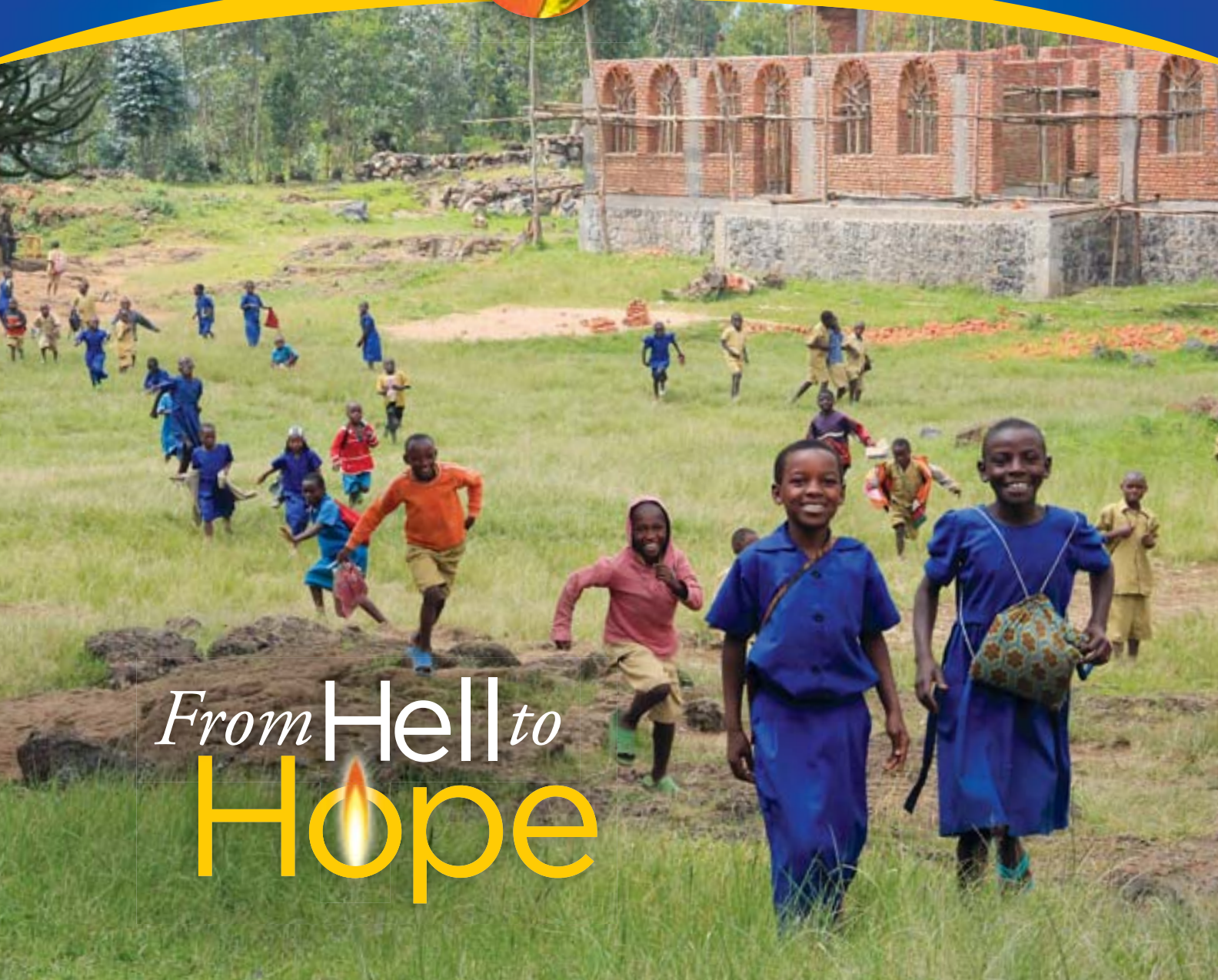


The International Paper for Seventh-day Adventists

April 2014

ADVENTIST WORLD



From Hell to
Hope

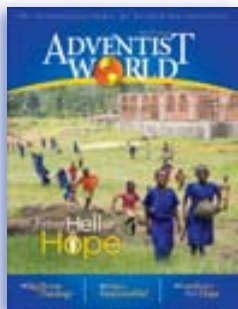
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Resurrection Power

My teacher left me two pieces of wisdom:
1. *Never underestimate the enormity of human evil.*

2. *Never underestimate the power of the gospel to overcome the enormity of human evil.*

The brokenness of sinful human beings is on display in every arena of our lives.

In the yard, children bicker and complain, asserting ownership of bits of cloth and plastic they call “toys.”

In the workplace, colleagues taunt and deceive, determined to climb a rung on an employment ladder promising success and wealth.

In disputed corners of the earth, guns and bombs emerge to stake the claims of sovereignty and “nation.”

Even in the church, we watch familiar sins of pride and prejudice inflicting pain on those Christ died to save.

As the apostle so aptly framed it: “If for this life only we have hoped in Christ, we are of all people most to be pitied” (1 Cor. 15:19, NRSV).^{*} Christianity stripped of the news of Jesus’ resurrection—and His resurrection power in our lives—is nothing other than unwarranted optimism in the face of deadly facts.

But the gospel we are called to preach—and live—compels us to acknowledge that the resurrected Lord intends His disciples to experience His transforming power even now in our roles and our relationships.

By His grace, controversialists choose cooler rhetoric. Through His power, enemies forgive each other. Inspired by His example, men and women push back the tide of evil by living with kindness, generosity, and faithfulness.

“*We are each a tale of grace,*” the poet said. Taken altogether, the countless lives healed and made whole by Jesus’ death and resurrection give the world a frankly hopeful vision of the world soon to come.

As you read this month’s cover story about recovery and restoration after horror and violence, resolve to live, because of grace, one of those resurrected lives.

^{*}Bible texts credited to NRSV are from the New Revised Standard Version of the Bible, copyright © 1989 by the Division of Christian Education of the National Council of the Churches of Christ in the U.S.A. Used by permission.

Bill Knott

WORLD REPORT

Monteiro Visits GC Headquarters, Thanks Church for Support

■ Adventist pastor Antonio Monteiro, recently acquitted and released from a Togo prison, thanked the Adventist world headquarters staff and world church members for their support while speaking at the General Conference worship service on February 18, 2014, in Silver Spring, Maryland. The program was part of a weeklong visit to the area for Monteiro, his wife, Madalena, and their sons, Anderson and Alessandro.

In an interview with *Adventist Review*, Monteiro, who was released from prison in January after 22 months behind bars, explained how he sees similarities between his experience and the biblical story of Joseph: “Never would I have thought that I would leave my prison cell to end up visiting the General Conference. After the struggle comes the crown,” he said.

When he first went to Togo as a missionary, Monteiro said he felt a burden to help the church to be better known in the country. His initial idea of visiting government officials to acquaint them with the church, unfortunately, went nowhere. But now, after his plight attracted national media attention, he recognizes that God used these circumstances to change the perception of the church in the country.

Even in his birthplace of Cape Verde, Monteiro’s case received top-level attention. As a result, he was able to visit the country’s president, justice minister, and other cabinet ministers who intervened on his behalf, thank them for their help, and introduce them to some of the church’s teachings.

While in prison Monteiro recognized that he was there for a reason, and that the prison population was actually his congregation.

Continued on next page ▶



FREE AT LAST: After nearly two years in prison, Antonio Monteiro (center) greets Ted N. C. Wilson, president of the General Conference, after speaking in the auditorium of the church’s world headquarters.

CLAUDE RICHLI



WORLD REPORT

Twice a week he held prayer meetings and gave Bible studies to a group of 15 to 20 people.

During his time in prison, Monteiro distributed Bibles, as well as dozens of *Adventist World* magazines. When Monteiro left prison, “Pastor Maranatha”—as he came to be known—left behind many lives that had been transformed through his ministry and the power of the Holy Spirit.

—By *Claude Richli*

Fulton College Opens New Campus

■ A new era began recently for Fulton College in the Fiji islands as approximately 600 people celebrated the opening of the new Sabeto campus. Among the invited guests were General Conference president Ted N. C. Wilson and Fiji education minister Filipe Bole.

The FJD\$20 million construction is almost complete, and classes started March 10, 2014. The buildings, including staff and student housing (for 240 students and 20 married units), classrooms, administration block, and multipurpose center, are completed and being furnished.

After a number of legal disputes with landowners at Fulton’s Tailevu site, a decision was made to relocate in 2007. The relocation schedule had the site opening in March 2010. However, as Fulton principal Stephen Currow joked, “So today we are only 1,420 days late in opening this new campus. But we are here.”

Currow thanked former Fiji mission president Waisea Vuniwa for his role in finding the current site. The development was assisted by a Thir-

teenth Sabbath offering and donation of US\$1 million.

The decision to move had its detractors. However the new site, 15 minutes from Nadi International Airport, is well placed to cater to Fulton’s international students.

School officials honored Barbara Allen, who attended on behalf of her late husband, Graham, the original project manager for the new site. His nephew, Greg Allen, and Mike Dickson took over the project after Graham was killed in a cycling accident.

Distinguished guests included the Solomon Islands’ minister for education, representatives of the tribes who own the land, and officers of the South Pacific Division, Trans Pacific Union, and Fiji Mission.

—By *Jarrod Stackelroth*

TED President to Retire

■ Bertil Wiklander, president of the Trans-European Division (TED), has informed union presidents and division office staff that he is planning to retire as of July 31, 2014.

Wiklander announced his decision at a staff devotional on February 12 during two days of leadership training.

“I have enjoyed my work and the many people I have come to know in various parts of the division,” said Wiklander, “and I will leave my responsibility with gratitude to God and my colleagues.”

Prior to coming to the TED, Wiklander served in his native Sweden as principal of Ekebyholm School, union executive secretary, and union president.

In the past 19 years Wiklander has exhibited a passion for making God known in the challenging secular



ADVENTIST NEWS NETWORK

DISTINGUISHED SERVICE: Bertil Wiklander, president of the Trans-European Division for

the past 19 years, announced his intention to retire at the end of July.

environment of many of the TED countries. During his term of service the division has had two territorial realignments.

Wiklander’s announcement came appropriately during leadership training because Wiklander is an advocate of growing leaders and providing opportunities for people to try new ideas.

—By *TEDnews*

ADRA Romania Launches Campaign Against Domestic Violence

■ ADRA Romania is launching a campaign to prevent domestic violence. Recent ADRA campaigns have been created to empower women who experience abuse to take action and notify authorities. The campaign encourages positive behavior and acknowledges men who “love, cherish, and protect” their most valuable assets—their families!

“What is a true man? How can we publicly acknowledge them to show that violent men are not the rule? These questions were the starting point for this year’s campaign,” said Sorin Goleanu, executive director of ADRA Romania.

To acknowledge true men, ADRA Romania designed a blue scarf, as a

gift that can be offered to men by their wives, friends, or families as a symbol of their appreciation, and to encourage positive, caring, and respectful behavior toward their loved ones. The customized scarf carries a logo for the campaign and recognizes the one wearing it as a true man.

“The campaign was received enthusiastically by ADRA’s partners, including retailers such as Carrefour, Sano Vita (Romania’s biggest health food company), and public institutions,” said Goleanu. “The campaign has enjoyed more than 36,000 views online, the support of nearly 20 national and local media outlets, as well as printed materials distributed

(250,000 copies) through 50 stands set up in Carrefour stores across 21 towns and cities. This has made it possible for the message to be sent at a level previously unreached by former ADRA Romania campaigns,” he said.

This latest campaign offers creative and effective ways to combat this phenomenon that is widespread in Romania. The campaign also presented practical ways of helping those affected, and contact information where those affected by domestic violence can ask for help. This includes an e-mail address, an emergency phone number, and information on services provided by the center.

Since 2009, ADRA Romania has operated an emergency shelter for victims of domestic violence, ADRA House. Women who report incidents of domestic violence to authorities receive accommodations, food, and emergency medical assistance. Services include individual and couple counseling, social assistance, and information about legal counsel.

— By Sorin Goleanu, *EUDnews*

Adventists Call on Sunday Alliance Not to Discriminate

■ An alliance promoting work-life balance and social cohesion in Europe reiterated its call for work-free Sundays at a conference in Brussels, Belgium, in January.

The European Sunday Alliance, a coalition of national Sunday alliances, trade unions, civic organizations, and faith communities established in 2011, is gaining some traction in the European Parliament but continues to

trouble religious liberty advocates.

At the second conference on work-free Sundays and decent work, the alliance launched a pledge targeting current and future members of the European Parliament, asking lawmakers to promote legislation that “respects” Sunday as a “day of rest” and guarantees fair work hours.

Economic arguments aside, religious minorities in Europe—among them Muslims, Jews, and Seventh-day Adventists—worry the proposal could infringe on free expression of religious beliefs, despite its seemingly well-intentioned goals of reducing stress and overwork.

“Millions of European citizens belonging to religious minorities could be affected by [the] EU Sunday law aspirations,” said Liviu Olteanu, director of Public Affairs and Religious Liberty for the Adventist Church’s Inter-European Division (EUD).

In a January 21, 2014, news release the EUD endorsed the position of Hannu Takkula, a Finnish member of the European Parliament who has spoken out against work-free Sundays. “Legislation must never discriminate on religious grounds. A law setting up Sunday as the universal work-free day would do just that,” Takkula said in a news release. “Freedom of religion and belief is a core European value. . . . The European Union must guarantee everyone equal rights and freedoms to celebrate the rest day of their convictions,” he added.

John Graz, General Conference Public Affairs and Religious Liberty Department director, said he was pleased that Takkula and other Parliament members are taking a clear stand against work-free Sundays. “We encourage all lawmakers in Europe to

Continued on next page ▶



ADRA ROMANIA

LOVE SHOULDN'T HURT: Volunteers for ADRA Romania distribute materials about domestic violence at shopping malls in more than 20 communities in the country.

WORLD REPORT

protect the rights of all people of faith, including those who do not observe Sunday as a day of rest,” Graz said.

In 2011 Raafat Kamal, public affairs and religious liberty director for the Adventist Church in Northern Europe, said Adventists “support the notion that people need a day of rest to achieve a work-life balance,” but “at the same time, we want to be sure that those who don’t observe Sunday as a designated religious day of rest will be respected.”

Now, Olteanu is calling on members of the European Parliament “not to interfere in matters relating to religious liberty and freedom of conscience, proposing or accepting laws that affect the religious liberty of religious minorities.”

Olteanu encouraged Adventists in Europe to pray for the situation and to contact their respective member of Parliament or MEP candidate to lobby for their religious liberties.

“We should commit ourselves with wisdom, balance, and [a] positive attitude to be ambassadors of liberty, hope, and peace; loving others but looking always to promote and defend religious liberty for all people,” Olteanu said.

—By ANN Staff

Adventist University Lights Up City With “Centers of Influence”

■ “Light Up Medellín” is the name of the project launched in the Colombia Adventist University (UNAC) Church, in Medellín, Colombia, on February 1, 2014. The project was introduced as the school’s most important outreach and mission initiative for 2014.

Light Up Medellín will focus on establishing centers of influence in the city, as the school makes efforts to meet the needs of the community and strives to create an environment that encourages sharing a message of hope.

“Many people are waiting for a message of hope and salvation. Through this initiative, our goal is to launch centers of influence that may allow us to develop friendly and loving relationships with people so they can find in Jesus a personal Savior,” said Abraham Acosta, school president. “After these centers of light are launched, a second goal is to plant churches in areas of the city where there is no Adventist presence.”

During the program launch, attendees also heard of the progress of outreach project “Rise Up and Conquer.” Launched a year ago, Rise Up and Conquer invites students to give of their time and talents in sharing the gospel in villages with no Adventist presence across the province of Antioquia. The first results were seen in the lives of people who decided to follow Jesus and be baptized.

Though the project was devised by UNAC, it will combine the efforts of the North Colombian Union (UCN) and the West Central Colombian Conference, and will also support UCN’s evangelism plans for the year.

“In our region, pastors are totally committed to the goal of reaching the city of Medellín for Jesus,” said Gonzalo Cardona, president of the west southern region. “We are working with small groups, and incorporating the wonderful plan of our Seventh-day Adventist university.”

—By Shirley Rueda

On January 7, 2014, Sir Run Run Shaw passed away at the age of 106. Though global media reports that ran the day after his death trumpeted his work and legacy as a movie pioneer who, with his brother, brought Kung Fu to the big screen, Loma Linda University Health (LLUH) and the Seventh-day Adventist Church remember him as a philanthropist and humanitarian in the world of health care.

Because of his benevolence Sir Run Run Shaw Hospital was envisioned and constructed, opening in 1994 in the Zhejiang Province in the People’s Republic of China. The hospital transformed the delivery of health care in what was then a poor community.

“From a childhood memory and appreciation for quality medical care nearly 100 years ago to a modern hospital today, the connection between Loma Linda and Sir Run Run Shaw is legendary,” says Richard H. Hart, president of LLUH.

Sir Run Run Shaw, a Hong Kong film magnate who dreamed of building a Western-style hospital in his native country of China, provided partial funding to the Zhejiang Provincial Government for the construction of a hospital in its capital of Hangzhou in the early 1990s. His only request was that he wanted to partner with the Seventh-day Adventist Church in operating the hospital.

Years earlier Sir Run Run Shaw’s mother had received treatment from Dr. Harry Miller, an Adventist physician, at a progressive hospital in China. He was impressed by the compassionate, whole-person care provided to all echelons of society, from government officials to day laborers. As a result, he vowed to one



HEALTHCARE PHILANTHROPIST: Sir Run Run Shaw, (right), speaks at the opening of the hospital named for him. One of the conditions of its construction was a partnership with Loma Linda University.

By NANCY YUEN and JAMES PONDER, Loma Linda University

Sir Run Run Shaw Remembered

His gift made possible the hospital named for him.

day bring a similar level of care to his own community.

“He never forgot the excellent care his mother had received from Dr. Miller,” says Joan Coggin, former vice president for global outreach, Loma Linda University Adventist Health Sciences Center.

When Sir Run Run Shaw initiated plans to build a hospital, he asked the Seventh-day Adventist Church and Loma Linda University and Medical Center (LLUMC) to become involved.

The ribbon cutting for Sir Run Run Shaw Hospital was held May 9, 1994. In its early days, the 400-bed hospital provided Western-style services in all of the medical specialties practiced in the United States. The hospital was awarded Joint Commission International Accreditation in December 2006.

The first facility in China to achieve this level of recognition and success, it subsequently earned reaccreditation in 2009 and 2013. Today the 1,200-bed tertiary-care hospital treats more than 6,000 patients per day.

Jan Zumwalt, associate director, Global Health Institute and executive director for international affairs, LLUMC, was on-site at Sir Run Run Shaw Hospital when its namesake visited. She recalls, “He didn’t desire fanfare or attention. He had been born in the province where the hospital is located; the area was very poor at the time the hospital was built.

“It was so important to him that the people of Hangzhou benefit from the best in health care including education, modern equipment, and facilities,” she says. At a celebration mark-

ing the Sir Run Run Shaw Hospital’s tenth anniversary, Zumwalt recalls a colleague describing the facility’s importance to Sir Run Run Shaw, stating that of the many philanthropic projects he had supported, this hospital brought him the most satisfaction.

Sir Run Run Shaw made his fortune by selling martial arts movies. In later life he earned widespread respect as a philanthropist. In 2002 he created the Shaw Prize, which is recognized as the Nobel Prize of Asia. In 1977 Queen Elizabeth II knighted him for his long-standing support of the Red Cross.

In addition to the hospital, Sir Run Run Shaw provided hundreds of millions of dollars in philanthropic support to projects in Asia, Britain, and the United States. He is survived by his wife, Mona Fong, and four children. ■

How Your Church Works

Understanding its unity, structure, and mission

While traveling and meeting with church members around the world, I am sometimes asked how the Seventh-day Adventist Church is structured, and how it was organized. How are changes made, and who has authority to make changes? What unites the church? How does the church work?

While I could spend a long time discussing these important issues, in this month's column I will look at how and why the church was officially organized. Next month I will address, in a practical way, issues of authority, unity, and how you can make a difference in the church.



EXECUTIVE SESSION: Seventh-day Adventists from around the world met for a General Conference session in San Francisco in 1936; the last session before the outbreak of World War II.

Small Beginnings

When we look at today's well-organized, 18-million member Seventh-day Adventist Church, with a presence in 208 countries represented by 13 world divisions and one attached field, tens of thousands of churches, thousands of schools, hundreds of hospitals and clinics, numerous publishing houses and more, it's hard to imagine that just a little more than 150 years ago none of this existed. Nothing.

Nothing, that is, except for a small group of believers who "searched for the truth as for hidden treasure,"¹ wrote Ellen White of those early years. "We would come together burdened in soul, praying that we might be one in faith and doctrine; for we knew that Christ is not divided. . . . The Scrip-

tures were opened with a sense of awe, . . . earnest supplications went up to heaven that God would help us to see eye to eye, that we might be one as Christ and the Father are one."²

As the little group of Advent believers diligently studied God's Word and prayed, they became one in mind and spirit, and their numbers gradually increased. At first they met in private homes, in large kitchens, in barns, groves, and schoolhouses. Before long, with God's blessing, they were able to build "humble houses of worship."³

Organization Essential for Mission

As the group continued to grow, it became evident that organization was needed "to provide for the support of the ministry, for carrying the work to new fields, for protecting both the churches and the ministry from unworthy members, for holding church property, for the publication of the truth through the press, and for many other objects, organization was indispensable."⁴

But some were strongly opposed to any official organization, fearing that

By TED N. C. WILSON

orks

and authority

it might lead to the closed-minded creedalism they had faced in the established churches they had left, or in some overly-complicated structure that would inhibit their mission. However, they soon learned that carefully organized church structure was very important and heaven-inspired, as Ellen White indicated.

When faced with controversy, believers once again “sought the Lord with earnest prayer” that they might understand His will, “and light was given by His Spirit that there must be order and thorough discipline in the church—that organization was essential. . . . Order is the law of heaven, and it should be the law of God’s people on the earth.”⁵

Order. Now that doesn’t mean that everyone behaves as automatons, moving without thinking. But it does mean a submissiveness to the Word of God, the guidance of the Holy Spirit, the counsel of the Spirit of Prophecy, and the decisions made by the collective, worldwide church in its representative settings, such as the General Conference Executive Committee and General Conference sessions, to bring about order so that its mission can be accomplished.

So although some were strongly opposed, Adventist pioneers moved ahead in establishing an official organization with the assurance that the Lord was guiding them by His providence.

Organizational Milestones

Last year, as we remembered the 150th anniversary of the founding of the Seventh-day Adventist Church, we were reminded of some of those organizational milestones. In 1860, a publishing association was formed and an official name for the church was chosen. In 1861, the first state conference, Michigan, was organized, and during the next year several other state conferences were formed. In 1863, delegates from the state conferences met in Battle Creek, established the General Conference, voted a constitution, and elected a president and other officers.

Many important policies were also voted at this first General Conference session, including a procedure for paying ministers a regular salary out of “systematic benevolence.” A policy was established requiring ministers to carry with them official credentials, identifying them as “spokesmen for the movement.” Additionally, a policy was put in place requiring that calls for ministers be processed through both conferences involved, rather than a minister traveling from one conference to another at his own request or the desire of a local church.

Blessings Through Organization

God’s blessings were seen through the process of organization and structure, and His church continued to grow. Schools were organized where students were taught in harmony with God’s Word. Health institutions were established that would serve as a blessing to many. Ellen White called these new developments “missionary work of the highest order.”

Additionally, the church realized the importance of not only bringing the third angel’s message to the land of its birth—the United States—but to Europe and beyond, thus establishing

important missionary work that spread the Advent message throughout the world. Today, missionaries from many different continents serve in various regions of the world church.

As the movement continued to grow, more churches were established, more conferences formed, more schools, hospitals, and publishing houses were built, and union conferences were formed to oversee the mission of the church in given geographic locations in harmony with policies established by the General Conference in session or the Executive Committee between sessions. Today there are 122 unions, and more than 500 local conferences and missions.

A Spiritual, Biblical Foundation

It is important to remember that the organization of the Seventh-day Adventist Church is based on a strong spiritual and biblical foundation. Rather than quickly cobbling together a plan for the sake of expediency, our church pioneers thoughtfully and prayerfully asked God for wisdom, and through His clear leading by Scripture and through the prophetic gift, church order and organization were established.

The church is truly a spiritual organization, and it must be that. Everything must be founded upon God’s Word and the wonderful counsel we have received in the Spirit of Prophecy. The church is the object of God’s greatest attention. He could have used other means to accomplish the task of bringing His message to the billions of people upon this earth, but He has chosen to use the church—and you and me.

In order to accomplish our God-given mission, leaders and members must be involved in a very spiritual approach—in Bible study, in following the counsels of the Spirit of Prophecy,

in intense prayer, and in listening to the leading of the Holy Spirit. That's why revival and reformation are so important—not just for local church members, but for ministers, leaders, General Conference personnel, GC divisions, unions, and local conferences.

This is true for all of us, because we are all sinners at the foot of the cross. Christ must be first and foremost. We must focus on Christ's righteousness and our submission to Him; then His power working in us will develop the final end-time movement.

Not An End In Itself

Although organization is important, we must be careful not to allow it to become an end in itself. The purpose of order and organization is to accomplish the church's ultimate mission of proclaiming the three angels' messages and heralding the Lord's second coming. Everything we do has to be filtered through that perspective.

Next month we will look at how the church works today and how you can become involved in bringing about change within your church. No church member should feel cut off or separated from church structure, feeling as if they have no voice. Nor should anyone feel intimidated by position. It is important to remember that all of us, at whatever level, live in a servant relationship to God's church. ■

¹ Ellen G. White, *Testimonies to Ministers* (Mountain View, Calif.: Pacific Press Pub. Assn., 1923), p. 24.

² *Ibid.*, pp. 24, 25.

³ *Ibid.*, p. 26.

⁴ *Ibid.*

⁵ *Ibid.*



Ted N. C. Wilson is president of the Seventh-day Adventist Church.



GLOW: Giving Light to Our World

Giving Light to Our World—GLOW—is an outreach initiative that originated in California, United States, but is now branching out to other world divisions. It's based on the concept of church members distributing GLOW tracts—free of charge—at every opportunity. The tracts are currently being printed in 45 languages.

Here is a short story that depicts a life touched by GLOW:



CUBA: Maria's parents were planning a trip to Cuba to visit family, so Maria prepared various gifts for them to take to her relatives. The Lord impressed her to include a GLOW tract for her aunt. Maria also wrote a letter to her aunt, in which she thanked her for all the good times she experienced at her house as a child. Sadly, her aunt's son, Edgar, had died when he was only 3, so Maria explained that when Jesus comes again, He will return the young children who had died to their mothers. "I told her that I did not know how horrendous the pain is that comes from losing a child, but that it would be awesome to see Jesus doing that," Maria said. "Since she is not a believer, I asked her whom she would want Jesus to give Edgar to. It would be an honor for me to receive him, I told her, but that I thought she would prefer to be the one." The Spanish GLOW tract Maria included was titled 'Is There Hope After Death?'

Maria's mother later told Maria that her aunt had cried after reading the letter and tract. The aunt then made a decision to go to church.

Stories are compiled by Pacific Union Conference, United States, GLOW director Nelson Ernst. To learn more about GLOW, go to sdaglow.org. To watch video GLOW testimonies, go to vimeo.com/user13970741.



New Guidelines for Hypertension

By PETER N. LANDLESS and ALLAN R. HANDYSIDES

The clinic nurse tells me that I have high blood pressure and should have treatment. I don't recall the actual readings. I feel well and don't want to take tablets the rest of my life. Is there another option? My mother was disabled by a stroke at the age of 60, and she also had high blood pressure.

This is a very important question. It's vital that you understand the problem of high blood pressure (hypertension) in order to make the best choices regarding your health.

Hypertension is known as the "silent killer." This is because you may have raised blood pressure and not be aware of the problem. The first symptom—a stroke—may be very severe and disabling, which, sadly, happened with your mother. Your family history is worrying; we don't know the exact cause of hypertension in most cases, but there's good evidence to show that hypertension has a genetic component related to a number of genes. Additionally, so-called environmental factors play a part. These include smoking, alcohol, obesity, lack of exercise, and uncontrolled stress.

You need to know your numbers! By this we mean that you should have a record of your blood pressure readings so you can document changes and be managed accordingly. The guidelines for the treatment of high blood pressure have recently been revised. Blood pressure is measured with two readings, and 120/80 mm Hg (mercury) is regarded as normal. The upper reading corresponds with the pressure generated by the contraction of the heart as blood is pumped into the blood vessels and circulates around the body. The lower reading is the diastolic pressure and is main-

tained by the muscle activity in the smaller arterial blood vessels (arterioles). This represents the pressure in the vascular system when the heart is in the resting phase and being filled with blood for the next contraction.

Persistently elevated blood pressure results in heart muscle strain and damage, as well as damage to the blood vessels and the kidneys. The blood vessels of the brain are commonly damaged, resulting in stroke (area or areas of brain death because of the uncontrolled hypertension). Even the largest blood vessel in the body, the aorta, may be damaged and perhaps rupture. This can be rapidly fatal.

The diagnosis of hypertension is usually made on three blood pressure readings done on different occasions. This helps ensure that treatment is really needed. So, we urge you to return to the clinic to have your blood pressure rechecked and to begin needed treatment.

Treatment has two aspects: lifestyle and medication. Lifestyle changes are foundational to the treatment of hypertension. These include regular exercise, weight loss to achieve ideal weight, dietary changes, and avoidance of tobacco and alcohol. It's been scientifically proven that a diet rich in vegetables and fruit, and low in saturated fats and salt, helps to reduce blood pressure. Exercise should be initiated in consultation with your medical advisor to ensure that it's safe

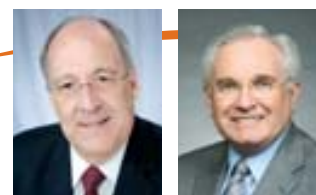
for you to engage in regular and increasing physical activity.

There are several medications for hypertension, and the guidelines advise various steps in treatment. In individuals who have moderate hypertension, two or more medications may be required. It's important to faithfully take the medication when needed. It's also absolutely essential to implement the lifestyle changes.

The goal: The new Joint National Committee (JNC 8) guidelines recommend that in patients over 60 years of age the goal is a treated blood pressure of less than 150/90. In patients between the ages of 30 and 59 it's less than 140/90 mm Hg.*

We advise everyone to engage in healthful lifestyle behaviors, even if they don't have hypertension. If hypertension is present, lifestyle changes, regular monitoring, and medications where needed are essential to prevent the unwanted and often catastrophic consequences of uncontrolled hypertension. ■

* JAMA. doi:10.1001/jama.2013.284427. Published online December 18, 2013.



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

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

There are things in life we cannot fix—try as we might. There are moments we cannot get back. There are words we cannot delete or say differently.

My wife, Chantal, and I had been married for a little more than a year when I decided to build my own desk for my office. Mind you, I did not actually have an office. We lived as married students in a one-room apartment at Helderberg College, South Africa, in a tiny living room (nearly filled with our bookshelves and some chairs) and one bedroom that fit our bed and my desk with a clunky computer sitting on top. While in school, I had never had the chance to learn carpentry, but I had made friends with the woodworking teacher at Helderberg High School. During summer break, he graciously took the time to initiate me into the mysteries of careful woodworking. We started from scratch—with raw planks that required cutting, planing, and finally, cutting to size.

For two weeks I put in eight-hour days and enjoyed using my hands and learning new skills. It was late afternoon, and I had worked hard that particular day. I was about to finish a job that involved using a powerful electric bench planer. I was tired and did not concentrate—for a split second. My hand slipped off the plank, and two fingers hit the planer. Initially it didn't hurt, but there was lots of blood. My brother and the woodworking teacher rushed me to the hospital. After the hand surgeon had cleaned everything and looked at the damage, I was told that he had to take off the remainder of the tip of my little finger on the left hand, including the nail bed and bone fragments.

When I finally arrived home late that evening, it suddenly hit me: *there are things in life we cannot fix.*

The Healing Messiah

The last week of Jesus' public ministry started with a bang. People were lining the roads leading to Jerusalem. Jesus, the healer from Galilee, was coming to town, riding on a donkey. Crowds were shouting "Hosanna"; palm branches and spread-out garments covered the road leading from the Mount of Olives into the city. Jesus was the "Son of David"; prophecy was being fulfilled before the very eyes of the people (cf. Zech. 9:9; Ps. 118:26). All of Jerusalem seemed to be up and about (Matt. 21:10). The disciples were giddy with anticipation. Finally, Jesus would claim His rightful place.

Jesus moved purposefully toward the Temple. This was His Father's house (Luke 2:49)—yet the din of shouting moneychangers, yelling merchants of Temple-approved sacrificial animals, and thousands of people haggling over the best price enveloped everything. The outer Temple



And by His **Stripes** *We Are* **Healed**

By GERALD A. KLINGBEIL

court looked and smelled like a cattle yard. Everybody was absorbed in doing business; nobody anticipated the real Lamb entering the court.

Suddenly all eyes turn toward Him. In a split second, unexpectedly, Jesus is not just the carpenter from Nazareth standing in the Temple court. “Divinity flashed through humanity, investing Christ with a dignity and glory He had never manifested before,” writes Ellen White.¹ As He moves around the court, Jesus quotes Scripture (Isa. 56:7; Jer. 7:11), amplifying the prophetic voices of past generations. The house of prayer, turned into a den of thieves, is rapidly emptying (cf. Matt. 21:12, 13). Tables are overturned, coins spill all over the ground, and animals escape their pens. No one questions the authority of this Man. No one can stop the Son of God.

I imagine, after the rush of stampeding feet, there was silence—then the sound of tentative steps. The curious note in Matthew 21:14 points us to Jesus’ true mission: “Then the blind and the lame came to Him in the temple, and He healed them.”

The location of this dense one-verse miracle was most likely the court of the Gentiles. Jewish tradition prohibited any person with a disability from offering a sacrifice “before the Lord.” The texts of the Jewish community at Khirbet Qumran went even further and excluded those individuals from the congregation and the future messianic kingdom.² Those who were lame, blind, or deaf were not allowed into the inner courts, because they would introduce impurities and imperfection into God’s realm.

Jesus makes short work of this notion. His healing ministry invites all into His Father’s presence. He has time for the marginalized, the sick, the unworthy, the outsider—and the children (verse 16). By cleansing the Temple and healing the sick, He points beyond the stunning beauty and architecture of a building to its ultimate purpose. Sinners in need of forgiveness and restoration are redeemed by the sacrifice of the true Lamb of God.

By His Stripes

Days later, the crowds shouting “Hosanna” have modulated their shouts to “crucify Him.” Three crosses dot the road leading to Jerusalem. The mighty Healer has died; most of His disciples have fled or stand distraught at the foot of the cross. Messiah rests in His grave. Hopeless, yet determined, some of the women following Jesus are on their way to the tomb. They don’t know it yet, but Jesus does not need the embalming spices they bring for Him.

The empty tomb makes their hearts pound faster. Their hopes, their dreams, their expectations are reignited by angels announcing Jesus’ resurrection. Can you see them

running back to the city to tell their friends and families—the entire world? No more sacrificial Lego-style illustrations in the temple. The true Lamb of God has carried the burden of an entire world—and lives!

We Are Healed

Suddenly texts such as Isaiah 53 make sense. “Surely He has borne our griefs and carried our sorrows. . . . He was wounded for our transgressions, He was bruised for our iniquities; . . . and by His stripes we are healed” (verses 4, 5). The disciples, and those following in their footsteps throughout the ages, finally get it. The Healer was not just interested in restoring our eyesight, our hearing, our ability to walk, or our capacity to speak. No, He looked beyond the *apparent* problem and focused on the *real* problem. He took care of our sins—the ugly, dirty acts and thoughts and motives, both great and small. He took upon Himself our iniquities and “[justified] many” (verse 11)—all those who, first with trepidation, but then rushing into His wide-open arms, come as they are to be truly healed.

Resurrection morning is a good reminder of Jesus’ healing ministry. My little finger on my left hand still lacks a nail, and sometimes when the weather changes, I feel some pain. While it is a great conversation starter with kids, it also reminds me of my need for *true* healing and restoration. Like those who were lame and blind and crippled, who rushed to Jesus after He had cleansed the Temple, I, too, keep running into His arms. My tangled sense of righteousness needs the constant reminder that His sacrifice is sufficient; that the Healer does not need my feeble attempts at self-medicated remedies.

And, yes, while there are things in life we cannot fix, we know the One who can.

His grace is bountiful;
His forgiveness unconditional;
His restoration complete.
His call means surrender;
His claims are absolute
His victory is magnanimous—
and changes everything. ■

¹ Ellen G. White, *The Desire of Ages* (Mountain View, Calif.: Pacific Press Pub. Assn., 1898), p. 591.

² D. A. Carson, “Matthew,” in *The Expositor’s Bible Commentary*, ed. Frank E. Gaebelein (Grand Rapids: Zondervan, 1984), vol. 8, p. 442.



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By LOTHAR WILHELM

Big-Picture Theology



*Understanding the preamble
of the Fundamentals Beliefs*

Fear God and give glory to Him” (Rev. 14:7). The message of the three angels in Revelation begins with this crucial call. God’s glory is of central concern for all who are faithful to God during the time of the end. How do we glorify God? we may ask.

Glorifying God should be reflected in all aspects of life, and should encompass our thinking, feeling, and doing. It is based on respect for the Word of God. Seventh-day Adventists express their special reverence for the Holy Scriptures in the preamble to the Fundamental Beliefs, with which they describe the biblical teachings that are of particular importance during the time of the end.

Scripture and Fundamental Beliefs

The introduction to the Fundamental Beliefs is particularly significant, as through it Adventists confess: The Bible alone is our rule (*credo*) for faith and life.¹ Although the Bible contains teaching, its diversity of history and stories, laws and poetry, admonitions and promises cannot be condensed into one credo or dogma by which faith could be defined. Those who accept the whole Bible as the Word of God and as the only guideline for faith must therefore recognize the distinction between the Holy Scripture itself, its teachings, and the understanding of its teachings.

The Holy Scripture as God’s Word is unchangeable. Yet even a comparison of different versions shows the bandwidth of meaning of different texts. Biblical truths are timeless. However, the circumstances and the thinking and behavior of people change with time. Biblical teachings can

therefore meet the requirements of time having a different focus or a different level of importance. When God’s church is not focused on a single set of statements and uplifts the whole Bible as the standard of faith, there is room for necessary changes in the understanding of its teachings.

Seventh-day Adventists affirm that the Holy Scriptures contain important teachings that can be understood, described, and affirmed by the church. How we understand these teachings is described in the articles of our Fundamental Beliefs. However, this does not exclude new insights for a specific time or more suitable formulations of doctrine with regard to the eternal biblical truths. Therefore, the text of the Fundamental Beliefs can be changed “when the church is led by the Holy Spirit to a fuller understanding of Bible truth or finds better language in which to express the teachings of God’s Holy Word.”

Creeds and Adventist History

Church history illustrates numerous examples in which believers were obligated to follow a formulated creed. This credo was then made the standard of orthodoxy; in practical terms it often was set above Scripture. Those who did not agree with the credo could thus be excommunicated and condemned as heretics.

Adventist pioneers knew their church history and rejected a fixed, written creed out of reverence for the Word of God. James White already wrote in 1847: “The Bible is a perfect, and complete revelation. It is our only rule of faith and practice.”²

“There is no **excuse** for anyone in taking the position that there is no more truth to be revealed.”

As discussion over a formulated creed ensued in 1861 and thereafter in connection with the organization of the first General Conference, John N. Loughborough published his “Five Steps of Apostasy”: “The first step of apostasy is to get up a creed, telling us what we shall believe. The second is, to make that creed a test of fellowship. The third is to try members by that creed. The fourth to denounce as heretics those who do not believe that creed. And, fifth, to commence persecution against such.”³

When individual beliefs become the norm of faith, there is a danger that the truth of the Bible is limited; we may limit God’s Word and forget that we are called to search for present truth.

This is why Ellen G. White wrote: “Do not carry your creed to the Bible, and read the Scriptures in the light of that creed. If you find that your opinions are opposed to a plain ‘Thus saith the Lord,’ or to any command or prohibition He has given, give heed to the Word of God rather than to the sayings of men. Let every controversy or dispute be settled by ‘It is written.’”⁴ She also wrote: “We must not think, ‘Well, we have all the truth, we understand the main pillars of our faith, and we may rest on this knowledge.’ The truth is an advancing truth, and we must walk in the increasing light.”⁵ “There is no excuse for anyone in taking the position that there is no more truth to be revealed, and that all our expositions of Scripture are without an error. The fact that certain doctrines have been held as truth for many years by our people, is not a proof that our ideas are infallible. Age will not make error into truth,

and truth can afford to be fair. No true doctrine will lose anything by close investigation.”⁶

Back to Scripture

The fact is that no single belief can be taken as a test for orthodoxy, though the whole of Scripture may give the Seventh-day Adventist Church an openness that can protect it against dogmatic rigidity and ideological narrow-mindedness.

This places a special responsibility on church leaders, pastors, and every individual believer, since discussions about necessary changes can threaten the unity in the church. Therefore, all believers are called to listen with a spirit of humility to the advice of the Spirit of Prophecy:

“The Bible, and the Bible alone, is to be our creed, the sole bond of union.”⁷ “We cannot then take a position that the unity of the church consists in viewing every text of Scripture in the very same shade of light. The church may pass resolution upon resolution to put down all disagreement of opinions, but we cannot force the mind and will, and thus root out disagreement. These resolutions may conceal the discord, but they cannot quench it and establish a perfect agreement. Nothing can perfect a perfect unity in the church but the spirit of Christlike forbearance. . . . The great truths of the Word of God are so clearly stated that none need make a mistake in understanding them. When you as individual members of the church love God supremely and your neighbor as yourself, then there will be no labored efforts to be in unity; there will be oneness in Christ.”⁸ ■

¹ Also in the latest version of the *Seventh-day Adventist Encyclopedia* (Hagerstown, Md.: Review and Herald Pub. Assn., 1996) this statement remains unchanged: “Seventh-day Adventists have no formal creed. . . . [They] consider the entire Bible to be their creed” (vol. 10, p. 418).

² *A Word to the Little Flock*, p. 13, cited in *ibid.*

³ Protocol from the General Conference session on October 5, 1861, in Battle Creek. Report in the *Review and Herald*, Oct. 8, 1862. J. N. Loughborough expounded further on these points in 1907 in his book *The Church, Its Organization, Order, and Discipline*, particularly in chapter 15, “Submission Versus Creed, Power, and Force,” pp. 76, 77.

⁴ Ellen G. White, *Manuscript Releases* (Silver Spring, Md.: Ellen G. White Estate, 1990), vol. 2, p. 89.

⁵ *Advent Review and Sabbath Herald*, Mar. 25, 1890.

⁶ *Advent Review and Sabbath Herald*, Dec. 20, 1892.

⁷ *Advent Review and Sabbath Herald*, Dec. 15, 1885.

⁸ E. G. White, *Manuscript Releases* (Silver Spring, Md.: E. G. White Estate, 1993), vol. 15, p. 150.

Preamble

Seventh-day Adventists accept the Bible as their only creed and hold certain fundamental beliefs to be the teaching of the Holy Scriptures. These beliefs, as set forth here, constitute the church’s understanding and expression of the teaching of Scripture. Revision of these statements may be expected at a General Conference session when the church is led by the Holy Spirit to a fuller understanding of Bible truth or finds better language in which to express the teachings of God’s Holy Word.



Lothar Wilhelm is a retired pastor, former conference president, and union departmental director who lives with his wife, Erika, in Celle, Germany. For many years he chaired the church manual translation committee of the Inter-European Division.



Above: ON THE OLD CAMPUS: Some of the members of the study commission on the future of Mudende inspecting the old campus in 2004. From left to right: Prof. Mutuku Mutinga with the author, and Jozsef Szilvasi, rector. **Above, Right:** ENTIRE FAMILIES WIPE OUT: Dr. Jesse Tabaranza, a surgeon at Mugonero Hospital, and Pr. Josue Rusine, West Rwanda Field president, examine the names of families killed during the genocide.



By CLAUDE RICHLI

From Hell to Hope

Rwanda, 20 years later

“There are no devils left in hell,” the missionary said. “They are all in Rwanda.”

This was the quote on the cover of *Time* magazine, May 16, 1994.¹ I remember the shudder that went down my spine as I stared at this cover in the spring of that fateful year. Since my father and friends had served as missionaries at the Adventist University of Central Africa (AUCA) in Mudende, I couldn’t be indifferent to the plight of this beautiful country, tucked away in the mountains of central Africa. In fact, nobody with a

beating heart could, except perhaps the Western powers that hardly stirred as this country convulsed in a spasm of tribal hatred and destruction that left nearly 1 million people dead during the course of 100 bloody days known simply as “the genocide.”

Exactly 10 years later, during the first week of April 2004, I traveled to Mudende in Rwanda as part of a delegation from the newly established East-Central Africa Division. We were charged with making recommendations about what to do with the now dilapidated campus. There I stood,

amid what *Time* magazine called “the killing fields of Rwanda,” at what used to be a Seventh-day Adventist institution, in the science building where more than 1,000 people who had sought refuge were hacked to death by a frenzied mob. Thirty-two of our own students lost their lives.

Situated on the eastern slope of the Virunga mountains, at about 7,000 feet, the place is almost always shrouded in mist. Now, to my eyes, it looked like it would forever struggle to dispel the images of the past. Indeed, the whole country seemed as if it had



Above: LEFT IN RUINS: The old central academic block in Mudende, 2004.

Left: A BRAND NEW CAMPUS: The central academic block of Adventist University of Central Africa near Kigali



agreed to serve as AUCA's vice chancellor. His office was then operating out of a small campus in Kigali called Gishushu. When Szilvasi arrived and saw the pathetic condition of the campus, he almost decided then and there to return home. The place did not look like a university campus, but rather like a primary school with no facilities whatsoever. The library was no bigger than the average-size living room in America. His office could barely accommodate a small desk, a bookshelf, and one chair for a visitor. Enrollment was only 320. In spite of numerous threats on his life, however, Szilvasi stayed—because he had a vision.

In 2004, with part of the US\$200,000 the church had obtained as a settlement for the damages caused to Mudende when it served as refugee camp for the United Nations High Commission for Refugees following the genocide, Szilvasi bought a beautiful property that the city of Kigali had made available on the hill of Masoro, just across from the international airport. But now what?

That same year, God moved on the hearts of a young couple in the Philippines, Dominique and Angie Pagarigan.

not yet come to terms with the tragedy. A shroud of gloom appeared to hang everywhere. Fields were left untilled; black tree stumps stood as silent witnesses of lost forests; homes everywhere were in disrepair.

Kigali, the country's capital, seemed lethargic; traffic was nonexistent. More important, the naturally reserved Rwandans were still struggling with their grief, demoralized by unfathomable losses. Entire families had been wiped out. Would the country, would the church, so proud of its Mudende campus, come to terms with

the tragedy and move from hell to hope? Little did I realize that God had already put into place the actors who would be the architects for the rebirth of the church in Rwanda.

Architects of Hope

They came from four continents. The first, whose character and determination had been tested as president of the Hungarian Union in the aftermath of the totalitarian Communist regime, heard God's call in 2001 to come to Rwanda. Jozsef Szilvasi, along with his wife, Suzsana,



SOUND FINANCES: Angie Pagarigan, vice-rector for finance, restored financial soundness to AUCA.



BUILDING PROFESSIONAL: Dominique Pagarigan, AUCA architect, developed and implemented all the building plans.



BUILDING THE FUTURE: Abel Sebahashi, rector of AUCA, during inspection of the construction site of Gishushu.

Dominique was an architect; Angie was chief financial officer of the Adventist Hospital of Manila. She accompanied her husband to AUCA to teach classes in accounting, while he drew up plans for what to build on the new property. They didn't know it at the time, but they, together with Szilvasi, were to lay the groundwork for what turned out to be not just the rebirth of the university, but, in fact, of the entire church in Rwanda. The road, however, proved to be an extremely rocky one. The first major milestone? Deciding what to do with the Mudende campus.

The Turning Point

On May 13, 2004, a historic meeting took place at the Novotel Hotel in

Kigali. The East-Central Africa Division executive committee was holding its midyear meetings, and the most important item on the agenda was to receive the report of a study commission to determine the future of Mudende.

Under the leadership of Mutuku Mutinga, a university professor from Kenya, it brought recommendations to accept the government's offer to purchase the dilapidated campus, and with the proceeds to develop the campus on Masoro Hill.

Opposition, however, was fierce. Many on the committee could remember the "glory days" of Mudende. They had been students or staff there themselves. Those who lost their lives had been their friends.

How could they turn their backs on such an important part of their lives and the history of the church in Rwanda? The pleas to give Mudende another chance grew fervent, the tone passionate.

Finally, Geoffrey Mbwana, then president of the division and chair of the committee,² a man gifted with an even hand and a level head, asked that the arguments be summarized and called for a vote. Everybody waited with bated breath for the final count. The recommendations of the committee passed by just a few votes. The road was now open for a brand-new future.

Brand-new Future

And what a future it is! I now visit a transformed Masoro Hill. The new vice chancellor, Abel Sebahashi, a Rwandese who was part of the initial commission on the future of Mudende, welcomes me into his spacious office overlooking a beautifully landscaped campus dotted with buildings that make the church proud. They were designed and built

GROWING RAPIDLY: The Galilaya Adventist church in Ruhengeri will seat more than 2,000 when finished.



by Pagarigan, the architect whose financing was meticulously managed by his wife, Angie.

In 2006, Angie became the chief financial officer charged with restoring a sound financial foundation to a chaotic situation. As Sebahashyi put it: “For four years she had to practice ‘archaeology’: the books were completely unreliable, the accounting systems nonexistent, cash flow critical. But finally we were able to save money and build this beautiful campus, as well as a new campus in Gishushu, debt-free.”

The “primary school” that stood there has been razed, replaced by a large building still under construction, with 24 classrooms able to host the booming IT and business administration departments. Enrollment has shot up from 320 to 3,200. New programs will be added to the Education and Theology departments, including software engineering, health sciences, mathematics, economics, geography, and one more—medicine.

Building the Future of the Country

A few months ago Sebahashyi and deputy vice chancellor for academics Ndahayo Claver were summoned to the office of the country’s Minister of Education. After affirming them for their work and thanking them for the quality education the university provides to the country, the minister made a request on behalf of the government. He asked that AUCA make

More Than 1,000,000 Sabbathkeepers in Rwanda

By CLAUDE RICHLI

It is 9:30 on this last Sabbath morning of January in Kigali, and the roads are practically empty, except for police officers here and there. My driver, Adventist pastor Karangwa Nephtal, has warned me that it would be difficult to make it to church without being stopped. And indeed, stopped we were. Three times in three miles, always with the same question: “Are you a Seventh-day Adventist?”

“Yes.”

“Show me your card.” Dutifully the pastor produced a card issued by the church, proving he is a Seventh-day Adventist. Had he not had it, he would have been detained on the roadside until 11:00 before being let go.

Today is “Umuganda,” the national day of communal work. Once a month, the entire population must provide volunteer service on Saturday mornings to build social housing or schools, clean roads and public spaces, pick up trash, plant trees and shrubs, and otherwise improve the environment. Everything, except Adventist churches, is closed. Nobody, except for emergency services and Seventh-day Adventists, is allowed on the road. Seventh-day Adventists are expected to work on Sunday mornings instead.

When the government introduced this program in 2006, the church was mandated to issue identity cards to its members. Within a month 980,000 people requested the card in Kigali alone, as well as hundreds of thousands more outside the capital city. Not all of them are listed on church membership rolls, but all claimed to be Sabbathkeepers. They may not all attend church, but they know about the Sabbath from having grown up in an Adventist family, and they refrain from working on that day.

Today the church reports “only” 604,000 members in Rwanda. But we know at least twice that many claim to be Seventh-day Adventists. According to government statistics, 11.1 percent of the population of 12 million are Seventh-day Adventist. That is more than 1.3 million Sabbathkeepers, making it one of the highest concentrations of Adventists anywhere in the world.

THE NEW RWANDA UNION MISSION
HEADQUARTERS: under construction in Kigali.



plans to start the first medical school in Rwanda. The government would help by providing internships, scholarships, and access to other partners. Four million dollars still need to be raised, but plans are now underway to open the doors to a first cohort of 45 students in September 2015.

Another Architect

“The rebirth of the university was the rebirth of the church,” says Hesron Byilingiro, a modest and unassuming individual in spite of being a highly qualified individual with impeccable academic credentials. A Rwandese native, he became a United States citizen after spending many years getting his education in the United States. He holds two master’s degrees (divinity and business administration) and a doctorate in ministry, all from

Andrews University in Michigan. He could have had a brilliant future anywhere. Instead, unlike many other Africans, he and his wife, Anna, chose to return to their native country in 2003 for Hesron to serve as associate union treasurer. He spent the first two years setting up systems and procedures that would guarantee a healthy financial future for the church. In 2005, he became president of the Rwanda Union Mission.

At the close of a sunny afternoon in Kigali, I stand with him on the rooftop of a nine-story building under construction, surrounded by embassies, just a block away from downtown Kigali. This will be the new administrative office for the church in Rwanda, most of it consisting of office space to be rented out to generate income for further development:





THE FACES OF TOMORROW: Kids on the campus of the Adventist school in Ruhengeri can look forward to a bright future in a rebuilt country.

schools that will feed into the university; clinics to bring health to the population, church buildings.

When Byilingiro discusses plans, this normally soft-spoken man becomes unusually animated. He talks about Gitarama, in the center of the country, where a new field office was built to achieve greater visibility. “But that was not enough,” he says. “We said, ‘Add a secondary school, so we can capture the minds of young people.’ So now we have 24 classrooms completed.” They also have two dormitories that can host up to 800 children.

“We want to have the kids acquainted with our doctrine and mission,” Byilingiro explains. “Then, there is land, which was supposed to be sold. So, we jumped in to buy that land. I talked to the mayor [and told him] that the university is going to use that land for an extension of AUCA.

“Pagarigan has already drawn up the master plan. So the moment we have that branch of the university—the secondary school and the headquarters of the mission—I am sure

the presence of the church in that city is going to be strong.”

On a tour of the country, Byilingiro shows me the new nursing school next to the Adventist hospital in Mugonero, ready for occupancy as soon as the government certifies it. In Gisenyi, near the border to the Democratic Republic of the Congo, he shows me the new field office, as well as a large secondary school. It’s a well-situated property bought with the help of a lay member and complete with a warehouse that had formerly been rented by a congregation of another denomination. When its members learned that the Adventists had bought it, some became upset; others asked to be shown what our church teaches. At the end of an evangelistic campaign held on the premises, 140 people asked to be baptized and joined the church. We now have a flourishing congregation there.

In Ruhengeri, we stop to visit the Galilaya church, organized just a year ago. It has 324 members, but plans for 2,000 within a few years. Construction

of a new building is well advanced. Another two churches with a seating capacity of 2,000 or more are under construction in the same town. A school for 1,400 students is receiving finishing touches.

Gérard Karasira, a graduate of AUCA and now president of the North Rwanda Field, receives me and shows me the new field office. It is a modern three-story building with ample offices, complete with its own server and SunPlus accounting system connected with the union and the General Conference.

In April 2014 it will be exactly 20 years since the genocide, and what a contrast! Back then, hatred had nearly destroyed the country. Today the country is booming, and the church is too. Its people have learned to forgive one another and to work together. Corruption has been diminished, law and order restored, discipline rebuilt.³ The country actually works. It is rapidly becoming a role model in Africa. And within Rwanda, our church is becoming a source of inspiration, spiritual strength, and intellectual development. ■

¹ See also Nancy Gibbs, “Why? The Killing Fields of Rwanda,” *Time*, May 16, 1994; <http://content.time.com/time/magazine/article/0,9171,980750,00.html#ixzz2rUsszqKi>.

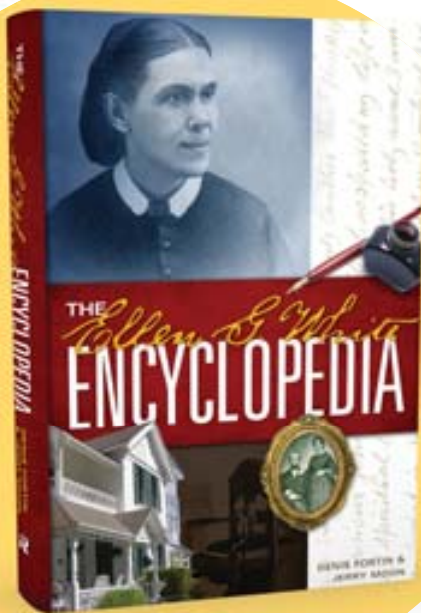
² Geoffrey Mbwana is now a general vice president of the General Conference in Silver Spring, Maryland, United States. He has exercised this function since 2010.

³ See sidebar.



Claude Richli is associate publisher of *Adventist World*.

The recent publication of *The Ellen G. White Encyclopedia* represents approximately 13 years of dreaming, planning, and work. It is on track to become one of the most useful resources about Ellen White and Adventist history and theology.



founder of the Seventh-day Adventist Church, a global religious movement that now claims nearly 20 million adult adherents. Despite this, she remains largely unknown to the general public.

Knight envisioned this book as *the* standard reference work regarding Ellen White, written for an audience that would include scholars, students, laypeople, and the general public. He imagined it as organized in two major sections: general articles and alphabetical entries, featuring signed

he had too many books on his list to write or edit. In prioritizing those titles, Knight acknowledged that *The Ellen G. White Encyclopedia* would be primarily an edited volume with much of the work delegated to others.

In November 2000 Knight asked if we would be willing to coedit the proposed encyclopedia. Knight offered to stay on as a consulting editor, but would turn over to us the editorial responsibilities of choosing and contracting a publisher, recruiting the authors, editing the articles,

By DENIS FORTIN and JERRY MOON

The Ellen G. White Encyclopedia

A new resource for the

Brief History of the Project

George Knight started the project in the late 1990s. At the time, Knight was a professor of church history at the Seventh-day Adventist Theological Seminary of Andrews University. He came across an advertisement for the *C. S. Lewis Encyclopedia* and imagined preparing a similar work about Ellen White, a remarkable woman of the nineteenth century. Despite thousands of pages published by and about her, there was no comprehensive source to which a new reader could turn for easy access to specific information. Ellen White was a prolific writer, successful health reformer, and co-

and peer-reviewed articles with bibliographies written—when possible—by specialists in the various topics. Also important: that the language used would be accessible to a general audience.

Skimming the indices and tables of contents in existing works on White and Adventist history, Knight began a tentative list of articles needed. He promoted the idea to the Review and Herald Publishing Association (RHPA) and set about securing the cooperation of the Ellen G. White Estate.

This was where the project stood in the fall of 2000. As Knight began to plan for retirement, he realized that

“This particular volume has not only been written by experts in the field, it’s also been reviewed several times by those with differing perspectives. . . . A balanced view of Ellen White’s counsel is achieved. It took 14 years and involved nearly 200 experts who wrote some 1,300 short articles and seven major articles.”

—George Knight, RHPA brochure

and seeing the project through to completion. We readily agreed to take on this project, not realizing how much work it would be, and how long it would take.

From the beginning, the purpose of this book was to provide an easy-to-use standard reference that is readily comprehensible to a person without previous knowledge of the subject, yet informative enough to be useful to a specialist. Written by some 180 contributing authors from around the world, the encyclopedia not only provides a concise yet comprehensive guide to the abundant resources already published about Ellen White, but also presents a considerable amount of new research.

Both new and longtime readers will find reliable information, often presented from fresh new perspectives. To ensure the accuracy of the data presented, the entire manuscript was reviewed and critiqued by rep-

utable scholars, further revised by the editors, and finally re-edited by editors at the RHPA.

A work of this magnitude could not have been accomplished without the support and help of many people. This project is the result of the cooperation of numerous authors, editorial and secretarial staff, graduate assistants at Andrews University, and colleagues at various research centers, including the Center for Adventist Research at Andrews University, as well as the Ellen G. White Estate and the Office of Archives and Statistics at the General Conference headquarters in Silver Spring, Maryland. The editorial staff at

the RHPA contributed significantly to the encyclopedia through their expertise and encouragement during all the stages of this project.

How to Use the Encyclopedia

The Ellen G. White Encyclopedia is organized into three major sections, easily distinguishable by the reader. The first section includes major introductory articles on Ellen White, including her life story, the major themes of her writings, principles of interpretation, research resources, her theology, and a bibliography of secondary sources. The first section is easily recognizable by the longer articles set in single-column format with endnotes.

The second section is the biographical section, including people White interacted with, corresponded with, or wrote about. A few historical figures that were *not* her contemporaries, such as Martin Luther and John Calvin, are found in the *topical* portion with a segment on their theological relationship to White. Thumbing through the book, one can recognize the second section by its mostly short articles about individuals—and by many photographs inserted in the articles.

The third section, the largest, contains articles on a great variety of topics, which vary in length from several thousand words to fewer than 100. Also arranged alphabetically and set in double-column format, this section includes entries on themes or doctrines of White, books she wrote, historical events and places, and institutions she was connected with.

Each article in the biographical or topical sections is arranged alphabetically by a boldface heading. Within each article, references are given in parentheses, using standard abbreviations to the writings of Ellen White. Asterisks (*) identify topics or individuals on which there is a sepa-

“Ellen White has been the most influential person in Adventist history, and yet there is a lot of misinformation about what she wrote and why she wrote it. . . . [This book is] for thinking people [who want to] gain a better understanding of her life and work.”

—George Knight, RHPA brochure

rate article in the encyclopedia. Some articles also contain “*See also*” cross-references. Each article concludes with the name of the author. Unsigned articles are by the editors. The majority of the unsigned articles in the biographical section are by assistant editor Michael W. Campbell, assistant professor of historical/theological studies, at the Adventist International Institute of Advanced Studies in the Philippines.

Beyond providing ready access to a vast quantity of information about Ellen White, we hope that, by systematizing current knowledge, this work will stimulate a new wave of interest in and research about this influential religious leader and writer of the nineteenth century. ■



Denis Fortin and **Jerry Moon** are professors of theology at the Seventh-day Adventist Theological Seminary at Andrews University.



By GEOFFREY MBWANA

ELLEN G. WHITE ESTATE



L. R. Conradi



Like a Mustard Seed

Adventism in the East-Central Africa

The growth of the Seventh-day Adventist Church in the East-Central Africa Division (ECD), which includes 11 countries of the Eastern and Central regions of Africa, illustrates the power of the gospel as expressed in Jesus' parable of the mustard seed: "When it is sown, it grows up and becomes greater than all herbs, and shoots out large branches, so that the birds of the air can nest under its shade" (Mark 4:32).

By the end of 2013, the church in ECD had grown to celebrate a baptized membership of more than 2.5 million, worshipping in more than 12,000 organized churches, led by more than 2,000 ordained and licensed ministers. The ratio of one pastor serving an average of 1,260 baptized members has encouraged church leaders to mobilize, train, and equip lay members for enthusiastic involvement in the mission of Jesus Christ.

More than 500,000 students access Adventist education through its more

than 2,000 schools, church-accredited and government-chartered universities. The public has received, with great appreciation, health and medical services offered by the church in its six hospitals and 130 rural clinics. An army of literature evangelists, more than 6,000 strong, distributes large volumes of health and religious literature in the region every year.

Beginning the Work

In the rich African soil of traditional religion, with its emphasis on ancestral worship, spirits, and superstition, the seed of the gospel as taught by the Seventh-day Adventist Church was sown in the latter part of the nineteenth century. Early Adventists entered the continent from its four corners: north, west, south, and east. The eastern gate into this massive yet little known continent was through Tanganyika (today known as Tanzania).

The Adventist Church in Germany was the strongest of European

Adventism in the nineteenth century. L. R. Conradi, its dynamic leader, initiated and sustained a strong "foreign" mission work in different parts of the world. Since the German Empire had acquired a colony in East Africa, German Adventists sent missionaries to what was known as German East Africa, which included the current countries of Tanzania, Rwanda, and Burundi.

Conradi raised US\$5,000 to send the first missionaries to East Africa. Individual members in Europe and the United States, as well as some church institutions, contributed to the fund. On October 22, 1902, Conradi lodged a request to the German government for permission to send missionaries to Tanganyika.

First Missionaries

Abraham C. Enns, a gardener with ministerial preparation, and Johannes Ehlers, a printer working for the Adventist Church in Germany, were



Division

appointed as the first missionaries. On October 22, 1903, the two boarded a steamboat bound for East Africa, leaving behind Ehlers' wife, Rosa, and Enns' fiancée.

To save money, Enns and Ehlers traveled third class. The original intention was to reach and start mission work around Lake Victoria in north Tanganyika, hoping that lake travel would provide easy access to mission stations. But upon their arrival in Dar es Salaam on November 9, 1903, they were invited for dinner with the governor, who instructed them to go to northeastern Tanzania. On November 25 they sent a telegram to the church in Germany informing them that the first mission center was established on the southern part of the Pare Mountain ranges among the Wapare people. They settled in a beautiful valley they named Friedenthal ("valley of peace").

The new missionaries did much more than preach; they started schools

and clinics. The Adventist educational philosophy, emphasizing the importance of manual labor and industry for the education of the whole person, received lots of commendation from the government.

In one of the schools, Kihurio, students cultivated and harvested 10,500 pounds of cotton and earned US\$600 the following year. The governor visited the school and offered a gift of books worth US\$150, stating in his letter: "I have noticed the efficiency and the progress of the mission school at Kihurio with satisfaction."

Not until April 4, 1908, were the first six male converts among the Wapare baptized. Ministerial workers and teachers were trained from among the new converts. As the work grew, foreign missionaries, accompanied by the Wapare people, went to regions around Lake Victoria, specifically in the Mwanza and Mara regions, and opened other mission centers, schools, and clinics.

At the onset of the First and Second World Wars, the work of the church was seriously disrupted. Several German missionaries and converts were killed; others were drafted into the army. At the end of World War I, most of the German missionaries were imprisoned or forced to leave the country because the British had taken over the African colonies.

The transition from German to British rule left the young institutions without foreign missionaries. However, African converts took it upon themselves to continue the work started by the outgoing missionaries. Of the 26 schools that were started by Germans in the Pare region, 15 schools continued to operate throughout the war. Campuses and buildings were maintained using individuals who had their training in those same schools.

In the Lake region, most of the campuses were destroyed during the war. Wapare converts who accompanied the foreign missionaries maintained the work by teaching and preaching without salaries, even though far from home. Local people appreciated them and their services. "The Wapare teachers who were left behind by the Germans during the war did a better and more thorough work than the German themselves. They loved and shared their clothes with us," said one prominent government leader in Tanzania who received their services. Although the war ended in 1918, it was impossible to send missionaries back to Tanganyika for a long time.

By 1922, the church in Tanganyika had 266 baptized members, 16 mission stations, six churches, and 43 schools enrolling 2,370 students. Although the church continued to face huge challenges during and after World War II, the work did not stop. By 1960, the church had started 176 schools in the northern parts of the country. As of December 2013 Tanzania enjoyed a baptized membership of more than 475,000, with schools, a university, 45 clinics, a hospital, and a larger, newer hospital under construction. Because of its rapid growth, the work in Tanzania has been organized into two administrative units: the Northern Tanzania Union Conference and the Southern Tanzania Union Mission.

Truly the kingdom of God is like a mustard seed. So let's sow the gospel of Jesus Christ. ■



Geoffrey Mwana is a vice president of the General Conference of Seventh-day Adventists,

and a former president of the East-Central Africa Division.

Why does Paul say that sin came into the world through Adam, when Eve was the first one to sin?

Who's Responsible?

Eve's involvement in the entrance of sin into the world has been a matter of discussion since

ancient times. Jewish literature

tends to ignore her role, although in some cases she is blamed for the problem of sin. We also

find the idea that Adam was responsible for her transgression, and hence accountable for the coming of sin. Today the most common explanation is that Adam stands in Paul's theology as the representative of the human race, and, as such, what he did impacted all humans. I will examine some of the biblical evidence, the nature of Adam's sin, and offer a suggestion for your consideration.

1. Adam and Eve: Eve is mentioned in only two passages in the New Testament: 2 Corinthians 11:3 and 1 Timothy 2:13, 14. Paul fears for the Corinthians that "as the serpent deceived [*exapataō*, "to lead someone to accept false ideas"] Eve by his craftiness, so your minds may be corrupted [*phzeirō*, "ruin, corrupt"] from the simplicity that is in Christ" (2 Cor. 11:3). The false teachers are like the serpent, and believers could be like Eve. They should not follow her example. Her sin consisted in being led astray from her commitment to God, and the result was inner corruption. Her sin was not inevitable; therefore she was accountable for it.

In 1 Timothy 2:13, 14, Paul illustrates the danger of listening to false teachers by referring to the experience of Eve. When they were created, Adam was created first, then Eve. But it was Eve who was "deceived" (*apataō*, "to deceive" or "mislead"). Priority in creation is contrasted with priority in sinning in order to indicate that deception is not inevitable. Adam was not deceived; consequently, Eve did not have to sin. Therefore her deception, and that of the Ephesians, is inexcusable.

2. The Sin of Adam: In spite of the fact that the sin of Eve is affirmed, Paul claims that "sin" (*hamartia*) came into the world through Adam (Rom. 5:12). His sin is called an "offense" (verse 15; *paraptoma*, "wrongdoing"), because he ate from the fruit; and an act of "disobedience" (verse 19,

parakoē, "unwillingness to listen"), because he violated a divine command. But the sin that came into the world is not the same as the sin committed by Adam. Paul personifies sin as an evil power that, as a result of the sin of Adam, entered the world to rule over it with deadly power (Rom. 6:12). Because of this, Paul uses Adam to designate the natural condition of the human race: In the fallen Adamic condition of the human race all will perish (1 Cor. 15:21), but in the new Adam all will find life. The contrast is significant: Life in Adam ends in death, while the death of Christ ends in life through the resurrection. The natural life, represented by that of Adam, will perish, while the life-giving power of Christ brings a new life (verses 44-49). The evil that came into the world is opposed by Christ who came from heaven to defeat it.

3. Adam and Dominion: Paul's ideas are based on Genesis 1:28 (cf. Rom. 6:16; 8:18-23). Here is my suggestion for your consideration: According to Genesis, God entrusted the dominion of the planet to both Adam and Eve. In order for sin to rule over the world it would have been necessary for both of them to surrender their dominion over it. The sin of Eve was not enough for dominion to be lost. As long as one of them remained faithful to the Lord, sin/evil would not have had dominion over the world. Even though Eve sinned first, it was only when Adam sinned that sin/evil came into the world and enslaved it. The results of Adam's trespass were in a way more serious than those of Eve's.

Paul was right that sin as a ruling power came into the world through Adam. But thanks be to God for the New Adam, Christ Jesus, who liberates us from the enslaving power of sin (Rom. 6:8-11) and will finally liberate creation itself (Rom. 8:18-23). ■



Angel Manuel Rodríguez served as director of the Biblical Research Institute prior to his retirement.

Laodicea's Only Hope

By MARK A. FINLEY

The ancient city of Laodicea was located about 100 miles (c. 160 kilometers) from Ephesus on a well-traveled crossroads between north and south, east and west. The city was a great commercial, banking, educational, and medical center. When Cicero traveled in the area, he cashed his letters of credit at Laodicea. In A.D. 61 an earthquake devastated the city, and although Rome offered to help rebuild the ruined city, Laodicea's independent, proud inhabitants refused. They wanted to rebuild it themselves.

Laodicea was a wealthy, sophisticated city. In this atmosphere of money and materialism, Laodicean believers evidently became lukewarm. They did not give up their faith; they were just no longer passionate about it. They were not spiritually dead; they were spiritually asleep. The letter to the church at Laodicea is a heartfelt appeal for a renewed spiritual experience.

1 Read Revelation 3:14. What three titles of Jesus did the apostle John use to introduce the message to Laodicea?

The three titles John used to introduce the message to Laodicea are significant. Laodicea is the last of the seven churches. Jesus is the “Amen,” with His final message to His church before He returns. He is the “faithful and true witness,” who knows the deepest secrets of our hearts but will never forsake us. He is faithful to us when we are unfaithful to Him. He is the “beginning of the creation of God.” This expression can be a little confusing. It does not mean Jesus was created first. The original word for “beginning” can be translated “the One who began, or the beginner of.” Jesus is the beginner of all creation.

The all-powerful Christ of creation speaks to the Laodiceans, promising to work the miracle of re-creation and breathe into them spiritual life.

2 Read Revelation 3:15-17. What is Jesus' spiritual diagnosis of Laodicea?

They are not hot or cold, but lukewarm. What a fitting symbol of Laodicea! The city of Hierapolis was just six miles away, where hot mineral springs flowed through a system of aqueducts to Laodicea. By the time the water

PHOTO BY ENRICO CACCIA



arrived, it was lukewarm. The inhabitants of Laodicea had not rejected Jesus: they did not rebel against His teachings—they were just complacent and unconcerned.

3 How did the church at Laodicea view its spiritual condition? How was their view different from Jesus'? Read Revelation 3:17.

Our perception of our own condition before God is sometimes different from reality. We may see ourselves as righteous and holy. But God, who looks at the heart, often sees something quite different.

4 How does the Bible describe human nature apart from the righteousness of Christ? Read Isaiah 64:6; Jeremiah 17:9; Romans 3:10, 11, 23.

5 What is Jesus' counsel to the church at Laodicea? Revelation 3:18.

The believers claimed to be religious, but failed to understand the essence of true spirituality (John 9:39-41). According to Jesus' own statements in Luke 4:18, He came to bring “sight to the blind.” The apostle Paul prayed that the Holy Spirit would give the church the “spirit of wisdom,” that the “eyes of your understanding” would be opened (Eph. 1:17, 18). Only the Holy Spirit can give us the spiritual discernment to understand our true condition before God and accept by faith His righteousness.

6 Read Revelation 3:19. Why did Jesus give this message of sharp rebuke to His people?

7 Read Revelation 3:20, 21. What does Jesus long to do, and what is His promise?

Jesus longs to have intimate fellowship with us. In the beautiful symbolism of a Middle Eastern supper, Jesus pictures Himself as sitting around a table with us, sharing our conversation, listening to our inner longings, and encouraging our hearts. These special moments with Jesus are just too good to miss. Those who enter into this fellowship with Jesus now will have the joy of sitting with Him on His throne and rejoicing with Him throughout eternity. ■



Letters

Australia's Outreach

Thank you for the feature stories by Sandra Blackmer about the work the church is doing in Australia: "Service to Others Really Matters" and "Sharing Health and Hope" (February 2014). It's gratifying to read how Adventists are focused on reaching one of the most secular societies in the world.

I wonder why more of us aren't taking deliberate, thoughtful steps toward reaching the people in our communities with practical programs that inform, assist, and inspire others. Maybe these articles will help us put down our excuses and pick up the talents God has given us for just such a purpose.

JAN SMITH
Hermosa Beach, California,
United States

Radical Encounters

Regarding "Radical Encounters" (February 2014), I applaud Frauke

“Jesus focused on the ‘weightier matters of the law,’ such as justice, equality, mercy, inclusion, and love.”

—KEISHA WELSH, Dagenham, London, England

Gyuroka for having the courage to ask the critical question: "What makes our lifestyle Christian?" It follows a section that seems to indicate that what we eat and what we wear are the criteria by which that question can be answered.

But as Gyuroka rightly points out, the real standard of the validity of our Christian experience is how much it makes us like Christ. Jesus had very little to say about diet and dress, except to chide the Pharisees for their preoccupation with them. Instead, Jesus focused on the "weightier matters of the law," such as justice, equality, mercy, inclusion, and love.

If His church today demonstrated more clearly those latter characteristics, maybe we'd have more credibility with people in our society.

KEISHA WELSH
Dagenham, London, England

Postmodern Outreach Idea

I read Claude Richi's report "Montenegro Conference Examines Outreach to Postmoderns" (January 2014). I have an idea on how we can reach the European people. Many people here are thinking of doing good, eating healthfully, and helping to stop climate change. In every

newspaper one can read about "green" projects—health and the environment are big themes for the people here. How about bringing this into the church? If our preachers in Europe would bring such themes into church, people could be positively influenced to use, for example, public transportation. This is one way we could be authentic Christians helping the earth's population. The second positive effect would be that Adventists could witness to the people they meet on the trains.

WERNER PRANDSTÄTTER
Austria

Floyd Morris, Senate President, Jamaica

I am greatly inspired by the news feature on Floyd Morris ("Visually Impaired Adventist Is New Jamaican Senate Leader," August 2013) who made history by being the first visually-impaired appointed president of the Jamaican Senate, parliament's upper house.

Many times in the annals of history God's people are elected to sensitive positions in government. Joseph, son of Jacob, imprisoned for a crime he never committed, was appointed prime minister of Egypt and governor

Prayer & PRAISE

Please pray for my deliverance. I am still so ashamed of certain things in my past.

PIERRE, Canada

Pray for my marriage and my mother-in-law. Also pray that I have a forgiving heart.

AWINO, Kenya

We are having some very serious family issues. My wife hates Adventists, and it's like we are fighting with demons in our house. Please pray for us! God will help.

DAN, Norway

Please pray as we decide which route to take as we continue to care for our elderly mother.

ANN, United States

Please pray for my son and daughter-in-law. Both believe it is OK to live in adultery.

H. H., Austria

second to the king. Daniel the prophet served three terms in decades of good governance by his godly ethical values and excellent performance.

Morris is in a unique position—his challenges are not a hindrance to governing. He inspires those who were born with similar disabilities, even those who are fortunate to have all in this life.

This news feature strengthened my faith in the power and infinite love of our heavenly Father.

LARRY R. VALOROZO
Netherlands

Beautiful Magazine

Congratulations on such a beautiful magazine. We are encouraged by *Adventist World*; the magazine keeps us informed and inspires us. Surely the Holy Spirit uses it to increase our faith “that was once entrusted to the saints.” God bless you.

MIGUEL AUGUSTO RIVAS
Guayaquil, Ecuador

Correction

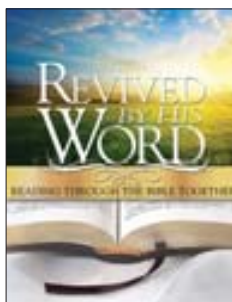
Michael Sokupa, the author of “Missionary Trails” (February 2014), was misidentified in some language editions of *Adventist World*. His correct title is lecturer in New Testament and Church History and director of the Ellen G. White Estate at Helderberg College. We apologize for the error. —Editors

Letters Policy: Please send to: letters@adventistworld.org. Letters must be clearly written, 100-word maximum. Include the name of the article and the date of publication with your letter. Also include your name, the town/city, state, and country from which you are writing. Letters will be edited for space and clarity. Not all letters submitted will be published.

Where in the World Is This?



ANSWER: In Kigali, Rwanda. The Genocide Museum is on the right, offices for the West Rwanda Field on the left. The hospital and new nursing school are in the background.



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MAY 1, 2014 • Isaiah 66

I have a lifelong friend who may need a heart transplant. Please pray for healing, and for God to do what is best.

CAROL, United States

Please pray that I pass my interview exams at my new school.

MASEREKA, Uganda

Please pray that God will see me through the remaining years of medical school and also use me to serve humanity with His love and kindness in my future practice.

SAMUEL, Sierra Leone

The Place of Prayer: Send prayer requests and praise (thanks for answered prayer) to prayer@adventistworld.org. Keep entries short and concise, 50-words or less. Items will be edited for space and clarity. Not all submissions will be printed. Please include your name and your country's name. You may also fax requests to: 1-301-680-6638; or mail them to *Adventist World*, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600 U.S.A.



95 Years Ago

On April 30, 1919, Instituto Industrial (Lima Training School) opened its doors in a small rented house in Miraflores, a suburb of Lima, the capital of Peru. H. B. Lundquist was the principal and only faculty member.

When news broke about the opening of a training school, Agustín Alva and two of his cousins came from Contumazá, Cajamarca. These three, plus another young man from Laraos, an isolated town in the department of Lima, constituted the entire student body.

Alva was the first student to graduate, and he subsequently entered the ministry. The members of the second (1928) and third (1930) graduating classes all became Seventh-day Adventist missionaries.

Today the Union Adventist Educational Complex (Complejo Educativo Adventista Union) has three campuses, including a campus in Ñaña that includes Peruvian Union University and Peruvian Union Academy.

How They Grow

Giant kelp can grow a total of **24** inches per day.

Bamboo can grow a total of **35** inches per day.

Source: Smithsonian

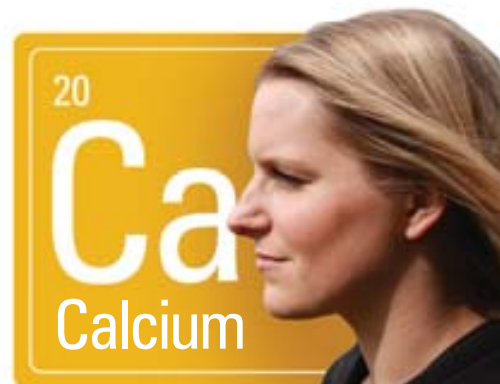


INCHES OF GROWTH
PER DAY



Olympic medalists live an average of **2.8 years** longer than the general population.

Source: British Medical Journal/Men's Health



Women who consumed as much as 1,000 milligrams of calcium per day over 10 years reduced their mortality rate by 22 percent.

In addition to dairy products, good sources of calcium include dried beans and leafy green vegetables.

Source: The Journal of Clinical Endocrinology and Metabolism/Women's Health

50

WORDS OR LESS

My Favorite... Book of the Bible

■ Revelation always attracted me. I did not understand it until my neighbor invited me to a Revelation Seminar. I attended all week. In addition to understanding more about end times, I truly met God and was baptized a Seventh-day Adventist.

—PATRICIA, *Buenos Aires, Argentina*

■ Acts of the Apostles is my favorite book. The story of Paul meeting Jesus on the road to Damascus fascinates me. He is a God of mercy.

—NATHALIE BEAUELUS, *Port-au-Prince, Haiti*

■ I love the book of Deuteronomy. It tells me I should love the Lord, and that I should keep God's commandments and instructions. God's promise is: "You may live and that it may be well with you, and that you may prolong your days in the land which you shall possess" (Deut. 5:33).

—PAULINE, *Harare, Zimbabwe*

Next time, tell us about your favorite Bible promise in 50 words or less. Send your submission to **letters@AdventistWorld.org** and put in the subject line "50 Words or Less."

ADVENTIST WORLD

"Behold, I come quickly..."

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

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