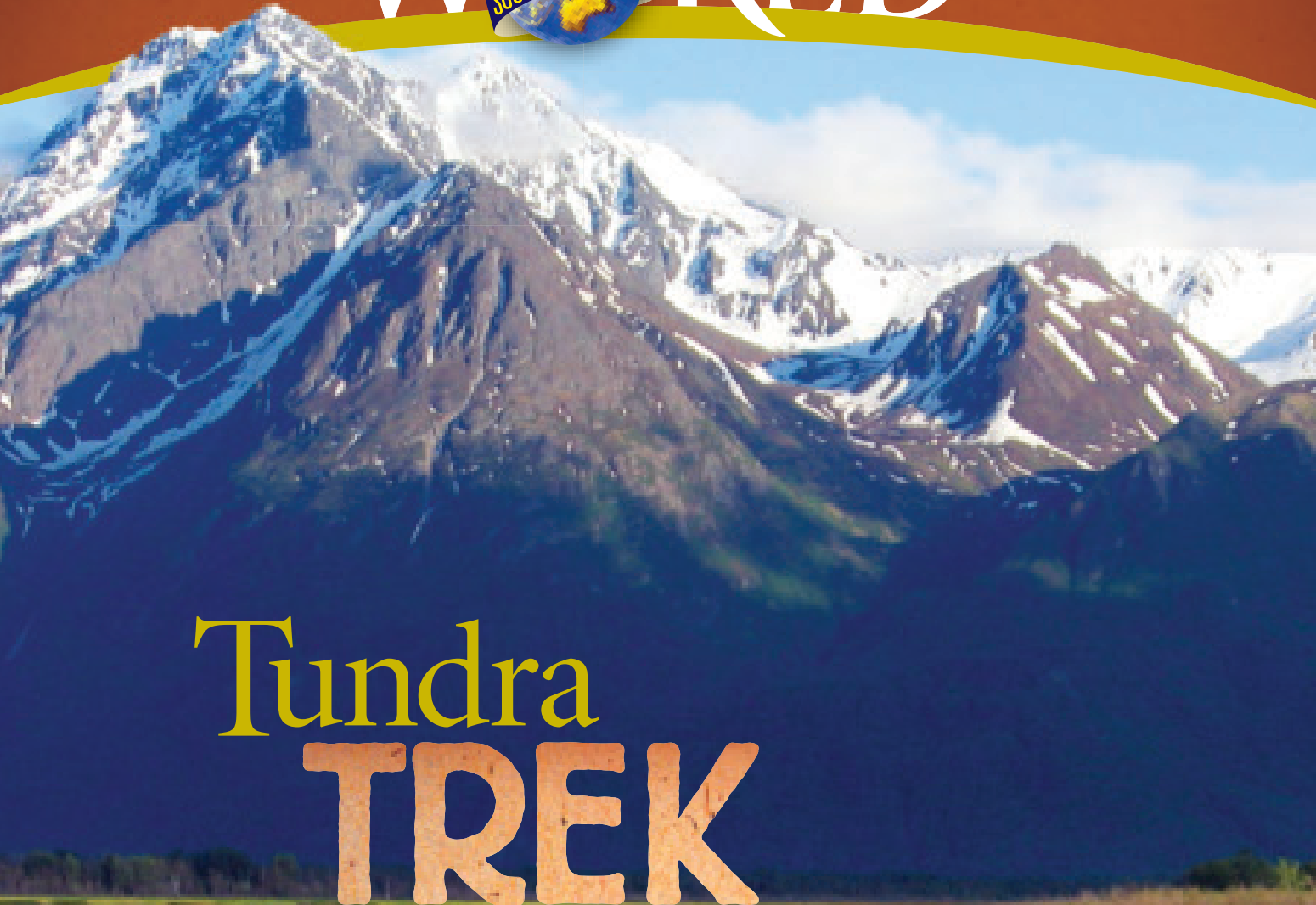


The International Paper for Seventh-day Adventists

August 11, 2012

ADVENTIST WORLD



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“Just Try to Stop Me”

Nothing is more common in the world of Adventist worship and education than reminders of the obligation believers are under to share the good news of salvation and ultimate redemption through Jesus Christ.

Before we walked into the water on the day of our baptism, we were told of our responsibilities as a witness to His power and love. When we emerged, dripping wet, out of the river or baptismal pool, we were urged to share the gospel. In a hundred sermons since then we have heard the biblical imperative to “go therefore and make disciples of all the nations” (Matt. 28:19).

We have framed the sharing of the good news as a dutiful response to a command. And so we have invested in training seminars, coaching exercises, and practice sessions to make what often seems an unwelcome task more tolerable.

But biblical Christianity knows little of this sense of heavy obligation, in which, with Shakespeare’s schoolboy, we go “creeping like snail unwillingly to school.” An irrepressible joy suffuses the pages of the New Testament: we sense that it was harder for these believers to keep silent than to speak abroad the Name above all names.

Wherein lies the difference? They were reporting a personal encounter they had found with Jesus: words of admiration, praise, and witness flowed from them like “a fountain of water springing up into everlasting life” (John 4:14), just as He had promised. They were reveling in a friendship with One who had suddenly made all things possible, including witness.

As you read the striking articles about witness in this edition of *Adventist World*, pray for an encounter with the Savior that will renew the story you are privileged to tell. No seminar technique, no memorized approach, will ever be even half as compelling as the testimony that begins “Ah, let me tell you what Jesus has done for me.”



WORLD REPORT

Adventist Youth Musicians *Killed in Moldova Crash*

■ Three Seventh-day Adventists from Moldova, along with another young musician, were among those killed June 1 when the small bus in which they were riding collided with a tanker truck on a rural road. The truck driver also perished.

Deceased are Tatiana Catana and Viorica Ciobanu, two young musicians; Olga Jentimir, a spouse of one of the musicians and mother of another musician. Her son, Andrei Jentimir, was also a passenger in the minibus, and suffered a broken leg and arm, among other injuries. The tragedy also took the life of 12-year-old Artur Barba, who was not an Adventist but played in the orchestra.

The victims were from the Seventh-day Adventist church in Ivanovca Nouă, Moldova, and were returning from a funeral that had been held in the city of Ialoveni.

On Monday, June 4, a crowd of 1,500 gathered at the Adventist chapel in Ivanovca Nouă to pay their final respects to those who perished. Musicians from the adjacent village Singerei Noi also saluted the victims.

A rescue team and eight emergency cars arrived at the accident scene and transported 11 wounded musicians to the hospital, four of them in very serious condition days after the crash. Moldova was stunned by the severity of the crash, and media reports were filled with details for several days.

Moldova, officially the Republic of Moldova, is a landlocked state in Eastern Europe located between Romania to the west and Ukraine to the north, east, and south. The country has a population estimated at 4.1 million, and according to world church statistics there are 10,748 Seventh-day Adventist Church members worshipping in more than 150 congregations.

—Brent Burdick, *Euro-Asia Division*, with Adventist World staff

In Israel, Adventist Scholars Meet to Plan New Bible Commentary Series

■ More than 60 Seventh-day Adventist biblical scholars came together in the lands of the Bible to integrate thought and strategy as they planned a new reference series, to be known as the *Seventh-day Adventist International Bible Commentary* (SDAIBC).

Senior project editor Jacques Doukhan, professor of Hebrew and Old Testament exegesis at the Seventh-day Adventist Theological Seminary in Berrien Springs, Michigan, United States, identified three conference goals. The event was held at Kibbutz Maagan, on the southern shore of the Sea of Galilee, from June 6 to 11.

Continued on next page ▶

WORLD REPORT

“We are here,” Doukhan said, “to enjoy the land where Jesus walked as we taste again of the land of promise. We are also here to think, to reflect, and to clarify our responses to the hermeneutical and methodological concerns related to our project. Most important of all, we are here, not just to meet with each other, but to reconnect with the Lord, who is and will be the fulfillment of our best dreams.”

Doukhan also introduced the executive committee that planned and will administer the project. Committee members include professors Fernando Canale, Richard Davidson, Jiri Moskala, Teresa Reeve, and Tom Shepherd, all of the Seventh-day Adventist Theological Seminary; Paul Petersen, of Andrews University’s College of Arts and Sciences; Kwabena Donkor and Ekkehardt Mueller, associate directors of the General Conference Biblical Research Institute; Ed Zinke, former BRI associate director and senior advisor to the *Adventist Review*; and Scott Cady, com-



E.C.D. PHOTO

Kenya’s president Mwai Kibaki addresses the gathering at the launch of the Adventist University of Africa Judith Thomas Library. Looking on is Ted N. C. Wilson (right), president of the General Conference of Seventh-day Adventists.

mittee liaison with Pacific Press, publishers of the new commentary.

Basing his devotional remarks on Ecclesiastes 7:8, Doukhan said notwithstanding the compelling importance of linguistics and exegesis, or prayer and the Holy Spirit, no student should disregard the compelling importance of time spent in God’s Word to a proper exposition of the text.

Davidson, who is the seminary’s J. N. Andrews professor of Old Testament interpretation, urged all scholars to respect their own finitude and the unassailable authority of Scripture, bearing in mind the words of Isaiah as they work on their commentaries: “But on this one will I look: on him who is poor and of a contrite spirit, and who trembles at My word” (Isa. 66:2).

—Lael O. Caesar, *Adventist World* associate editor, reporting from Israel, with AW staff

Kenya’s President Opens New Adventist University Library

■ The Seventh-day Adventist Church was praised May 28 for its leading role in promoting quality education to all in Kenya and the entire African continent. Kenya’s president Mwai Kibaki made the declaration at the opening of the Adventist University of

Africa’s (AUA) Judith Thomas Library on the school’s campus in the Nairobi suburb of Ongata Rongai.

“I commend the Adventist University of Africa for championing one of the flagships of the social pillar by facilitating and promoting provision of education,” Kibaki said.

Ted N. C. Wilson, General Conference president, hosted the Kenyan head of state at the Advent Hill compound that is home to AUA and the East-Central Africa Division, underscored the Adventist Church’s commitment to equipping the university to enable it advance high-quality education as espoused by the universal Adventist beliefs in the context of education.

“The Seventh-day Adventist Church believes and remains committed to offering an education that is socially, morally, and spiritually enriching. The opening of this magnificent library is an attestation to that focus,” emphasized Wilson.

The colorful event was also attended by local administrators, politicians, and cabinet ministers that included Sam Ongeru, a Seventh-day Adventist Church elder; higher education minister Margaret Kamar, and member of Parliament George Saitoti, who is also minister for internal security. (Tragically, Mr. Saitoti sustained fatal injuries in a helicopter accident a



LAE L O. CAESAR/AW

SCHOLAR’S PANEL: Panel members on the first day of conference planning the new *Seventh-day Adventist International Bible Commentary*, meeting in Israel’s Galilee region. From left: Ranko Stefanovic, Gerald Klingbeil, Roy Gane, Jacques Doukhan.

few days after the event.)

The foundation stone for the Judith Thomas Library, a three-story building, was laid in 2005 by Kenya's then-vice president Moody Awori with the initial US\$1 million for the construction being a donation from Thomas, an American philanthropist. A further \$1 million was mobilized through a special book project initiated by the late James Cress, then-secretary of the church's Ministerial Association, with the General Conference providing the rest of the funding to complete the US\$6 million facility.

The library will be home to an E. G. White Research Center that will house a special collection of books related to Adventist Church heritage; an African Heritage Center with relevant literature, art, and cultural artifacts as well as other related materials to aid research about Africa.

"The [library] subscribes to a number of online databases that provide full-text access to thousands of journals and books with a view to enhancing student research," added vice chancellor Brempong Owusu-Antwi.

The library is furnished with fiber optic Internet connectivity, enabling wireless Internet access in all areas within the university campus to provide access to information and resources.

—Milton Nyakundi, *Adventist Media Center, reporting from Ongata Rongi, Nairobi, Kenya*

Former GC President Receives Norwegian Honor

■ It was a reunion of longtime friends—Pastor Jan Paulsen, a Norwegian Seventh-day Adventist, and two civic leaders, ambassador

Knut Vollebæk and Ole Christian Kvarme, bishop of Oslo for the Lutheran Church of Norway.

The June 2 encounter was a joyous event: Paulsen, now-retired president of the General Conference, received the Royal Norwegian Order of Merit, one of the highest forms of royal honor given to civilians, presented by Vollebæk on behalf of King Harald V of Norway. The Order of Merit was founded by King Olav V, Harald's father, in 1985 and is conferred on foreign and Norwegian nationals as a reward for their outstanding service in the interest of Norway or in service for humanity.

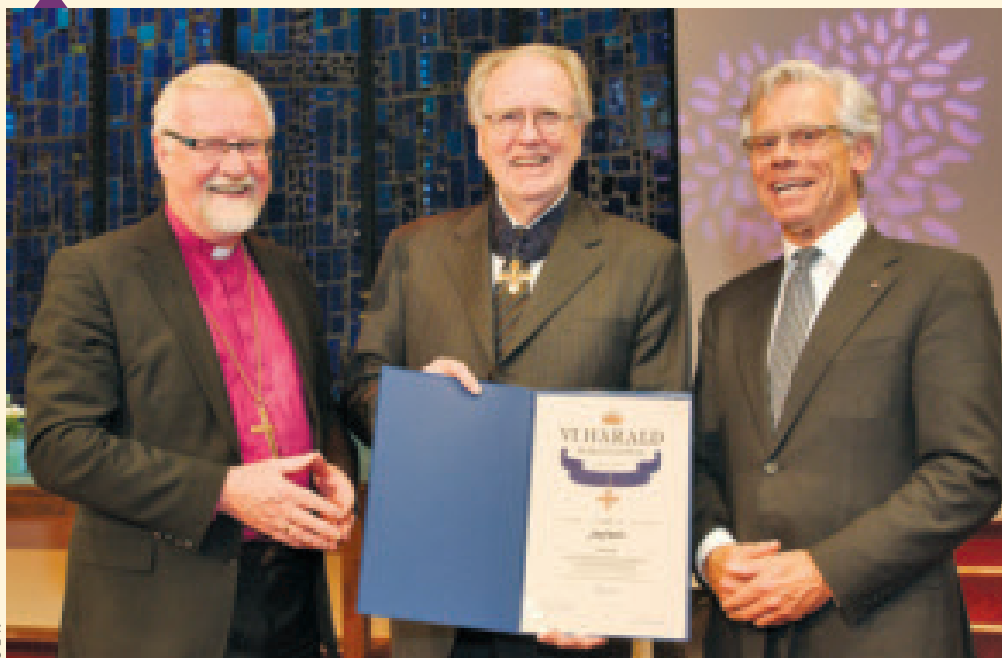
Paulsen told the audience at the Sabbath evening program during the East Norway Conference camp meet-

ing at Norwegian Junior College that the short reason given by the royal palace for appointing him a commander of the Royal Norwegian Order of Merit meant a lot to him: "Service for the good of humanity."

"What matters is what we have done for our fellow men," Paulsen said in his address. He paraphrased Jesus' words in Matthew 25: "I was in prison, you did not visit me. I was struggling with HIV/AIDS, why did you shun me?" Paulsen then stated what may well be termed the philosophy of his ministry: "Serving our Lord is not about what we have said; it is about how we treat other people."

Mark Finley, a former general vice president of the world church, repre-

Continued on next page ▶



ADAMS/TOR TJERANSEN

PAULSEN HONORED: Jan Paulsen flanked by Bishop Ole Chr. M. Kvarme (left), Church of Norway, and OSCE High Commissioner on National Minorities, Knut Vollebæk, after receiving the Royal Norwegian Order of Merit at the Sabbath evening program during the East Norway Conference camp meeting, June 2, 2012 at Norwegian Junior College (Tyrifjord Videregående Skole).

sented the General Conference at the ceremony. He read a letter from current GC president Ted N. C. Wilson, thanking Paulsen for his outstanding leadership. “Your commitment has inspired the church in its mission to reveal the loving character of Christ to all peoples” the letter from Wilson said.

Bishop Kvarme, who was one of the people behind Paulsen’s nomination for the honor, came to know the Adventist leader during the bilateral dialogue between the Lutheran World Foundation and the Seventh-day Adventist Church, which took place between 1994 and 1998, where both Kvarme and Paulsen were part of their respective delegations.

“These consultations brought us together and formed our friendship,” said Kvarme, who noted Paulsen had been a catalyst in developing educational institutions in West Africa. Paulsen’s contribution in developing Adventist-owned Babcock University in Nigeria to become a well-respected university not only in Nigeria but the whole region is well known, he added. The bishop also mentioned Paulsen’s initiative in establishing the church’s response to the HIV/AIDS epidemic through the foundation of the Adventist AIDS International Ministry with an office in South Africa as well as the cooperation with the World Health Organization in an effort to reach the UN Millennium Development Goals.

“You have performed your leadership as a committed Adventist, a devoted evangelical Christian, and a distinguished international citizen of Norway,” said Kvarme.

—*Tor Tjeransen, Norwegian Union Conference*

ANSEL OLIVER, *Adventist News Network,*
reporting from Kuala Lumpur, Malaysia

Malaysian Mobile Medical Ministry Embodies Urban Focus

Adventists bring “Hope on Wheels” to morning market, follow-up with visitors

At 7:00 one recent morning a nurse and two church workers got out of a van at a market to set up tables, plastic stools, and two red canopies.

The trio, all wearing white polo shirts with red trim, set up their booth not to sell produce, meats, or trinkets like nearby hawkers, but instead to conduct health screenings sponsored by the Seventh-day Adventist Church.

This full-time ministry, called Hope on Wheels, operates five days a week to offer basic health assessments and comfort to those who may be experiencing severe health challenges. With obesity on the rise, some are surprised to learn that they may have diabetes.

For not selling, the team does a brisk business. Dozens visit its booth over the next three hours as the team offers tests for blood pressure, glucose, and body mass index. Later they’ll visit the homes of regular visitors to their booth, checking to see if guests have called their doctor about an issue or adjusted their diet as suggested.

This ministry, launched in February, is an ultralocal operation, one that was made possible by, literally, an extraordinary gift. A multimillion-dol-

lar tithe contributed to the Adventist world church in 2007, dubbed “extraordinary tithe,” established funds to ramp up projects worldwide, especially in the 10/40 window, a geographical rectangle in the Eastern Hemisphere between the 10 and 40 northern lines of latitude. It’s estimated that more than 60 percent of the world’s population lives in the region, less than 2 percent of which is Christian.

Local church leaders here in Malaysia’s peninsula, located within the 10/40 window, last year came up with the idea of a mobile medical ministry after hearing about similar initiatives in New York City and Sydney. But while some ministries outfit an entire bus and have patrons come on board, Hope on Wheels, operating out of a van, can get into smaller markets, malls, and schools.

“We’re trying to create awareness of the Seventh-day Adventist Church,” said Leong Fai, president of the Adventist Church’s Peninsular Malaysian Mission, home to about 5,200 Adventists.

The Adventist Church here is little known, even among those familiar with other Protestant denominations.

PHOTOS: ANSEL OLIVER/ANN



BLOOD PRESSURE CHECK (top, left) : In Kuala Lumpur, Malaysia, Christina Joseph, a nurse, offers a blood pressure check to a patron of a morning street market. Joseph is part of Hope on Wheels, a mobile medical ministry that serves in markets on behalf of the Adventist Church. **HOPE ON WHEELS (bottom, left)**: Sunny Tan retrieves equipment from the Hope on Wheels van. The ministry operates in local markets throughout Kuala Lumpur, Malaysia. **HEALTH TEST (right)**: Ronald Longgou (right) helps a patron of a local morning market in Kuala Lumpur test for body mass index. The former Bible worker is one of three team members of the Hope on Wheels ministry, which offers community health screenings and follow-up visits five days a week.

The mission operates in Kuala Lumpur, the federal capital and the nation's most populous city, with more than 1.6 million people.

Malaysia is an economically strong Southeast Asian nation, a major exporter of energy, palm oil, and computer parts. Its official religion is Islam, which includes about 60 percent of the population. About 20 percent of citizens are Buddhist, and Christians make up less than 10 percent of the population.

"Before Hope on Wheels, many people didn't know about the Adventist Church like they do in Penang," Fai said of the island 200 miles to the north, home to Penang Adventist Hospital, which owns a bakery. "Adventist" brand bread is found in stores in Kuala Lumpur.

"If [people] know about the Adventist Church, it's usually because of the bread," said Sunny Tan, a pastor who serves on the Hope on Wheel's team. "We're trying every way we can to reach out to people," the 30-year-old said.

The team will often coordinate with one of a handful of nearby Adventist churches to hold a monthly cooking demonstration. At markets, team members and volunteers will suggest people visit one of the cooking classes to learn how to make more healthful and appealing meals.

Tan said the team has operated here in the Puchong district for two months. They typically minister to a market once a week for three to six months, setting up at different locations five days a week. He said they

sometimes encounter gang members extorting market sellers, but they leave his team alone when they learn they are a charity.

When entering a new area, the team admits it's not above employing some strategy. Tan said they once had a local pastor join them wearing nondescript clothes. Market customers, weary of the sharply dressed crew that can appear like so many direct marketing teams, wondered what they were selling.

"They're not selling anything," the pastor said to assuage their skepticism. "Step in and get a free health screening."

"I've even had my wife stand around holding our baby and doing the same thing," Tan admitted.

The team began its planning last September, creating a logo and hiring a designer to detail their van. The inspiration for their name: Pizza Hut's mobile kitchens.

"They had the popular slogan here, 'Hot on Wheels,' so we chose 'Hope on Wheels' because that's what we offer," said 24-year-old Christina Joseph, the team's nurse.

Shortly before 8:00 a.m. the third member of the team, Ronald Longgou, was fanning himself with his clipboard, the temperature already 84 degrees Fahrenheit, typical of the humid, tropical air near the equator. That's when Sharon Pfeiffer, a 54-year-old Malay, came in for her second weekly visit. It's not uncommon for people to visit the team's booth up to six weeks in a row.

"I saw this last week, and I liked the setup," Pfeiffer said. "I was so impressed that I called my friend," she said, pointing to an older Chinese woman nearby.

Pfeiffer said her family has a history of strokes, and she wants to learn to mitigate the possibility of having one herself. ■

On Sabbath, April 28, 2012, thousands of Seventh-day Adventists and guests were blessed as church leaders and the youth of the Dominican Union led out in the third annual Festival of Religious Liberty in Santo Domingo, Dominican Republic. During the past year Adventist youth and young adults eagerly prepared a well-crafted program featuring biblical scenes from Genesis to the New Testament church—all emphasizing religious liberty.

Religious liberty and freedom of conscience are gifts from God—gifts centered in free choice. These gifts are important for everyone in the world, and they are integral to our sharing the good news of the ultimate gift of Jesus Himself.

Religious Freedom in a Secular Society

Just days before the festival in Santo Domingo, I joined nearly 800 others at the seventh International Religious Liberty Association (IRLA) Congress in Punta Cana, where government officials, religious leaders, and guests from around the world gathered to discuss and promote a better understanding of religious liberty and freedom of conscience in the context of a secular society. In a world in which certain regions are growing increasingly secular, challenges to religious liberty are multiplying.

Seventh-day Adventists have always embraced religious liberty as an integral part of their beliefs, history, and mission. Religious liberty is in the very DNA of our church. Because we find the imperative of religious liberty and freedom of conscience in the Bible, we feel very close to the believers who stood for religious freedom during centuries of religious restrictions and persecution.

Religious freedom is a fundamen-

By TED N. C. WILSON

Freedom of Conscience

Balancing Secularism With the

tal freedom—a basic human right.¹ It preserves an appropriate focus on personal, individual opportunities, yet it is also good for the well-being of societies and countries. Wherever it is honored and protected, justice, peace, and cultural progress inevitably increase.

But more than this, religious liberty and freedom of conscience have biblical foundations. Freedom of conscience is a gift from God, our Creator and Savior. He created us with the freedom to choose (see Gen. 2:16, 17). It's an important part of our human dignity. It was an expression of God's great love, and there's no true love without the freedom to love.

The Signature of God

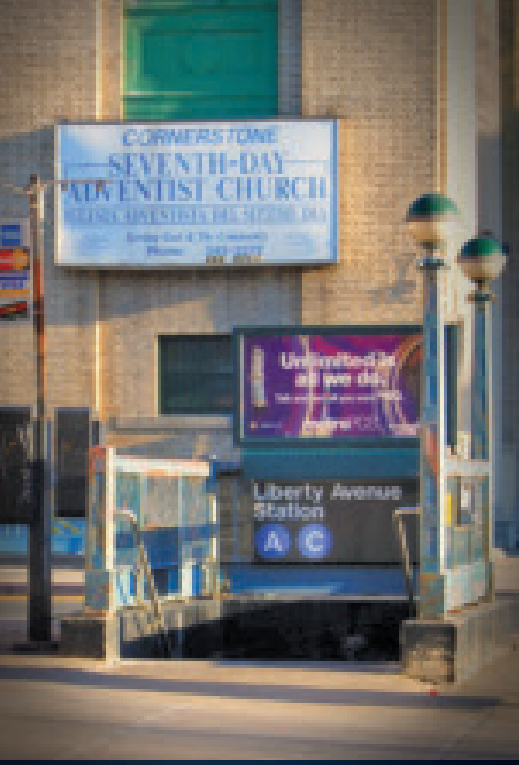
Religious freedom bears the signature of a God of love, and plays an integral part in the great conflict between God and Satan, between good and evil. In the heart of the book of Revelation—Revelation 13 and 14—evil powers are described as oppressing, persecuting, and killing those who refuse to worship them (Rev. 13:14-17). In contrast, the peo-

ple of God proclaim their faith in Jesus—but they don't force anyone to worship Him. Christians have always testified to Jesus as the truth. But no one should ever be forced to accept that testimony. Jesus never imposed His teachings by using His power. Even His closest disciples were free to leave Him (John 6:67).

Jesus prepared His disciples to face persecution, but He never allowed them to persecute others, or to take revenge. Instead He told them, "When you are persecuted in one place, flee to another" (Matt. 10:23, NIV).² Instead of using violence, Jesus asked His disciples to love their enemies, a practice proclaimed again in 1 Corinthians 4:12, 13: "Being reviled, we bless; being persecuted, we endure; being defamed, we entreat."

An Approach to Secularism

The world's movement toward secularism is a process—a neutral, pragmatic, moderate secularism today could become an ideologically aggressive and coercive power tomorrow. This, of course, doesn't mean that *all* moderate secularisms today will



Right to Worship

become extreme tomorrow, but it reminds us that history amply illustrates this trend.

It's helpful to remember that in many Western countries secularism has been a reaction to the domination of religion for centuries. This has been the case in Europe, as well as in Australia and North and South America in differing degrees. In these places secularism has been progressing from a moderate stance toward a more radical form. When it reaches the level of national government and is invested by political power, it often leads, step by step, to the exclusion of religion from public affairs.

This process, however, is not universal. In some parts of the world efforts to impose a secularized model of society and government have failed, and dramatically so. This is also a reaction—not against religion, but against the process of secularization.

Extreme secularism is not irreversible. When it uses the power of the state to fulfill its antireligious agenda, it produces reactions for people of faith. Examples of aggressive secularism include the forced removal of his-

toric religious artifacts from public squares; imposing the practice of abortion on religious institutions, even when that practice goes against the conscience of practitioners; and decertifying Christian adoption agencies if they don't list same-sex couples as possible parents. Secularism doesn't target only Christianity, but other faiths as well. A much-reported act in France requires Muslims attending state schools either to remove their Islamic hijabs or to pay to attend private schools.

In these and other instances the secular state is no longer religiously neutral but has acted in favor of an extreme ideological secularism that does not respect religious freedom.

A Religious or Aggressively Secular State?

Some believers who feel threatened by secularism are tempted to establish a religious state, or at least one more friendly toward their religion. History has shown us that the usual first step toward that goal is a religious/political party that works to gather public consensus for a religious government.

Again, we can learn a lot from the past. Over the centuries religion formed the center of human societies. It was the reference point for everything—science, art, philosophy, politics, economy. But as we know, the society it inspired was not a model of religious freedom.

If the state gives to one religion a privileged legal position, no genuine civil equality is possible. Life becomes a nightmare for those who believe or practice differently. For example, which type of society would condemn a citizen to death for apostasy because they have changed religions—a secularized or religious society? Such outright violations of human rights are unfortunately completely legal in some nations, and are even included

in their constitutions or penal codes.

As members of a religious minority, Seventh-day Adventists should be alert when religious movements in their societies embrace political methods. History has shown the disastrous effects on religious freedom when church and state become united.

Jesus said, "My kingdom is not of this world" (John 18:36); no country on earth can claim to be the "kingdom of God." At its best, any human government will be an imperfect attempt to establish peace by protecting the freedom and rights of all. But roots of persecution are planted when the state is made sacred. When it becomes "godlike," it betrays its purpose.

A Fundamental Freedom

If asked to choose between a religious state and an extreme secular state, I could not choose either one. We have seen religious freedom denied by both. My choice must always be for a state where religious freedom is described as a fundamental freedom and has the status of a protected human right.

A secular state can be supported by believers so long as it doesn't oppose the values of their faith. Christians are called to obey authorities and to respect the state. But when there is a conflict between the faith of Jesus and the claims of the state, we have a higher mandate: "We must obey God rather than men" (Acts 5:29, KJV).

Most of what we call "secular societies" are still open spaces where people holding different opinions can express their points of view. This "open space" produces tensions, and in such a context those who say nothing risk having nothing to say.

As we face the question of how to live in a context of secularism (with all its tensions) and still be faithful to our Christian values and beliefs, we have to accept this tension between secular-

A One-Day Church

Sizinda, Zimbabwe

ism and religion as part of a free society. We must accept the challenges and find appropriate responses through God's leading.

Tension Brings Opportunities

As tensions arise there will be opportunities to share our faith and values. If intolerant, ideological secularism attacks our religious faith, we must stand up for our faith with conviction. We should not be intimidated or give up. But we must face the challenge with the Christian weapons of hope, endurance, perseverance, kindness, and love.

Let's be fully engaged in our strong commitment and personal actions to live lives that promote religious liberty and freedom of conscience. Let's speak and advocate our positions in a win-some manner with grace, conviction, and passion. Let's seek wisdom from heaven to accomplish the great task of championing religious freedom, enlisting support from government and civic leaders, as well as the general public.

Let's especially encourage youth and young adults to join in constant vigilance and action for religious liberty and freedom of conscience for everyone. It's our God-given gift, and it's our great privilege to receive and share it. ■

¹See "The Universal Declaration of Human Rights," adopted by the United Nations General Assembly on December 10, 1948. Even ostensibly secular organizations have recognized and enshrined this right.

²Scripture quotations credited to NIV are from the Holy Bible, New International Version. Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc. Used by permission. All rights reserved worldwide.



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

It took volunteers three days to build the one-day church at Sizinda, Zimbabwe. The first day they raised the steel skeleton, screwed it down tightly, and began work on the roof. The second day they finished the rafters and screwed down the sheet-metal roof. But since they had left the steel ridge-top pieces at camp,

three men returned the next day to complete the project.

Each day, some local members worked beside the volunteers. However, one man, dressed in a bright orange jumpsuit, just stood at the edge of the lot and watched; all day, every day.

When the volunteers finished the ridge cap, two of them took the tools back to the truck while Bobby, the third volunteer, walked over to greet the man in the orange jumpsuit.

After a brief greeting and handshake the gentleman asked Bobby, "May I tell you a story?"

"Certainly."

"In 1964 I began praying that God would help us build a house of worship in my village. I prayed that prayer every day for many years, but nothing happened. We continued to meet under this tree.

"Then in 1994 an angel came to me in a dream and told me that a church was coming. So I prayed more often, and we began building a rough brick church ourselves.

"Three years ago, I was given a new dream. I had the same dream several times. I saw an angel who had come here and was building this steel church for our members."

Robin, one of the other volunteers, joined Bobby and listened as the man continued his story.

"Sir," he went on, "I have watched you and the team as you have built this building. It is just like in the dream."

There was a brief pause as the man tried to find the right words. Then he spoke.

"You, sir, are the angel in my dream, and I thank you. Thank you for this wonderful gift. May I shake your hand please?"

As Bobby and Robin walked back to the truck, Bobby wiped away a tear and said quietly, "Robin, I've been called a lot of things in my life, but this is the first time I've ever been called an angel."

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 storyteller Dick Duerksen.



PHOTOS BY ROBIN EAST



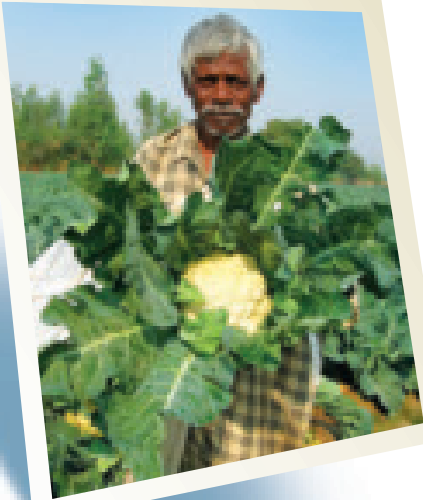
COOPERATING WITH GOD: Volunteer Bobby Williams (right) stands with the man who prayed that God would

provide a church building for his village. **AN ANSWER TO PRAYER:** This One-Day Church in Sizinda, Zimbabwe, is a testimony to the faithfulness of its members.

Vitamin B₁₂

Are You Getting Enough?

By ALLAN R. HANDYSIDES and PETER N. LANDLESS



I have been a lacto-ovo vegetarian for many years; yet when I was tested recently for vitamin B₁₂ they found my level to be very low. It's true that I eat an egg only very occasionally—but I was still surprised. I thought lacto-ovo vegetarians were not supposed to be low in vitamin B₁₂.

Your question is pertinent to all vegetarians, but also to people who feel they are protected because they take a little dairy, or even some fish. The General Conference Health Ministries Department recommends a well-balanced vegetarian diet—for those who live in a region of the world in which plenty of fresh fruits, grains, nuts, and vegetables are available.

Vitamin B₁₂ is not found in a total-plant-based diet, except by a contamination of soil or manure. Folk often refer to an Edenic diet; unfortunately, we have been barred from such a diet since the Fall, with the tree of life now being an anticipated heavenly treat. It's strongly recommended and widely practiced that those consuming a total-plant-based diet, referred to by some as "vegan," use B₁₂ supplements. Only soy milk that is fortified with B₁₂ is a dairy

equivalent. Soy milks that are not fortified do not count as dairy equivalents.

It's interesting that participants in the current Adventist Health Study being conducted at Loma Linda University in California, United States, were found to ingest more vitamin B₁₂ as lacto-ovo vegetarians than even nonvegetarians; and vegans ingested more B₁₂ than pesco-vegetarians (those who eat no meat except fish). Given the (so far) very small differences between all types of vegetarians, it's not possible to determine that one is clearly superior to another, though all vegetarians come out significantly ahead of nonvegetarians in nearly all categories so far examined. The study is still being unraveled, and the question "What is the best vegetarian diet?" cannot be answered with authority from the study results at this point.

Theoretically, those who consume a lacto-ovo vegetarian diet don't need to supplement, but it's a dangerous strategy to be "almost vegan" and not adopt the precaution most modern vegans do of using vitamin B₁₂-fortified products.

There also is a condition called pernicious anemia, where the absorption of vitamin B₁₂ is defective. As we grow older, our absorptive capacity also decreases. This means that even supplements of B₁₂ may not be adequately absorbed. There are forms of B₁₂ supplements that can be absorbed across the mucosa of the mouth. Injectable forms of B₁₂ are also available. If you are a senior, the simple assumption that your diet is deficient may not be totally correct. Pernicious

anemia should be considered, and you should be treated accordingly.

According to the Adventist Health Study 2 (AHS2), most lacto-ovo vegetarians are taking about two dairy equivalents per day, which is two eight-ounce glasses of milk or comparable amounts of dairy.

When we debate the superiority of one vegetarian diet over another, we are entering territory of opinion rather than of hard facts. Perhaps all argument will cease when we have firm data. We are not yet there.

During a time when the obesity epidemic is raging worldwide, we as Adventists sometimes are more focused on micronutrient differences than getting our children off the couch and active, as well as reducing their caloric intake of often highly refined foods.

The most pressing problems of a global prevalence are excess calories, inadequate exercise, and too much salt and fat. The simple approach to eating that focuses on the variety and sufficiency of whole, unprocessed foods is recommended. ■



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By DICK STENBAKKEN

The BELT of Truth

If you were asked to describe a Roman centurion or soldier, where would you start? Would your eye be drawn to the flashing, shiny metal breastplate? Maybe you would start your description with the distinctive helmet with its bronze decorations and colorful plume/brush. But Paul begins his description of the Roman/Christian armor in Ephesians 6:10-18 with the belt of truth. “Stand firm then, with the belt of truth buckled around your waist” (verse 6:14).*

A Roman Belt

Why would Paul begin with a plain, ordinary item like a belt? Most of us have all kinds of belts hanging in our closets, or around our jeans, skirts, or slacks. After all, a belt is so mundane, so plain, so non-noteworthy. What’s the significance of a belt? Those were my thoughts before my research revealed that the Roman military belt, *cingulum*, or *cingulum militare*, was one of the most prized possessions of a Roman soldier.

The *cingulum* was about 2.5 inches (6.2 centimeters) wide, often with an elaborate bronze buckle and a tang end of 1.5 inches (about 4 centimeters) that went through the buckle. The belt of the younger and lower-ranking soldier would usually be quite plain and unadorned. However, the more seniority and service a soldier achieved, the more elaborately decorated and distinctive the belt became. Higher-ranking centurions usually had bronze plates riveted to their belt that essentially covered the entire surface other than the tang.

Archeologists have excavated belt plates that show quite a wide variety of patterns and decorations. The very high ranking centurion might have engraved plates that had been decorated with niello, a process of filling in the low spots carved out of bronze plates with copper and lead sulfides to make a black contrasting pattern. The bronze and niello would then be sanded down to the same level, and often the bronze would be silvered, producing something similar to a cloisonné pattern of striking beauty.

A Roman military belt was so distinctive that a soldier, even with just his tunic and no armor, could instantly be



Jesus wants to surround us like a strong BELT.



identified by his belt. The belt was an absolute giveaway as to who he was. When a soldier was put on extra duty as punishment (that's a form of discipline with a long history), he would often have to stand guard duty in just his tunic without a belt. The tunic was similar to an extra-long T-shirt that came to the knees, so wearing it without his distinctive belt made the tunic look like women's attire. This would cause humiliation and embarrassment for the soldier.

If a soldier got into really serious trouble, his commander would strip him of his belt, which meant that the soldier no longer belonged to the legion and was unworthy to be known as a soldier. So, the cingulum was, indeed, a very important piece of the Roman soldier's uniform.

More Than Fashion Accessory

But the cingulum was much more than eye candy. It had multiple vital as well as practical functions. It encircled the armor, keeping it close to the body, ensuring better protection. It also helped to prevent chafing that would often result if the armor were worn loosely. The belt was cinched fairly snug to make it effective. Note that Paul says the belt is to be "buckled around your waist." It would be ineffective if it were simply a loose decoration. In addition to snugging the armor to the body, the belt also held the leather shoulder strap on which the *gladius*, or Roman short sword and scabbard, were suspended. That strap would be secured tightly under the belt and would keep the sword handy for immediate use.

Each Roman soldier also carried a side utility-knife dagger called a *pugio* which was attached directly to the cingulum. This dagger was used for close-up fighting, and no soldier would be ready for duty without it on his belt.

Lower ranking soldiers would have anywhere from five to eight leather straps attached to the belt hanging down from the belt to knee height at the groin area. The straps were about 1 to 1.5 inches wide (2.5 to 4 centimeters). The group of straps was known as a sporran. When Roman armor went from the chain-mail style, which came to just about the knee, to the solid metal-banded style, reaching only to the waist, soldiers added the sporran as extra

weight to prevent the tunic from being lifted by the wind as well as acting as an anchor whenever the soldier sat down. The actual protective battle worthiness of the sporran was minimal, but its placement had emotional value, for the dangling metal ends attached to each strap were designed to make noise as the soldiers marched into battle, thus serving as a type of psychological booster.

Lessons to Be Learned

Obviously, the Roman belt had many vital purposes well beyond our common belts today. No wonder Paul began his description of armor with the belt of *truth*. Jesus said, "I am the way and the truth and the life" (John 14:6). Imagine this. Jesus wants to surround us like a strong belt and help keep us together in all the battles of life. He wants to be a "tight" part of our life, not just a mere attachment, loosely associated with us. When we allow Him to be our essential truth, we can be as clearly identified by those around us as His followers, just as the Roman soldier was identified by his cingulum.

God's truth is not mere decoration. Jesus, the living truth, brings real, down-to-earth, functional practicality to our existence and all we do and are. He helps us to be well equipped when facing our spiritual foe.

One important thing to remember is that the belt is not to be used as a weapon causing harm and destruction. Rather, it is a part of the whole armor that offers strength, readiness, beauty, and stability to our individual lives. Paul showed great insight when he started with the belt of truth, and we would be wise to buckle it around us daily.

How is your belt today? ■

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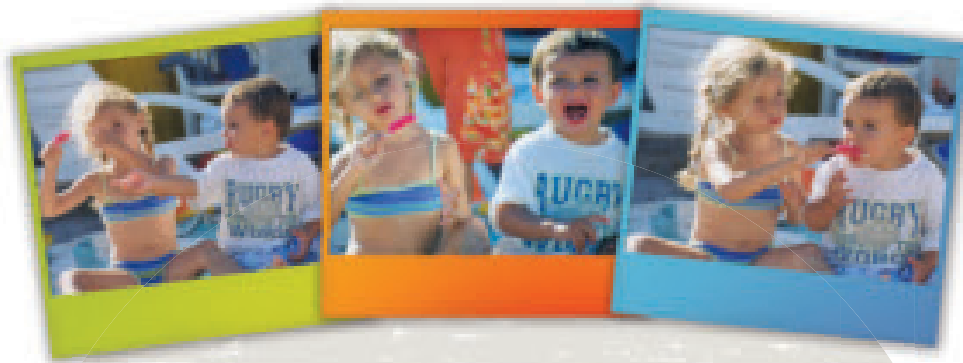
Family relationships—particularly those between spouses and their children—are the closest, most intimate bonds we have. Therefore, it is natural for conflict to easily emerge within the familial structure. Conflict can flare up over simple things such as a towel left on the floor, to something as complex as finances. Whatever the origin, there is potential for a disagreement to escalate to explosive levels.

Conflict, while sometimes a precursor to family dysfunction, separation, and even divorce, is also an inevitable part of human existence. Therefore, it is hard to believe individuals who say, “We never argue—we agree on everything.” Those who make this claim present cause for concern as one or both parties could be suppressing their true feelings for the sake of “keeping the peace.” The danger in that is that when individuals continually bottle up their emotions, the end result is far worse than if problems were appropriately addressed at the time they occurred.

We often view conflict as a negative thing, thus we make every attempt to avoid it at all costs. However, there are some positive aspects to conflict, and, if approached in the right way, these “bumps in the road” can strengthen relationships.

Positive Aspects of Conflicts

- 1.** Conflicts present more than one view of a situation, which can lead to better solutions.
- 2.** Conflicts can provide insight into the feelings of a spouse and other family members, thus creating a better understanding of each other.
- 3.** Conflicts build self-confidence and self-awareness, if you are able to formulate and freely express your point of view.
- 4.** Conflicts, if addressed properly, can demonstrate appropriate ways to resolve problems and can



By KAREN BIRKETT GREEN

Speaking *Your Mind* Without Losing It

*Resolving family conflicts in
a Christ-centered way*

communicate the normalcy of it being “OK” to disagree.

5. When conflicts are addressed and resolved, they provide a sense of accomplishment, mutual understanding, and peace. We are able to move ahead without constantly dwelling on unresolved issues.

Unhealthy Approaches to Conflict Resolution

When faced with disagreements, it is very easy to engage in unhealthy practices in our attempts to resolve our issues. Instead of trying to resolve them, we usually attempt to prove that our point of view is the only solution, and it is this attitude that causes us easily to fall prey to unhealthy meth-

ods of resolution. Consider the following unhealthy and unhelpful approaches:

1. Name-calling

This transforms the discussion into a personal attack on an individual rather than a mature attempt to address and resolve issues.

2. Becoming hysterical

Instead of calmly discussing the problem, the individual who becomes hysterical engages in such destructive behavior as threatening, blaming, yelling, nagging, and being overly defensive. This only serves to alienate the other party and escalate the situation.

3. Becoming historical

Bringing up past grievances only serves to elevate tension and can take

the discussion off topic, which leads further away from resolution of the current issue.

4. Overgeneralizing

When we use sentences such as “you are always late” or “you never call,” we really need to stop and consider if this is really truth or exaggeration. Using sweeping general statements only serves to blow a situation out of proportion.

5. Silent treatment/ignoring

Refusing to speak—not just of the conflict, but not to speak at all—is one of the worst mistakes to make. This approach only infuriates the other person and bottles up thoughts and feelings that will most likely be released later in an explosive manner.

6. Becoming physically abusive

Physical abuse presents the most serious cause for concern. It introduces a dangerous and violent dynamic to the relationship in which one person becomes the aggressor and the other, the victim. This makes the conflict much more difficult to resolve and threatens the entire future of the relationship. It is also unacceptable.

A Better Way

How then, can we appropriately resolve conflict? Appropriate conflict resolution honors God and respects the rights, opinions, and feelings of the other individual. Here are a few ideas to appropriately and successfully resolve conflict:

1. Define the problem.

When the problem is clearly defined, it keeps the discussion focused and the conversation productive.

2. Listen intently and with an open mind.

Usually in a conflict situation we are so focused on proving our point that we fail to listen intently with an open mind to what the other person is saying. We then miss out on perhaps

gaining another perspective and solution to the problem.

3. Ask clarifying questions.

When we listen intently, no doubt questions will arise. Clarifying points demonstrates to the other person that you are really listening and that you value their input.

4. Restate what the other person has said.

Once you have clarified matters and you feel you have a clear understanding of the other person’s point of view, restate their opinion in your own words. This not only ensures that you truly understand their perspective, but it demonstrates to the other individual that you respect their views.

5. Do not interrupt.

When the other person is speaking, be careful not to interrupt. If you are fearful that you will forget, jot down your thoughts and share them when it is your turn to speak. After you have restated the other person’s perspective, then you share yours. In turn, the other individual should follow the same steps in understanding your perspective.

6. Treat others with respect.

As you listen and present your point of view, it should be done with respect for the other person’s feelings and opinions. Interrupting, ignoring, yelling, and belittling do little to resolve anything.

Honoring God

As Christians we seek to honor God in all our interactions. Sometimes we forget to do this when we are dealing with our families and the complexity of our relationships with them. However, our families are one of the greatest gifts God has given us, and treating them with love and respect brings great honor to Him. When we contemplate whether our behavior is honoring God, it positively impacts our approach to conflict.

In Proverbs 15:1 He reminds us: “A soft answer turns away wrath, but a harsh word stirs up anger.” The tone in which we speak and the words we use greatly impact our outcomes. Soft tones and considerate words calm and diffuse tough situations.

As we struggle with our propensity to engage in unhealthy approaches to conflict, the Word of God directs us to self-awareness through surrender to God. We need to cry out with the psalmist: “Search me, O God, and know my heart; try me, and know my anxieties” (Ps. 139:23). The words that we speak are merely a reflection of what is in our hearts (Matt. 12:34). As we allow God to search our hearts, He will point out to us those things that hurt us and cause us to explode in anger.

There certainly are times when conflicts seem insurmountable and all our attempts to resolve them fail. In those moments we should not be ashamed to seek counsel from trusted clergy or a Christian counselor who can provide an impartial perspective. The Bible states: “Where there is no counsel, the people fall; but in the multitude of counselors there is safety” (Prov. 11:14).

As adults, we set the tone for the relational health of our family. How we respond in conflict serves as a witness not only to our children, but to others. Let us endeavor to resolve conflict God’s way, so that we can bring honor and glory to Him in all things. ■



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By CAROLYN STUYVESANT

Tundra TREE

For nearly three years, almost every day, I had prayed, “Oh, God, please don’t send me to the mission field—not to Africa or India or New Guinea or anywhere else—as long as I’m single. Yes, Lord, I’ll go if that’s what You really want, but oh I hope it isn’t what You want. Married? Yes! A thousand times, yes. But single? It’s so lonely. And then, who would look after me?” (That was before women’s lib—when women liked for husbands to love them, cherish them, and care for them.)

What would I do alone by the flickering flame of a kerosene lantern, alone evening after evening? Who would be with me in times of danger? Yes, I knew God cares for people. He comforts them, protects them, and helps them—sometimes—I had observed, but not, it seemed, always. If anyone had asked me if I believed He would look after all that for me, I would surely have said, “I know He does.” But somehow I was still apprehensive about it all.

Off to Alaska

One day I received a letter from my sister Elizabeth in Alaska. My brother-in-law, Dr. Harvey Heidinger, had added a few lines: “If you are brave enough and rich enough [I was neither], we can arrange for you to take a

trip out into the interior to some villages.”

The real message of the letter indicated that about the middle of July they would be moving from Anchorage, and that shortly afterward they would doubtless be going to the Orient as missionaries for four or five years, so if I really wanted a visit I’d better come soon.

Immediately I began working on days off and putting in extra hours so that I could have a little extra money and some time off. That “brave enough” idea stuck. Where would I stay if I went to the villages? I wasn’t rich. How could I take a side trip with no money?

Then it dawned. This was my chance! As I lay in bed night after night, I decided to be brave enough to go out to the Alaskan interior. I would go as far and as independently as I could and find out what God would do with me then. Would He really care for me?

“Yes, I’ll come,” I wrote to Elizabeth and Harvey. “I’m not rich and maybe not brave, but I’d like a trip to the interior. Plan anything for me you think is OK.” I knew this trip would be in a small plane. I didn’t like little planes. I wrote out a strange sort of will in case I didn’t come back, gave my apartment an extra good cleaning, and at last flew the six-hour trip from Los Angeles to Anchorage.



K Single— and wondering

On arrival Harvey said, “We have a great trip arranged for you to go out to a village. The government Native Hospital wants you to escort a baby back home to that village. The pilot is going tomorrow afternoon (Friday). You can stop at Nondalton or Newhalen. Then maybe you can go to some other villages and come back Tuesday. It’s free since you are escorting a patient.”

Where would I stay for four or five days? Nobody quite seemed to know. After a few hours’ sleep, we got up on a cloudy Friday morning to pack my few possessions. A change of clothes, a sleeping bag, a small box of food—that was all I took.

The Adventure Begins

About 3:00 in the afternoon things began to happen. Somebody handed me a 10-month-old Native baby and a paper bag with diapers and bottles. A tag on the baby’s back gave her name, Esther.¹ It also said “pneumonia,” “10 months,” and “Nondalton.” But I did not have just one child. There were three others—Mary, 10-year-old John, and 9-year-old Alice—all Natives.

Over the rippled, pale-blue water of Cook Inlet we flew. Beyond were mountains, blue and bluer. Clouds, white,

gray, and bluish hovered among the mountains, pushing each other far up into the blue sky. Snow clung to the mountains below the clouds. Sunlight filtered through, making blue and silver shadows on peaks and bays. On we flew, until we were over the Kenai Peninsula. Here weather-beaten spruce stand in miles upon miles of swamps. Here the moose slosh through mud and across the tundra.

The children were silent, speaking only when spoken to above the engine’s roar. I found myself thinking of God, the God who made the water, the spruce trees, and the sky. The world seemed very orderly out here. I felt guilty to try God. But I wanted to know. Did He know about me?

It was not long before Arnold, our pilot, was guiding us out across the water again. I wish you could see it the way it was that day: calm, silent, peaceful in its solitude. We turned toward the mountains once more to find the Newhalen River, which we followed for miles between snowcapped peaks. Not a house or road or car in sight.

At last we circled and splashed into the water by Nondalton. Two dozen Natives came running, and I gave away my papoose and Alice. Two hundred forty miles from a train or highway. Surely God was here. But what about farther away—what would He do with me?

Taking off again, we followed the Newhalen River once more, crossing more spruce-covered tundra to Lake Iliamna, more than 100 miles long. After a while Arnold, who carried mail as well as children, said, “Where do you plan to stay tonight?”

“Oh, I guess in a schoolhouse or out on the tundra,” I replied casually. We landed on the water by the pilot’s house about seven miles from the Newhalen village, and Arnold’s wife met us with a microbus. There were a few little trails around on which to drive.

Arnold took off again to deliver mail. Naomi, his wife, took me to their house. She said the schoolhouse was locked, and it was unsafe to sleep on the tundra. “Maybe you’d like to sleep in our guest cabin,” she offered. Though yet daylight, it was getting late, so I gladly accepted the offer.

At the supper table we ate a can of my vegetarian food. The whole family was pleased to have an alternate to dried moose meat. Lemon pie was for dessert. *Strange*, I thought to myself, *they’re so excited about what I brought. Did God know they were tired of moose meat? Of course He did! And lemon pie—of course He knows it’s my favorite. It was all made and in the refrigerator when I arrived.*

The children kept singing snatches of “He’s Got the Whole World in His Hands.” *God must really be saying something to me*, I reflected again and again. Potted fuchsias, of all things—one of my most favorite flowers—brightened up the living room.

As I lay in bed that night, I was thinking, *How can I ever get away from people? This is just too easy. The test will never work because I’m always, always with people.* Then I fell into a troubled sleep and awoke, still troubled.

Discoveries

Just after breakfast the three children came running in. “We’ve found a bird’s nest,” they shouted excitedly. “Come quick and see! It’s in the rushes out in the water.”

“How do you get there?” “The rubber raft. It’s just a little way,” explained 11-year-old Kathy. Kathy, her friend Jeannine, and I slipped silently into the raft and softly paddled the few feet out to a round mud nest, sculptured to rise a few inches above the water. Six-year-old Joe and 9-year-old Dick had already arrived in their raft and were trying hard to be quiet. We pulled up close enough to see two eggs the size of a chicken’s lying in the grass-lined nest. A thoughtful-looking Pacific loon watched from far away, so graceful as to seem unreal.

Paddling back to shore, we saw three arctic terns of purest white dive for fish while their forked tails seemed to slash the blue sky. A greater yellowlegs screamed off to the horizon when I unwittingly frightened it out of the



ARCTIC NATIONAL WILDLIFE REFUGE



*“This was my chance! As I lay in bed night after night, I decided to be **BRAVE** enough to go out to the Alaskan interior.”*



marshes. The words of Jesus came to my mind: “Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they?” (Matt. 6:26).²

Birds—loons, terns, yellowlegs. Cared for by their heavenly Father. “He’s got the whole world in His hands,” the children kept singing.

Back at “home” Naomi suggested that we all fly over to an island to see a Native woman who had a 5-day-old baby. Air travel is about the only travel out there. The children were excited to be going somewhere.

We flew low over little islands and finally splashed down beside a tiny village. My sister had sent a box of baby clothes to be given away, so it was with considerable delight that I presented these to this mama and her beautiful new baby.

O God, You were there on that tiny, lonely, lovely little island with that Inuit woman whose husband was gone fishing much of the time, there with the baby and the other children. You even sent clothes for the baby!

Though rain was threatening, we splashed another take-off and then landed by a pebbled beach and hiked up on the spongy ferns and moss. If you are awed by great things, view the blue, ice-etched mountains towering beyond; if inspired by small things, look into the heart of the pink cranberry blossoms at your feet. If you thrill at stillness, it will be very still; if you exult in noise, the disturbed yellowlegs will break the silence by squawking 108 times per minute. Yes, and the wind will howl and the waves will splash and the rain will sing on Lake Iliamna.

And if you crave a song, you’ll hear the lovely words echo along the shores, “He’s got the wind and rain in His hands . . . He’s got the whole world in His hands.” *My hands. So small. Is that why I can’t understand how big my Father’s hands are?*

Tundra blossoms are delightful. There are tiny white star-shaped ones that grow in the grass. Cranberries are profuse. Dwarf dogwood three inches high blooms among the deer moss. “See how the flowers of the field grow,” spoke Jesus long ago to a crowd of people who were wondering what God would do for them (Matt. 6:28). *Did He really care? Did He really know that they needed clothes?* they wondered. Breathlessly the people waited. Why would Jesus point to the lilies of the field—the lilies no one planted or scarcely noticed? His beautiful melodious voice continued: “They do not labor or spin. Yet I tell you that not even Solomon in all his splendor was dressed like one of these. If that is how God clothes the grass of the field, which is here today and tomorrow is thrown into the fire, will he not much more clothe you—you of little faith? . . . Therefore do not worry about tomorrow” (verses 28-34).

Now, nearly 2,000 years later, I could hear His gentle voice whisper, “Carolyn, consider the flowers how they grow. Don’t be anxious.”

Too soon we were in the air heading for the lakeshore and home. As we flew across the glassy water, guilty thoughts crept in. Why was I thinking of trying God to see if He knew about me? The birds, the flowers, even the agates at the islands’ shores spoke of One who knows and cares. Hadn’t He inspired David to write long ago: “Where can I go from your Spirit? Where can I flee from your presence? . . . If I rise on the wings of the dawn, if I settle on the far side of the sea, even there your hand will guide me, your right hand will hold me fast” (Ps. 139:7-10).

I didn’t want to be a doubter, but I wanted to know. Yet, out here where there were mountains piled on mountains at the tundra’s edge, where almost no one lived, I was having as delightful a time as any girl could have. I had tried to get lost but couldn’t. I had tried to have a hard time and hadn’t succeeded. What a gentle, compassionate God!

That evening I took a long walk between showers. All the blue had turned to gray. A brisk wind stirred the lake waters. A mist hid the ice-etched mountains. A damp silence crept in. A silence that made one feel shut in—a silence that made one feel far away. It grayed the houses. It dimmed the rushes that sheltered the loon’s nest. It muffled the short cry of the sea gull. *Could this be that glorious Lake Iliamna of only a few hours ago?* Yes, it was the same lake. There were the same birds, the same deer moss, the same mountains. *This gray world He holds in His big, kind hands too,* I mused.

I went to bed early that night and arose to a grayer world the next day.

The day wore on. I longed to know, to know for sure that God really would care for me—me—alone in the remotest places. Yet it seemed unkind, just not right to ask for more.

Naomi took me three and a half miles to the schoolteacher’s house for a visit in the evening. The teacher was a vivacious girl whose husband had gone fishing to the coast along with all the men and most of the women. Her little girls, Martha and Shirley, were equally as lively as their mother. “Come and stay with me,” Trish said. “Since my husband is gone, I sleep downstairs, so you may sleep upstairs. It’s so nice to have someone around. I’m glad you came.”

The Call

It was half past nine in the twilight when we returned to Trish’s house. She proved to be an exciting young mother who I’m sure was an authentic encyclopedia on the problems, trials, assets, joys, and sorrows of being a teacher in

an Inuit village. We talked until midnight. One of her little blonds still bore scars of an encounter she had had with one of their huskies.

Suddenly, Trish stood up. “One minute till midnight,” she said. “Let’s go see the weather.”

The gray had lifted. In the Northeast were patches of blue sky. Fragments of crimson clouds reminded us that the sun had set shortly before and would be rising in two and a half hours. Beautiful, spacious silence; lovely, soft

“He was there. I was there. We were together—just the TWO of us.”

sky; majestic icy mountains afar off; birds twittering close by. There was a hushed excitement in this midnight twilight that drove away sleep. Why must I give up to drowsiness? I had to.

By the time I had climbed the stairs and gotten into bed, the sparrows were chirping their morning songs. Sparrows at 1:00 on the tundra! I would not sleep. I would lie awake and listen to a lone sparrow break the silence with a song—the sparrow that sat in the tall spruce tree at the window by my bed. I would think of how God had held this loveliness in His hands for centuries, of how His arm is unwearied yet. I still wanted to know about me. What about God and me? Could He—would He—let me know a little more? Then I did what I did not intend to do. I went to sleep.

As I slept, I seemed to be walking across the vast, flat tundra. With a pack on my back and all alone I walked and walked and walked. Icy mountains in the distance carved the edges of the glorious red and orange and magenta sky. On and on I walked. Not a house. Not a car. Hundreds of miles I walked. Away and farther away. Awed by the mystery, the grandeur, the silence. Not tired—just walking.

And then I heard a voice to my left and a little behind. It was a lovely, soft voice that said, “Carolyn!” I stopped quickly, and turning to the left I saw a cross perhaps 10

feet tall a few yards off the trail, and on it the dark silhouette of a Man.

Strange how I never saw Him as I passed, I thought as I moved a little closer. The orange glow of the sky lit the countryside. I paused. Alone. With Him, Jesus. In wonder I waited. Strange that He should call to me. Strange that He should call my very own name. Was I really alone with Him? I gazed in all directions. No one else was around. Only Jesus. He was there. I was there. We were together—

just the two of us. He said so quietly, so tenderly, “Carolyn, I died for you. I will be with you to the ends of the earth.”

Then I awoke. It was 2:00 a.m.

There was a brilliant sunrise to watch out the double glass doors. I lay there till 7:00 with quiet, awesome thoughts of

Jesus who died for me—who would be with me to the ends of the earth. Me! He died for me! He would be with me to the ends of the earth—Africa, Asia, New Guinea, any place, every place with me!

Two thousand years ago Jesus told His people, “I am with you always, to the very end of the age” (Matt. 28:20). That was written for you and for me. Why had I not believed it?

Monday we flew back to Anchorage. Some people return from vacations with Eskimo dolls and ivory.

I took two sentences with me, etched on my heart forever. “Carolyn, I died for you. I will be with you to the ends of the earth.”

Precious, precious treasures from God’s heart to mine.

This experience happened in August 1963, when I was 33 years old. Forty-nine years later I marvel how my Savior has been with this single woman and cared for her during 10 years in Africa, traveling around the globe three times. If you are a single young woman wondering about your place in God’s dreams—trust Jesus. He will never let go of you. He never let go of me. ■

¹ The names of most individuals mentioned in this article have been changed to protect their privacy.

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



Carolyn Stuyvesant spent many years in overseas missionary service and currently enjoys a very active retirement in Loma Linda, California, United States.

By ELLEN G. WHITE

Leaning on the LORD

Everyone can serve God—everyone.

There is a higher standard for us to reach. We are not making all that advancement that it is our duty or our privilege to make. How is it that we use the talent that God has given us in temporal matters and not in His service? Ought we not to have greater interest in eternal things than in those things which concern our temporal wants?

We have heard desire expressed that husbands and families should come into the truth. This is right; it should be a prominent wish. But do we do all our duty? Do we make all the advancement that we should? Do we not come far short of our duty in meeting the work of progression? Don't be a spiritual dwarf. We love to see infants and watch their baby ways, but the same ways would be disgusting if retained until the child was two years old. So the Christian must grow. *Be conformed to Christ, not deformed.* Just feel as though you were anchored in Christ. Let there be a solidity to the sisters who are alone. Avoid frivolity and keep constantly watching.

The rich blessings of heaven are all ready to be showered upon us. Don't be selfish. With too many, all there is to religion is: Me and my family. They will not go out of their way to help and bless any others. In such case, God cannot bless them. It is when we are drawn out from self that God blesses us. He wants us to be drawn out from ourselves. That which we sow, we will reap. If you sow selfishness, you will reap selfishness, that is, you will have it fastened upon you. Let us get out of self and talk of the mercies and blessings of God.

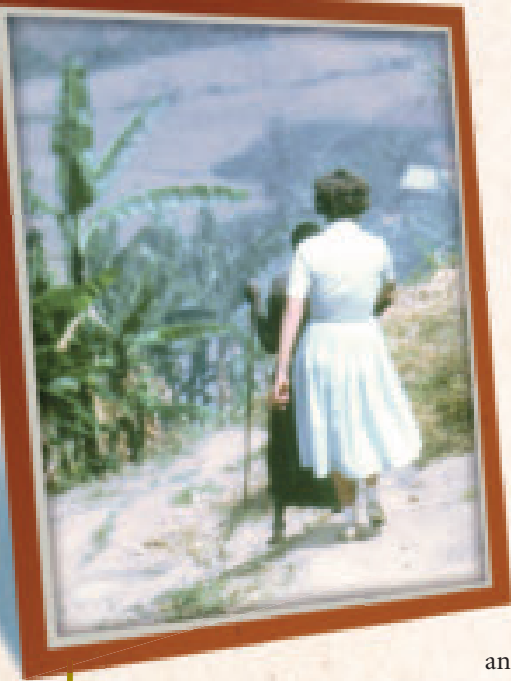
Let all the sisters feel that if they haven't a husband to lean upon, they will lean more heavily upon God. Every one of our sisters can be a living missionary, and can bring light into every meeting. Do we act as though we were called from darkness into marvelous light? or as if we were lugging along a heavy weight? We must talk light and pray light, and light will come in. If only women in the church [would] show that God can work through women. It was Mary that first preached a risen Jesus. . . .

There are richer blessings for those that have the harder conflict, for Christ is a present help in trouble. But we must be divested of selfishness; be acquainted with the Lamb of God that taketh away the sin of the world, and we shall thus grow more and more like Jesus till the crown of immortality is placed upon our brows. ■

Seventh-day Adventists believe that Ellen G. White (1827-1915) exercised the biblical gift of prophecy during more than 70 years of public ministry. This excerpt appeared in the book *The Upward Look*, page 147.

The author of this month's cover story served God as a single woman on several of the world's continents.

“The rich blessings of heaven are all ready to be showered upon us.”



STEWARDS

The Earth Is the Lord's,

When Christians hear the word stewardship, many associate it with an image of God demanding 10 percent of all income. While God does expect responsible use of the money He has given us, the biblical picture of stewardship is broader and much more positive. The sabbatical year in Leviticus 25 encompasses environmental resources, money/possessions, and time/opportunities, showcasing the stewardship principles that should pervade our lives and hearts. Here are a number of important facets of biblical stewardship:

1. *Earth-care is our primary responsibility:* “The land shall keep a sabbath to the Lord. Six years you shall sow your field . . . but in the seventh year there shall be a sabbath of solemn rest for the land. . . . What grows of its own accord of your harvest you shall not reap” (Lev. 25:2-5).

The injunction for the sabbatical year begins with a reminder that humans are to be caretakers of the earth. We are made in God’s image, and can even be considered the climax of Creation, but our purpose is not to exalt ourselves and/or exploit the environmental resources under our dominion. Indeed, humans are to act as God’s representatives on the earth, ruling it as He would if He were in our place. The Hebrew verbs in Genesis 1:26-28 do not give license to abuse, but demand a just and wise rule over God’s creation. Genesis 2:15 reiterates this principle of environmental stewardship by using Hebrew verbs for humanity’s care of the garden that are normally associated with the priestly care of the temple.

When animals are in need, Jesus instructs us to take care of them, even when doing so on the Sabbath requires what would normally be considered work (Matt. 12:11; Luke 13:15; 14:5). Humans are held responsible for the state of the earth and all the creatures that live on it (Rom. 8:19-22; Rev. 11:18).

2. *People (and animals) are more important than profit:* “And the sabbath produce of the land shall be food for you: for you, your male and female servants, your hired

man, and the stranger who dwells with you, for your livestock and the [animals] that are in your land—all its produce shall be for food” (Lev. 25:6, 7).

The sabbatical year does not just entail rest for the land, but its yield during that time is to be given to all those who are in need or oppressed, including the animals. Thus, helping the poor is much more important to God than making money or accumulating possessions. In Deuteronomy 26:12-14 the people were to give even their tithes to those who were poor and hungry.

Jesus reiterates the heart-changing intention of the law in Matthew 23:23, when he states that justice and mercy are inseparable from acceptable tithing. Paul implies that we should not become destitute ourselves in order to help the destitute, but that we should give as much as we are able, not just what is required (2 Cor. 8:12-14).

3. *Any advantages in this world are only temporary:* “And if you say, ‘What shall we eat in the seventh year, since we shall not sow nor gather in our produce?’ Then I will command My blessing on you in the sixth year, and it will bring forth produce enough for three years” (Lev. 25:20, 21).

The year of jubilee was a special type of sabbatical year, when slaves were freed and land was returned to its original owner. Even more than during the typical sabbatical year, however, anyone who lived off the land would likely be worried about how they were to survive this lengthy period with no agricultural activity. Thus, God reminds the Israelites that He has promised blessing and sustenance to those who are faithful to follow His law and let the land rest. The language here is similar to Malachi 3:8-12, where God promises to pour out blessings on all those who return their tithes to Him faithfully. Trusting God thus involves relinquishing not only one’s possessions and money, but even one’s time and opportunities for advancement (three years off from agriculture, release of all slaves, return of any acquired land, usury/bribery forbidden).

In the New Testament the church realized the value of



HIP *as a Privilege*

and Everything in It

By A. RAHEL SCHAFER

these jubilee principles, and attempted to make them applicable at all times as they shared everything in common, helped the needy, and supported freedom from slavery (Acts 2:42-46; 4:34, 35; 5:14-16; Gal. 3:28; Col. 3:11; Philemon 15-17).

4. *Everything we own actually belongs to God:* “The land shall not be sold permanently, for the land is Mine” (Lev. 25:23).

While it is important to detail stewardship requirements concerning the environment, money, possessions, time, and opportunities, the most crucial principle is God’s ownership of the world and everything in it. We usually think that only the tithe must go to God (Lev. 27:30), but in reality, all that we have belongs to God (Ps. 24:1; 1 Chron. 29:14). Indeed, even our bodies are not our own, as we have been joined with Christ and bought by His blood (1 Cor. 6:15-20).

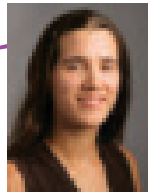
5. *Stewardship is the ultimate call to rejoice in redemption:* “Therefore . . . you shall fear your God; for I am the Lord your God” “who brought you out of the land of Egypt, to give you the land of Canaan and to be your God” (Lev. 25:17, 38).

In reality we are privileged to practice stewardship. Deuteronomy 14:22-29 calls for rejoicing when bringing tithes/gifts to God. For that is what tithing truly is, giving to God what He has given to us in trust, which instills in our hearts a spirit of thankfulness and delight in the God

who redeemed us from destruction and who has given us so many good gifts.

In addition, God requests that we use these gifts to further the gospel and to help those who are in need. Our thankfulness for redemption leads others to that same redemption, spreading the good news and hastening God’s return. Just as the tithes supported the priests in the Old Testament (Num. 18:26; 2 Chron. 31:4-6), our support of those who minister the gospel is equivalent to supporting God Himself (2 Cor. 8; 1 Cor. 9:8-14), and we should rejoice in our privilege to do so (Rom. 15:26).

Recently, I have been commuting through downtown Chicago, and the many homeless and hurting people remind me of how blessed and rich I am. However, even if we were to lose our homes and all our possessions, Christians are rich in the things of God. We are always God’s stewards of our time and opportunities, giving every moment to our Savior who gave all for us. ■



A. Rahel Schafer is an assistant professor in the Religion Department at Andrews University, Berrien Springs, Michigan, United States. She and her husband, Kirk, love to backpack, climb mountains, and lead church youth groups.

STEWARDSHIP

We are God’s stewards, entrusted by Him with time and opportunities, abilities and possessions, and the blessings of the earth and its resources. We are responsible to Him for their proper use. We acknowledge God’s ownership by faithful service to Him and our fellow men, and by returning tithes and giving offerings for the proclamation of His gospel and the support and growth of His church. Stewardship is a privilege given to us by God for nurture in love and the victory over selfishness and covetousness. The steward rejoices in the blessings that come to others as a result of his faithfulness. (Gen. 1:26-28; 2:15; 1 Chron. 29:14; Haggai 1:3-11; Mal. 3:8-12; 1 Cor. 9:9-14; Matt. 23:23; 2 Cor. 8:1-15; Rom. 15:26, 27.)

At first the sect that called itself Advent Christians supported him, totally unaware that he was accepting their funds while proclaiming Seventh-day Adventist doctrine.

In 1856 James White's evangelistic tent meetings at Perry's Mills, New York, attracted Michael Czechowski's attention. Baptized the next year at Findlay, Ohio, this former priest and revolutionary began a lengthy preaching career that his church was sometimes reluctant to support. Historians are divided about his memory. Was Czechowski a headstrong rebel, or a Polish national hero who was Seventh-day Adventist?

Restless Priest

Born in Poland in September of 1818, Czechowski was educated until 1835 in the important southern city of Kraków. When an eloquent sermon by a Franciscan priest set his resolve to work for the church, he entered the Franciscan monastery at Stopnica, the first of several at which he would study. But some time after being ordained in the capital of Warsaw, he became convinced that what he had supposed to be real devotion on the part of the clergy was sheer hypocrisy. Czechowski became involved in national reform movements, barely escaping arrest by the Russian authorities who occupied that part of his native country.

In October 1843 he decided to visit Rome to complain about priestly corruption. Arriving in October of 1844, he accomplished little in his visit with Pope Gregory XVI. Traveling to Paris, he found the French clergy no different from the Polish. Repeated disappointments with people helped confirm his commitment to God's guidance through the Bible. His zealous agitation for social integrity, his Bible study classes, temperance reform, and welfare improvement groups hardly pleased those whose selfish practice he kept disrupting. After about a year of such reform, he was imprisoned for political activities.

Released, he traveled to London and the security of friends' company. But after only a few months he was back in Paris to work for Polish émigrés. He again immersed himself in political activities, as his countrymen back home chafed under the control of Russian, Prussian, and Austrian partitioning powers. The irrepressible curate even organized a "liberation" army to free Poland, but like most Polish nationalistic efforts of that period, his uprising was a miserable failure. He returned to Paris and worked until July 1849, when certain religious authorities expelled him as a disturber of the peace.



Part I
MICHAEL
BELINA
CZECHOWSKI

*Seventh-day Adventist
hero or rebel?*

By
NATHAN GORDON THOMAS

Exchanging Vows

Within 15 months thereafter, Czechowski exchanged vows of celibacy for those of matrimony. In September 1850 he resigned from the priesthood, and in October he married Marie Virginia Delavouet. He moved to London to escape further persecution, then moved on, with his bride to New York, arriving in 1851, in a free and happy land where he would not have to worry about his former persecutors. He would live and work in North America for the next 13 years. With \$4 in hand, he looked for work, finding a brickmaking job in New Jersey after three days. The heavy, all-day work, was too much. Kind friendship advanced him enough money to reach Montreal, Canada, where he found bookbinding, a less strenuous job. He was, moreover, a trained bookbinder. In three months he bought a shop of his own, but an 1852 fire destroyed that part of the city. Then the Baptist Home Missionary Society invited him to labor among the French Canadians in Clinton County, Upper New York. They were proud to have this educated man, whom they considered of noble birth, who spoke seven different languages and preached with indefatigable zeal. His work is remembered as quite successful, converting many souls from Catholicism, his own former religion, and in general changing Clinton County for the better.



Vows Again

But there was more for Czechowski to do than help the Baptists in Clinton County, as he learned when James White's preaching came to his town. His constant thirst for truth urged him forward to accept the gospel message for his time and become part of God's remnant church. He rejoiced in the news of Jesus' speedy return and was converted to the Seventh-day Adventist faith. Shortly thereafter, he was baptized at a tent meeting in Findlay, Ohio, where he had moved, and departed for Battle Creek, Michigan, headquarters of the Seventh-day Adventist denomination. Established again as a bookbinder, he became acquainted with James and Ellen White, who welcomed him to Battle Creek, impressed by both his personality and spirituality. They had never seen a new convert to Adventism quite like him. They agreed to finance him on a missionary trip back to northern New York to preach present truth, new truth to his old friends.

Czechowski did have loose ends to tie up back in Clinton County. He still owed money to his former supporters, the Baptists. In fact he still owed \$50 on a house and lot that he had purchased while there. James and Ellen each gave him \$5, and other church members helped him pay that debt.

In northern New York, Czechowski worked very successfully among the French-speaking peoples. James White testified of his worth, writing that "providence has placed him with us."* Along with another French-speaking minister he was able to organize a conference among them when almost suddenly it seems, he decided to leave for New York City to work among its various ethnic groups. He was no farmer, he explained, had accomplished his mission in northern New York, and could not support his family where he was.

Czechowski Keeps Moving

Elder White seemed to understand. He and Ellen continued to help Czechowski and his family with money. However, things changed somewhat after Ellen was shown in vision on August 3, 1861, the wrongness of his move. He had not sought good advice for the move, she rebuked, and had followed his judgment only. But Czechowski pressed on, organizing small groups of Poles, French, Germans, Swedes, and English into congregations he called churches. James White advised him to go back and work in Vermont and northern New York State until a more organized system could be established in New York City. It was becom-

ing clear that, good points notwithstanding, Czechowski was not manageable at all. Nevertheless, he did move to Vermont where Elder D. T. Bourdeau had found him a house. While ministering there, he wrote his autobiography, hoping it would make him some money. It didn't. Having alienated church support by his poor business skills and inability to take anybody's advice, Czechowski set out on his own for Europe on May 14, 1864, to realize his great desire of taking his newfound faith to his European countrymen. He would labor there for the next 12 years. At first the Advent Christians supported him, totally unaware that he was accepting their funds while proclaiming Seventh-day Adventist doctrine.

He began in Italy, then moved on to Switzerland, where on February 7, 1866, he baptized Seventh-day Adventism's first two European converts in the frigid waters of Lake Neuchâtel. By June he reported seven evangelists supporting his European mission. But his greatest success, and the source of his downfall, would be Tramelan, site of Adventism's first organized church in Europe.

Albert Vuilleumier, who had hosted some of Czechowski's earliest lectures, discovered a copy of the *Review and Herald* in his room, wrote down the address, and communicated with Uriah Smith, the paper's editor. Church leaders in America were astonished to discover that there were Seventh-day Adventists in Europe, as Vuilleumier and his French church learned to their own amazement that other Seventh-day Adventists existed somewhere. Though Czechowski had brought them the truth, they could never, thereafter, trust the man who had kept secret the existence of his denomination. Not much later, the Advent Christians learned of his seventh-day-Sabbath preaching and ended their support for him. For these reasons, or perhaps under some other motivation of which we cannot be sure, this singular man then chose to continue his enigmatic story by departing for Hungary in 1869. ■

[to be continued in October]

* James White, *Review and Herald*, December 30, 1858.



Nathan Gordon Thomas, Ph.D., is professor emeritus of history at Pacific Union College in Angwin, California, United States. (gordonna54@yahoo.com)

Marriage in Heaven

Will people
be **married**
in heaven?

I often hear this question from unmarried people, and occasionally from a spouse. The unmarried want to know because if there's no marriage in heaven, they want to get married and have children now. I'm not sure why those who are married ask the question, but in most cases it appears they would like to continue the relationship in heaven. (In some cases they may be looking forward to being free from the relationship!) The Bible provides a clear answer that seems to create a theological problem.

1. The Answer From Jesus: Jesus was asked this question by Sadducees who hoped to disprove the doctrine of the resurrection. They presented a hypothetical case based on the biblical law of Levirate—where the brother of a man who died without having children would marry the former husband's wife in order to have children for the dead man (see Deut. 25:5, 6). The Sadducees told Jesus about seven brothers who, in fulfilling that law, had to marry the same woman because none of them had children with her. This was their question: "Therefore, in the resurrection, when they rise, whose wife will she be? For all seven had her as wife" (Mark 12:23). It was an attempt to discredit the idea of the resurrection.

Jesus charged them with ignorance: they didn't know what the Scriptures teach about the resurrection, much less the power of a God who is able to bring the dead to life. He then addressed the unspoken premise of the question. The Sadducees assumed that life after the resurrection would be a continuation of life as we know it now. Jesus surprised them by pointing to a significant element of discontinuity: "For when they rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven" (verse 25). According to Luke, Jesus clarified the thought by saying they will "neither marry nor [be] given in marriage; nor can they die anymore, for they are equal to the angels and are sons of God, being sons of the resurrection" (Luke 20:35, 36). At the resurrection people will not get married, because in the absence of death there is no need to perpetuate the human race through reproduction. In that

sense humans will be like the angels, who don't have to marry because they don't die.

2. Theological Implications: Jesus' answer creates in the mind of some a theological dilemma: If marriage, like the Sabbath, was instituted before the entrance of sin, why would it be incompatible with life in the new age? Would not this suggest that sin was able to damage a divine institution beyond repair, and that evil somehow thwarted divine intention for humanity?

These important questions deserve comment, even though we may not be able to provide final answers. In order to deal with the theological issue raised here I have to assume that God did not originally intend marriage to be a permanent or eternal social institution. This idea seems to be hinted at in Genesis. Marriage had two clear and closely related functions: procreation and companionship. Procreation had a very specific goal—"Be fruitful and multiply; fill the earth" (Gen. 1:28)—implying that in the absence of death once that goal was achieved procreation would come to an end. This was confirmed by Jesus in His answer to the Sadducees.

Marriage as an expression of companionship was, in the absence of sin, transcended by a deeper fellowship and union with God. It is to this deeper—and at the present time—mysterious experience that Jesus referred to when He said that the resurrected ones "are God's children, since they are children of the resurrection" (Luke 20:36, NIV).^{*} This refers to an experience of family life that goes infinitely deeper than marriage, enriching us in ways we can't even begin to imagine. Our circle of loved ones will reach cosmic dimensions in the purity of unselfish love.

Feel free to disagree with me. ■

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After several years serving as director of the Biblical Research Institute, **Angel Manuel Rodríguez** is now retired and lives in Texas.

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■ **Catering supervisor/cook—Adventist Alpine Village (Jindabyne, NSW).** This position is responsible for the delivery of high quality, healthy food services at the Adventist Alpine Village. For more information please email <ghowie@adventist.org.au>. Please forward all written applications, including your CV, work-related referees and the contact information of your church pastor, to: General Secretary, Seventh-day Adventist Church (SNSWC) Ltd, PO Box 800, Canberra, ACT, 2601; or fax to (02) 6247 5059; or email to <ghowie@adventist.org.au>. Applications close **August 28, 2012.**

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Vol. 8, No. 8

ANNIVERSARY

Rosevear. Tui and Verona (nee Dawson) were married 27.12.1961 at Thornleigh church by Dr E E White. They celebrated their golden wedding anniversary in a service of recommitment at the Boolaroo church 50 years later on the same date. Over the years Verona worked as a school teacher and a pastor's wife, and Tui as a minister in 20 churches in the Queensland, Greater Sydney and North NSW conferences. They celebrated with many friends and family, including their children, Wendell, Ruth-Anne, Lois-Joy and their partners; and five grandchildren, Dillon, Chanel, Liesl, Rachel and Lyndell. They continue to love the Lord, each other and people.

WEDDINGS



Dixon-Senkevitch. Lee Dixon, son of Nicholas and

Jennifer Dixon (Dural, NSW), and Galina Senkevitch, daughter of Nick and Svetlana Senkevitch

(Wahroonga), were married 25.3.12 at Wahroonga church.

David McKibben



LerHtoo-Kyi Shwe. Ray Loe LerHtoo, son of Maria LerHtoo,

and Saiah Moo Kyi Shwe, daughter of Heiler and Tanye Kyi Shwe, were married 11.6.12 at Ringwood church. Ray and Saiah are Karen young people who attend Gateway church. The couple sang at their wedding, supported by more than 20 members of their care group.

Weefong Choo

Sonter-Adams. Bert Sonter, son of Len and Ida Sonter, and Beverly Adams, daughter of Jim and Grace Adams, were married 15.4.12 in a garden setting at Nambour. Family and friends wish them well in their new life together.

Justin Lawman, Alan Sonter

OBITUARIES

Dias, Renee Hester (nee Schoeman), born 26.4.1946 in

Potchefstroom, South Africa; died 12.4.12 in Lithgow, NSW. On 16.12.1970, she married Gilberto. She had three sisters, Dawn, Joey and Henrietta, and two daughters, Charmony and Linda. Renee and Gilberto ministered in South Africa, Zimbabwe, New Zealand and Australia until retiring to Capertee, NSW, in 2009. She was a hospitable lady with a love of laughter and fun. Renee was diagnosed with breast cancer in 2008. While some would say that she lost her battle with cancer, it is more correct to say that cancer lost the battle. Though it destroyed her body, it never destroyed her spirit.

Ken Bird, Garth Bainbridge

Gow, Eunice Hazel (nee Dyer), born 3.5.1916 in Bowraville, NSW; died 4.6.12 in Chesalon Nursing Home, Beecroft. In 1944, she married David who predeceased her. She is survived by her children, David (Brisbane, Qld) and Elizabeth (Sydney, NSW); and sisters, Vera (South West Rocks) and Enid (Bowraville). Eunice trained as a nurse at Sydney Sanitarium. She was a

faithful member of the Thornleigh church. Eunice not only had a quiet confidence in God and His power in her life, but also made the best of her circumstances and was content with what she had. Her life was one that revolved around an interest in her Church and a love for her family.

Barry Wright, Lynelle Chester

Hawken, Mervyn Bruce, born 29.8.1917 in Denison, NSW; died 19.4.12 in Lithgow. He was the ninth child of Richard and Alice Hawken. He married Netta Lyall, who predeceased him in 1983. He then married Elizabeth Cameron. Following an accident in 1948 which left him in a plaster cast for 27 months, he returned to the Adventist faith and was baptised. Merv inspired many in their faith by his walk with the Lord. He is survived by his wife, Elizabeth (Coffs Harbour), who lovingly cared for him during the sunset years of his life; and sons, Lionel (Wallerawang) and Mervyn (Coffs Harbour).

Ken Bird

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For further information about career opportunities at KAS contact Mr Rohan Deanshaw, Principal - Kempsey Adventist School, by phone on 02 6562 7023 or by email at principal@kas.nsw.edu.au. Applications close on Friday 28 September 2012.



Hosmer, George Guest, born in 1922 in Rangoon, Burma; died 8.6.12 in Banksia Park Nursing Home, Kwinana, WA. On 16.7.1944, he married Cymbeline Thelma Robson. He was predeceased by his wife and his two-year-old daughter, Karenza. George loved Jesus and enjoyed reading the Bible. He was a Christian gentleman, loyal and true. He loved to sing in the church choir and until recently was visiting local nursing homes singing to people younger than himself. When asked how he was, he would reply, "By the grace of my Lord, I am tickety-boo". He looked forward to the second coming of Jesus.

Steven Goods

House, Reginald Stanley, born 7.1.1919 in Pinjarra, WA; died 23.5.12 in Kings Langley, Sydney, NSW. He was predeceased by his son, Robert. He is survived by his wife, Hazel (Kings Langley); daughters, Jan Eastman (Perth) and Jenny King (Sydney); their spouses; five grandchildren; and four great-grandchildren. Stan was a dedicated Christian who served the Church faithfully in many areas. He was a loving husband, father and grandfather. He loved and served Jesus and looked forward to seeing Him face to face.

*Chris Manthey, William Sleight,
Ron Pieterse*



Hyde, June Evelyn (nee Walter), born 11.12.1928 in Stockton, NSW; died 4.3.12 in Stockton. She was the dearly loved wife of Reg for nearly 64 years. She was predeceased by her siblings, Val, Norma and Les. She is survived by her husband; her children and their spouses, Lyn and Barry, Pam, Gary and Cheryl, Neal and Judi, Chris and Diane, Alan and Rose; 24 grandchildren; 25 great-grandchildren; and her sister, Dulcie. June was very helpful at seeking out the needs of others at church. She was a devout believer, and a member of Stockton church. June and Reg shared the good news of Jesus Christ's soon return to many. June will be sadly missed by all.

*Esava Coro, Warren Fedorow,
Jan Jankiewicz*

Johnston, Beryl, born 7.3.1923; died 7.6.12 in Redcliffe Hospital, Qld. She married Albert Leonard Johnston at Margate, who predeceased her. She is survived by her children, Leonardo Charles, Richard Kenneth, Linda Beryl and Martina Rowine. Beryl's two favourite hymns were "Amazing Grace" and "Near My Lord to Thee". She was a dedicated and committed Christian, and her quiet life influenced many.

Humberto Rivera



Martin, Reginald Alexander, born 28.4.1924 in Quirindi, NSW; died 18.5.12 in Wahroonga. In 1947, he married Ellie Teitzel at Cooranbong. She predeceased him in June 1973. He is survived by their children and their families, Lorraine Hendra, Kathy Lomman and Graeme Martin (all of Sydney). Reg served in the Australian Army and then attended Avondale College. Reg and Ellie moved to Bowen, Qld, in 1950 where they became successful tomato and mango farmers. Reg was senior elder of the church there for many years. He became a literature evangelist leader, which eventually led him into full-time pastoral ministry in south Qld, where he retired in 1991. After his wife died, Reg moved to Sydney where he became a valued salesman for his daughter's company.

Alex Currie

Rabe, Loloma (nee Thoresen), born 4.4.1926 in Fiji; died 26.2.12 in Kings Langley, NSW. On 26.6.1947, she married Perry Rabe at Glen Huon, Tas. She is survived by Helen Smith, Kevin Rabe, Rick Rabe, Leanne Head, Roslyn Cole, Robyn Rabe, Garry Smith; and grandchildren, Lynelle Horne, Fiona Pope, Kerrie Rabe, Nathan Rabe, Kylie Van de Merwe, Damien Rabe, Laura Head, Cassandra Head, Jessica Head, Jayden and Nicki Cole. The grandchildren were the pride of her life. Loma was a loving Christian mother who lived a very active church life. She worked for Sanitarium in New Zealand and then at the Warburton hospital where she met Perry. She spent her last years in retirement villages at Cooranbong and Kings Langley.

Bob Saunders



Silvestro, Antonino, born 5.12.1923 in Rimiti, Sicily, Italy; died 12.5.12. He is survived by his wife, Domenica; daughters, Antonina (Sicily), Agatina and Carmela (both of Sydney, NSW); 10 grandchildren; and two great-grandchildren. In 1966, Antonino and Domenica migrated to Australia to start a new life. In 1994, they were baptised into the Italian Adventist church in Guildford, Sydney, by Pastor Robert Parr. Antonino loved his Lord and served as a church deacon for a number of years. At his funeral the theme of the blessed hope was shared of Antonino sleeping in death until the second coming of Jesus.

Frank Tassone

Swain, Kathryn (nee McInnes), born 6.10.1952 in Bankstown, NSW; died 31.5.12 in Gosford. On 30.12.1972, she married Graham Swain in Gosford. She is survived by her husband (Somersby); her sons and their wives, Simon and Michelle (Brisbane, Qld) and Ben and Kate (Newcastle, NSW); and her sister, Jenny (Canada). Diagnosed with cancer in 2010, Kathy was expected to live only a short time but she battled the disease long enough to see her son, Ben, married a few weeks before she died. Kathy was a member of Gosford church for most of her life. She was known for her caring and loving nature that extended to all whom she met.

Don Madden, David Price



Tilley, Allan Wilby, born 30.9.1919 in Mt Gambier, SA; died 1.5.12 in Cooranbong, NSW. In 1945, he married Ruth Pretymann. He is survived by Ella and Dr Eoin Giller (USA), Margaret and Pastor Ray Southon, (Wahroonga, NSW), Elizabeth and John Dittmer (Sydney NSW), Jeanie Gersbach, (Caves Beach, NSW); 11 grandchildren; and 22 great-grandchildren. Allan attended Avondale College in 1939. He worked at Sydney Adventist Hospital and was appointed a minister in the North NSW Conference in 1944. One month after his wedding to Ruth, they travelled on a troop



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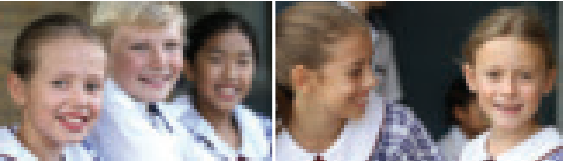
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ship bound for Aroma, PNG. On arrival they were left on a remote beach with all their goods without a soul to welcome them. In 1948, they accepted a call to Kwailabesi, Malaita, Solomon Islands. Allan returned to Sydney in 1952 and in 1956 commenced work in the San Pathology department, continuing there until he retired.

Alex Currie

White, Olive Catherine, born 28.8.1912 in Walcha, NSW; died 17.5.12 in Adventist Nursing Home, Cooranbong. In 1939, she married Pastor Ivan White in Christchurch, NZ. He predeceased her in 1978. She is survived by her daughter, Jenni Collins (Sydney, NSW). Olive spent many years as a teacher working for the Church and the government. She taught for the Church in Mona Mona (Qld), Papanui (NZ), Viti Levu (Fiji) and in Sydney. While in Sydney she started a primary school at the rear of the North Sydney church. She and Ivan were missionaries from 1940-1943 in Fiji and in 1956 in Samoa. She was a sister to former Division president Robert Frame. Olive will long be remembered for her kindness, grace and friendship.

Adrian Craig, Rommert Spoor

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VOLUNTEERS

Builders and tradespersons needed for a Fly-n-Build project in Fiji, September 5-18, 2012, to build a church in the town of Marou in response to a RECORD article (November 19, 2011, p 10). We are currently needing trade skilled people in building, carpentry, plumbing and electrical as well as general labourers. For further details contact Anna Downing at Adventist Volunteer Service by emailing <volunteers@adventist.org.au> or phone (02) 9847 3278.

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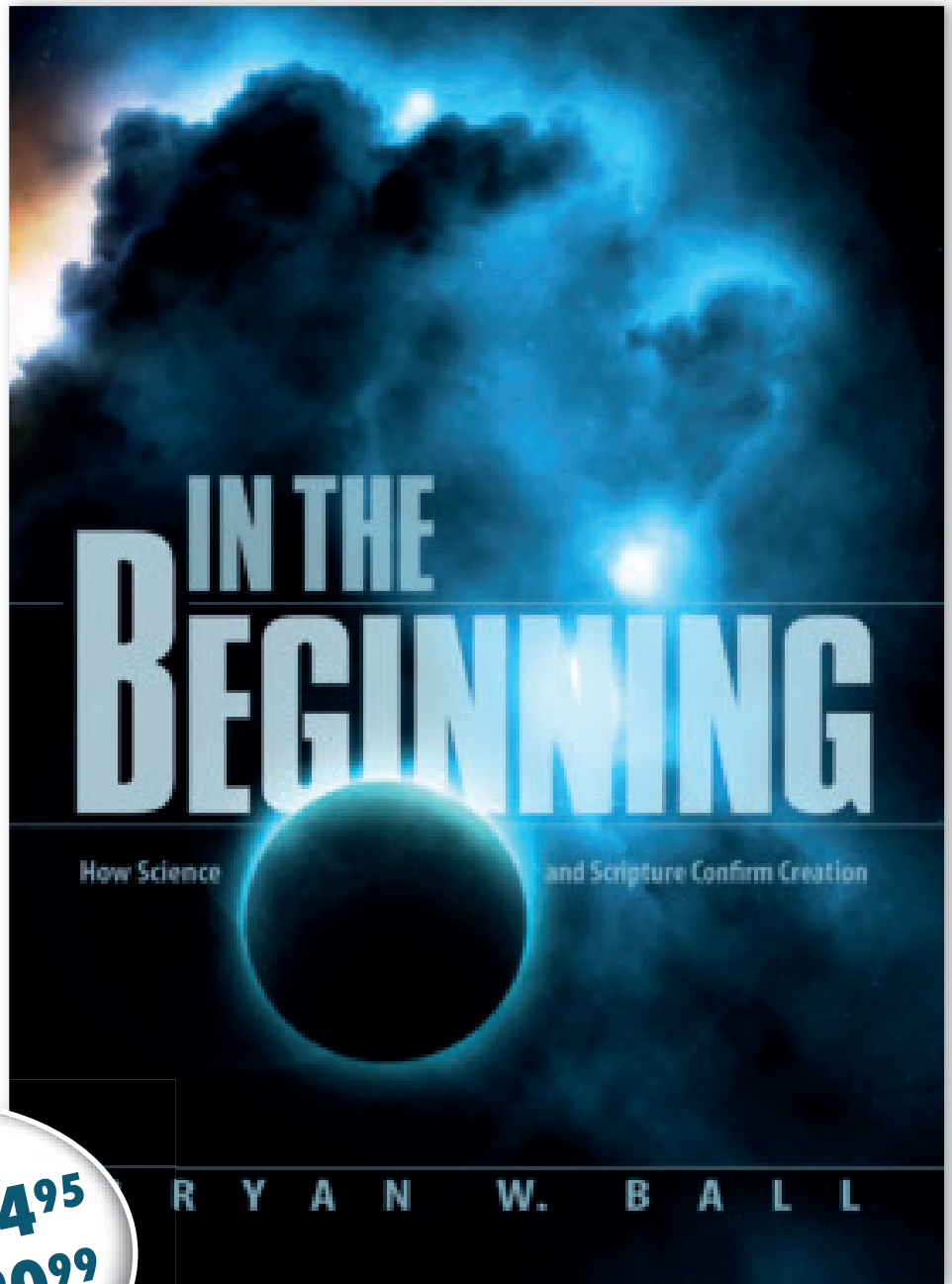
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