists and Muslims: Five Convictions" (February 2010). I have no



do everything, knowing that this planet is running out of time.

JIMMY NKWAMBO
Kampala, Uganda

Include Us

Our daughter receives the *Adventist World* in Poland. Lately she got married and moved, so I don't have a

doubt the Lord spoke through the sheikh to bring a wake-up call to us. Nearly all end-time prophecies have been fulfilled. Let us

chance to read it. Please, I would like to receive it. My wife, Hanna, and I will read it and share it with our English-speaking neighbors. God bless you all.

WALTER KACZOROWSKI
Nadarzyn, Poland

Appreciation

Congratulations for the *Adventist World*. It is truly an international periodical of the Seventh-day Adventist Church. It is spiritually educational in all aspects.

DAVID LIKINDIKOKI
Arusha, Tanzania

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'm looking for a permanent job. Please pray for me. Also pray that God will help me overcome problems in my life.

CYNTHIA, *South Africa*

We just started an agriculture school here in Honduras. There were so many young people interested that we had to turn many away. If we can get donated equipment from the United States, it will really help develop the agriculture side of our ministry. Please pray that God will provide a way.

JESSE, *Honduras*

Your prayers have been sailing me through school, and I have just two semesters remaining. Here again I've

been cornered. I want to believe that through your prayers I will be able to register for this semester.

SAMWELL, *Uganda*

Please remember six boys in the worldwide circle of prayer—that they will return to the Lord and prepare for a place in God's eternal kingdom. God bless you all.

CLIFF, *Canada*

Last year in our evangelism efforts 827 people were baptized. Hallelujah! This year our target is 1,000 baptisms, and we need your prayer support. Remember us when you go to your knees in prayer.

MARK, *Ghana*

Pray with me as I ask for guidance from the Lord regarding my marriage. Help me pray for the Holy Spirit to run my life now and forever.

FITZGERALD, *Zambia*

Please pray for my friend who has had surgery and is now at home, that he will have a speedy recovery. I am a firm believer that the Lord answers prayer.

JEWELL, *United States*

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

“Behold, I come quickly...”

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

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EXCHANGE OF IDEAS

How to be part of the Exchange



ALFONSO ROMERO

The World Exchange of this magazine is for you—and all about you, dear reader. We welcome your submissions to this vibrant section of *Adventist World* in the following categories:

The Place of Prayer; send to prayer@adventistworld.org

Prayer requests and praise (thanks for answered prayer). Keep your entries short and concise (75-word 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 used. Please include your name and your country's name with your entry.

Letters to the Editor; send to letters@adventistworld.org

Letters must reference something that appeared in the *Adventist World* magazine; they 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. Timely letters have a better chance at getting in print; not all letters submitted will be published. For more information, see our policy at the end of the letters section of this magazine.

The People's Place (back page); send to marank@gc.adventist.org

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

INBOX (short, deep thoughts on spiritual matters [100 words or less])

QUOTES (profound or spontaneous)

WHERE IN THE WORLD? (high-quality photos of members from around the globe, with captions)

MEET YOUR NEIGHBOR (high-quality photos with short biographical profiles of newly baptized members, Adventists engaged in active community service, or small groups undertaking new efforts in sharing the gospel [maximum words: 100]).

Other ways to send us your materials: fax to 301-680-6638; or send to World Exchange, *Adventist World*, 12501 Old Columbia Pike, Silver Spring, Maryland 20904-6600 U.S.A.

Send in your stuff and enjoy
the
Exchange!

The PEOPLE'S PLACE

ADVENTIST LIFE

In December 2010 a friend of mine, Bruce Wickwire, reached the 95 milestone, and wife Adele turned 90! In their Christmas newsletter sent to friends near and far, Bruce writes, “The warranty has expired on some body parts. And we have a few ‘twinges in our hinges.’”

—Charles Tidwell, Sr., Collegedale, Tennessee, United States

WHERE IN THE WORLD IS THIS?



SUBMITTED BY CHARLENE F. N. CLARKE

QUOTE OF THE MONTH

“With God all our ugly challenges become beautiful changes!”

—Isaac Milioti Daka, evangelist and district coordinator in the East Zambia Field, Zambia

MEET YOUR NEIGHBOR

The first time Alexander set foot in the Seventh-day Adventist house church in Tomsk, Siberia, he was there to cause trouble. His wife had started attending

regularly, and Alexander was determined to rescue her from what he considered was “a dangerous cult.” To his amazement, Alexander was greeted with a huge outpouring of love, and his troubled heart began to melt.

“I was battling alcohol and despair,” says Alexander. “If my wife and I had not found Christ, I would be dead. I came to this church as an enemy. But God showed me His love through these brothers and sisters.”

Alexander accepted Jesus, was baptized, and is now an elder at the Tomsk house church, one of only two Seventh-day

Adventist congregations in this city of a half million people. He shares Jesus’ love with others, but his tiny church is already overflowing. There is no room for new members.

Lack of churches throughout Siberia makes evangelism very challenging. Please pray that the church will be able to provide permanent worship homes for new members so they can continue to grow in Jesus and touch others with His love.

—Material and photograph from “Mission Minutes: A Newsletter From *Adventist Mission*,” www.adventistmission.org.



ADVENTIST MISSION

ANSWER: In Kingston, Jamaica, senior youth candidates for the AY (Adventist Youth) classes of Youth Leader (YL), Master Guide (MG), and MG with Pathfinder Leadership Award (PLA) of the East Jamaica Conference of the Seventh-day Adventist Church prepare for their investiture service.