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ADVENTIST WORLD



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WORLD VIEW

The Ministry of Reminding

“I have nothing to say to you today that is original with me,” the Sabbath school teacher said quietly.

“I’m here to study with you a story that is probably more familiar to you than almost any other Jesus ever told. Everything I point out in the text has probably been shown to you before. My goal is simply to remind you of what you already know is true: that the Father’s love is immeasurable; that forgiveness is real; that mercy still reaches us even when we are a long way from home.”

The lesson about the prodigal son unfolded from that undramatic point, a rehearsal of a story about which tens of thousands of sermons have been preached and uncounted pages of commentary written. The goal, the teacher said, was not novelty but reminder—calling to active thought truths already agreed to but too easily forgotten.

I heard his words gladly, for the burden of saying—or finding—something new in our study of Scripture frequently obscures the larger meaning of the Word. We want an exhibition of cleverness in the pulpit or the classroom: the speaker who tickles our ears with unfamiliar teaching also flatters us

as the kind of wise, intelligent persons who can comprehend such cleverness. But we are usually better served by those who use the sermon or the Sabbath school lesson or the midweek Bible study to remind us of the central truths about God and His character that we too quickly brush by.

In an era of cruelty and vengeance, we bear reminding that those who follow Jesus are called by Him to “do good to those who hate you” (Matt. 5:44).

As the world’s media revel in stories of extravagance and greed, we bear reminding that Jesus once commanded, “Seek first the kingdom of God and His righteousness” (Matt. 6:33).

When we look for those gifted by Jesus to serve His church, we bear reminding that He radically denied the quest for personal power and authority: “If anyone desires to be first, he shall be last of all and servant of all” (Mark 9:35).

If the Holy Spirit is satisfied with the ministry of reminding us of what Jesus has said (John 16:14), a people led by the Spirit will rejoice that they have been given the ministry of reminding each other—and a novelty-driven world—of timeless and unchanging truths.

— BILL KNOTT

WORLD REPORT

Guyana’s President *Lauds* ADVENTISTS

■ Guyana’s national leader has commended the Seventh-day Adventist Church in the South American nation for its community focus.

“I wanted to personally say ‘Thank you’ to the Adventist Church for the tremendous work it has done in keeping faith alive in Guyana, and for assisting with the complex social task we have set for ourselves as a country,” Bharrat Jagdeo said.

His comments came during a keynote address at a May 25, 2011, Guyana

Conference business session, during which church administration recognized last year’s recipient of the United Nations Champion of the Earth award for his contributions to the nation. Jagdeo was among several awardees honored for volunteering their time and expertise to uplift the people of Guyana.

Preaching to the converted once a week won’t transform the community, Jagdeo reminded session delegates.

“Jesus’ life was characterized not



PHOTO COURTESY GUYANA CONFERENCE

LEADER HONORED: The Hon. Bharrat Jagdeo, president of Guyana, accepts an award from the Seventh-day Adventist Church in the country for uplifting the people of Guyana. During his remarks at a Guyana Conference business session May 25, Jagdeo commended the church’s community impact.

WORLD REPORT

just by prayer, but by service,” he said. “So we need not just to pray in beautiful edifices, but go into the communities where the people are.”

Jagdeo recognized the church’s role in national development, calling on Adventists to “strengthen the character of every Guyanese, both those who fear God and those who don’t.” The hallmarks of development and progress—such as better access to health care, education, and better-paying jobs—are, alone, inadequate to satisfy human need, he said.

A Hindu, Jagdeo made numerous references to Scripture during his remarks. “The Bible has all the lessons we need, whether we are Christian or non-Christian,” he said.

Jagdeo also encouraged the Adventist Church to intensify its role as a support system for people struggling with social and economic challenges. During such situations, “The church has to be there . . . to lend a helping hand,” he said.

Using the speech as an opportunity to promote better race relations among Guyana’s citizens, Jagdeo cited the biblical principle of “love your neighbor as yourself,” established by Jesus in the New Testament. “If we follow this principle in our homes, in our society, here in Guyana, or in the world, then . . . the relationships among people will be significantly better,” he said.

—reported by Barbara Savory, *Inter-America Division/ANN staff*

Bahamas Parliament Recognizes New Adventist Headquarters

■ During a May 2011 parliament meeting the Bahamas’ national leader said the Caribbean island nation welcomes the Seventh-day Adventist



PHOTO COURTESY BAHAMAS INFORMATION SERVICES

PARLIAMENTARY APPROVAL: Bahamas’ prime minister Hubert Ingraham introduces a bill recognizing the Adventist Church’s newly established Atlantic Caribbean Union Mission as a legal entity in the island nation. During the May 9 parliament meeting Ingraham commended the church’s ministry and outreach.

Church’s emphasis on health, strong families, and education.

“Your faith ministry and social outreach programs resonate with significant numbers of our citizens,” said Prime Minister Hubert Ingraham, introducing a bill to recognize the church’s newly established Atlantic Caribbean Union Mission as a legal entity of the church in the Bahamas.

Parliament unanimously voted to approve the measure.

Church leaders first created the union mission when they split the former West Indies Union Conference into two administrative regions: the Jamaica Union Conference; and the Atlantic Caribbean Union Mission, which includes the Bahamas, Cayman Islands, and the Turks and Caicos Islands, and serves some 25,000 church members. The reorganization recognized membership growth in the region.

As well as granting official recognition, passage of the May 9 bill gives church administration in the Bahamas the authority to transact business and

fulfill legal obligations, said Leonard Johnson, Atlantic Caribbean Union Mission president.

Speaking in favor of the bill, Parliamentarian Tommy Turnquest said the Adventist Church in the Bahamas should be proud of its role in the community, specifically its outreach to young people, the *Bahama Journal* reported.

Parliamentarian Fred Mitchell commended the church’s humanitarian work on the island, citing food distribution and home repair projects. “I would like to thank them for it,” Mitchell said. Other parliamentarians pointed out the church’s high standards of education and outreach programs.

The Atlantic Caribbean Union Mission was inaugurated in January and comprises three conferences, one mission, and six primary and secondary schools in the region. It also owns and operates with the Jamaica Union Conference the Northern Caribbean University in Mandeville, Jamaica.

—reported by Nigel Coke, *ACUM*

Blind Brazilian Adventist Serves Nation's Disabled

■ Antonio Jose Ferreira, a blind Seventh-day Adventist, is the new head of Brazil's National Secretariat for the Promotion of the Rights of People With Disabilities (SNPD). He is a member of the Asa Norte Seventh-day Adventist Church, Brasilia, and now has the main goal of channeling government resources to help people with disabilities.

Recalling a humble childhood in the backwoods of Pernambuco state and the difficulty he had in school, Ferreira said that from his youth he wanted to help others in similar situations: "I was always aware that I should fight for people with disabilities to achieve a better life. So very early on I had this goal and made it my main goal in life. The difficulties are tremendous, but with faith and perseverance we are winning victories," he said.

Ferreira says that his faith is important and that he believes God has guided his career: "It was a miracle that I am in this position of great importance in Brazil's political arena,"



ADVENTIST ADVOCATE: Antonio Jose Ferreira, a blind Seventh-day Adventist, is the new head of Brazil's National Secretariat for the Promotion of the Rights of People With Disabilities (SNPD).

he explained. "So I continue to ask for divine inspiration to contribute positively in improving the lives of some 30 million Brazilians who often don't know their own rights," he says.

Ferreira was born blind in his right eye because of a congenital glaucoma. At the age of 6, because of a medical error, he lost the sight in his left eye. Because of the difficulties caused by lack of financial resources and because of poor health, he began studying in a school for blind individuals in Recife.

At the age of 14 he began his political activism, and was elected president of the Student Guild of the Institute for the Blind in Recife. Gradually his work gained credibility, and in 2008 he was elected the first president of the National Organization of Blind Brazil (ONCB).

—reported by Luzia Paula, South American Division

Elinor Wilson, 91, Widow of Former GC President, Passes Away

■ Elinor Esther Neumann Wilson, 91, the wife and mother of world leaders of the Seventh-day Adventist Church, passed to her rest on the morning of June 8, 2011, at a care facility in Dayton, Maryland.

Her passing came almost six months to the day from the December 14, 2010, death of her husband of 68 years, Pastor Neal C. Wilson, who had led the General Conference, the movement's top administrative body, for 11 years. Their son, Pastor Ted N. C. Wilson, was elected the twentieth president of the General Conference on June 25, 2010.

"My mother was an extremely loyal, careful, and encouraging person," Pastor Ted Wilson wrote in the June 2011 issue of *Adventist World* magazine. "She showed me a personal love for Jesus as a



PRESIDENTIAL WIFE AND MOTHER: Elinor Esther Neumann Wilson, 91, the wife and mother of world leaders of the Seventh-day Adventist Church, passed to her rest on the morning of June 8, 2011, at a care facility in Dayton, Maryland.

ADVENTIST REVIEW FILE PHOTO

Savior and a friend and instilled in others a simple trust in the teachings of the Word and what it means to be a Seventh-day Adventist Christian."

Mrs. Wilson was born January 21, 1920, and grew up in Chicago, Illinois. Her parents, Joseph Neumann from Budapest, Hungary, and Theresa Wehrderich from Velgersdorf, Austria, separately immigrated to the United States and met in Chicago's German-speaking community. When Elinor was very young, her mother became a Seventh-day Adventist through evangelistic meetings in the German language and joined the German Seventh-day Adventist Church in Chicago.

Elinor's father was a barber, and her mother worked at a number of jobs at the same time, including stretching curtains and seamstress work, to put her children through Seventh-day Adventist schools. Elinor's mother died at age 42 when Elinor was still in college.

Elinor Neumann first attended what was then Emmanuel Missionary College, known today as Andrews University. She then moved to Pacific Union College, and met Neal Wilson. Immediately after the two were married

Continued from page 5

in 1942, they prepared for missionary service, first ministering in Wyoming, and then undertaking Arabic language classes at the Seventh-day Adventist Theological Seminary, located at the time in Washington, D.C.

The Wilsons departed for Egypt in 1944 in the midst of World War II. The young couple employed just about every mode of transportation available to journey through Africa in order to reach Cairo, Egypt—it was impossible to proceed through the Mediterranean Sea during those turbulent days.

During her years in Egypt, Mrs. Wilson began teaching in an elementary school, a career that continued when the family moved to Maryland. Mrs. Wilson taught second graders at John Nevins Andrews School for many years, leaving that work to support her husband in his extensive ministry travels.

Neal Wilson was named president of the church's North American Division in 1966. He served in that post until his appointment as world church president in 1979.

Unlike her ebullient, outgoing husband, Elinor Wilson “was not necessarily a public person,” her son wrote, “except that she was a second-grade teacher who loved to inculcate beautiful spiritual truths in her young scholars. She knew how to do that and did it very well.”

Mrs. Wilson's brother, Richard Dunbar, M.D., of Loma Linda, California; two children, Shirley Wilson-Anderson and Ted Wilson; four grandchildren, Emilie Wilson DeVasher, Elizabeth Wilson Wright, Catherine Wilson Renck, and Jonathan Anderson; and five great-grandchildren, Lauren Wright, Matthew Wright, Henry DeVasher, Charlotte Renck, and Maryanne Wright, all survive. Two siblings preceded her in death: Sue Miklos and John Neumann, Jr.

—Mark A. Kellner, News Editor, with information from the Wilson family

WORLD REPORT

Symposium *in* Brazil *Focuses on the* Holy

More than 300 theologians, administrators, and pastors gathered in Iguassu Falls, Brazil, for the ninth biblical-theological symposium of the South American Division (SAD), May 19-23, 2011, to seek a better understanding of the doctrine of the Holy Spirit. Twenty-nine presenters from a dozen countries examined the topic in six main areas: Old Testament, New Testament, church history, Adventist history, systematic theology, and applied theology. The lead speaker for each area surveyed the topic, followed by several presentations focused on subspecialties within these areas. Each block concluded with the presenters fielding questions. Presentations and discussion over the three and a half days totaled nearly 28 hours.

Division president Erton C. Köhler, in his Sabbath sermon entitled “The Holy Spirit and the Finishing of the Work,” drew attention to the formidable task facing the church. Surveying the population totals of large cities in South America and around the world compared to the number of Adventist members in those cities, Köhler asked, “How can we reach so many with so few?” Drawing parallels with the early church, the secret then and now, he said, is clear from Acts 1:8: “You shall receive power when the Holy Spirit has come upon you.” He put forth the challenge that “when God promises bigger things, are we content with doing smaller things?”

Jiří Moskala, professor of Old Testament theology and exegesis and chair of the Old Testament Department at the Seventh-day Adventist Theological Seminary, Andrews University, opened the symposium with an overview of the Holy Spirit in the Old Testament. “The Holy Spirit is a very humble person,” he said, denying the idea that the Spirit is merely the power of God. The Spirit is God's special gift, he said.

John McVay, president of Walla Walla University, surveying the role of the Holy Spirit in the New Testament, said, “The apostles could testify about the life, death, resurrection, and ascension. What happened next had to be given by the Holy Spirit.” Connecting the dots, McVay pointed to the outpouring

By CLINTON WAHLEN,
associate director, Biblical Research Institute, based at
the General Conference of Seventh-day Adventists,
reporting from Foz de Iguacu, Brazil.

Spirit



WELL PLANNED, WELL DONE: Alberto Timm, general coordinator of the theological symposium that convened at Iguassu Falls May 19-23.

LEONIDAS GUEDES

of the Spirit at Pentecost as the assurance of the exaltation and coronation of Jesus in heaven.

Merling Alomia, of Peruvian Union University, summarized perspectives on the Holy Spirit throughout Christian history. According to Protestants, the Holy Spirit uses Scripture as the means to bring people to the Savior, Jesus Christ. The Catholic view, stated by the late John Paul II, describes the pope not only as the vicar of Christ but also occupying the place of the Holy Spirit, thus the title “His Holiness.”

Alberto Timm, division coordinator for theological schools and Spirit of Prophecy coordinator, outlined the development of the Adventist Church’s understanding of the Holy Spirit into three periods, likening the benefit from the church’s correction of its anti-Trinitarian position to the rapid growth in understanding by Adventists following the Great Disappointment in 1844.

Angel Manuel Rodríguez, attending the symposium for

the last time in his capacity as director of the Biblical Research Institute (BRI), set out an ambitious agenda for theologians of the church in the years to come. “It is not enough,” he said, “to believe that the Holy Spirit is a person.” Pointing to numerous hints throughout Scripture as to the work of the Holy Spirit, Rodríguez imagined the Holy Spirit as “a very young prophet, walking around the planet and bathing it with power.”

Touching on issues ranging from inspiration to the latter rain, he said more work has to be done for us to establish biblically our understanding of the latter rain, encouraging the gathering to pray for the Spirit of wisdom. On the final day of the symposium Rodríguez was recognized with a standing ovation for the support and contributions he has made to this annual event over the years.

Frank Hasel, dean of theology at Bogenhofen Seminary in Austria, speaking on the doctrine of the Holy Spirit, emphasized the role of the Scriptures as the work of the Holy Spirit, who leads people to embrace and obey God’s Word. “The Holy Spirit reveals God and His will,” Hasel said. “He makes the Word tangible, visible, and human.” He added that the Holy Spirit gives assurance of salvation, inspires confidence in Scripture, brings new spiritual life, works to transform us into the image of Christ, and empowers for mission and evangelism. He also unites the church through the gift of discernment so it can give a worldwide message.

Kwabena Donkor, associate director of the BRI, spoke of the delicate balance between the church and mission: “If our understanding of the Holy Spirit goes wrong, then our understanding of both mission and the church goes wrong too.” On the so-called emerging church, Donkor pointed out that it jeopardizes the creation-fall-redemption paradigm, asking, “Is mission theocentric or Christocentric? If it is theocentric, then God is using Buddhists, Hindus, culture, and many other avenues to accomplish His mission. But,” he urged, “we must insist that the church is Christocentric. We must link mission with Jesus Christ and His completed work.”

Delegates also composed and discussed a statement of consensus. After incorporating suggestions, they voted it unanimously. The statement affirms that the Holy Spirit “is the third person of the Godhead,” and a “coparticipant” in the work of creating and sustaining the world and redeeming humanity. It also affirms that the Holy Spirit respects the free will of individuals and that the church is dependent on the Holy Spirit for the completion of the gospel mission. The statement concludes by affirming our need of the latter rain and revival and reformation in order to accomplish the task with which we have been entrusted. ■

WORLD VISTA



Rediscover True Worship



BENJAMIN POP

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Adventist World editor Bill Knott recently sat down with General Conference president Ted N. C. Wilson to talk about how a renewed emphasis on revival and reformation affects our understanding of corporate worship.

As I've listened to you share many messages from God's Word over the past 12 months, I've heard you often returning to the apostle Paul's counsel in Romans 12:2: "And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God." Why has this text become increasingly important to your ministry?

Perhaps, Bill, because it so clearly sums up so much of what God has been laying on my heart and on the hearts of Seventh-day Adventist Church leaders everywhere about the importance of revival and reformation among God's people. From the very beginning of Christ's church, His followers were known as the *ekklesia*, "the called-out ones." To belong to Jesus, to follow Him as Lord and Master, requires leaving something—and that something can increasingly be identified as the many ways in which we are tempted to follow and imitate the practices of the world in our life together, and even in our worship.

I've always liked the way the Phillips translation rendered the first part of the text: "Don't let the world around you squeeze you into its own mould." God's remnant people in every age, and especially in these last days, will be unusually tempted to accept and adopt practices that are essentially opposed to the purity and truth of the gospel. Reformation has always been the watchword of this Seventh-day Adventist movement, and always should be.

You've also focused on the second phrase in Paul's counsel: "Be transformed by the renewing of your mind."

That's what revival consists of at its core—a renewing of our minds. Even faithful followers of Christ can grow accustomed to the routines of spiritual life. That's why church leaders have made such an earnest appeal for a special season of seeking the Lord through prayer and repentance, asking for the power of the Holy Spirit to be poured out on those waiting for the coming of Jesus [see "God's Promised Gift: An Urgent Appeal for Revival, Reformation, Discipleship, and Evangelism," *Adventist World*, January 2011; www.adventistworld.org/issue.php?issue=2011-1001&page=8]. As we gain a new appreciation for Jesus through deeper study of His Word, as we grow from the precious insights given to us in the Spirit of Prophecy, as we open our lives and our daily behavior to being reshaped by the Holy Spirit, we will be given what Paul calls "the mind of Christ" [1 Cor. 2:16].

Your emphasis on Paul's counsel has also led you to speak out about the importance of worship in the Seventh-day Adventist Church. Why has this topic come to the forefront of your preaching just now?

For more than 150 years Seventh-day Adventists have understood that worship—true, biblical, commandment-keeping worship—is at the very heart of this movement. From our beginnings in the great Second Advent movement we heard and answered the first angel's call to "worship Him who made heaven and earth, the sea and springs of water" [Rev. 14:7], to keep holy God's seventh-day Sabbath. That was quickly followed by a call to come out from those who stubbornly clung

WORLD VISTA

to false systems of worship, what Revelation 14 calls Babylon. And the third angel's message is a call to persistence and faithfulness in worship—to not “let the world around you squeeze you into its own mould.” Worship has always been at the heart of our message and our mission, and now, more than ever, we need to respond to an urgent call to reestablish our corporate worship experiences on the principles of God's Word and the guidance we have been given in the Spirit of Prophecy.

four different cultures in my life, on four different continents, and having spent almost 20 years living outside the North American culture. I've also had the privilege as a servant of God's people to have traveled in dozens of countries, worshipping with hundreds of local congregations through nearly 40 years of ministry. I've learned to respect and appreciate expressions of worship that I did not grow up with.

But when you get down to the basics of life, to the core motivations that cause us to want to worship the

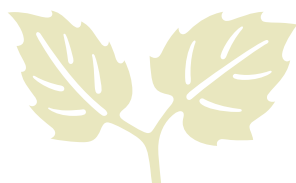
through conversations with many church leaders, and through the letters and notes I receive from faithful Seventh-day Adventists, I've grown concerned that we are in urgent need of a “renewing of our minds” about public worship.

Many practices that have seemed innocent on the surface have crept into Seventh-day Adventist worship, especially in the areas of prayer and music. As Paul warned us 2,000 years ago, we have to be especially vigilant to “not be conformed to this world.” Prayer practices, including what are sometimes known as “centering prayer” and “labyrinths,” and “contemplative prayer,” frequently draw on non-Christian philosophies that encourage the emptying of the mind. Biblical prayer, instead, draws us into a quiet and focused rational contemplation of God's Word and His faithfulness that yields in “the mind of Christ.”

Music, certainly one of God's greatest gifts to human beings, has similarly become a vehicle for incorporating styles and performances that too frequently forget that the great God of the universe, our Savior Jesus Christ, and the Holy Spirit are the real audience. Simple questions will help all of us underline the true and biblical principles of both prayer and music in worship: “Would I pray this way in the very presence of Jesus?” “Would I sing this song—this way—in the presence of the Holy One?”

Are you planning to keep talking and preaching about these themes in the months ahead?

You and the millions of readers of *Adventist World* can count on that! The Lord has laid a burden on my heart about reviving biblical worship among us as His people, and I won't lay it down until He tells me to. ■



Reformation has always been the watchword of this Seventh-day Adventist movement, and always should be.

Some will say that worship is a highly private and personal experience. Others will maintain that it should be allowed to be shaped by local customs and preferences, and that every congregation can decide for itself what style of worship is appropriate in their context of Adventism.

In the global family of Adventism we of course have many different and varied cultural expressions, including differences in language, musical styles, and orders of service. God does not want, and His church should never seek, for just one expression of worship in a family of nearly 20 million!

I give God the glory for allowing me the privilege of having lived in

One who made heaven and earth, people are generally the same the world over. More to the point, the principles of God's Word are the same the world over, and apply to all of us. All of that experience has reminded me and many other concerned church leaders that there is a worldly culture pressing in on us, and that there is a biblical/heavenly culture to which we are all called.

Do you believe that worldly culture has been making inroads into Seventh-day Adventist worship in recent years?

It pains me to say so, Bill, but yes, I do. In my travels around the world,

By ALLAN R. HANDYSIDES
and PETER N. LANDLESS

Light-headedness

I often get light-headed after eating. Do you think I have low blood sugar, or perhaps that excessive insulin is causing this effect?

Some people do get a dip in their blood sugar after eating if the insulin they release kicks in too fast and too hard, but hypoglycemia is a very overdiagnosed condition. Many people who *claim* low blood sugar are

shifting requirements in different tissues, so walk for 30 minutes daily.

2. Drink one to two glasses of water 15 to 30 minutes before eating. This will increase the fluid in the blood and reduce the tendency for the blood

healthful oils, and proteins.

6. Low blood pressure after a meal levels off after 30 minutes to an hour, so rest a little. Sit or lie down for a short break. Many people find they work better, have improved mental

Many people who claim low blood sugar are never shown to actually have low blood sugar levels.

never shown to actually *have* low blood sugar levels.

There is a recognized condition of low blood pressure that follows eating, however, called postprandial hypotension. It's possible that this condition could be causing your symptoms. Eating diverts blood to the digestive tract, and less is then available to the brain, muscles, and other organs. There are some folk whose adaptive mechanisms are less than optimal, and therefore they may feel faint, dizzy, or weak, or even fall. As people get older so does their vascular system, and its adaptability declines. There are things you can do to help, though:

1. Regular exercise tones your vascular system as well as your muscles, making it more able to cope with

pressure to fall after the meal.

3. Eat less than you may be doing now, and eat more slowly. Spreading a meal over a longer time interval will help you to feel satisfied after 15 to 20 minutes, so you will eat less and allow more time for digestion.

4. Although two meals a day reduces the post-meal metabolic stress we experience, some people benefit from smaller, more frequent meals.

5. Watch the type of carbohydrates you are eating. Foods made with refined flour and refined sugar such as cakes, white bread, doughnuts and sweetened beverages, etc., and even white rice and potatoes cause a rapid increase in absorption with a greater tendency to postprandial low blood pressure. Eat more whole-grain products, legumes,

function, and are more productive after a 15- to 20-minute nap.

We also encourage you to discuss this issue with your health-care provider; he or she may find there is something specific that you as an individual need to do. ■



Allan R. Handysides, a board-certified gynecologist, is director of the General Conference Health Ministries Department.



Peter N. Landless, a board-certified nuclear cardiologist, is associate director of the General Conference Health Ministries Department.

Every professional musician who performs publicly utilizes the two compartments of their mind in perhaps a more unique way than any other profession. Were it not for the amazing capabilities of this mind that the Creator has formed, no performing artist could go onstage and play with almost flawless precision for an hour or more without having a note of music before them. Consider, for example, a pianist who wants to do a piano concert. To prepare for that concert, they will have to spend many hours each day, consciously learning all the notes with their time values, dynamics, and nuances of expression and interpretation. All the myriad moves involving the two hands on the keyboard as well as the feet on the piano pedals make playing a very complicated mental process.

Music and Mind

But what is happening in their mind as they are doing that? As they are consciously practicing their pieces, a wonderful and mysterious process is taking place. All the tens of thousands of notes, with their varied time values and dynamic qualities, are being recorded in the subconscious part of the mind, along with their personal interpretation and expression. The more frequently the pieces are played, the stronger the mental recording becomes. Eventually the recording in their subconscious mind becomes so firmly imprinted that they can play the whole repertoire without consciously thinking about the mechanics of notes and time values. Their conscious mind will just reflect the general outlines and flow of the music. They might even be able to carry on a brief conversation as they play. That is because their subconscious mind has taken over in the performance of the music, leaving their conscious mind to engage in some other activity such as

The Human Mind

God's masterpiece of creation

By FLOYD A. SAYLER



responding to a question or making a comment. That is a marvelous mental feat that helps us understand and appreciate what the psalmist meant when he exclaimed: “For I am fearfully and wonderfully made” (Ps. 139:14).

If the pianist is doing a Chopin concert, they might include Chopin’s “Fantaisie-Impromptu.” This piece has approximately 3,000 notes that they will store in their memory. But they also have multiple other mental notations that need to be stored there, such as the time values for each note, the

volume, the touch, either staccato or legato, the fingering, and the pedaling. That means that there are five mental notations for each note played besides playing the right note. That adds up to about 15,000 mental notations that will be stored in their subconscious mind for just that piece. They might also decide to play Chopin’s Ballade in A-flat. It has about 5,400 notes, resulting in about 27,000 notations in the subconscious mind. To do an hour’s concert, they would probably have a total of approximately 210,000 mental

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notations in their subconscious mind, ready for recall when needed.

Truly the Creator has endowed human beings with a living computer that is infinitely more elaborate and complex than the most sophisticated computer we have in our modern world of technology. Ellen White notes that “it was a wonderful thing for God to create man, to make mind.”¹ It is the mind that sets humanity above all the other order of beings and makes humans the crowning work of God’s creation. God has given us a simple diagram that will help us understand how this living computer actually works. In 2 Corinthians 6:16 we are told that human beings are a temple in which God wants to dwell by His Spirit. This passage quotes from Exodus 25:8, where God told Moses to “make Me a sanctuary, that I may dwell among them.” In the layout of the sanctuary we can learn something about ourselves that is simple yet profound.

Sanctuary Lessons

The sanctuary was laid out with an outer court that surrounded the inner sanctuary with its two apartments. Likewise, the human temple also has an outer court and an inner sanctuary with its two compartments. Paul referred to this in 2 Corinthians 4:16 when he stated: “Even though our outward man is perishing, yet the inward man is being renewed day by day.” The outer court represents the outer being, the physical body, which can be seen and touched. The bones, the nerves, the muscles, the brain and organs of the body, are all part of the outer human. The inner court with its two apartments represents the conscious and subconscious mind, the intellect, the inner “you” that projects your individuality and personality. This is the spiritual part of human nature that cannot be seen or touched.

Yet it is very real and powerful in its influence. The Bible uses a number of synonyms to describe the mind. Such terms as *heart*, *soul*, and *spirit* are commonly used when referring to the mind and its functions.²

Brain, Mind, and Character

There is a difference between the physical brain and the mind. Note the following quote: “The brain is the organ and instrument of the mind and controls the whole body.”³ Here the brain is likened to an organ and the mind is like the organist. An organ cannot make any sound without an organist; neither can an organist play one note without an organ. They are interdependent. “The mind controls the whole man. All our actions, good or bad, have their source in the mind. . . . All the physical organs are the servants of the mind, and the nerves are the messengers that transmit its orders to every part of the body, guiding the motions of the living machinery.”⁴ So when the pianist does a piano performance, the subconscious mind sends the musical notations stored there to the brain, which in turn transmits the signals to

the nerves, and they guide the motions of the hand and fingers to act on the keyboard with amazing accuracy to produce the inspiring sounds we love to hear. That truly is a complicated mental process that we normally take for granted.

There is a deep spiritual lesson in this. If a pianist is careless about the way they learn the pieces they want to perform, if they don’t get all the notes right or miss the timing of some passages, it will be reproduced in their performance on the concert stage. Likewise, if we are careless in our thinking, if we harbor bitter or impure thoughts, they will be reflected in our character and personality as we perform in our daily lives. As the pianist expresses their personality and individuality of character in their performance, so we also will reflect our character and personality in our daily lives. The importance of making a good recording in our subconscious mind is prioritized when we realize that our character, our individuality, is the only thing that we can take from this life into the next. There the mind will continue to develop and grow in the attainment of knowledge and wisdom. All the talents and abilities developed while on earth will in the hereafter find limitless development and expand to new heights of attainment. Without the inhibiting, limiting effects of sin, the mind that God created as His masterpiece will there find its truest and fullest expression. ■

¹ *The Seventh-day Adventist Bible Commentary*, Ellen G. White Comments, vol. 6, p. 1105.

² Compare Matt. 26:41; Eze. 36:26; and Eph. 4:23.

³ Ellen G. White, *Counsels on Health*, p. 586.

⁴ Ellen G. White, *Mind, Character, and Personality*, vol. 2, p. 396.



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Happiness or ADVERSITY

By JUNG PARK

Jisun Lee was a senior student at Ewha Woman's University in Seoul when her life was turned upside down. In 2002 a drunk driver crashed into her car, causing a multiple-vehicle collision. Jisun's brother pulled his badly burned sister out of the burning car and rushed her to the hospital. On the way he said farewell to her. "You were a wonderful sister," he told her. "I will never forget you. Sleep well."

Jisun, however, survived—but 55 percent of her body was burned. Once a beautiful woman, Jisun now was severely disfigured.

Burn victims whose faces are disfigured often become so depressed that they attempt suicide. Jisun, however, chose to develop a different attitude. Although severely traumatized both physically and psychologically, Jisun learned to express deep gratitude to God for rescuing her from death. In time she even thanked Him for the blessings she had found in suffering.

Jisun wanted to share her experience with others, so she developed a personal Web site, which thousands of people have visited. What a vibrant testimony of hope and faith in God, even in the midst of adversity!

A Matter of Choice

No one escapes the afflictions of life, including Christians. Adversity sometimes makes us feel angry; other times it leads to thoughts of hopelessness. People who choose to perceive their adversity differently, however, are able to use the experience as a stepping-stone to happiness and achievement.

Abraham Lincoln once said, "People are just as happy as they make up their minds to be." William James (1842–1910), a famous psychologist of Harvard University,

claimed that "the greatest discovery of my generation is that human beings can alter their lives by altering their attitudes."¹ The Bible says: "Test all things; hold fast what is good" (1 Thess. 5:21).

Unfortunately, too many people choose to be unhappy, because they test all things and hold fast only to what is bad. They cannot see the many blessings that surround them each moment—especially when they are in the midst of adversity.

In an effort to discover what makes happiness possible, Harold Greenwald (1910–1999), a psychotherapist, interviewed people of all societal classes and then published a book entitled *The Happy Person*. He wrote: "The most surprising [discovery] was how many of the joyous, satisfied people I interviewed . . . had undergone traumas, frustrations, and defeats remarkably similar to my misery-laden patients. . . . The happy people I interviewed had all chosen not to be victims. . . . They had chosen to be happy. . . . Most often the decision was made on the heels of a severe emotional or physical crisis in their lives, a near-fatal accident, or a disastrous divorce. . . . These are clearly the circumstances many sad people use to explain their unhappiness. *So why weren't these people sad?* . . . They . . . [reexamined] their way of looking [at life]. . . . They then decided . . . they were responsible for their own happiness."²

Psychiatrists Frank Minirth and Paul Meier came to the same conclusion, and wrote the book *Happiness Is a Choice*. Minirth and Meier established numerous mental health clinics for depression patients in several locations throughout the United States.

During the past half-century researchers have found that the successful treatment of disease must be wholistic. Mind

PAIR? The choice is ours.

and body are not separate entities. God, who made us, says: “Rejoice always, pray without ceasing, in everything give thanks; for this is the will of God in Christ Jesus for you” (1 Thess. 5:16-18). How then can we practice God’s words?

Ellen G. White, one of my favorite authors, writes: “If we look on the bright side of things, we shall find enough to make us cheerful and happy. If we give smiles, they will be returned to us.”³ “We should be weeding out of our thoughts all complaining and faultfinding. Let us not continue to look upon any defects that we may see.”⁴

Give Thanks in Everything

We usually don’t feel a sense of rejoicing or thankfulness under every circumstance. But by God’s grace and as far as possible, we should determine to foster a positive attitude even when things go wrong. We have a wonderful legacy in the promise: “All things work together for good to those who love God, to those who are the called according to His purpose” (Rom. 8:28).

It is good for us to look on the positive side of circumstances. It is beneficial to ask even in adversity, “What can I learn from this?” “How can I grow?” and “What kind of achievement can I attain as a result of this situation?” If we lose all our hope and courage whenever we encounter a great difficulty, perhaps it’s because we don’t regularly practice looking on the positive side.

A Personal Look

I know about adversity. I have lived with it every day. From my teenage years into my late 20s I experienced physical pain continuously. I suffered from severe arthritis, a disease called ankylosing spondylitis. At times I felt that my

suffering was many times greater than the suffering others experience in their lifetime. I saw no hope for my future, and I believed that I literally was reaching the end of my life.

As time passed, however, I began to realize that my worst adversity had become the greatest blessing of my life. I grew aware that the lessons I was learning as a result of my sufferings were the real treasures that I could not obtain any other way. I learned that during the most desperate moments of my life God was the closest to me. Glory goes to Him. Focusing on the positive, which I learned from the Word, was one of the main reasons for my recovery from the devastating arthritic disease.

Life is a mixture of disasters and blessings, and we should not draw hasty conclusions from difficult situations that present themselves to us. It is better to seek what’s “good” in the “bad,” because good can come from bad.

The greatest disaster in one’s life can be turned into the greatest blessing. I can personally attest to this. So when we hold fast to what is good in our daily lives, we will learn to be content in whatever the circumstance. The choice is ours. ■

¹ www.knowledgerush.com/kr/biography/304/William_James/.

² Pp. 15-17.

³ *Mind, Character, and Personality*, vol. 2, pp. 573.

⁴ *Ibid.*, p. 789.



Jung Park was a doctoral student in health education at Loma Linda University when he wrote this article.



The
HIROSHIMA
Miracle

ENOLA GAY TAIL GUNNER, S/SGT GEORGE R. (BOB) CARON, VIA WIKIMEDIA

The world's first atomic bomb was dropped on Hiroshima, Japan, on August 6, 1945. **Far left:** In the bomb's aftermath Dr. Tomiko Kihara worked tirelessly to save many lives. **Left:** Iwa Kuwamoto was within one kilometer from where the bomb landed, and yet survived.

EDITOR'S NOTE: *On August 6, 1945, Hiroshima, Japan, became the first city in history to be destroyed by a nuclear bomb. While the devastation and loss of life was horrific, today, on the sixty-sixth anniversary of that fateful event, we are reflecting on the amazing stories of the Hiroshima Seventh-day Adventist Church members—all of whom survived.*



ON A MISSION: Asako Furunaka wanted to know the truth.

Asako Furunaka was born on August 12, 1921, the daughter of a successful businessman in Japan. Driven and highly intelligent, she attended night school after graduating as a teacher. At age 32 she became a newspaper reporter, a rare thing for a woman of her day to do. She married a college professor, and though they were not blessed with children, she had a blissful life. However, one day when she was in her early 50s, Asako's life was shattered when her husband confessed that he had a lover and wanted a divorce. Feelings of despair and anger overwhelmed her, sadness and hatred for her husband filled her days and

nights, and she felt she could never believe in anything again. Soon she slipped into a deep depression.

When life was at its lowest ebb, someone invited her to an Adventist church, and she started attending regularly. She learned about forgiveness and found hope in the Bible, and peace returned to her heart. However, she couldn't make the decision to be baptized at that time.

Unbelievable Stories

Because of her abilities and qualifications, she was invited to be the children's Bible teacher at church. She very happily took the position and began teaching the children's Sabbath school lessons from the quarterly.

伊太

By RYOKO SUZUKI

Saved from the atom bomb

One day the lesson was about the story in the book of Daniel of the three young men who were kept safe despite being thrown into a fiery furnace. She taught the lesson earnestly, but when she finished, one of the little boys exclaimed, "I can't believe that!" Then one of the girls said, "I can believe it, because my grandmother always tells me about how not one member of the Hiroshima [Adventist] church was killed when the atomic bomb was dropped on Hiroshima."

“Not one member of the Hiroshima Adventist Church was killed when the atomic bomb was dropped on Hiroshima.”

On hearing this, Asako realized that even though she was teaching the lesson, she didn't really believe it either, nor could she believe what the little girl had said. But at the same time, a thought came into her mind: *I'm a newspaper reporter, aren't I? I should be able to find out if what this girl has said is true or not. I really should check this out!* Thus began her quest to visit every one of the church members who had been in Hiroshima at the time of the atomic bomb.

Fateful Day

When the first atomic bomb in history was dropped on Hiroshima on the morning of August 6, 1945, it destroyed everything within a two-kilometer (1.2-mile) radius: the temperature of the ground reached an unimaginable 6,000° C (10,832° F). Everyone within a four-kilometer (2.5 mile) radius was burned to death. A tremendous wind, at the speed of 4.4 kilometers (2.7 miles) per second, was

generated, causing even cement buildings to collapse and broken glass to fly up to 16 kilometers (9.94 miles) away. The radiation from the bomb was unbelievably strong, causing those exposed to it to lose all bodily functions and their cells to undergo apoptosis, a kind of cellular suicide. Between the blast itself, the resulting fires throughout the city, and the radiation burns, some estimate that 200,000 citizens of Hiroshima lost their lives.

Not One Adventist Harmed

In the midst of all this devastation, was it really possible that not one church member, even the one living within 1 kilometer (.62 miles) of where the bomb hit, was killed, or even hurt? With a doubtful heart Asako began visiting every one of the church members who had been there at the time. What she found was that even amid all the terrible possibilities for death on that day, not one of the church members perished or was even wounded. The little girl who said she could believe that the faithful three were kept safe in the fiery furnace because her grandmother always told her that not one of the Hiroshima Seventh-day Adventist Church members were hurt, spoke the truth.

During her investigation the journalist heard the testimony of church member Mrs. Hiroko Kainou, who, surprised by the sudden fierce wind, fell to her knees and prayed. Though every piece of glass in the house blew out, she came away without a single

scratch. All of the other 20 Adventist church members in Hiroshima were also kept alive and safe. Though six of them have since passed away from old age, Mr. and Mrs. Morita, the Yoshimuras, the Sumis, the Matsutanis, and others are still active.

Iwa Kuwamoto, who is still doing evangelism from her home by telephone and letter at age 83, was within one kilometer (.62 miles) of the bomb site when the bomb fell. When she crawled out from under the fallen buildings, she witnessed the giant mushroom cloud that was obscuring the sun and shrouding the land in darkness. She tried desperately to help her husband, an unbeliever at the time, to get out from under the fallout, but the raging fires were threatening to close in on them. Taking her husband's hand and crying, (Iwa) said, "The fire will be here soon. I can't do anything more, so let's die here together. God knows everything. Please believe in Jesus Christ. I cannot save you!" But her husband said, "No. I will die here, but you must escape for our children's sake. You must somehow get to safety and find the children. Do it for the children!"

Once again she said, "No, there is no way I can escape from this fire. I will die here with you." But her husband would not listen to her. He said, "No! I'll be OK here. For a long time I rebelled against my mother and you and wouldn't believe in God. But now I do believe in God's salvation, so we can see each other again. Please, please go and find the children. Please, just go!" So, with burning tears and a breaking heart, she left her husband there, and, pouring water over herself along the way, she escaped the flames, and was eventually reunited with her children.

Tomiko Kihara was a doctor with her own clinic at the time. She had been on night duty the evening before and had arrived home at 2:00 a.m.; she

A CURSE Turns Into a Blessing

BY GINA WAHLEN

was sleeping when the bomb fell. Although she was less than one kilometer (.62 miles) from the center, nothing fell on her, and she was not hurt in any way. Shocked by the blast, she ran outside to see what was happening, but all she could see was the burned and blackened ground. Realizing the seriousness of the situation, she ran to a hospital on the edge of town, and there for one week without rest or sleep she worked for the victims as one of the very few doctors still alive in the city after the blast. In the weeks and months following the tragedy, she continued to use everything she had to help the victims, and was able to witness to many in this way.

A True Believer

As a result of listening to these testimonies, Asako came to believe in God fully and was baptized. She received a call to share with others about the Savior's faithfulness, and at the age of 58 she enrolled in the theology program at Saniku Gakuin College in Japan. Upon graduation she became a pastor at the Kashiwa Seventh-day Adventist Church and later worked as a Bible instructor at the Kisarazu Seventh-day Adventist Church. Even after her retirement she has continued to be an active evangelist to those around her. And now, in good health at the age of 88, she says, "I have no earthly family to lean on, but I know God loves me, so I am content." ■



Ryoko Suzuki works as the librarian at the Northern Asia-Pacific Division (NSD) located in the republic of Korea. Her husband, Akeri Suzuki, serves as executive secretary for the division. The couple served in local church pastorates in Japan for more than 30 years and have three grown children.



Devastation in the city of Hiroshima. Left: The original Hiroshima Seventh-day Adventist Church, dedicated on February 5, 1917, but dismantled by the Japanese government in 1945

It seemed such a cruel irony—asking the head elder of the Hiroshima Seventh-day Adventist Church to oversee the demolition of his own church. But this was the summer of 1945, and the Japanese government was adamant—because of increased air raids, they said, the building was determined to be a fire hazard, so it had to go.

The attractive structure, built in 1917, had served for many years as the meeting place for the Adventists in Hiroshima. The church was a gift of love from one of its members, S. E. Tatsuguchi, who advanced nearly all the necessary funds for its construction. On February 5, 1917, General Conference president A. G. Daniells and his wife, Mary, attended the dedication of the Hiroshima church, where Daniells gave the dedicatory address.

But less than three decades later the church was demolished and its members scattered. For Morita San, the church's head elder, this act of governmental aggression was not surprising. In 1943 the Greater Japan Wartime Patriotic Association of Religions was formed, and this agency quickly suppressed any religion not in harmony with Shintoism.

In the early morning of September 20, 1943, police broke into the Sans' home, arresting the church elder and throwing him into prison. Although later released, he was then forced to oversee the demolition of his beloved church.

But what at first seemed to be a curse turned into a blessing. Because of the religious persecution, most of the church members in Hiroshima had already left the city by August 6, 1945. Only a few remained, including Morita San and his family—all of whom were present when the bomb was dropped. And they, along with other Adventists still in Hiroshima that day, survived.

Following the war Adventists met in the homes of church members in the vicinity of Hiroshima. By 1951 land was purchased within the city, and a new Adventist church, as well as a parsonage, church school, and later a medical clinic, were built. Through the years its members have been active in missionary work, and the Hiroshima church has been one of the strongest churches in Japan.

I had been taught in my baptismal class that if I would utilize my spiritual gifts, God would add more. After my baptism in 1984 I found that I enjoyed singing, teaching, and encouraging people. Now I am still singing, teaching, and encouraging people. I do not have three additional spiritual gifts, as described in the parable of the talents (Matt. 25:14-30).¹ So in what sense are the talents multiplied? What is the difference between five talents, two, or just one? And finally, what is the function of the spiritual gifts?

Five and Two Are Equal

To the servant who doubles their five talents, the master says: “Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master’s happiness” (Matt. 25:21).² Interestingly, the master says exactly the same thing to the servant with the two talents (verse 23). This parallel suggests that five talents and two talents are equally considered as “few things.” The commendation given to them is just the same; the reward they receive is not different. Five are not more than two and two are not less than five.

Two and One Are Equal

Jesus’ teaching following the parable of the talents about the separation of the sheep from the goats (Matt. 25:31-46) sheds further light upon the meaning of the five, the two, and the one talent. The reason for the separation has something to do with what they did for Jesus: giving Him food when He was hungry, giving Him water when He was thirsty, receiving Him when He was a stranger, clothing Him when He was naked, looking after Him when He was sick, and visiting Him when He was in prison. This set of reasons is repeated four times: (1) in the statement of the king to the “sheep” (verses 35, 36), (2) in the question of the “sheep” to the king (verses 37-39), (3) in the statement of the king to the “goats” (verses 42, 43), and (4) in the question of the “goats” to the king (verse 44).

In the first set, there are six verbs explaining what is done to Jesus or to the least of the brethren—namely, giving to eat, giving water, receiving, clothing, looking after, and visiting. Interestingly, when this set of reasons is repeated the second time, the last two verbs—looking after and visiting—are now merged into one verb: *to visit* (verse 39). When this set of reasons is repeated the third time, these last two verbs are again fused into one, but this time in the verb *to look after* (verse 43). This implies that two is equal to one and one is equal to two. The one who does the two functions performs one service, and the one who per-

Five,
Two, and
One
Are
Equal
Gifts for Service

By
RICHARD
A. SABUIN

forms this one, does the two. It is not a matter of how many gifts we have, but what we do with the gift(s).

Five and One Are Equal

When the set of reasons is repeated the second and the third times, the six verbs in the first mention of the set of reasons have become five verbs, because two have merged into one. Now, notice how the set of reasons is repeated for the fourth time: “Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and *did not minister to You?*” (verse 44, NKJV).³ Did you notice it? The remaining five verbs have now merged into one verb, *diakoneo*, “to serve or to minister.” This arrangement of verbs demonstrates that feeding, giving water, receiving strangers, clothing, and visiting could be summarized in one word, namely, *servicing* or *ministering*. It suggests that five talents are equal to one talent and one talent is equal to five talents. It is not a matter of how many gifts we have, but what we do with the gift(s).

Only Two Groups

The separation of the sheep from the goats in Matthew 25:31-46 demonstrates that there are only two groups of people: those who serve the Lord and those who do not serve the Lord; the good and faithful, and the wicked and lazy (verse 26). The first two servants are called good and faithful because they realize their responsibility as servants owned by their master and they do their best for the benefit of their master. It is not so much the *doing* that makes them good and faithful. It is more their attitude toward their master—their *being*. Furthermore, it is not only the third servant's acts (or lack thereof) that result in him being labeled wicked and lazy, but also what he thinks about the master. He says: "I *knew* that you are a hard man" (verse 24). With this wrong perception about his master this servant does not serve his master the best way he can. Interestingly, he does not complain because he received only one talent. The right image of God and a loving attitude toward Him lead to diligent and fruitful demonstration of the spiritual gifts entrusted to us.

Spiritual Gifts and the Second Coming

The parable of the talents is not an isolated parable, but part of the teaching about the second coming of Christ (Matt. 24 and 25). It should be read and understood in the

context of the second coming of Jesus. In this light the purpose of spiritual gifts is not only "to equip his people for works of service" (Eph. 4:12), but also to prepare them for the coming of Jesus.

The focus of the spiritual gifts is not necessarily additional gifts but fruitful ministry that brings many to Christ. Five, two, or one is just the same. I am satisfied with whatever kind and number of gifts I have. It is all about service. The question is: Do I use my gifts for the advancement of His kingdom? ■

¹ *Seventh-day Adventists Believe . . . : A Biblical Exposition of Fundamental Doctrines* (Silver Spring, Md.: Ministerial Association of the General Conference of the Seventh-day Adventists, 2005), p. 238. The parable is also closely associated with stewardship. *Ibid.*, p. 303.

² Unless otherwise noted, all Bible texts in this article are quoted from the *Holy Bible, New International Version*. Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc. Used by permission. All rights reserved worldwide.

³ Texts credited to NKJV are from the New King James Version. Copyright © 1979, 1980, 1982 by Thomas Nelson, Inc. Used by permission. All rights reserved.



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Spiritual Gifts and Ministries

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

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

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

Partners *in* Service

Reflections on the Marriage of James & Ellen White

By
JAMES R. NIX

Just days before what would have been Ellen White's sixtieth wedding anniversary, she recalled with loving fondness her late husband, James White. "We were married, and have been married ever since. Although he is dead, I feel that he is the best man that ever trod shoe leather. Whatever [people] might say ... I would not link up with any soul in my widowhood, I feel ... as though I [am] ... to ... preserve the memory of my husband."¹

Much in Common

James and Ellen probably first met in the summer of 1844. Both were Millerite Adventists, who eagerly looked for Christ's return in 1844. Despite ill health, Ellen spoke in meetings and shared her faith in other ways. James was an energetic young preacher who on a four-month preaching tour in deep snow in early 1843 converted 1,000 people.² In terms of their beliefs, the two of them shared much in common.

A few weeks after October 22, 1844, when Jesus did not return as expected, Ellen received her first vision. Exactly when James first heard about it is unknown, but however it happened, James soon joined the group of Ellen's friends who traveled with her as she shared her visions.



ELLEN G. WHITE ESTATE/DIGITALLY MODIFIED

On August 30, 1846, James Springer White, 25, standing a little more than six feet (1.8 meters), and Ellen Gould Harmon, 18, standing five feet two inches (1.57 meters) tall, were married by Charles Harding, a justice of the peace in Portland, Maine.³ It was the beginning of a nearly 35-year partnership that ended with James's death on August 6, 1881.

Married Life

The newlyweds started married life in Gorham, Maine, living with Ellen's parents, Robert and Eunice Harmon. The Whites were still living there when Ellen gave birth to their first-born son, Henry Nichols, in 1847. Eventually the Whites had three more sons, James Edson in 1849, William Clarence in 1854, and John Herbert in 1860. Only the second and third sons lived to adulthood.

During the next few years James and Ellen traveled in New England, New York State, and Canada, holding meetings and encouraging new converts in the faith. Because of the primitive traveling conditions at the time, for five years they left their eldest son, Henry, in care of the Stockbridge Howland family,⁴ fellow Adventists in Topsham, Maine.

Publishing Work

In late 1848 God instructed Ellen in vision that her husband should begin a paper.⁵ It would take James, who had no money and little formal education, until the following July to launch the fledgling church's first paper, *Present Truth*.⁶ That was not the only time God spoke through Ellen to move the young church forward. Despite not always knowing how best to proceed, there is no evidence that James ever responded, "Oh, no! Not another vision!" To the contrary, he served as his wife's champion, defender, and publisher.

In time, *Present Truth* gave way to the *Advent Review and Sabbath Herald*, known today as the *Adventist Review*.

Again, Ellen supported the new enterprise. Once when James came home totally discouraged because he did not have enough money to bring out the next issue of the paper, she retrieved a hidden sock full of coins that she had carefully saved for some future emergency. There was just enough to meet the crisis.⁷

“Although they did not always agree on everything, their love and respect for each other... outweighed everything else.”

Life Not Always Easy

In 1852 James and Ellen moved to Rochester, New York. Living conditions were very primitive as they continued working together to advance the church. They rented a house for \$175 a year. With having the new printing press in their living room and boarding several of the young workers, the couple could hardly have had life easy.

From Rochester, in 1855 the Whites moved the press to Battle Creek, Michigan. There they owned their first home. During the years that followed they continued working as a team, with James preaching in the morning and Ellen speaking in the afternoon. The Whites were sometimes challenged by critical church members. In fact, even their children—particularly their second son, Edson—at times proved challenging. Ellen often found herself in the role of mediator between father and son. Edson's sometimes rebellious personality was in marked contrast to that of his younger brother, Willie, who tended to be more obedient.

Health Challenges

During his life James White suffered at least five strokes, beginning in 1865.⁸ Each time, Ellen did all within her power to nurse her ailing husband

back to health. When his treatments at the health institute in Dansville, New York, to which she had taken him did not agree with what she thought he needed, she took him home to Battle Creek.⁹ Later they went to Greenville, Michigan.¹⁰ Not wanting James to remain inactive, Ellen informed their neighbors that when her invalid hus-

band asked for their help to bring in his hay crop, they were to say that they were too busy to help him. Ellen then pitched the hay up onto the wagon while James loaded it and drove the team of horses.¹¹ Sometime earlier she made a footpath in the snow so that he could go for a walk by stepping in her footsteps.¹² Slowly James's health returned. She rejoiced when once again he was well enough to be back in the pulpit preaching.

Working Together

Through the years the two prayed together, sometimes even selecting a grove of trees near their home for united prayer times. They generously donated their funds. Ellen White stated in 1885 that she and James had donated \$30,000 to God's work.¹³ They traveled by horse, buggy, boat, and stagecoach, and they crisscrossed the United States several times by train. They spoke in schoolhouses, tents, groves, churches, barns, at camp meetings, and in people's homes. They also established institutions, wrote articles for the journals James started, and even went camping together in Colorado. In the early days while stopping for lunch, James sometimes wrote articles using the top of his stovepipe hat for a desk while Ellen

prepared their meal.

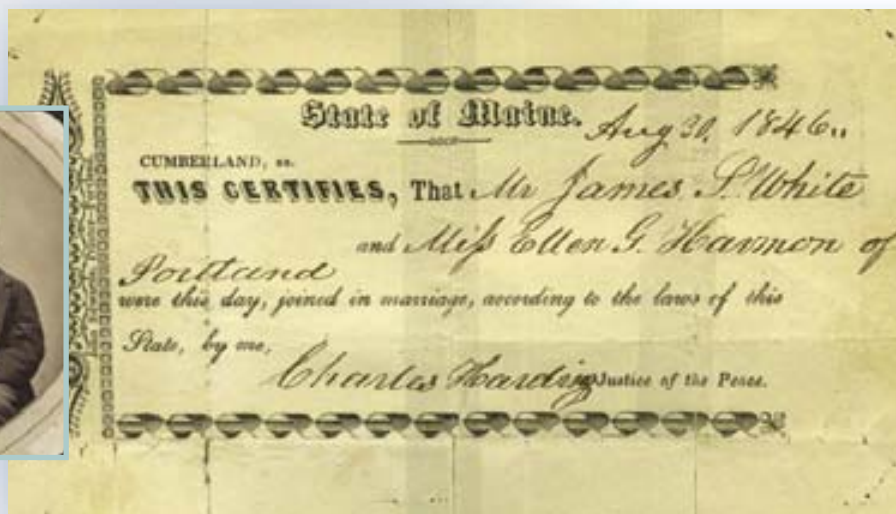
Although they did not always agree on everything, their love and respect for each other coupled with their shared goal of preparing people to meet Jesus outweighed any disagreements. However, when James got the idea in 1878 to lead a caravan of wagons from Texas to Colorado, Ellen was less than thrilled. But despite her reservations, she went along to prepare the beds each evening, as well as fix

More Challenges

From 1873 through 1876 James White suffered several more strokes. They greatly altered his moods, so much so that he decided to go alone on a speaking tour while Ellen stayed at home in Oakland, California, where they then lived.¹⁷

Although Ellen did not understand all that was causing her husband's behavior, her letters reveal a woman still very much in love with him. And

resulting from his strokes, his love for his wife never wavered. In 1874 he urged their son Willie to get his mother what she needed. "Take the tenderest care of your dear mother. . . . Do not consent to her economical ideas, leading you to pinch along." Always generous with others, Ellen was quite frugal when it came to spending money on herself.¹⁸ Similarly, Ellen expressed her loving concern for James. In 1878, after leaving



the meals. Even so, drenching rains did nothing to enhance the trip for her or anyone else!¹⁴

Music was an important part of James and Ellen's shared ministry. In their home, singing often accompanied family worships. Additionally, James compiled four of the earliest hymnbooks used by Adventist pioneers.¹⁵ On one occasion James was presiding at a General Conference session. Things were difficult. Wanting to lift the people's spirits, he asked his wife to join him, and together they sang a duet that successfully achieved his goal.¹⁶ In more ways than one theirs was a team effort.

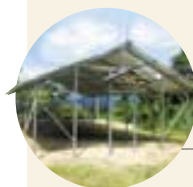
revealing James's high regard for the messages God sometimes gave his wife for him is the fact that after admonishing her in a letter not to write him any of her mere wifely advice, he told her that if God gave her a message for him, she should send it! Desperately ill as James was at the time, he recognized his deep need of divine help, so he did not want his wife to withhold any special messages from him. Even so, several different times during the intervening years until his death, James and Ellen found it best to work separately, followed by periods of combined endeavors.

Despite James's erratic behavior

him to vacation in Colorado while she attended some camp meetings, she wrote to him: "Our writing can be done in the winter. Lay it aside now. Throw off every burden, and be a carefree boy again. . . . Roam about, camp out, fish, hunt, go to places that you have not seen, rest as you go, and enjoy everything. Then come back to your work fresh and vigorous."¹⁹

A Worthy Example

About a year before James's death from malaria²⁰ on Sabbath afternoon, August 6, 1881, he wrote about Ellen: "She has been my crown of rejoicing."²¹ James died just four days fol-



A One-Day Church

Mpsa, Malawi

lowing his sixtieth birthday. When someone suggested to Ellen that a broken shaft monument be used to represent her husband's life, she refused, feeling that it would dishonor his remarkable achievements.²² They had weathered the storms of life, and nothing but death could sever their bond. Now, 130 years after James's death, his and Ellen's marriage still provides a worthy example of service to the church they helped found. ■

¹ "Interview With Mrs. E. G. White, RE Early Experiences," Aug. 13, 1906. White Estate Document File 733c. The date of this interview was just days following the twenty-fifth anniversary of James White's death, which occurred on August 6, 1881.

² James White, *Life Incidents, in Connection With the Great Advent Movement, as Illustrated by the Three Angels of Revelation XIV* (Battle Creek, Mich.: Steam Press, Seventh-day Adventist Pub. Assn., 1868), vol. 1, p. 96.

³ Marriage certificate for James and Ellen White, Ellen G. White Estate, main office.

⁴ Arthur L. White, *Ellen G. White: The Early Years, 1827-1862* (Hagerstown, Md.: Review and Herald Pub. Assn., 1985), p. 153.

⁵ Ellen G. White, *Life Sketches of Ellen G. White* (Mountain View, Calif.: Pacific Press Pub. Assn., 1915), p. 125.

⁶ A. L. White, p. 167.

⁷ *Ibid.*, p. 272.

⁸ Gerald Wheeler, *James White, Innovator and Overcomer* (Hagerstown, Md.: Review and Herald Pub. Assn, 2003), p. 216.

⁹ Arthur L. White, *Ellen G. White: The Progressive Years, 1862-1876* (Hagerstown, Md.: Review and Herald Pub. Assn., 1986), pp. 118-127.

¹⁰ The correct spelling is "Greenville," not "Greenville."

¹¹ A. L. White, *The Progressive Years*, pp. 166, 167, 172, 186, 188, 189.

¹² *Ibid.*, p. 161.

¹³ Ellen G. White manuscript 35, 1885.

¹⁴ Arthur L. White, *Ellen G. White: The Lonely Years, 1876-1891* (Hagerstown, Md.: Review and Herald Pub. Assn, 1984), pp. 107-112.

¹⁵ Virgil Robinson, *James White* (Washington, D.C.: Review and Herald Pub. Assn, 1976), p. 146.

¹⁶ William A. Spicer, *Pioneer Days of the Advent Movement* (Washington, D.C.: Review and Herald Pub. Assn., 1941), pp. 163, 164.

¹⁷ A. L. White, *The Progressive Years*, pp. 442-445.

¹⁸ James White to W. C. White, July 5, 1874, in A. L. White, *The Progressive Years*, pp. 439, 440.

¹⁹ Ellen White to James White and children (letter 1, 1878), quoted in A. L. White, *The Lonely Years*, pp. 94, 95.

²⁰ Telegram from Dr. J. H. Kellogg to W. C. White. Filed in White Estate Document File 720.

²¹ *Life Sketches: Ancestry, Early Life, Christian Experience, and Extensive Labors of Elder James White, and His Wife, Ellen G. White* (Battle Creek, Mich.: Steam Press of the Seventh-day Adventist Pub. Assn., 1880), p. 126.

²² Ellen G. White, *Selected Messages* (Washington, D.C.: Review and Herald Pub. Assn., 1958), book 1, p. 105.



The new steel church stands beneath a giant tree. Gleaming galvanized steel pillars hold high the village treasure—a steel roof.

Fifteen years ago the Seventh-day Adventist congregation in Mpsa, Malawi, began building their new worship center. Though there were no funds for a roof, they were able to form and fire bricks beneath the African sun.

They used red river mud for grout, and built the walls tall enough to hold a strong roof.

Then the rains came, and a few weeks later the walls were piles of soggy rubble.

So they started again: new bricks, red river mud, strong walls, and the sky for a roof.

Then the rains came, and they had to start over again.

Six times they gave their best, always praying that God would provide the roof. Five piles of rubble, and now, four large piles of bricks standing next to their new steel one-day church.

"We have waited 15 years for this day," Elder Maranatha said. "This afternoon we will begin moving the bricks beneath the steel roof. God has answered our prayer!"

Later that day two village women walked by on the community road, saw the new steel one-day church, and asked Elder Maranatha if it would be OK for them to come to church on Sabbath. "If your God has provided you such a strong building," they said, "we would like to know more about Him."

The One-Day Church program is a collaborative effort between the Seventh-day Adventist Church, Adventist-laymen's Services and Industries (ASI), and Maranatha Volunteers International. These stories come to you each month from Maranatha's storyteller, Dick Duerksen.



James R. Nix is director of the Ellen G. White Estate, located at the world headquarters of the Seventh-day Adventist Church, in Silver Spring, Maryland, U.S.A.

QUESTION: *According to the Bible, what is the origin of rain?*

I am not sure about the purpose of your question, but I assume that you are interested in establishing how the biblical perception of rain as a natural phenomenon differs from our contemporary scientific view. Any comparison is probably inadvisable, since the Bible was written long before the rise of the Western interest in science. Critical scholars, viewing the Bible as a child of the ancient Near East, conclude that with respect to the operations of the natural world it corresponds with the mythological views of the surrounding cultures. The biblical view of rain does not support that perspective. Rain is a surprisingly complex matter.

1. Rain From Heaven: The association of rain with heaven is a natural one based on observation—rain falls from the sky (“The land ... drinks water from the rain from heaven” [Deut. 11:11]). According to critical scholars, the Hebrews believed in a cosmic ocean above the solid firmament, and occasionally its windows were opened and disastrous rain came down (Gen. 7:11; see Isa. 24:18). It is also argued that other texts refer to places in heaven

where rain, snow, and hail were in storage, from which they came down upon the earth (cf. Job 38:22). Other texts give the impression that in heaven are found bottles full of water, and whenever God tilts them water falls down to earth (Job 38:37). These suggestions need evaluation.

First, the Bible does not teach that the firmament is a solid dome holding back cosmic waters. This may be part of ancient mythology, but it is not biblical. Second, the language of storage rooms, bottles, and windows is obviously metaphorical. The windows of heaven are also mentioned in conjunction with blessings, bread, and trouble coming down from heaven (Mal. 3:10; 2 Kings 7:2; see Ps. 78:23; Isa. 24:18). As far as I know, no one has suggested that these windows are to be understood as literal. Third, the Israelites also knew that rain came during the rainy season (Joel 2:23), and that it fell from the clouds (Eccl. 11:3; Isa. 5:6). They also knew that the wind from the north could bring rain (Prov. 25:23).

2. Origin of Rain: How, according to the Bible, does water get to the sky or to the clouds? Did the Israelites have a natural way of explaining this phenomenon, or did they simply say, “God does it”? There is an answer that does not exclude God. First, we should indicate that clouds “ascend from the ends of the earth” (Ps. 135:7; Jer. 10:13), which could refer to the ocean (1 Kings 18:44) loaded with water (Job 26:8). This water comes not from a cosmic ocean above the firmament, but from the earth. Second, biblical writers had a basic grasp of the cycle of evaporation: “For he [God] draws up the drops of water; they distill his mist in rain, which the skies [Heb. šēu’āqīm, “clouds, sky”] pour down and drop on mankind

abundantly” (Job 36:27, 28, ESV).^{*} Notice the process: God draws up drops of water by transforming them into mist (vaporization), the mist becomes liquid (condensation), and falls from the sky/clouds as rain (precipitation). God is not excluded, because it is through His power that it all takes place.

3. God Does It! Rain in the Bible is simple yet mysterious, predictable and unpredictable; it nurtures life or destroys it. Although the Hebrews had a good understanding of it, they always marveled about it and its significance, crediting this wonder to the Lord:

“[God] does great things, and unsearchable, marvelous things without number. He gives rain on the earth, and sends waters on the fields” (Job 5:9, 10). This sense of wonder expressed itself in praises to the Lord: “Sing to the Lord with thanksgiving . . . who covers the heavens with clouds, who prepares rain for the earth” (Ps. 147:7, 8). Even if they were unable to understand all aspects of the phenomenon, particularly when it took the form of a storm, they knew that God understood it well (Ps. 29). By saying “God does it,” they showed gratitude and never took rain for granted. It was always a gift from the Lord. ■

^{*} Scripture quotations marked ESV are from *The Holy Bible, English Standard Version*, copyright © 2001 by Crossway Bibles, a division of Good News Publishers. Used by permission. All rights reserved.



Rainy-day Reflections

By
ANGEL MANUEL
RODRÍGUEZ

Angel Manuel Rodríguez recently retired as director of the Biblical Research Institute of the General Conference.



Spirit-filled Living

By MARK A. FINLEY

Have you ever felt powerless against sin in your Christian life? Have you failed again and again and wondered why? The Bible has some answers. In this lesson we will examine the secrets of victorious Christian living. Understanding the ministry of the Holy Spirit makes all the difference. The Spirit accomplishes in us what is impossible to accomplish on our own.

1. How does Christ strengthen each believer to overcome Satan's temptations?

"That He [Christ] would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man" (Eph. 3:16).

We are _____ with _____
through His _____.

2. What did the apostle Paul promise to those who are filled with Christ's Spirit?

"Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty" (2 Cor. 3:17).

Those filled with the Spirit receive _____.

What's another word for liberty? _____

The presence of the Holy Spirit in our lives liberates us from anger, bitterness, resentment, and lust. The bondage of sin is broken through the mighty power of the Holy Spirit (Rom. 8:15).

3. Read the following text and describe in your own words what it means to walk in the Spirit.

"There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit. . . . For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit. For to be carnally minded is death, but to be spiritually minded is life and peace" (Rom. 8:1-6).

The apostle Paul clearly describes the Spirit-filled life in these verses. As we claim God's promises by faith, and allow the Holy Spirit to mold our lives and change our behavior, we walk in the Spirit. To walk in the Spirit means that we give the Holy Spirit permission to transform our thought processes and shape our characters.



4. When the Holy Spirit dwells in us, who is it that actually resides within us?

“Now he who keeps His commandments abides in Him, and He in him. And by this we know that He abides in us, by the Spirit whom He has given us” (1 John 3:24).

Christ dwells in us through His Holy Spirit. The Holy Spirit within us bears witness of Jesus and produces the fruit of the Spirit, the qualities of Jesus’ life in our lives. We do not live the Christian life alone. We are empowered through the Holy Spirit.

5. When the Holy Spirit dwells in us, what is His ultimate goal?

“Now He who establishes us with you in Christ and has anointed us is God, who also has sealed us and given us the Spirit in our hearts as a deposit” (2 Cor. 1:21, 22).

He has _____ us and given us the Spirit in our _____

as a _____.

The Holy Spirit’s ultimate goal in our lives is to “seal” us. What does it mean to be sealed? In ancient times a seal authenticated a document. For Christians the sealing is the process by which the Holy Spirit awakens a desire within us to live in harmony with God’s will, and strengthens us to obey God. When the Holy Spirit changes our lives, He leads us to live obedient, godly lives. The Holy Spirit convicts us of sin and empowers us to live righteously. The transformation that takes place in our lives is the guarantee that we are authentic Christians.

6. What happens if we fail to respond to the conviction of the Holy Spirit and refuse to allow the Spirit to shape our behavior and live within us?

“And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption” (Eph. 4:30).

7. What is the greatest evidence that we are children of God?

“The Spirit Himself bears witness with our spirit that we are children of God” (Rom. 8:16).

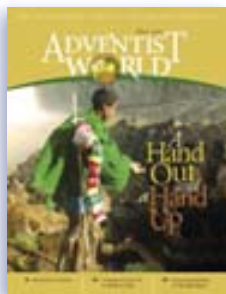
The Spirit _____ with our spirit.

The Holy Spirit residing in us brings peace and joy deep within our hearts. We know that we are His children. This assurance enables us to live with hope in the midst of a world of sickness, suffering, and death. Through the Holy Spirit we have the confidence that our heavenly Father will one day right every wrong and bring us to His eternal kingdom, where evil is vanquished and love reigns eternal.



The final installment in this series
about the Holy Spirit will be
**“The Prayer Life of
Jesus.”**

LETTERS



A Hand Out and a Hand Up

The story of Adugnaw Worku, “A Hand Out and a Hand Up” (May 2011), is very encouraging and inspiring. I pray and hope that

those young people who read this article will also be inspired and encouraged to follow his footsteps. Acquiring an Adventist Christian education is not only for the rich and young but for everyone who is determined, diligent, and has perseverance in what they aspire for with God’s leading, guidance, and blessings.

ROSIE CLAMOR ABRAHAM
London, United Kingdom

Of Hope and New Birth

I was touched by the poem “New Birth,” penned by Kathryn Barnett Elting (February 2011). There is a message of hope in her poem. Once the Holy Spirit comes to us and convicts us of all our sins, wickedness, and transgressions, a new birth from our old nature unfolds and comes to reality. There are things to abandon, as did Paul, who considered all he once considered as his wealth, honor, riches, higher education, and worldly prestige trash—as the poem’s author portrayed. From where I stand, earthly things such as talents, honor, wealth, and prestige are not contrary to our Christian faith as long as they are not above God’s laws and commandments.

As long as God is on top of our priorities (such as obedience to His commands), then wherever and whatever we do, as long as it does not violate God’s will, would be on the right track.

I hope Elting will write more poems like this one in future editions of the *Adventist World*.

LAWRENCE TESORO
Quezon City, Philippines

When Someone Cares

In the January 2011 issue of *Adventist World*, Jean Cummings responded to Sudha Khristmukti’s story, “Mustaq” (October 2010). Why is Cummings surprised and appalled at Mustaq’s story? In most schools around the world some unfortunate child is picked on to some degree. I was picked on, and sadly, after I was accepted, I picked on another child. Bullying of any degree is not acceptable.

I happen to know Sudha and her family well. Her parents, now deceased, were two years senior to me in medical school. Sudha was born during their residency years. Our ways then parted as we left to serve in different mission hospitals in India. So I was very interested to read Sudha’s article, someone whom I had known only as a baby.

I have managed to track her down and make contact. This was her experience when she was in school. The school was run by a non-Seventh-day Adventist Christian church—there are scores of such schools in India. The majority of students in these schools are non-Christian, but Adventist chil-

dren in Adventist schools also bully at times. In Mustaq’s case someone did care, and that was Sudha, a Christian who demonstrated Christ’s spirit and rallied her friends to help Mustaq.

Cummings is right in pointing out that such sad things happen at times in our own churches.

ERIC MOSER
India



Mission Matters

I am a retired pastor living in Spain. I’m currently working on a Global Mission project in the province of Ciudad Real,

Castilla-La Mancha, where we have organized two new groups, Ciudad Real and Tomelloso. I frequently receive *Adventist World*, and I congratulate you on this special magazine. The last issue I read was dated October 2010, and I could empathize with the spirit of Global Mission (see cover story “Mission Matters,” by Stephen Chavez). I found wonderful ideas in the articles—inspiration to assist in the completion of our holy task of preparing the world for the glorious return of my Jesus.

“Earthly things such as talents, honor, wealth, and prestige are not contrary to our Christian faith as long as they are not above God’s laws and commandments.”

— LAWRENCE TESORO,
Quezon City, Philippines

LETTERS

I loved the article “Hungering for the Word,” by Sylvia Renz. I identified with her experience of living the Word of God. The article “The Greatest Story Rarely Told,” by Herbert E. Douglass, is on a profound subject, but the author wrote briefly and explained things well, so it was simple to understand. I photocopied this article and sent it to a friend.

I wish your magazine, *Adventist World*, and *Global Mission* would spark a loud cry throughout the world.

MOISÉS BOLAÑO HERRERA
Spain

My Favorite Things

Thank you for continuously publishing *Adventist World*. I love to read everything in the magazine, especially the Fundamental Beliefs and Discovering the Spirit of Prophecy articles—they deepen my understanding and faith.

I also like the cover stories and

Adventist Service features, for they stir in me a desire to also witness for Christ in my own little ways. I share copies of this magazine with non-Adventists and strangers alike so that they too may find hope from the pages of the magazine. Again, thank you and God bless you.

WENG NAVARRO
Makati City, Philippines

Keeping Every Issue

Readers may have the same mind-set I had every time I came across a magazine: I look at the date and throw it away if it is not the “current” issue. I brought the same attitude to *Adventist World*, until one day out of sheer

boredom I began to



flip through the pages of “old” issues. I soon regretted having discarded all those back issues.

Adventist World is God’s all-weather message, immune to the dynamics of human developments. Please keep every issue you come across!

KELLYS KAUNDA
Johannesburg, South Africa

Appropriate Title

What an appropriate title *Adventist World* has! How grateful we are you can distribute it to almost the entire globe simultaneously.

May God bless your achievement—to unite our family of Adventists in one hope, Jesus Christ.

DAVID EVANS
Warrington, United Kingdom

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

Kindly pray for me to keep away from every manner of sin and remain loyal to God’s commands. Also pray that I receive a promotion at my place of work.

KEN, *Zambia*

I am asking the prayer team to pray for an event we’re having to raise funds for a mission trip in August. Also pray for my daughter to pass her final exams so that she can graduate. Thank you.

CAROL, *United States*

I kindly ask that you pray for God to lead in my son’s life.

LUCIMAGNA, *Brazil*

Please pray for my brother who is in prison. Help him to truly repent for what he has done and find his way back to God.

JANET, *via e-mail*

Pray for my son who is finishing grade 12. I pray that he will be able to attend an Adventist university so that he gets a Christian influence. Thank you!

LILLIAN, *Botswana*

Kindly pray for my mom, who has kidney failure. She has been struggling with this for the past three years.

SEIPATI, *South Africa*

Our VBS program is starting soon. Nearly 60 children will be coming; we have to provide food, supplies, etc., for each, so please pray that God will supply our needs so that our program is successful.

RAMESH, *India*

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

“Behold, I come quickly...”

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

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Vol. 7, No. 8

EXCHANGE OF IDEAS

The Lord Is Faithful

This month a reader tells of an experience with tithe.



Fourteen years ago my father suddenly became ill. He needed urgent medical attention. Our home of medical specialists, the University Teaching Hospital, was going through some challenges at the time, so this meant taking him to a private hospital. A good private hospital required “good money,” and a search through my handbag brought forth K385, 264.50 (US\$100)—the only cash I had for personal use. Although we had some money at the bank, it was a Friday, and banks were already closed for the weekend. [This

was before the introduction of ATMs by most commercial banks in Zambia.] Suddenly I remembered that I had an envelope containing money meant for tithe I had planned to return that Sabbath. The tithe envelope contained more money than the cash I’d found in my handbag.

I have, over the years, fully appreciated and endeavored to employ the tithing principles I learned from my parents. “A tithe of everything from the land, whether grain from the soil or fruit from the trees, belongs to the Lord; it is holy to the Lord” (Lev. 27:30, NIV). But as we prepared for the hospital, a number of ideas ran through my mind. I finally decided that I was going to take the sealed tithe envelope with me to the hospital, and should the hospital bill exceed the money I had, I would supplement from the khaki envelope and return the tithe later. I whispered a prayer to my heavenly Father, rationalizing my plan and requesting Him (God) to understand, after which I proceeded to the hospital with Dad.

Dad was quickly attended to, and I was handed a bill for payment. As my eyes scanned the figures on the bill, an inexplicable sensation ran through my body. My lips parted, but no words came out—I was speechless! The cashier looked at me and wondered whether I was OK. “Is the bill too high?” he asked.

I looked at him and said, “It’s neither high nor low; it’s just perfect.” I emptied the contents of my purse and handed them over. The bill turned out to be exactly K385, 264.50—the amount of money in my purse, to the last ngwee!

There I was, on the verge of being unfaithful, yet the Lord still remained faithful, and divinely intervened with precision. I was reminded that He is able to meet all my needs and that no situation could justify tampering with His tithe. I drove away from that hospital with my tithe envelope intact and my dad reclining in the back seat, oblivious of my cash miracle. I sang praises to the Lord, thanking Him for yet another profound lesson.

The Lord is faithful. Try Him (Mal. 3:10)! Make the divine connection with the source of wealth, and you will be amazed by His channels of providence.

—BY TRACY LISULO, *Lusaka, Zambia*

The PEOPLE'S PLACE

WHERE IN THE WORLD IS THIS?



SUBMITTED BY MARCOS PASEGGI

QUOTE OF THE MONTH

“God never leaves us at the mercy of circumstances. He knows the limits of our strength and endurance and will be there at our time of need.”

—Larry R. Valoroza, during a Bible study in The Hague, Netherlands

JOIN THE CONVERSATION

We are looking for brief submissions in these categories:

ADVENTIST QUOTES (profound or spontaneous; heard during worship services, for example)

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

FAMILY OF GOD (JPEG photos of church members doing community service, worshipping, singing, etc.)

Please send your submissions to The People's Place, *Adventist World*, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600; fax: 301-680-6638; e-mail: marank@gc.adventist.org. Please include phone number. Submissions will not be acknowledged.



MARCIN KOPIJ

ADVENTIST LIFE

I was on an airplane on my way to a camp meeting in Ohio a few years ago. The man sitting on my left was going to Columbus to visit his sister. On my right was a businesswoman who had just returned from Norway. I chatted with both of them and after a while opened my Bible, as I do many times in flights, and read. Soon we all fell asleep. My

Bible was on my lap and open to 2 Timothy 1:7. I noticed later on that the man was looking and trying to read some of the verses!

When the plane was about to land, he asked if I was a minister. I said, “Yes.”

“Well,” he said, “I was reading the verse in your Bible about God giving us the power of love and not of fear! That really brought a lot of comfort to me.”

As we were standing to leave the plane he put something in my hand and said: “God impressed me to give you this.” I said thanks, and when I opened my hand, I noticed a \$10 bill.

At the camp meeting I shared the story and said: “I must read my Bible on every flight.” That triggered a good laugh—and the money was my offering that day!

—Leo Ranzolin, Sr., Estero, Florida

ANSWER: In Canada a group of young members and youth leaders of the Nepan Seventh-day Adventist Church in Ottawa, Ontario, spend one chilly Sabbath afternoon offering homemade butternut-squash soup and hot drinks to passersby outside a business mall in the city. People who try the soup and drinks also receive information about the church, and are invited to attend church activities open to the community, including a vegetarian cooking class.