

The International Paper for Seventh-day Adventists

November 2011

ADVENTIST WORLD



More Than Skin Deep

11 Giving
It All

20 *The Rest of*
Your Life

26 Healing
Gifts



EDWARD A. APPOLLIS

COVER STORY

More Than Skin Deep

By Chantal and Gerald Klingbeil..... 16

The history of Helderberg College contains lessons for today.

SPECIAL FEATURE

Giving It All *By Penny Brink*..... 11

Is stewardship about sacrifice, or philanthropy?

DEVOTIONAL

Sin and Sacrifice *By Michael Mxolisi Sokupa* 14

A transaction with God: Our sins for His grace

FUNDAMENTAL BELIEFS

The Rest of Your Life *By Lael Caesar* 20

Our future is not gloom and doom; it's glory and majesty.

DISCOVERING THE SPIRIT OF PROPHECY

The Acts of the Apostles

By Tim Poirier..... 22

For 100 years it's been telling the story of the early Christian Church.

ADVENTIST LIFE

Operation Global Rain *By Janet Page*..... 24

What happens when God's people pray?

CHURCH WORKS

World View..... 3

World Report

3 News & Views

10 One-Day Church

World Vista

8 One Year to Change the World

BIBLE QUESTIONS

Healing Gifts 26

By Angel Manuel Rodríguez

BIBLE STUDY

Dealing With

Worry and Fear 27

By Mark A. Finley

WORLD EXCHANGE

29 Letters

30 The Place of Prayer

31 Exchange of Ideas

The People's Place..... 32



WORLD VIEW

Living Stones

I woke to the soft clink of a metal chisel striking stone—seven seconds between strikes, I slowly realized. Just beyond the walls of the guesthouse where I was staying, a cheerful laborer was up early this Kenyan Sunday morning. The soft volcanic stone he was expertly shaping with a collection of chisels would soon be carried down the hillside to raise yet another structure.

I wandered outside to watch him closely as he squared a dull-red block with practiced ease. He hummed bits of melodies as he worked, tossing laughter and one-liners to his colleagues. One at a time, an hour per stone, the pieces of the new house were taking shape.

I turned, fascinated, to stare at the building in which I had spent the night. Arriving in the darkness, I had paid no attention to the structure, anxious to find my bed after a long trip. But now I saw more clearly: each of the blocks—1,080 of them, as I counted—had also been shaped by the same steady method. Each stone was beautifully finished, and my awe only increased as I noted how closely each was fitted to its neighbor. This house had been built slowly, patiently, with methods no longer seen in my

mass-produced, poured-concrete culture.

The apostle Peter's remarkable metaphor came quickly to mind: "Like living stones, let yourselves be built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ" (1 Peter 2:5, NRSV).^{*} The extra, on-site lesson was equally unmistakable: it will take time, and shaping, and accommodation, to be joined to my brothers and sisters as part of a spiritual house that the Lord can inhabit. I can't insist on maintaining my untouched distinctiveness and yet claim to be part of a bearing wall. To be fitted into a structure that brings glory to God requires me to yield to the neighbor and the member beside me—and to this yielding and this humility the gospel continually calls me.

God's kingdom is being built—sometimes slowly, always steadily—as we are shaped into living stones by the reviving Spirit of the Lord. Pray just now for the part God is calling you to be in the church that brings Him glory.

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— BILL KNOTT

WORLD REPORT

Wilsons Join Adventist Collegians for Community Service Day

More than 800 students and employees of Union College in Lincoln, Nebraska, United States, were joined by Ted N. C. Wilson, president of the General Conference of Seventh-day Adventists; his wife, Nancy; and other leaders in a one-day focus on community service by the church-owned school.

"Now I can see why Project Impact is such a big event every year—the young people are happy to

participate," Wilson said after the event. "Everybody participates—the faculty, the staff, even the Mid-America Union office. It's a great time to serve the Lord; to let people know about Union College and the Seventh-day Adventist Church; and to have a bonding experience."

Wilson said the student-based leadership of the event impressed him: "This demonstrates to leaders in the church that they can trust



PLAYGROUND FENCE: General Conference president Ted N. C. Wilson helps install a playground fence as part of Project Impact, a 30-year-old community service event of church-owned Union College, in Lincoln, Nebraska, United States.

UNION COLLEGE

WORLD REPORT

young people to organize things and don't have to micromanage everything. The Lord has given them tremendous intellect and creativity. Give them the broad strokes and let them run with it."

For students who participated in cleaning, landscaping, and painting projects at homes and institutions in the city, the goals were simple: "We want to be God's hands and feet," said Anna Coridan, junior nursing major and 2011 Project Impact coordinator.

Joining Wilson in the event was Dean Hubbard, former Union College president instrumental in launching the annual service day in 1981.

Originally dubbed "Project BRUSH" (Beautifying Residences Using Student Help), the day off from school was established to encourage students to get off campus and into the Lincoln community. Project BRUSH painted more than 100 homes in 10 years. Driven by a campus-wide desire to do more, Project BRUSH became Project Impact, a day focused on aiding more than 50 Lincoln agencies that serve the community all year long.

"Project Impact takes the focus off ourselves for a day," says Coridan. "It's a whole day to realize the needs of others."

Each year more than 80 percent of the campus family participates in Project Impact, an event planned, coordinated, and executed by students. Since its inception an estimated 17,500 volunteers have served Lincoln with more than 111,000 hours of voluntary labor over the past 30 years. According to available research, Project Impact is the longest-running collegiate service day, with the highest percentage of campus participants, in

the United States.

—Ryan Teller, *Communication Director, Union College*

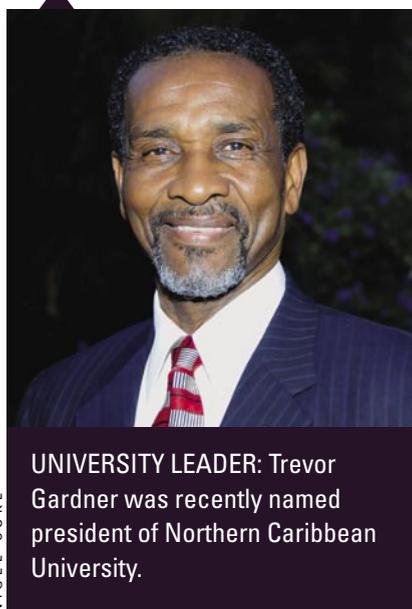
Jamaican-born Educator to Lead NCU

■ Trevor Gardner, Jamaican-born educator and current president of the Adventist-owned University of the Southern Caribbean (USC), in Trinidad and Tobago, has been named president of Northern Caribbean University (NCU). His appointment was made during a recent meeting of the university's board of governors in Mandeville, Jamaica.

The position of president of NCU became vacant when Herbert Thompson retired in June 2011.

Gardner will fully assume the position on January 1, 2012, church leaders stated.

Gardner is no stranger to NCU,



UNIVERSITY LEADER: Trevor Gardner was recently named president of Northern Caribbean University.

NIGEL COKE

where he served as vice president for academic affairs during the institution's transition from college to university. He was appointed president of USC in 2004, and he spearheaded its transition from Caribbean Union College to university status in 2006. During the period of his leadership, USC has seen a more than threefold growth in its enrollment from 1,200 students to approximately 4,000.

Gardner said NCU "has crafted for itself through the years a path that has been of tremendous value to people from around the world and in particular those in the Caribbean Basin. I anticipate that as we move into the future this legacy will continue."

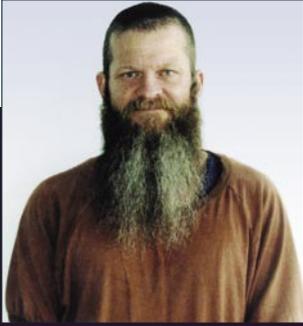
Gardner holds a Ph.D. in educational administration and has more than 40 years of experience in academia. His past 10 years have been in Seventh-day Adventist tertiary institutions in the Caribbean.

NCU is co-owned and co-operated by the Jamaica Union Conference of Seventh-day Adventists (JAMU) and the Atlantic Caribbean Union Mission of Seventh-day Adventists (ACUM).

—Nigel Coke, *Inter-American Division*

Australian Prison Inmate Evangelizes With Adventist Lessons

■ A long-term student of Seventh-day Adventist Church-sponsored Bible lessons, Matthew J. Baronet, has become an evangelist from within his prison cell while serving time at the Wolston Correctional Centre in Queensland, Australia. His vehicle: lessons provided by the Adventist Discovery Centre, an Australian ministry of the church's South Pacific Division.



MAN MADE NEW: Australian prison inmate Matthew J. Baronet is a jailhouse evangelist who shares via Seventh-day Adventist Bible lessons.

SOUTH PACIFIC DIVISION

In his six years studying through the Discovery Centre, Matthew has recruited close to 150 students and has conducted prayer/study groups from within his cell, and through his time behind bars he has initiated the JAILMAIL ministry. Starting out as a simple pen-pal service, the JAILMAIL ministry within its first 11 weeks spread to seven prisons in Queensland and another in New South Wales.

“I do think that prison is God’s training ground, and there is a lot of work to be done behind these walls of razor wire,” said Baronet. “The amount of pain, suffering, hurt souls, and damaged people in here is a true sign [of] the work of Satan. I have seen firsthand [the] power of the Lord Jesus at work here in my new home.”

Baronet views the JAILMAIL ministry as a way to bring happiness and support into people’s lives both from within prison and on the outside. “The good Lord is blessing my work here in prison, and I feel a close connection to the team there at Discovery,” he added.

—Tammy Zyderveldt, South Pacific Division

Jewish Adventists Mark Decade in Argentina

■ Sabbath, August 27, 2011, marked an important anniversary for the Adventist Jewish Community of Buenos Aires, Argentina: the group celebrated 10 years as a congregation.

About 100 people attended a week-end of events at which the milestone was celebrated with thanks to God for their progress.

From the very beginning of the Adventist Jewish Community in Buenos Aires, leaders worked on preparing a prayer book that reflects the religious experience of Jewish Seventh-day Adventists. Coinciding with the tenth anniversary, a second edition of the prayer book, known in Hebrew as a *siddur*, was released. It’s accompanied by a three-volume edition of scores, contain-

ing about 1,000 scores arranged for piano or guitar. Congregation leaders say an English version is in preparation.

Pastor Armando Miranda, a general vice president of the world church, had a spiritual message marking the anniversary during Sabbath worship. “When we work for God,” he said, “we must not forget that we are only creatures who serve our Father and that this protects us from discouragement.”

Along with Miranda, other guests included Pastor Reinaldo Siqueira, director of the Jewish communities, representing the South American Division; Pastor Carlos Gill, Argentina Union president; and Horacio Cayrus and David del Valle, members of the union staff. The choir of River Plate Adventist University, led by Deny Luz, provided special music for the occasion.
—Claudio Graf, South American Division



CLAUDIO GRAF

GUEST SPEAKER: Pastor Armando Miranda, a general vice president of the Seventh-day Adventist Church, addresses worshippers at the tenth anniversary of the Adventist Jewish Community in Buenos Aires, Argentina.

WORLD REPORT

Our Seventh-day Adventist believers in Germany are interested in the Adventist message, are involved in sharing with others, and want to be informed about the revival and reformation experience moving through our global fellowship.

That's the good news arising from a recent trip to Germany that I was privileged to take along with some members of the General Conference's leadership team, including Pastors Mike Ryan, Mark Finley, and Williams Costa, Jr.

participating in interviews. And we joined in a weekend of activities at Friedensau University, meeting with students, faculty, retirees, and many church members. A large all-day Sabbath convocation was organized by the North German Union, with about 1,500 members in attendance.

Germany today is a paradox: an estimated 65 percent of the population, some 53.5 million people, officially claim a Christian affiliation, but large sections of the population, including

have their place, but these must not substitute for the core of Christian activity, that of sharing the gospel and three angels' messages with those who need to hear. During our trip in Germany emphasis was placed on the need to focus on the distinctive biblical truths of Seventh-day Adventists and not to focus on ecumenical activities.

In keeping with a strong emphasis on Bible reading, your General Conference leaders reminded German church members of their unique dou-

German Trip *Connects* Adventist Leaders, Laity, Pastors *in* *Wilson leads meetings, retraces footsteps of Protestant Reformer Martin Luther* **Revival Focus**

By TED N. C. WILSON, *president, General Conference of Seventh-day Adventists*

My wife, Nancy, also joined us.

The 10-day visit brought us to a number of historic places associated with the life and work of the great Protestant Reformer Martin Luther. His life's work not only made the Bible accessible to all Germans, but also was a tremendous forerunner to our Seventh-day Adventist movement's birth and growth.

Our schedule was a varied and crowded one: Along with about 3,500 believers, we attended a special convocation organized by the Bavarian Conference in Augsburg. We participated in a special ministerial meeting in Darmstadt, organized by the South German Union and the North German Union, with a large number of our pastors in Germany. We spent time at Stimme der Hoffnung, or Voice of Hope, the division media center, advising on future evangelistic plans and

many young people, are secular in their outlook. Indeed, 80 percent of the people in the eastern German state of Saxony-Anhalt, where Martin Luther was born, are officially listed as not belonging to any religious body.

Witnessing can be a challenge in such a cultural climate, but the heart needs of people remain the same. I believe Seventh-day Adventists, in Germany and elsewhere, have a unique biblical message to share that meets those deep-seated needs common to so many today.

In Germany, in Europe, in your part of the world, and all over this planet, we must uplift Christ as the living word in our own lives and in our witness to others. When we share precious biblical truth, through the leading of the Holy Spirit, we can find many who are interested in truth. Friendly relationships with other faiths

ble heritage: as Seventh-day Adventists who hold the Bible dear, and as Germans who are daily surrounded by the heritage of Martin Luther and the Protestant Reformation.

While in Germany we were privileged to visit some of the historical sites associated with Luther and the Protestant Reformation. In reference to the church in Wittenberg, where Martin Luther nailed his 95 theses, it was exciting to be in a place that the righteousness and grace of Christ were featured as opposed to the falsehood of human wisdom and salvation by works.

Another highlight was a visit to Wartburg Castle, in which Luther was hidden from danger for about 10 months. Ellen G. White, in *The Great Controversy* (p. 169), says God also was protecting Martin Luther from pride during this period, since so many people were commending him



Top: "TOUCHED BY GOD": Under a banner with the German words for "Touched by God," Seventh-day Adventists assembled at the Augsburg, Germany, convention center to hear Ted N.

C. Wilson, president of the General Conference. **Left:** SPEAKING TOGETHER: Pastor Rainer Wanitschek, left, president of the Seventh-day Adventist Church in Bavaria, with Pastor Wilson on the platform in Augsburg.

ELI DIEZ-PRIDA

zil, and in the Philippines. This is a worldwide family led by God."

During one of the various question-and-answer sessions held in Germany, one member asked how many of the 28 fundamental beliefs one must believe in to be considered a Seventh-day Adventist. Such questions, I believe, are predicated on faulty premises. The issue is not which fundamental beliefs can be dropped or must be kept, but rather, where do our fundamental beliefs come from? Our fundamental beliefs are not an arbitrary collection of statements to be adhered to only out of loyalty to a church; they are simply comprehensive explanations of truths found throughout Scripture. There is no part of the Bible or of our fundamental beliefs that are not important.

Throughout our visit to Germany I appealed to those who were distant from the church, and from a close walk with the Lord, to renew that relationship with God and the church through Bible study, prayer, and a reading of the Spirit of Prophecy. I urged those who were bitter or discouraged to find encouragement in the church and God's truth and participate in the evangelistic mission of the church to reach the people of Germany as we anticipate Christ's soon coming.

It was a privilege to visit Germany and meet so many fellow believers. It is gratifying to know that there are many, many faithful church members who are longing to see Jesus come, believe that the Seventh-day Adventist Church is God's remnant church, wish to be very much a part of the world family of Seventh-day Adventists, accept the Bible as it reads, cherish the Spirit of Prophecy, and are participating in the worldwide mission of the Advent movement proclaiming the three angels' messages. ■

—with Mark A. Kellner, Adventist World News Editor

for his leadership in the challenge to Rome's authority.

It was during his time at Wartburg that Luther translated the New Testament from Greek into German in 10 weeks using 16 German dialects, effectively uniting the German language. Movable type, Johannes Gutenberg's great contribution to literacy, had been invented barely 60 years earlier, and the new technology provided for a mass distribution of God's Word to be placed into the hands of the common person. I found it a moving experience to stand in the very room in which the translation activities had taken place.

Even with this rich and robust heritage of true Protestant thinking, today's Seventh-day Adventists in Germany are finding the retention of members sometimes difficult in the face of secular pressures and intel-

lectual attacks on the veracity of Scripture. The General Conference leaders who joined me encouraged our church members to maintain a straightforward, plain reading of the Bible, even as pressure builds from the academic world of higher criticism to recommend new and more subjective methods of interpretation that conflict with the accepted Seventh-day Adventist approach to biblical interpretation. Seventh-day Adventists endorse the historical-biblical or historical-grammatical approach, which allows the Bible to interpret itself.

I also sounded a call for unity with the global church family: "We do not have the German Seventh-day Adventist Church or the Brazilian Seventh-day Adventist Church or the Filipino Seventh-day Adventist Church, but rather we have the Seventh-day Adventist Church in Germany, in Bra-

WORLD VISTA

Adventist World editor Bill Knott recently sat down with Pastor Ted Wilson, president of the General Conference, to talk about harnessing the gifts of the church's millions of young adults.

Every leader dreams of things they could help make happen while serving God's people. I've heard you refer several times to one dream that sounds very big—the goal of building a culture of service among Seventh-day Adventist young adults. What do you mean by that?

One of the clearest teachings of the New Testament is that Jesus gives gifts to everyone who follows Him in baptism and becomes a part of His faithful church. It's really that simple: If you've become a part of God's remnant people, the Holy Spirit has given you gifts to use for the sake of the rest of the church. That giftedness isn't restricted to those of a certain age or educational level. Speaking of the great revival God will send to His people, the prophet Joel said: "And afterward, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions" (Joel 2:28, NIV).*

The worldwide Revival and Reformation initiative is making it really clear that there are hundreds of thousands—actually millions—of Adventist young adults to whom Jesus has given tremendous gifts to help His church finish the work. I want the Seventh-day Adventist Church to plan for a way to tap the enormous creativity and energy that God has already placed in this people by giving gifts to faithful young people.

I know you are well acquainted with such longstanding church initiatives as the Student Missionary program, Taskforce, Adventist Volunteer Ser-



One Year *to* Change *the* World

vice, the 1000 Missionary Movement, and Global Mission Pioneers. How does what you are thinking about go beyond even what those programs are already doing?

Those programs have been incalculable blessings to the church, and tens of thousands of young adults have given wonderful service through them. I know the value of these programs on a very personal basis: one of our daughters spent a year as a student missionary. Enormous responsibility

was thrust on her for teaching courses that she hadn't expected, so she really had to dig in, challenge herself, and grow in her skills. That year sharpened her skills greatly, making her an even better high school teacher when she graduated from college. Because of our family's history, she had grown up in a mission environment. But that year reinforced it, and her life will never be the same. All three of our daughters have been on various mission projects, and they just loved the experience.

My daughters' experiences have been matched by tens of thousands of others who have discovered what a lasting joy it is to give back to the church that has shaped you and nurtured you and taught you about Jesus. Giving nine to 12 months at an early stage in your life—when you are beyond adolescence but before you've taken on family commitments or gained professional experience—will reshape your whole world perspective. One thing I promise: you'll never be the same again!

Are you describing something that will in some sense be obligatory for every young adult?

No, a church that has consistently underlined the importance of the power of choice can never dictate to young adults what they must do as part of maturing in their faith. But the Seventh-day Adventist Church has an obligation to put in front of its young adults a stimulating vision of a life of consecration and discipleship and service. Under the guidance of the Holy Spirit, as they listen to a personal call for revival and reformation, they will realize that God has given them gifts and talents for which He holds them responsible. Jesus isn't asking them to give up on all the dreams He's given them. No, He's asking that they dream bigger dreams than simply getting a good education and raising a strong family. There's a world to win for Christ, and God's church needs every gift He's put in those young adults to reach lost people.

Best estimates suggest that perhaps 25,000 Adventist young adults worldwide now give a year of their lives to serve as you're describing. How do we attract more than just the exceptional, highly motivated young person and make this more the norm for

Adventist young adults? How do we create the expectation that 2 to 3 million young adults will build their lives around this opportunity?

It will certainly require a carefully thought-out and coordinated plan that involves virtually all of the church's service departments, as well as its educational institutions and its youth ministries. In large part we've taught Seventh-day Adventist young people to be very goal-oriented: finish high school, complete your college degree in the minimum amount of time, move on to your professional experience. Inviting young adults to interrupt that very focused march will mean helping to build the structures at every level—including in our schools—that make it easy and natural for a young person to choose a year of service before graduation.

We have to start talking about service at every opportunity—not just waiting until a mission recruitment week comes around at a college. From our earliest training experiences with children, we have to hold out the goal that those kids will one day get to do the most exciting work imaginable—giving a year of service to help spread the three angels' messages somewhere in the world.

An idea this expansive can't depend on just the General Conference, can it?

No, it certainly can't! We also have to build a culture in hundreds of thousands of local Seventh-day Adventist congregations that will help them realize how much they have to gain—in every way—from hosting young adults who are serving, and sending their own young people to a year of service. We have to appeal to all those local churches to help fund an initiative this big: there's no "superfund" at the General Conference big enough to do this all by itself!

Local churches will want to sponsor their own young people who make a commitment to a year of service—and they'll want to take other young adults from other places into their homes when they come to serve. There's no better way to grow the character and the spiritual maturity of a young person you care about than to help support them when they make a commitment to give a year of their lives serving God's church.

You're saying that the value of this idea isn't only the missionary work that gets done by these young people: it's also the character growth that happens while they're doing it.

Exactly. There are really two great benefits to the church from an idea like this one. First is the tremendous push, the tremendous advance, that the church will discover when it encourages hundreds of thousands of young people to give Bible studies, work as medical missionaries, assist pastors, conduct public evangelistic campaigns, and serve other youth. The surge of talent and creativity from such a year will require the church to adopt structures and policies that are flexible enough to accommodate the gifts God has given us in our young people.

But the second benefit—what happens to that young adult personally—is probably the most lasting impact. If you've helped to support a young person in giving a year of service to God's church, you've helped launch them on an entire lifetime of service, because service will become a way of life. And Jesus tells us that the way of service is the way of joy and lasting happiness. In a similar way, God didn't need human beings to proclaim the gospel of Jesus: angels could have done it—even the rocks could cry out! But God knows that service to others changes

WORLD VISTA

everything in us—our goals, our dreams, how we raise our families, how we feel about this remnant church.

How near are we to such an initiative becoming a reality for the worldwide Seventh-day Adventist Church?

I hope no more than a year. Our church's Secretariat Department—at the General Conference and every other level—will have to work closely with those in the Youth Ministries Department and the Education Department to design a program simple enough and clear enough to catch the imagination of those millions of young adults that God is calling to serve Him. Congregations will have to change and adapt to make an initiative like this one workable. But the blessings they receive will be all out of proportion to what they need to do themselves. Our colleges and universities will be set on fire with revival and reformation as young adults come back from a year of service in some other community and ask, "So what does God want to happen here?"

God is doing His job: His Spirit is stirring up hearts, summoning energies, giving gifts, equipping young people. Now it's time for His church to do its job and find a way to harness the tremendous potential God has placed among us. ■

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Ted N. C. Wilson is president of the General Conference of Seventh-day Adventists in Silver Spring, Maryland, U.S.A.



A One-Day Church

Sólo Dios



"No one could grow coffee on the side of this mountain; no one." Across the valley? No problem. Down the hill? No trouble.

Up here? Don't even try! "The winds are so strong they blow the blossoms off the bushes, and then there are no beans! Only God could grow coffee up here! *Sólo Dios!*"

That's what everyone called the place—*Sólo Dios* ("Only God").

A young Seventh-day Adventist farmer heard all the discouraging words but came anyway. He climbed the hill, built a house, and started a farm on the windy hillside. But instead of planting coffee, he planted citrus and chilies. And *Sólo Dios* became a successful community—with a growing congregation that outgrew two church buildings.

The first church had a dirt floor, muddy walls, pop bottle windows, and a great view. The second had stick walls, a muddy floor, partial pews, an awesome view, and the water of life ever dripping through a holey roof. It was time for a new church.

That need brought Maranatha's Ultimate Workout teenagers up a narrow dirt track to the top of this Chiapas mountain, ready to build the third church—a hillside "One Day Worship Center" with concrete floor, steel studs, steel roof, and concrete block walls.

The teens didn't just build a church—they played with the kids; shared hundreds of pounds of rice, beans, and mangoes; led a brilliant Vacation Bible School; and sang from sunrise to the appearing of the stars.

Sólo Dios is a place of happy laughter and joyful worship. "Only God could build a church up here!"

He has done a great job!



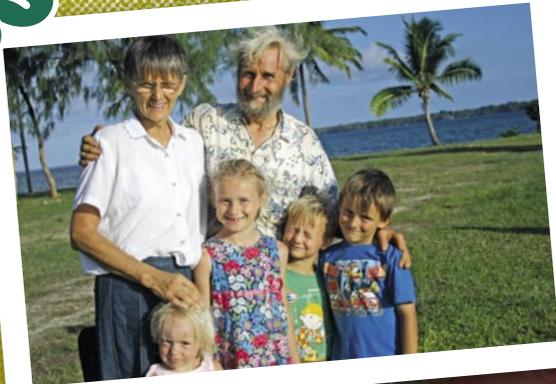
The One-Day Church program is a collaborative effort between the Seventh-day Adventist Church, Adventist-laymen's Services and Industries (ASI), and Maranatha Volunteers International. These stories come to you each month from Maranatha's assistant to the president and official storyteller Dick Duerksen.

ASI
ADVENTIST-LAYMEN'S
SERVICES & INDUSTRIES

By PENNY BRINK

Giving Stewardship as a total commitment

It All



Top: FAMILY VISIT: Sacrificing their “retirement years” to live and work in Vanuatu, Jill and Alastair Macgillivray enjoy a rare moment with their visiting grandchildren.

Right: ALMOST SEA-WORTHY:

Students at the Listair Institute in Vanuatu repair a large boat, working underneath the massive hull.



population. Many social issues and religious practices on the islands today evidence a lack of Christian education. Physical hunger is rare because fruit is plentiful, but the Ni Vanuatu hunger for education in useful skills. At Listair Institute (www.listairinstitute.com), the Macgillivrays’ students graduate with better prospects for their lives and are better equipped to take good care of their families. Best of all, many have joined God’s family at Listair.

Alastair’s father brought the family from Scotland to Australia in the 1950s in an attempt to keep the Sabbath and stay employed. Alastair’s Scottish brogue and his compassionate smile are, however, not his only distinguishing characteristics. He is the definitive craftsman, with skill in almost any area of practical work—and a perfectionistic streak to boot.

Jill finds that she has lived out her childhood dreams inspired by the mission stories she heard as a little girl in Sabbath school and from books in the church library run by her mother.

The faithfulness of generations past has played a part in their choices. Jill and Alastair both trained at Avondale College, but they first met while teaching at Carmel College in Western Australia. This couple could have chosen a different path, but they responded to a call to dedicate themselves to mission and volunteer work. They were married in May 1972, and by the next year

God entrusts us with abundant gifts and blessings. When we return our time, talents, and treasures to God, it means we have understood that everything is His gift to us in the first place. As Stewardship Sabbath approaches on December 3, 2011, read two inspiring stories about stewards who understand this concept very well.

Time in Vanuatu

Jill and Alastair Macgillivray, long-time missionary volunteers, are good stewards of God’s gifts. On the South Pacific islands of Vanuatu they are *giving back*, by sharing the skills and talents that God has given them, in order to meet the basic needs of the Ni Vanuatu. They are committed to sharing God’s love with others.

Tourism drives the economy in Vanuatu, but little of that wealth filters through to the majority of the local

they were in Western Samoa.

During their 11 years of teaching in Samoa and Tonga, Jill and Alastair brought four of their six children into the world. After some years back in Australia for medical needs in the family 12 years ago, they once again felt the tug of the mission field. This time the division invited them to Aore Academy in Vanuatu. When Alastair's father passed away, he took his own inheritance money to buy the machines, and the training began.

The school and its furniture industry made a good name for itself in the community, and students went on to get top jobs. Eventually the Macgillivrays felt that there were more skills that needed to be taught. This vision of a dedicated school with the infrastructure available on Santo Island, Vanuatu, was realized when Listair Institute opened its doors in 2002.

Today, Listair students take accredited courses in furniture making, building construction, and boat building. Future accreditation will include courses in mechanics, home electrical wiring, plumbing, and sewing. Students who excel at Listair are targeted to become the future instructors of

their institute. Says Nelson, a student, "At home I was no good at anything useful—no employment [skills]. Now I want to finish the course and become a teacher and help other young people."

Best of all, Jill and Alastair do this with "nothing"! "God knows what we need," Jill says, "and He provides!" For example, the other day, when she needed cabbages for the evening meal, God provided! Listair's only fundraising strategy consists in its leaders' relationship with their Provider.

How do people pay tithe when they don't earn anything? "We pay on whatever comes in," Jill says matter-of-factly, referring to furniture sales, and Alastair broadens this fundamental take on stewardship: "We belong to God, everything belongs to God—our time, our resources, our energy, our talents. Better give it all back to Him."

The real payoff is evening time at Listair. Jill and Alastair catch up on administrative work while the students complete their homework in the same room. In this close atmosphere students feel free to ask the important questions about life, and eternal life. "They are our family!" says Jill. "We are missing out on our grandchildren

who are growing up far away from us, but we'll have eternity to make up for that," she firmly believes.

Alastair confidently confirms that "we felt we'd better just get on with what the Lord has placed in front of us to do."

On Sabbaths they all sit side by side on makeshift benches while grateful hearts give God the glory. Moli, another student, says, "I have learned more than just a trade at Listair—I have learned about Jesus, my Redeemer."

The Lord's Farm

Imagine an enclosure full of livestock. A high breed of shuffling cattle causes the dust to rise as they pass through a fenced channel. A man stands ready with an outstretched herders' rod.

This is a farm in Botswana, where a group of men and one woman eagerly observe while the man counts: "1, 2, 3, 4, 5, 6, 7, 8, 9, 10." The rod falls, symbolically marking that particular living, breathing animal as God's tithe. It is branded and led into a separate enclosure. This continues rhythmically throughout the afternoon, because it is the season, and

What Is Stewardship?

"Christian stewardship is the wonderful way in which God expands our faith in Him as we test His promises for daily living. The Holy Spirit helps us to more fully understand the complete use of our time, talents, and resources for the prophetic mission of the church. In so doing, we learn full dependence on the Lord and see His blessings expand before our eyes. What a privilege to trust implicitly in the promises of God and His power as we see our spiritual lives mature in anticipation of Christ's soon coming, when the results of Christian stewardship will be fully realized."—*Ted N. C. Wilson, president, Seventh-day Adventist Church*

"Stewardship is how we as both individuals and as a faith community manage all our God-given resources. From finances, to time, talents, our health, the environment, and our social responsibility—how we use our resources reflects our spiritual commitment and our responsibility to the church."—*Kirsten Oster-Lundqvist, pastor, Newbold Seventh-day Adventist Church, England*

"Stewardship is a total surrender that comes from the recognition of God as the Creator and Sustainer. Being a steward is to dedicate all that is ours—time, talents, and resources—to accomplish God's will."—*Kleber Faye, fourth-year theology student at Brazil Adventist University, from Recife-Pernambuco, Brazil*

"Seeking the good of others is the way in which true happiness can be found."—*Ellen G. White, Counsels on Stewardship, pp. 24, 25*

PAKO E. MOKGWANE



ERIKA PUNI



Left: CATTLE CALL: The Lord's cattle are counted and branded as a form of tithe on Kegalale Gasennelwe's farm in Botswana.

Right: ON THE FARM: Kegalale Gasennelwe, widely known in Botswana for her expertise and work for the government in education and health, is also "Mum" to many local young people. Here, Gasennelwe has a conversation with South Botswana Conference secretary Kago Rammidi.

"Mum" Kegalale Gasennelwe, a medical doctor, is paying her tithe!

Live animals are a strikingly tangible sort of tithe—especially here in Africa, where cattle embody so much symbolism and usefulness in daily life. "We use cattle to pay 'Lobola' for marriage, plow the fields, pull carts, provide fuel for fire and material for building or decoration," Gasennelwe explains. "They provide milk, food, clothing, and blankets. They are the substance of a family's wealth and status."

But tithing on her cattle farm in her retirement is not the only way in which Gasennelwe has given back to the Lord. She has led a life of giving. Indeed, since her nursing days and through to her positions of leadership in the nation, much of all she has achieved has been for the benefit of others.

This seems to be a pattern with those who give. Giving builds trust, trust builds generosity, and life through other-centeredness. Gasennelwe likes to involve her children and grandchildren in these seasons of tithing, hoping it will be continued as a family legacy in generations to come.

This legacy began with Gasennelwe's father, who emphasized taking care of those less fortunate. He had never gone to school, but he read his Bible twice a day. His interpretation

was that in its simplest form, Christ's mission is for us to look after the widows and orphans. Gasennelwe remembers her mother cooking food for the children in the local community, setting a similar example. In fact, old tradition in Botswana holds that if your neighbor is struggling to take care of his family, you are obliged to help by loaning livestock to them. The chief may have even stepped in to make sure that you did your duty.

These childhood and cultural influences have kept Gasennelwe constantly aware of the needs of those around her. She is "Mum" to many local young people, and this gives her a feeling of great satisfaction. She goes regularly to the nearby villages with her local Adventist outreach ministries, helping where there is need. The highlight of every year is the party that she hosts for the community kids, with lots to eat—and they all love her for that!

Professionally, in the government ministries of education and health in Botswana, Gasennelwe has a reputation that she rather enjoys. She confides that "I like nothing better than to be in a position where I can make sure that the money gets directly to the people it is intended to help!"

Things have not always been easy.

Gasennelwe experienced the untimely loss of her husband, and then her only son. "There must be a purpose," she insists, "and rather than asking questions that we will never have answers for, I believe that God is in control."

Gesennelwe believes the Lord keeps His promises (Mal. 3:10). "He does," she is adamant, "He does. We did not always have these cows," she explains. "We started off tithing with goats—from a government grant! My husband heard that the local pastors needed support, and he felt that giving tithe was important. Now *everything* on this farm belongs to God, not just the cows. Everything!"

"Tithing is linked to a concern for others," Gesennelwe adds. "If you cannot give to God, you cannot give to others, and if you cannot give to others, you cannot give to God."

That's what generosity is all about, and that's what keeps her smiling! ■



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I was visiting my cousin in the New Cross Roads area in Cape Town. Suddenly I heard what at first sounded like a loud radio at a distance. As I began to pay attention, I noticed that I was not the only one hearing the sound of music and people cheering in the background; others in the room were also hearing it. The singing got louder and louder, and as I listened I recognized the song that is usually sung when young men return from initiation school. A group of boys were coming home after several weeks of initiation in the forest. In a rural setting where these rituals originated there is usually sufficient space. The sacred perimeter of the kraal, the courtyard, and the other buildings for cooking, sleeping, storage or plain living provide ample space.

Yet people in New Cross Roads live in extremely crowded conditions. They do not have space for a kraal, never mind the building code restrictions of the local municipality. These circumstances force people to travel long distances to their native village to undergo these ritu-

Sin & Sacrifice

Problem and remedy

By MICHAEL MXOLISI SOKUPA

als. However, there are those who have lost track of their original homestead. They still continue to perform these rites of passage in the city. Many erect a temporal kraal, especially for the purpose of slaughtering sacrificial victims, and in order to reconstruct the original setting.

Sin Remedy

When Adam and Eve sinned in the Garden of Eden, a lamb was slaughtered for them to be clothed.¹ God introduced the idea of sacrifice for the first time through this act. He instituted sacrifice as a remedy for sin. Hebrews 9:1-9 describes the earthly tabernacle and how sin was

dealt with through the sacrificial system. However, following the sacrifice of Jesus, the sacrificial system as a means of dealing with sin had now become defunct. The book of Hebrews was written with the Jews and Jewish Christians in the Diaspora as primary readers. They were scattered and were concerned that they were far from the Temple. They could not participate in the daily Temple rituals. Some could not even afford to travel once a year to observe the Passover feast, which was one of the key Jewish festivals. The author reminds these Christians who had accepted Christ that they could now access the heavenly sanctuary through Christ wherever they were.



Temporal Versus Permanent

One thing I learned when I did a first-aid course to fulfill requirements for a Master Guide class was how to handle a snakebite case. While waiting for the antidote (which is a permanent solution against a snakebite), one should try to prevent the poison from spreading through the whole body. If the snake bites a leg, one should try to keep that leg as still as possible and below the heart, so as to minimize blood returning to the heart and other body organs. The snake must be identified so that an appropriate antidote may be found. Time is critical here, as one cannot wait for hours or days before seeking medical help.

When humanity fell into sin, God initiated a first-aid plan, the sacrificial system. This was not to go on forever because it was not meant to be a permanent solution for the problem of sin. Therefore “when the set time had fully come, God sent his Son, born of a woman, born under the law, to redeem those under the law, that we might receive adoption to sonship” (Gal. 4:4, 5).²

The Earthly Sanctuary

There are various sin categories that were dealt with in the earthly sanctuary. If a priest, a leader, a person, or the whole community sinned unintentionally, there was a prescribed offering that had to be offered, when they became aware of the sin that had been committed (Lev. 4:1-3, 13, 22, 27). Other categories of sin that were brought to the sanctuary for the purification of the individual or group included sins of omission (Lev. 5:1, 5, 6) and physical ritual impurities (Num. 19:13, 20). Once a year two goats were presented in the sanctuary, and after the casting of lots one would be sacrificed for sin (the goat of the Lord) and the priest would lay hands on the live goat and confess all the wickedness and rebellion of Israel (Lev. 16:7, 9, 21). This cleansed the sanctuary from the defilement of all confessed and unconfessed sins. The purpose of the Day of Atonement was not to offer forgiveness to those who in rebellion ignored the offered remedies. Rather it showed God’s plan of cleansing the sanctuary from all wickedness and rebellion and pointed to a bigger solution. Loyalty to God demonstrated by accepting the remedies that He provided was expected from all those who were in covenant with Him.

The Heavenly Sanctuary

Christ’s sacrifice introduced a new order. Listen to the author of Hebrews making the case: “How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!” (Heb. 9:14). Sacrifice is necessary for forgiveness to take place, a point made further on in the same chapter. “In

fact, the law requires that nearly everything be cleansed with blood, and without the shedding of blood there is no forgiveness” (verse 22). When a person is brought to a hospital following a snakebite, all the bandages are removed, and the first aid or paramedic team steps aside and makes way for the doctor. It would be suicidal for the victim to demand that the paramedics should continue with what they had been doing. The doctor is now here, and he promises to resolve this problem permanently. “Therefore, brothers and sisters, since we have confidence to enter the Most Holy Place by the blood of Jesus, by a new and living way opened for us through the curtain, that is, his body, and since we have a great priest over the house of God, let us draw near to God” (Heb. 10:19-22). God requires loyalty only to Him.

No Place for Divided Loyalties

God’s promise in Hebrews 10:17 is significant: “Their sins and lawless acts I will remember no more.” When our sins are forgiven, the demand of the law of God is satisfied. We can claim the righteousness of Christ as our own. Therefore, “sacrifice for sin is no longer necessary” (verse 18). Our loyalty to Christ does not accommodate remaining in the old order. I recently participated in the driving out of an evil spirit. As I came into the room where the victim of the evil spirits was held by two strong men from both sides with pastors around her, she reacted with convulsions. We prayed until she was calm. We came to a point where we had to make sure she was conscious, and we asked her to pray and call on the name of Jesus herself. In so doing she was claiming her loyalty to God and denouncing the evil spirits that were taking possession of her life. Paul in Ephesians reminds the believers to “put off” the old self and to “put on the new self” (Eph. 4:22-24). When God has transformed us this way, there is no room for divided loyalties.

God wants us to take Him seriously. He has provided the only permanent solution to the sin problem. Satan also is interested in our loyalty. He does not mind sharing that loyalty with God. But our God is the Lord of all or not Lord at all. He requires complete loyalty to the plan that He has set in motion from the foundation of the world. ■

¹ This is hinted at in Genesis 3:21.

² All Scripture quotations in this article are taken from the *Holy Bible, New International Version*. Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc. Used by permission. All rights reserved worldwide.



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COURTESY HELDERBERG COLLEGE



More Than Skin Deep

*Lessons to learn
from a college in transformation*

By CHANTAL and GERALD KLINGBEIL

So where should we go?

It seemed like a simple enough question, but for a group of college students looking to do something off-campus in 1989 it was an awkward situation. Helderberg College, located in the beautiful Cape Province in South Africa, nestles on the side of Helderberg Mountain and commands a breathtaking view of the Indian Ocean. So a trip to the beach or a walk in the Helderberg Nature Reserve would be the natural choice for a Sabbath afternoon activity. However, we had a problem—we were a mixed student group—mostly White, with some Coloureds, a Black, and an Indian. Although apartheid was already on its deathbed, some things die hard. The signs on Strand Beach still proclaimed “Whites only.”

The South Africa of Apartheid

For anyone born in South Africa after World War II apartheid was the all-encompassing paradigm of life, aimed at completely separating the different races and keeping them apart. It began officially in 1948 when the National Party won a decisive electoral victory in South Africa and began to enforce a policy of “apartness,” or apartheid, which had at its heart an ideology of White supremacy. The policy formally ended in 1994 following the first multiracial elections.

Racial segregation, of course, was not a new, South African invention. Racial segregation was a prominent feature even before the colonial era and was a reality in many parts of the world. However, apartheid as official policy, forming the basis for governing a nation, was something new. Legislation classified the population into four racial groups, including “Native” or “Black,” “White,” “Coloured” (or mixed), and “Asian” or “Indian.” Residential areas, education, medical care, beaches,



Left to right: THE WAY IT WAS: Claremont Union College as it appeared in 1917. It was a forerunner to Helderberg College. CLASS OF 2010: Members of the graduating class of 2010 pose for a group shot before leaving campus to serve in Christ's name. CAMPUS ICON: The Helderberg College church is a familiar site on campus.

and other public services were segregated. Beginning in 1970, Black people were deprived of their citizenship and legally became citizens of one of 10 tribal-based self-governing homelands. Movement of the Black population was limited as it required a special pass for finding employment in the cities. This meant that families were often separated when fathers left to work in the cities and wives and children had to live in the homelands because of the residential codes.

Helderberg College During Apartheid

Something as all-encompassing as apartheid could not fail to make an impact on the Seventh-day Adventist Church. During the 1890s when Adventists began their mission in South Africa, society was already unofficially divided along racial lines.

Despite this social environment, the early Adventist pioneers and educators seemed to have had a broader initial vision than society at large. Records show that at least one Black student and several Coloured students were admitted to Claremont Union College, one of two forerunner educational institutions of Helderberg College, established in 1892. After this school was relocated to a more rural location and renamed Spion Kop College, students were also taught Zulu, one of the two most prominent native languages spoken in South Africa. Educators obviously had an eye to mission.¹

Spion Kop College proved to be too rural and graduated only 32 students. A new home was needed for Seventh-day Adventist education in South Africa, and in 1928 Helderberg College opened its gates on the present ideally situated campus.

The college had a new home and a new college song. The song opened with the line "Hail Helderberg, the Light of Africa." This was a task that faculty and students took seriously. Prior to the outbreak of World War II Helderberg alumni were serving all over Africa.

With the application of international sanctions on South Africa, Helderberg College could no longer train and send missionaries to Africa. Without this mission focus movements in society and politics subtly became the governing norm for the college. Instead of the light to Africa, the school served only the small White South African Seventh-day Adventist community. Just how deeply the values of apartheid had become entrenched in the hearts and minds

of members becomes apparent in retrospect. When in the 1960s Alwyn du Preez, the first non-White student, was admitted to Helderberg College, he was not allowed to live on campus and could not use any of the college facilities other than the classrooms and library. He was also not permitted to attend the graduation ceremony or have his picture included among the pictures of his graduating class.

Many members and administrators probably believed that the strict apartheid laws gave them no other choice in the running of a college in South Africa. Just how far Helderberg College could legally go in modeling Christian brotherhood was never tested. The fact that there may well have been more choices to be leaders and not followers is demonstrated in the surprising interchange between Helderberg College and government education authorities. In 1971 Robert Hall, a Black student from the neighboring country of Zimbabwe, was permitted to complete his degree program at Helderberg College under the same conditions as du Preez. When applying for special permission to admit Hall, the college got the surprising affirmative answer as well as an explanation that "it was not, and never had been, government policy to interfere in the training of ministers by any denomination."²

By this time tremendous social changes were taking place in South Africa. Demonstrations and riots shook the foundation of the apartheid system. These social changes and the declining economic situation affected Helderberg College, and from 1972 there were tentative moves toward integrating Coloured students studying theology. The first Coloured students were admitted in 1974. They too were unable to board on campus, and were restricted to library and classrooms, but they were allowed to graduate with their class.

During the 1970s and 1980s apartheid was reinventing itself because of increasing internal and international pressures as well as economic difficulties. A tricameral parliament that permitted Coloured and Asian representation was formed in 1983, and the hated Pass laws were abolished in 1986. This was also the time of the worst political violence.

Real Change

In February 1990 South African president F. W. de Klerk announced Nelson Mandela's release from prison, and the slow process of dismantling the official apartheid system began. On April 27, 1994, the first all-inclusive democratic



Left to right: STUDENT BODY: Students of Claremont College on an outing in 1917. MR. PRESIDENT: Paul Shongwe, president of Helderberg College, is the second Black to serve in that position. COMMUNITY OUTREACH: Students from Helderberg College visit this community as part of MFuleni Transforming Outreach.

elections were held in South Africa, with people of all races being able to vote.

In the midst of these tremendous changes the Theology Department of Bethel College (i.e., the Black Adventist college) was closed in 1991, and all theology students were transferred as full students to Helderberg College.

The memory of the long lines of people patiently waiting to vote for the first time in 1994 in that first all-race, inclusive election is still vivid. Since then, the country and the Seventh-day Adventist Church have made great strides, trying to transform long-established political, social, and economic realities.

Transformation has also moved Helderberg College. The integration of an ethnically diverse teaching staff became an important priority. In 2005 Gerald du Preez became the first Coloured president of the college, followed in 2010 by the appointment of Tankiso Letseli, the first Black president of Helderberg College. When Letseli received a call to be the new president of the Southern Africa Union Conference in early 2011, Paul Shongwe became the second Black president of Helderberg College.

Nearly 18 years after that first historic election, the college continues its process of transformation. Today it boasts a diverse international teaching staff in three faculties (arts, business studies, and theology). One of the challenges the college continues to face is the issue of ownership. It is trying to address the issue of acceptance by its diverse constituencies and the community through a new dynamic range of academic courses being offered to fulfill perceived needs. Enrollment is improving as the student body is closely reflecting the demographics of the country.

While providing quality education, Helderberg College is also serving as a dynamic role model for the coming together of institutions that have been developing sepa-

rately. While it is true that mind-sets and attitudes implanted over generations cannot be transformed overnight, Helderberg College is training Seventh-day Adventist young people to look beyond color and race and see people. The college is not endeavoring to be a cultural melting pot. Rather it sees itself, both staff and students, as sojourners on a journey of discovery that extends way beyond academics. Part of getting a Seventh-day Adventist education is learning to see and appreciate different cultures. It also involves a self-discovery as each person has the opportunity to better appreciate their positive aspects and become aware of their own cultural blind spots. Above all it involves a hands-on discovery of the power of God's love that can bind everyone in a common goal and mission.

Lessons to Be Learned

Change is not happening just in South Africa. Change is a reality all over the world. What can Seventh-day Adventist institutions do as they find themselves in this sea of social change? What can we learn from Helderberg College's journey?

1. *Read the instructions first:* Many people don't read instructions. They feel that they know well enough what the product should be able to do, and simply launch into assembly. Often they are forced to later fish the instruction sheet out of the trash. Sometimes it's too late for repairs.

Jesus once told a similar story. It wasn't about instructions—it was about foundations. Remember the man who built a house on sand (Matt. 7:24-27)? Unfortunately, we all too often join the sand-foundation construction crew when our enthusiasm outstrips the quiet yet essential work of finding out what guidelines God has laid out for our institutions and enterprises. We need a sound theology and clear vision before launching into building or running a vegetarian restaurant, community center, publishing house, youth

group, elementary school, clinic, or university.

In Helderberg College's case leadership and laity would have been better grounded for making decisions during the apartheid era if they had questioned the then-current social trends and searched the Word of God and the detailed Spirit of Prophecy counsels for advice. If we are not actively trying to find God's will, we will naturally follow the flow. Society's currently acceptable ideology will become our own norm for operation.

2. *Be proactive—not reactive*: If we want to be proactive, we need to have a clear understanding of God's will for our lives. In fact, Jesus reminds us of our call to be "the salt of the earth" (Matt. 5:13).

In South Africa the Seventh-day Adventist Church was structurally divided along racial lines well before the formal introduction of apartheid in 1948 and mirrored to a large degree what was happening in society at that time.

Letseli puts it this way: "Do not wait for the environment to dictate to you, because you would be overtaken by events. Lead in terms of transformation. The world is changing. I believe our education should prepare us to be agents of change, instead of merely responding to change. People should be able to learn from us and see working models."

3. *Never forget our mission*: Being a Seventh-day Adventist or running a Seventh-day Adventist institution in certain political climates can be a delicate balancing act. Sometimes great tact and accommodation is needed to avoid having the work closed by taking a controversial stand. On the other hand, we do not want to end up preaching a different gospel out of fear of political or social repercussions.

The influence of leadership cannot be overestimated. Philip Wessels, a pioneer South African Seventh-day Adventist, wrote to Ellen White in 1893: "There is the colour line drawn which is very distinctly drawn here in society. For my part I do not care. I can shake hands with the coloured people and so forth. But our association with them is going to spoil our influence with others who are accustomed to these things. . . . To have any influence with the higher class of people, we must respect these differences."³

Wessels decided rather than taking a moral stand on racial equality he would retain at least outwardly the values of his surrounding culture in order to be able to reach a certain section of society with the gospel. Unfortunately, this leadership direction became the norm for the Seventh-day Adventist work in South Africa.

We are never to forget our mission to reach *all*. This will mean walking the fine line between alienating different groups or political entities. In some cases not speaking against some accepted cultural practice may mean speaking for it by our silence.

Transformation Is Heart Business

Seventh-day Adventists understand that transformation is closely related to conversion. The unrighteous is declared righteous. The sinner becomes a child of God. The lost is found. It is a heart process. It's never just a policy decision because our minds must be renewed. Political systems come and go. Societal values keep changing. Selfishness, racial prejudice, pride, abuse, envy, and greed will simply find a new, more politically correct form of expression as social climates change. Transformation under the guidance of the Holy Spirit is not a process that takes place by force, threat, or coercion. Gerald du Preez reminds us, "We have to realize that for each one of us, where we find ourselves in transformation, it has taken us a while to get there. Others had to be patient with us as we've moved to where we are. We have to extend the same patience to others."

During the 2007 graduation ceremony transformation caught up forcefully at Helderberg College. Alwyn du Preez and Robert Hall, who were never allowed to officially graduate, walked down the aisle of Anderson Hall and received their diplomas and a standing ovation—nearly 40 years after they had completed their degrees. A wrong had been made right publicly. Transformation had become tangible—and had brought together a new community.

Paul Shongwe, current president of Helderberg College, uses this helpful metaphor: "The closer we move to God the better we'll relate to each other. . . . God becomes the center." Biblical transformation is truly God-centered and involves a mind-set change. Ezekiel summarizes it powerfully: "I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh" (36:26). ■

¹ A handy summary of the early history of Helderberg College can be found in D. F. Neufeld, ed., *Seventh-day Adventist Encyclopedia* (Washington, D.C.: Review and Herald Publishing Association, 1996), vol. 10, pp. 686-688.

² I. E. du Preez and Roy H. du Pre, *A Century of Good Hope: A History of the Good Hope Conference, Its Educational Institutions and Early Workers, 1893-1993* (East London: Western Research Group/Southern History Association, 1994), pp. 109-113. We have benefitted from reading Jeff Crocombe, "The Seventh-day Adventist Church in Southern Africa—Race Relations and Apartheid" (paper presented at Association of Seventh-day Adventist Historians meeting, Oakwood College, 2007).

³ Phillip Wessels to Ellen G. White, Jan. 14, 1893.



Chantal and Gerald Klingbeil
write from Silver Spring, Maryland, U.S.A., where Gerald serves as an associate editor of *Adventist World* while Chantal is homeschooling their three daughters. Helderberg College has a special place in their hearts, as they first met on its campus and got married in South Africa. They still remember voting in that first all-inclusive election in 1994.

May 21, 2011, at 6:00 p.m., the world refused to end—a dramatic nonevent that leaves plenty of room for new predictors, as well as repeat offenders.*

Seventh-day Adventists, taught and shaped by the events of 1830-1861, and who have not forgotten the way the Lord has led in our history, still have something to teach, specifically, to fellow Christians. One truth for everyone about last “Mayday” is that we all still have to plan for our tomorrow.

Its events will all be either trivial, or important, or essential. Life’s trivial distractions (ice-cream flavors and key-chain styles) and its urgencies (commuter schedules, final wedding preparations, or the desperation of gifts for people we forgot, who remembered us at Christmas) may indeed matter. But beyond trivia, and beyond even the tyranny of the urgent, there is the indispensable. It’s what Jesus wants us to focus on when He asks us to weigh the loss of our soul (Matt. 16:16; Mark 8:36). Christianity is not fairy-tale oblivion. It means studying the futures market, thinking about tomorrows, and securing yours now.

End-time Counsel

Tragically, some intelligent Christian thought has reduced the essential to the trivial. We have read Jesus’ advice on preparation and reduced it to academic amusement with little and big numbers. Answering His disciples’ query about their beloved Jerusalem, Jesus got an early word in about how people in 2011 could secure their tomorrow. This is because for Him secure futures are always an essential matter. He repeatedly promises a great tomorrow, and even today, for everyone who will choose Him today: “everlasting life” (John 3:16), “the kingdom of heaven” (Matt. 5:10), “a hundredfold now in this time”—

The Rest of Your Life

NUMBER 25

Planning for the real tomorrow

By LAEL CAESAR

with persecutions—“and in the age to come, eternal life” (Mark 10:30).

But what we mostly remember Jesus saying about preparation for tomorrow is that there will be celestial signs, and earthly distress, and religious fraud, and frightened people as proof that His coming is near (Matt. 24:5-14, 29; Luke 21:25, 26). Some insist that in accordance with these predictions, earth’s natural disasters are increasing in number as we approach the end of time. Meanwhile, others dismiss any claim that either pattern or reason can be found in the madness of the elements that batter our lives and our globe.

To judge by all this, Jesus’ purpose in giving His advice about tomorrow was to draw His children into little games of addition and subtraction, counting earthquakes by number, intensity, and distribution, to prove there were 10 big enough ones today versus nine and a half tomorrow! Those 20,000 Japanese tsunami deaths win out over 300 Tennessee tornado victims. This awkward Christian quarrel about the significance, number,

and intensity of tsunamis, hurricanes, and bomb-dropping might well lead to, or be based on, the idea that God or Christians gain from disputing the relative violence of ancient and modern disaster, or the relative cruelty of ancient Assyrians and modern Saddams, Hitlers, and Stalins. It is unlikely, though, that Jesus meant for these calculator games to be any part of our planning for tomorrow. Or that Bible study along with newspaper reading was designed to inspire argument over how many more or less died or are really supposed to die, how much starvation, pedophilia, or racketeering is necessary before Jesus can come back.

Christ-focused Endgame

Instead, Jesus’ words point to misery around and within us as ubiquitous proof of our thoroughly desperate human situation. They offer compelling evidence of the pathetic finitude of humanity and nature outside of Him. Jesus’ point is to have us embrace His uniqueness as humanity’s only hope. For He is the only one who

Jesus' point is to have us embrace His uniqueness as humanity's only hope.

can actually secure our tomorrow. We are finite; He is infinite. We are puny; He is awesome. We are desperate; He is our help in time of trouble. We are nothing; He is everything. And He says to us, "My children, let Me secure your tomorrow. Whenever you look around, not only in the year 2011, but always, not only always, but more than ever with the passing of time and the fulfillment of time prophecies, when you see the confusion in nature, the panic of the nations before all the things that are coming to pass—physical things, political things, religious things, military things, economic things—when these things begin to happen, look up and lift up your heads, because your redemption draws near' [Luke 21:28]." So lift up the trumpet and loud let it ring, Jesus is coming again! That is our tomorrow; that is our hope; that is our best investment; that is our security.

This is just what Jesus had Paul and John say centuries before the fulfillment of Daniel's 2300-day prediction (1 Thess. 4:13-18; Rev. 22:6-10).

Prophetic fulfillment does not suddenly make it right to look up to Jesus and away from self. Rather, predictive prophecy demonstrates to honest observers the absolutely unimprovable reliability of the word of the God whose hand holds times and seasons, whose eye sees the end from the beginning, whose heart cares infinitely about my yesterdays, your todays, and everyone's tomorrows. We were always supposed to look up to Him and away from ourselves. "Your tomorrow is Me," He says. "Your heart must not worry while others fail for fear; you believe in God, believe I am trustworthy. Make sure you secure your tomorrow now, during the 'day of salvation' [2 Cor. 6:2]. I alone, no one and nothing beside, can provide that salvation [Isa. 43:11]. And I am coming back to receive you to Myself so we may always be together!"

All analysis of Jesus' end-time sermons in Matthew 24 and Luke 21 must acknowledge this overall relation between His predictions of natural, economic, political, and spiritual

disaster, and the climactic event of His second coming. Jesus is not recommending numerical trivia about recent and ancient chaos as an intelligent pastime for pleasant or stormy Sabbath afternoons. Instead, the One who cast the shame of our past into the depths of the sea wants us securing our future and urging everyone else to secure theirs, by investing in Him for now, for tomorrow, and forever. It's so much more meaningful and productive than haggling over how many didn't and did die from Satan's latest madness. And so essential to the rest of all our lives. ■

*As I write, some await Howard Camping's October 21 end-of-the-world date. See <http://www.nytimes.com/2011/05/24/us/24rapture.html>.



Lael Caesar is an associate editor who recently joined the *Adventist World* editorial family after more than 15 years of serving as a professor of religion at Andrews University, U.S.A.

Second Coming of CHRIST

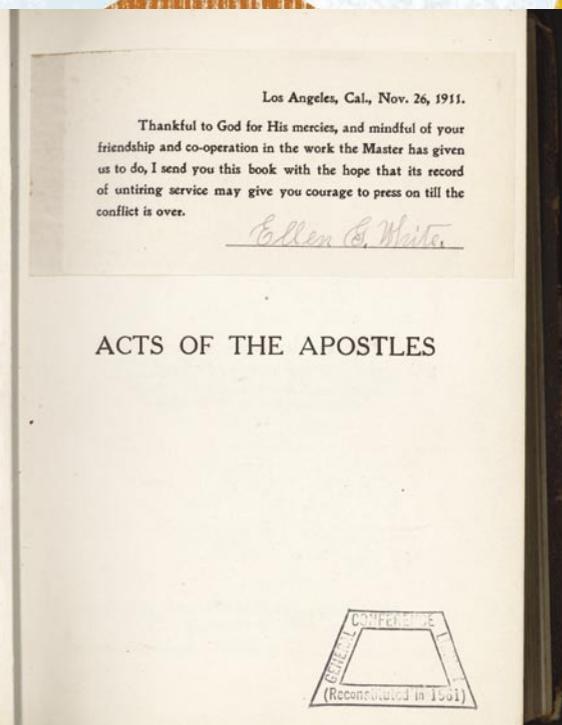
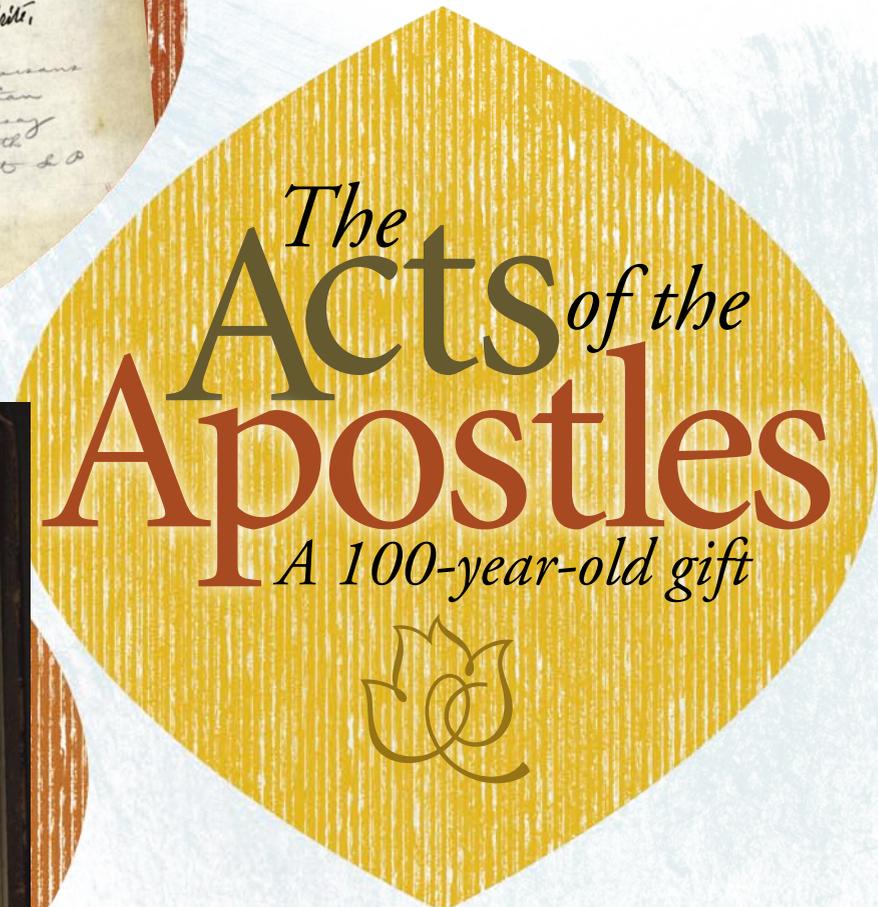
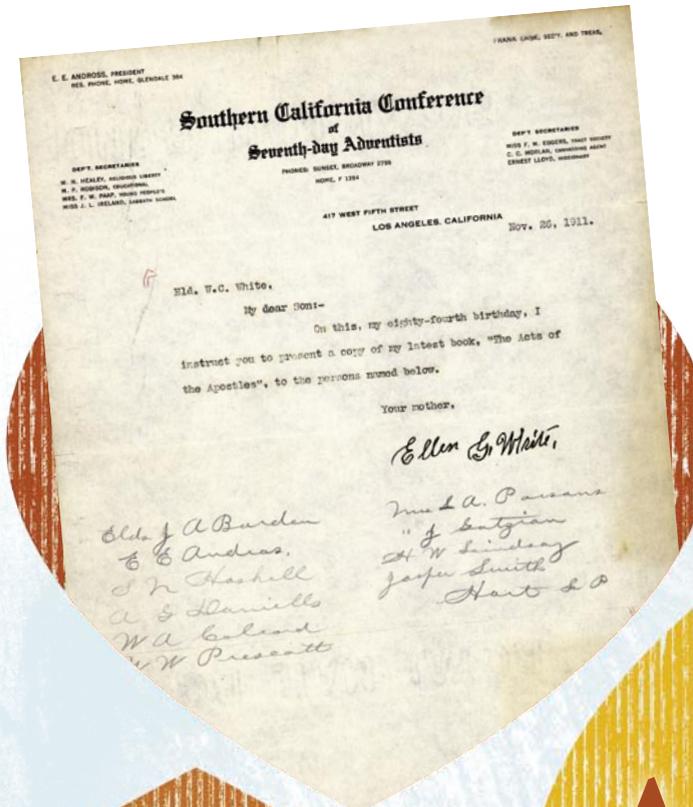
The second coming of Christ is the blessed hope of the church, the grand climax of the gospel. The Savior's coming will be literal, personal, visible, and worldwide. When He returns, the righteous dead will be resurrected, and together with the righteous living will be glorified and taken to heaven, but the unrighteous will die. The almost complete fulfillment of most lines of prophecy, together with the present condition of the world, indicates that Christ's coming is imminent. The time of that event has not been revealed, and we are therefore exhorted to be ready at all times. (Titus 2:13; Heb. 9:28; John 14:1-3; Acts 1:9-11; Matt. 24:14; Rev. 1:7; Matt. 24:43, 44; 1 Thess. 4:13-18; 1 Cor. 15:51-54; 2 Thess. 1:7-10; 2:8; Rev. 14:14-20; 19:11-21; Matt. 24; Mark 13; Luke 21; 2 Tim. 3:1-5; 1 Thess. 5:1-6.)

I send you this book with the hope that its record of untiring service may give you courage to press on till the conflict is over." So wrote Ellen White as she celebrated her eighty-fourth birthday by sending autographed copies of her just-published *Acts of the Apostles* to a number of close friends and coworkers.

Responding to a Need

For more than a decade Ellen White had desired to revise her out-of-print *Sketches From the Life of Paul* that had been rushed to the press in 1883. The story of *The Acts of the Apostles* takes us back to that 334-page volume and its history.

Our Sabbath school lessons in 1881 and 1882 featured the life of Christ, and in the second quarter of 1883 they were scheduled to move into the book of Acts and the ministry of



Top: A BIRTHDAY GIFT: Copy of the letter Ellen White sent to her son instructing him to give a copy of her latest book to friends and colleagues. **Bottom:** Each book came with a signed inscription on the flyleaf.

Paul. Church leaders had suggested a well-known commentary by W. J. Conybeare and J. S. Howson as an aid to members in their study. Ellen White herself had used their work in her earlier writing on the apostles, and thought highly enough of it to offer her own recommendation in the *Signs of the Times*: “*The Life of St. Paul*, by Conybeare and Howson, I regard as a book of great merit, and one of rare usefulness to the earnest student of the New Testament history.”¹

Soon, however, as Ellen White’s son W. C. White later recalled, “Sabbath-school teachers and laymen complained that this [764-page] work was too voluminous and too heavy, and that the writings of Mrs. White, in their simplicity, would be much more helpful to the majority of our people; and it was urged that Mrs. White bring out a book that could be used as a lesson help.”²

Ellen White and her assistants worked quickly to pull together what she had already written on this history, to which she added much additional material.³ By June 1883 *Sketches From the Life of Paul* was off the press, and copies were on their way to fill incoming camp meeting orders. According to W. C. White, two editions of 5,000 copies each were printed before the book went out of print in the mid-1890s. When Ellen White was asked about reprinting the volume, she declined the suggestion, expressing her desire to expand the presentation further in a revised edition.⁴

Delaying the accomplishment of Ellen White’s intentions, however, was completing *The Desire of Ages* (1898), *Christ’s Object Lessons* (1900), *Education* (1903), and *The Ministry of Healing* (1905), among other works. It would be the end of 1910 before she could give less-interrupted attention to working on the revised manuscript.

Interestingly, just as the Sabbath school lessons in 1883 had prompted her first volume on the life of Paul, so it was the scheduled study of the book of Acts for the 1911 lessons that urged forward the completion of her revised edition.

W. C. White described how Ellen White’s assistants first took about five months hunting up what she had written on the life and teachings of the apostles before organizing the selections into chapters. “Day by day” the manuscripts were given to Mrs. White for reading, “and she marked the manuscripts freely, interlining and adding words, phrases, and sentences to make the statements more clear and forceful.” He noted, “Mother would frequently give us instruction regarding points of importance and which she knew she had written and which she wished us to take special pains to search for in her writings.”⁵

Bringing It Together

Knowing that the book couldn’t be completed in time for the start of the lessons, Ellen White’s staff submitted

appropriate articles to the church papers, drawn from the “work in progress.”

Writing to her son W. C. White in mid-February 1911, Ellen White outlined her hopes about the book’s spiritual impact on its readers:

“Since you left, I have been very fully employed in the preparation of matter for the ‘Life of Paul.’ We are trying to bring out scriptural evidences of truth, and these, we believe, will be appreciated by our people. I have been anxious to bring into this book much matter that will be of special help to our workers who may be called upon to pass through experiences similar to those that came to the early Christian church. There is, in the history of the Acts of the Apostles, much that, if appropriated in the daily life, will inspire our brethren and sisters with a desire to seek for a higher spiritual life and for greater power, and for wisdom to cooperate with heavenly intelligences in the salvation of souls.”⁶

Correspondence throughout 1911 reveals steady progress on the manuscript and Ellen White’s excitement as it neared completion. “Recently I have been very much occupied in the work of closing up my book on the Acts of the Apostles,” she wrote to her granddaughter Mabel in September. “I think that my part of this work is about finished.”⁷ On October 6 she was able to write to Elder Haskell, “My book *The Acts of the Apostles* has gone to the press,”⁸ and six weeks later her first copy from the printers was in her hands.

The narrative of God’s people in the first century can inspire us to emulate their courage and confidence in God’s faithfulness as tumultuous events escalate around our planet. If you haven’t read this powerful volume recently, reacquaint yourself with its message. Ellen White’s birthday gift to the church—*The Acts of the Apostles*—has turned 100 years old this year, but the story of what the Holy Spirit can do through fully-surrendered hearts continues anew each day. ■

¹ *Signs of the Times*, Feb. 22, 1883, p. 96.

² W. C. White, “Brief Statements Regarding the Writings of Ellen G. White,” pp. 9, 10.

³ Roughly a third of the preexisting material was drawn from Ellen White’s *Spirit of Prophecy*, vol. 3, published in 1878 (paralleled in her *Redemption* series, numbers 7 and 8).

⁴ W. C. White to F. M. Wilcox, Apr. 1, 1917. Some have falsely alleged that the book was not reprinted in order to avoid a threatened lawsuit by the publishers of Conybeare and Howson’s work, since Ellen White had made use of their popular work in preparing her manuscript. The book’s publishers, however, denied any knowledge of such an objection—or even the possibility of a legal complaint—since the edition they published was not copyrighted.

⁵ W. C. White to L. R. Conradi, Dec. 8, 1911. For additional background on the book’s preparation, see Arthur L. White, *Ellen G. White: The Later Elmshaven Years, 1905-1915*, pp. 340-344.

⁶ Ellen G. White letter 4, 1911 (to W. C. White, Feb. 15, 1911).

⁷ Ellen G. White letter 72, 1911 (to Mabel Workman, Sept. 18, 1911).

⁸ Ellen G. White letter 80, 1911 (to S. N. Haskell, Oct. 6, 1911).



Tim Poirier is vice director of the Ellen G. White Estate at the world headquarters of the Seventh-day Adventist Church in Silver Spring, Maryland, U.S.A.

The sermon title read: “Why We’re Not Ready for Pentecost.” *That will be the perfect rebuke for those church members who are spiritually lazy!* thought Atonte Myers, wife of church pastor Ivor Myers. Yet as she listened to the sermon, Atonte began to realize her own need of revival. She was convicted of her sinful condition, and together with many other church members that day, she stood up when her husband appealed to the congregation to

“The following Sabbath church was packed!” she adds. “Some people just walked in off the street while others felt impressed to come back to church after many years! We rejoiced and knew God was answering our prayers.”

This experience gave the Myerses an idea: What if other churches in the area joined them in 10 days of prayer? What if the whole conference prayed together? Or the whole world church? Pastor Myers quickly obtained the support of Jerry Page, who was presi-

OPERATION Global Rain

A grassroots prayer initiative sweeps the globe

By JANET PAGE

commit to 10 consecutive days of praying for the outpouring of the Holy Spirit. This was not 10 days of preaching—but of praying and agonizing with God together for the blessing of His Spirit.

Each night up to 70 of the members of Myers’ California church prayed through a specific topic such as true repentance, forgiveness, witnessing, and family issues.

“We prayed with short-sentence prayers instead of each person praying longer prayers,” Atonte says. “It made the time pass quickly and kept everyone focused on praying.”

The Communion service held on the final night led to reconciliations and “provided much-needed healing for our church,” Atonte says. “People who had not spoken to each other for years were crying, hugging, and apologizing for their anger and bitterness.

dent of the Central California Conference at the time, and the grassroots prayer movement known as Operation Global Rain (OGR) was born.

Facilitating Revival

No one expected what happened next. The idea spread rapidly, and soon more than 1,800 churches in 80 countries had signed up to participate in the first worldwide OGR, held in January 2007. Testimonies flooded in afterward telling of revived churches, converted lives, renewed passion for evangelism, and healed relationships.

“The Lord showed me that only through humbled hearts, true repentance, and praying together as the apostles did will we experience revival and receive the outpouring of the Holy Spirit needed to spread the message around the world,” Atonte says.

Every January since then, hundreds

of churches around the world have participated in the prayer initiative.

OGR Mends With Revival and Reformation

As part of the General Conference Revival and Reformation initiative, the world church’s Executive Committee at the 2010 Annual Council held in Silver Spring, Maryland, United States, voted to make OGR’s 10 days of prayer an annual global event each January. The next worldwide OGR has been scheduled for January 4-14, 2012, and will focus on daily prayer meetings. The final day, Sabbath, will feature a special celebration.

Pacific Press Publishing Association has printed a book by Mark Finley titled *10 Days in the Upper Room* to serve as resource material. It can be purchased at local Adventist Book Centers or online at www.adventistbookcenter.com.



Church congregations, small groups, or individuals interested in being part of OGR 2012 can visit www.revivalandreformation.org and click on “Operation Global Rain” to register for the event. Daily topic sheets will also soon be available on the Web site so that local members, prayer leaders, and pastors can lead out in effective group prayer times. Each group is encouraged to set aside one hour each day to pray together. Individuals are encouraged to pray by themselves or with a few friends if they are not near a participating church. Participants should keep in mind Jesus’ words in Acts 1:8: “You shall receive power when the Holy Spirit has come upon you; and you shall be witness to Me.”

During the hour of prayer each day, short sentence prayers are encouraged so each person can pray more than once. This helps to keep the meeting focused and avoids potentially wearisome prayers. Ellen White says: “[Many] prayers are long and mechanical. They weary the angels and the people who listen to them. Our prayers should be short and right to the point. Let the long, tiresome petitions be left for the closet, if any have such to offer. Let the Spirit of God into your hearts, and it will sweep away all dry formality.”¹

The prayer times should be based on the Word of God. They can begin

with praise by praying through a psalm or another biblical passage of praise. When we pray for an individual’s salvation, it’s helpful to claim promises such as Jeremiah 24:7.

“Our prayers should be saturated with the Word of God,” says Page, now the GC Ministerial Association secretary. “We want to be sure that we are praying according to His will.”

He adds, “We are hoping and praying that every church, church plant, small group, and individual will join in a united effort to pray for the Holy Spirit. We know that only through the outpouring of the Holy Spirit’s presence and power will we be empowered to reach this world with Jesus’ love so He can come very soon.”

Ellen White emphasized the same need: “A chain of earnest, praying believers should encircle the world. Let all pray in humility. A few neighbors may meet together to pray for the Holy Spirit. Let those who cannot leave home gather in their children and unite in learning to pray together. They may claim the promise of the Savior: ‘Where two or three are gathered together in my name, there am I in the midst of them.’”²

Every Prayer Matters

World church president Ted N. C. Wilson, leading the worldwide Revival

and Reformation initiative, describes heaven as “anxiously waiting for God’s people to awake and seek the blessing of God’s Spirit. God’s promise, ‘Ask and you shall receive,’ is sure,” Wilson says. “He will answer prayers for the outpouring of His Spirit. The finishing of God’s work will not come only because of more effort or different methods. It is the power of God’s Spirit working in the lives of His people that will effectively enlighten the world with the glory of God so that Jesus can return.”

Each and every member’s prayers are needed in this important work. Every earnest prayer for the Holy Spirit will be answered with power because God is not waiting for the condition of the world to get worse, but for His people to seek Him unitedly.

To join others seeking God’s Spirit in their lives during the 10 days of prayer, January 4-14, 2012, go to www.revivalandreformation.org and click on “Operation Global Rain.” ■

¹ Ellen G. White, *Testimonies for the Church*, vol. 4, p. 71.

² Ellen G. White, in *Advent Review and Sabbath Herald*, Jan. 3, 1907.



Janet Page is associate secretary for prayer, pastoral spouses, and families for the General Conference Ministerial Association, and writes from Silver Spring, Maryland, U.S.A.

Tips for 10 Days of Prayer

BY JANET PAGE

- Ask God to prepare your heart for the 10-day experience.
- Ask one or more people to join you, or ask your pastor about making this a church-wide event.
- Choose a convenient time to pray together. Set aside one hour each day for united prayer, if possible.
- Begin and end your group prayer time with praise and thanksgiving. Choose an applicable psalm to pray through.
- Pray short sentence prayers so each person can pray more than once and to allow for the Holy Spirit to impress you how to pray.
- Make your time more powerful by spending it in prayer rather than in discussion.
- Set aside personal, private time with God in addition to the group prayer times.
- Consider some type of fasting, such as from TV, secular music, movies, the Internet, or desserts. Use the extra time to pray and read your Bible. Ask God to reveal Himself to you.
- Ask your pastor about promoting the 10 days of prayer at your church by sharing testimonies of how God has worked through united prayer. On both Sabbaths during the 10 days institute a special prayer focus.
- Ask God to show you five people to pray for during the 10 days.
- For more ideas visit www.revivalandreformation.org.

QUESTION: *Do Adventists believe in the gift of healing?*

We certainly do. According to Scripture, God can answer our prayers and heal those for whom we pray (James 5:13-15). Some have difficulty understanding the nature of this gift for at least two reasons: First, it would appear that the manifestation of the gift today is not as common as it was during the apostolic period; and second, our perception of it has been tainted by what we see among charismatic Christian churches. Some tend to believe that the gift should manifest itself among us in the same way it does among those Christian communities.

1. *It Is God's Gift:* An interesting phenomenon in the Scripture with respect to miracles and healings is that there are very few of them! The history recorded in the Bible covers a period of several thousand years. Examine it as a whole, and you'll soon realize that miracles and healings were not as common as one may think.

If you count them, you will realize not only that their number was limited, but also that they tended to occur as clusters at particular historical junctures. For instance, a significant amount of them took place during the exodus from Egypt. This was a moment of crisis when God had to manifest His power to demonstrate that He was the true God. Miracles were performed in unusual numbers during the ministries of Elijah and Elisha. This was another time of great apostasy in Israel, and God was demonstrating that He was the true God of Israel.

We witness a major manifestation of healing miracles in the ministry of Jesus and the apostles. Such unique displays of divine power had several purposes. A central one was to validate the divine mission and authenticity of the work of Jesus. But throughout Bible history we also find sporadic manifestations of the gift of healing. In other words, the gift was permanent among God's people, but God chose when to manifest it in a powerful or a more intense way. It happened in moments of crisis when God was revealing

that He was active in the ministry of His people to validate their work and assist those who were in doubt.

2. *Present and Future Experience of the Gift:* The gift is still in His church, but the Lord still chooses when and how to manifest it. Healing miracles happen among God's remnant people all over the world in response to the fervent prayers of pastors and members. These occur sporadically, in isolation from each other, through the silent presence of the Spirit among us. The Lord has probably chosen to do it this way because at the close of the cosmic conflict the

forces of evil will use miracles to validate their claims to be from God (Rev. 13:13; 16:14). Our safety is not in miracles and healings but in the teachings of Scripture.

As we get closer to the end of the cosmic conflict apostasy and confusion will reach global dimensions, and God will manifest the power of the Spirit in a most glorious way. He will intensify the manifestation of the Spirit among us, and the prophecy of Joel will find its ultimate fulfillment (Joel 2:28-32). God will validate the message and mission of His remnant people through the Scripture and

through the magnificent display of the power of the Spirit.

3. *Healing and Medicine:* Today we experience the gift of healing through medical services—yes, medical services. Jesus defeated evil powers through His healings, and today He can do it through those who find ways to prevent, treat, and heal diseases. Those involved in medical missionary work and research are participating in the cosmic conflict at the cellular level, and the Lord gives them wisdom to assist Him in bringing healing to a world in distress and suffering. The wisdom given them by the Lord is His gift to His church for the benefit of humanity. Therefore the medical missionary work, performed by people consecrated to the Lord who seek only to give Him glory, is a valid manifestation of the gift of healing that transcends the boundaries of the church and is from our sovereign Lord. ■

Healing Gifts



By
ANGEL MANUEL
RODRÍGUEZ

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



Dealing With Worry and Fear

By
MARK A.
FINLEY

Many Christians are plagued by worry. Fear projects a worst-case scenario on the screen of their minds. These twin enemies of faith—worry and fear—rob them of their joy in the Christian life. Hope dances away like a shadow, and they live in the gloomy pessimism of their fearful thoughts. Does God have an answer for worried minds and troubled hearts? He certainly does.

First, let's admit that we all worry at times. Worry is part of life in a fallen world. We may be concerned about our health, our children, or our finances. But worry and fear become negative forces in our lives when we focus on them and are consumed by them. In this Bible study we will learn how to shift our focus to the reality of God's love, care, and presence in our lives.

1. Contrast the experience of His disciples with Jesus' experience during the storm on the Sea of Galilee. Why were the disciples so fearful? Why was Jesus so calm?

"And a great windstorm arose, and the waves beat into the boat, so that it was already filling. But He was in the stern, asleep on a pillow. And they awoke Him and said to Him, 'Teacher, do you not care that we are perishing?' Then He arose and rebuked the wind, and said to the sea, 'Peace, be still!' And the wind ceased and there was a great calm. But He said to them, 'Why are you so fearful? How is it that you have no faith?'" (Mark 4:37-40).

On what were the disciples focused? _____

What filled Jesus' mind? _____

2. What invitation are we given when overburdened with care, worry, and fear?

"Casting all your care upon Him, for He cares for you" (1 Peter 5:7).

_____ all your _____ upon Him.

The original Greek for "casting" really means throwing our full weight upon something. These words might be translated, "Throw the full weight of all of your worries and anxieties upon Jesus. He is fully able to handle them."

3. What is the result of casting all our cares upon Jesus, trusting that He is fully capable of handling them?

"You will keep him in perfect peace, whose mind is stayed on You, because he trusts You. Trust in the Lord forever, for in YAH, the Lord, there is everlasting strength" (Isa. 26:3, 4).

We receive _____ peace.



4. We cannot necessarily control every thought that flashes through our minds. When worry rushes in, what counsel does Jesus give us?

“But seek first the kingdom of God and His righteousness, and all these things shall be added to you. Therefore do not worry about tomorrow, for tomorrow will worry about its own things. Sufficient for the day is its own trouble” (Matt. 6:33, 34).

It’s a matter of priorities; we have to focus our minds on Jesus. He loves us. He cares for us. He longs for us to have a happy, abundant life. Tomorrow’s troubles will come, but He is fully capable of handling them. Let’s deal with the challenges we face in His strength today, and we’ll be equipped to handle whatever life brings tomorrow.

5. Where do we find strength to deal with our deepest fears?

“There is no fear in love; but perfect love casts out fear, because fear involves torment. But he who fears has not been made perfect in love. We love Him because He first loved us” (1 John 4:18, 19).

Perfect _____ casts out _____.

Strength to deal with fear and worry is found in God’s love. Knowing He loves us, and resting in that love, delivers us from the paralyzing, tormenting effects of fear.

6. Where does fear come from? Is God the originator of fear, worry, and anxiety?

“For God has not given us a spirit of fear, but of power and of love and of a sound mind” (2 Tim. 1:7).

Fear and worry do not come from God. Sometimes worry is the result of circumstances in life beyond our control. Other times it may be an emotion that we ourselves have cultivated for years. Of course, Satan is behind all negative emotions seeking to rob us of life’s true joy. The power of God is sufficient to give us a “sound,” or healthy, frame of mind, free from the torment of worry.

7. How does the apostle Paul describe God’s ultimate goal for each committed Christian?

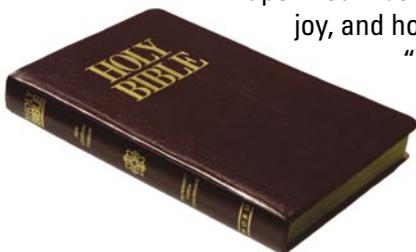
“Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope by the power of the Holy Spirit” (Rom. 15:13).

God wants us to be filled with _____, _____, and _____.

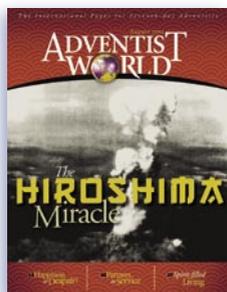
The Bible mentions hope dozens of times. God longs for us to be filled with hope, not fear. His goal is lives of joy and peace. Why not give Him all your worries and fears by praying this simple prayer?

“Dear Lord, I confess that at times I focus on the problem more than the solution. Sometimes I am overwhelmed with worry and fear. Right now I choose to cast all my cares upon You. I believe You are fully capable of handling them. By faith I receive the peace, joy, and hope that You give me right now.

“In Jesus’ name, amen.”



LETTERS



God's Hedge Over His People

I was so amazed with the cover story entitled "The Hiroshima Miracle," by Ryoko Suzuki (August 2011). It

mentioned that there was not an Adventist member who was hurt or who died during the World War II bombing of Hiroshima. It only goes to show that God is able to protect His people in times of trouble, as David said in Psalm 91:4-7.

His promise of protection is always there as long as we are faithful. Some of us suffer from unbelief (lack of faith), but I know that He can supply the rest if we only trust Him.

SIMPE JAO

Laveen, Arizona, United States

Rediscovering True Worship

I would like to express my gratitude to the *Adventist World* and to the General Conference president Ted N. C. Wilson for the interview with Bill Knott entitled "Rediscovering True Worship" (August 2011).

The beautiful explanation given by Wilson on the subject of true worship—and also about his emphasis on the importance of revival and reformation—is encouraging. It is so appropriate at the present time, when so much of compromise with the world is seen all around, when so many seem to be self-centered, proud, selfish, and despisers of the truth. I rejoice knowing the burden of our GC president is to stress the importance of this issue with the church today.

"We should strive for equality as believers, and put our focus upon God, who views us all the same."

—TOVIMBANASHE SAYI

Silang, Cavite, Philippines

We surely need the outpouring of the Holy Spirit to reform and revive us! How urgent it is for us now to fix our eyes on Christ, think of upward ways, and not let the world around us squeeze us into its mold! It is high time for each of us as followers of Christ to stand apart from the crowd and set an example like Daniel and his friends.

Thank you so much for presenting and letting the world know the value and importance of "true worship."

LITTON PROSAD MOWALIE

Dhaka, Bangladesh

Bill Knott's interview with Ted Wilson, and Wilson's responses, were most timely and appropriate to the needs of the church today. In fact, it seems more providential than coincidental that the current quarter's Sabbath school lessons deal with the topic of worship. Wilson's concise analysis of worship in the context of the three angels' messages needs more emphasis in our church today. These special messages in Revelation 14 are, first of all, a call to worship the true God, followed by a call to leave the false worship systems of the world, and finally, a call to join the true worshippers, who "keep the commandments of God and the faith of Jesus."

In all our evangelistic endeavors

we have to place a stronger emphasis on the centrality of the call to true worship that pervades the entire book of Revelation, and relate all the rest of the prophetic implications of that book to this central theme. This is especially important in view of the contemporary secular cultural trends to "worship" sports stars, movie stars, "American idols," etc., not to mention position, prestige, and wealth.

CHRIS EDERESINGHE

Originally from Sri Lanka

Happiness or Despair

Jung Park's article "Happiness or Despair?" (August 2011) gives me the vision to conquer the desperation I've been feeling.

Yes, it is real. We cannot evade afflictions. Whether we like it or not, they will come. But we are blessed because we have the power and capability to choose. Negative forces can constrain us—as mature Christians we don't devote ourselves to go deeply—and they can cause us to bend and fall. But good news! We can grow in Christ. In Him our attention is drawn to a growing atmosphere of confidence. If we entertain problems, they will freeze our relationship with the Lord, and our attachment to Him will not

LETTERS

strengthen. But in our intimate, individual struggles we can procure that blessed hope of assurance to reclaim His discernible touch, through His power—and our choice.

Yes, difficult situations come our way, but God has a purpose to fulfill and to accomplish His mission in us.

ESTRELLA JORDAN
Geneva, Switzerland

Five, Two, and One Are Equal

I was uplifted by Richard A. Sabuin's article "Five, Two, and One Are Equal" (August 2011). It showed me that we should strive for equality as believers, and put our focus upon God, who views us all the same. If we can have such a spirit as a church, we can become content with how God chooses to use each one of us. The enemy is always ready and waiting to scatter God's sheep so he can devour us. Let us stay united in

spirit as we wait upon His second advent.

TOVIMBANASHE SAYI
Silang, Cavite, Philippines



ADRA's Work

Your April 2011 news article on the work of ADRA in Haiti has been a strong stimulant for us in Aru, where there have also been calamities

(war and its effects).

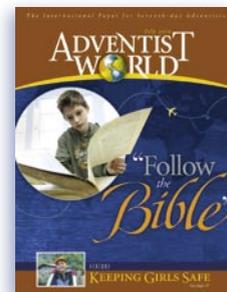
We have new, active church members, but people still worship the spirits of their ancestors and others. ADRA, as they did in Haiti, can do more for the people in Aru.

JULES KIZA IBONA
*Aru, District of Ituri,
Democratic Republic of Congo*

Follow the Bible

I am exceptionally glad for the *Adventist World* of July 2010. I have read, among others, the articles "Follow the Bible" and "Let the Word Shape You," which have really inspired me in my Christian journey. I thank God for the great work you are doing in His vineyard.

WAMANGOLI DICKSON
Kiboga District, Uganda



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



THE PLACE OF PRAYER

I know God works wonders. Please pray that I won't get discouraged and that God will help me so I can register for theology studies.

I do believe that the problem in my marriage will be solved peacefully in Jesus' name. I count on your prayers, brothers and sisters in Christ.

Thank you!
ASA, Kenya

Please pray for our school and for our enrollment. I know these are hard economic times and parents are really feeling the effects. Our school averages

80-85 students; so far we only have 25 students registered.

VERONICA, *United States*

I ask that you please pray for me. I am a new mother and am fearful at times. I pray for wisdom to raise my child.

JANINE, *South Africa*

Kindly pray for me to keep away from sinning in my everyday life. I really wish to be God's representative wherever I go and in whatever I do. Pray also for "lost" family members who no longer attend church. And finally,

please pray for God to open His blessings window for me so that I am able to pay all my debts—I sometimes feel my debts keep me away from God.

SYALVIA, *Malaysia*

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

“Behold, I come quickly...”
Our mission is to uplift Jesus Christ, uniting Seventh-day Adventists everywhere in beliefs, mission, life, and hope.

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EXCHANGE OF IDEAS

Faithful *at* All Times



PAKO E. MOKGWANE, BOTSWANA

You'll find a special feature on stewardship in this issue of *Adventist World* ("Giving It All," by Penny Brink). Below are some encouraging words on the topic from Robert Lemon, General Conference treasurer:

"The faithfulness of God's children in their tithes and offerings, even during difficult economic times, is faith-affirming. One might expect that tithe would decrease by the same percentage at which members' incomes decrease during an economic

downturn, but that has not proved to be the case. Some who have not been as careful as they should be about tithing during good economic times realize that all blessings, including employment, are a blessing from the Lord, and look to make things right. The blessings promised in Malachi 3:10 apply both in good times and in times of economic hardship."

What do you think? We'd like to hear from you on this topic. Send your letters, comments, and/or very short stories to us at The People's Place, Adventist World, 12501 Old Columbia Pike, Silver Spring, Maryland 20904-6600; fax: 301-680-6638; e-mail: marank@gc.adventist.org. Maximum word count is 300 per submission. Please include your name and the location from which you are writing.

Start of A Story

A young boy decides to go to church.

Even before he started first grade, now-7-year-old Bernard had chosen a church in which to worship. Bernard became interested in church activities in February 2010 during an evangelistic effort at Geja Clinic near Sanyati, Zimbabwe. When his new teacher asked him about his church, he mentioned the Katsime Seventh-day Adventist Church.



ABEL LUTHULI

Bernard bravely told his mother and father that he likes to go to church on Sabbath, and every Sabbath morning he prepares to go to church. His father, a nonbeliever, has willingly allowed his youngest son of six to go to church, asking his wife to prepare the boy's clothing. Not too long after Bernard started attending, a friend joined him, and the boys go together.

Bernard's mother attends a Roman Catholic church, but because of her son's strong desire to attend the Adventist church, she lets him go each Sabbath. She has recently asked the Adventist church members to pray for them. We pray that through the power of God the working of the Holy Spirit results in the parents joining their son—and ultimately becoming members of the Adventist Church.

—JUTA MAKANDA, *Sanyati, Zimbabwe*

The PEOPLE'S PLACE

INBOX

I am a senior at Ouachita Hills Academy in Amity, Arkansas. While I was sitting in a morning worship recently, the presenter said, "God creates from nothing, so we must become nothing before He can make us something."

These words really touched my heart. It's so true! We as Seventh-day Adventist Christians have a message to share, but before we can be of use to God we must empty our hearts of self, die to the "old man" of sin, and allow Christ to create a new heart within us. Blessings to each of you as we strive to share Him with all those around us!

—Ariel Hempel, Arkansas, United States

QUOTE OF THE MONTH

"True love occurs when a couple are matches, not mates. It is easier for mates to part when their season is over, as most animals do, while matches will correspond spiritually, mentally, physically, and socially, thus cleaving to one another and resisting separation."

—Isaac Milioti Daka, a "medical evangelist," during a meeting in 2010, in Chipata, Zambia

ADVENTIST LIFE

Last week, "San," the newly elected head deacon of our local church, phoned the pastor and said, "Pastor, I am reporting back from death!"

The pastor scratched his head and asked, "What? What are you talking about?"

San replied, "Pastor, just tell me. Am I supposed to be dead or alive?"

"Of course you are alive, very much alive. What are you up to?"

San answered, "Were you the one who sent out the announcement yesterday about the newly elected church board?"

"Yes, I was."

"According to the announcement, I am supposed to be dead."

The pastor was alarmed. After apologizing, he quickly checked the e-mail he had sent out. To his horror, he discovered he had misspelled one word. Instead of writing "Head Deacon" next to the church member's name, he

had written "Dead Deacon."

San was grateful that his near-death experience was short-lived, for the pastor brought him back to life the next day by sending out a new message with the corrected version of new church board members. The church heaved a sigh of relief. San had a close call and is now living his second life with new perspective.

—G. T. Ng, Silver Spring, Maryland, United States

WHERE IN THE WORLD IS THIS?



PHOTO SUBMITTED BY JILL AND ALASTAIR MACGILLIVRAY