

August 2014

ADVENTIST WORLD



LOVE YOUR ENEMY?



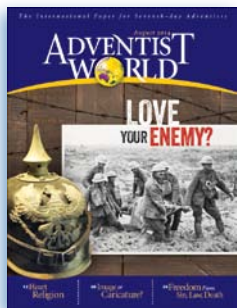
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August 2014



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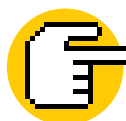
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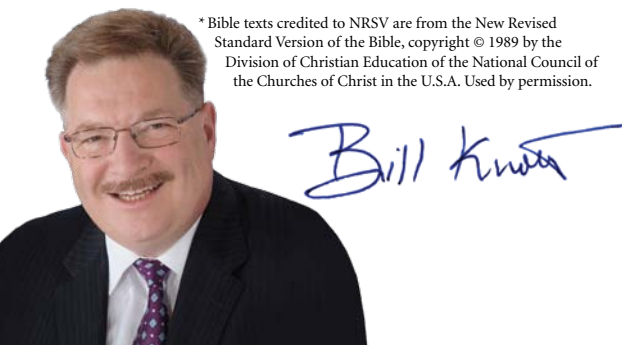
It is one of the sad ironies of the modern age that its dawn was announced, not with the discovery of lifesaving medicines or the invention of time-saving technologies, but with the deadly staccato of machine guns and the slaughter of millions of human beings.

For all the lessons we learned in primary school about the medical advances contributed by nineteenth-century heroes like Pasteur and Lister, and the transformation of human travel wrought by Karl Benz, Henry Ford, and the Wright brothers, historians are nearly unanimous in seeing August 1914 as the tragic announcement of the modern world. As the first truly global conflict in human history, World War I forever transformed humanity's understanding of culture, politics, and even theology. All optimistic notions of humanity's progress toward a "golden millennium" of peace and prosperity expired in the muddy battlefields of the Somme, Verdun, and the Ardennes. The lethal weapons that historian Barbara Tuchman immortalized as "the guns of August" have in some sense never stop their horrible roaring, projecting us into the bloodiest century by far in human experience.

When that terrible conflict erupted a century ago, the young Seventh-day Adventist Church, just 51 years old, found its members conscripted into the armies of opposing nations. With the biblical commandment "Thou shalt not kill" ringing in their ears, young Adventists were forced against their consciences by various national governments to carry arms as combatants: those who refused suffered grievously in prisons and public shaming. As Adventist historian Denis Kaiser reports in this month's cover story, even some Adventist leaders of the era unwisely promoted bearing arms as a sign of patriotism.

On a solemn anniversary for the world, we who wait for the soon coming of the Prince of Peace do well to renew our covenant of loyalty to the Lord whose claim on our lives far outweighs the emotions stirred by love of country or political philosophy. He in whom "all things hold together" (Col. 1:17, NRSV)* will soon establish His kingdom, and "of the increase of his government and peace there shall be no end" (Isa. 9:7, KJV).

* 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.



WORLD REPORT

More Than 40,000 Expected at Evangelistic Series in Zimbabwe

■ Seventh-day Adventist leaders in Zimbabwe are preparing to welcome more than 40,000 people to a two-week evangelistic series next year.

The May 2015 event, which will be held in Harare, the capital of the southern African country, promises to be one of the most ambitious efforts to share Jesus under the auspices of the world church's "Mission to the Cities" initiative.

Jonathan Musvosvi, president of the East Zimbabwe Conference, which is organizing the event, said the evangelistic series would begin with world church president Ted N. C. Wilson speaking to businesspeople and government officials at the Harare International Conference Center, an upmarket venue in the affluent section of Harare, for the first week.

"This is a segment of the population that is difficult for us to reach, and where the church is not growing as fast and strong as we would like to see it," Musvosvi said by e-mail.

Conference leaders are looking at working with wealthy Adventists to invite people to the meetings, similar to what was done for "Hope Manila 2014: iCare," a two-week evangelistic series that resulted in more than 3,000 baptisms in the Philippine capital in May 2014.

For the second week, the evangelistic series will move to the 60,000-seat National Sports Stadium in a densely populated area of Harare, Zimbabwe's largest city with a population of 1.6 million.

"We expect attendance to be in the range of 40,000," Musvosvi said.

Zimbabwe has reeled amid political and economic instability for much of the past decade, a reality that Musvosvi said has made the time ripe for the 2015 evangelistic series.

"Yes, we have passed through our political and economic turmoil, but this has caused us to turn to God," he said. "The people's receptivity to the gospel is high."

— by Andrew McChesney



PHOTO COURTESY OF JUDITH MUSVOSVI

MAN ON A MISSION:
Jonathan Musvosvi, president of the East Zimbabwe Conference, standing outside the conference's headquarters in Harare.

Continued on next page ►

WORLD REPORT

European Tithe Grows Despite Economic Turmoil

■ Many Seventh-day Adventists across the 20 countries of Europe comprising the church's Inter-European Division are giving more in tithe, but about 40 percent of them do not attend worship services regularly, a challenge that Adventist leaders pledged to tackle.

Tithe returned in 2013 totaled 100 million euros (US\$135 million), an amount similar to 2012, leaders of the Inter-European Division heard at an Executive Committee spring session held at Italian Adventist College Villa Aurora in Florence, Italy.

Giving declined significantly in economically troubled countries such as Spain and Portugal, where tithe has dropped about 20 percent over the past five years, division treasurer Norbert Zens said in comments published on the division's Web site.

That means that an increase in tithing in other parts of the division, which stretches from the Czech Republic and Bulgaria in the east to France and Portugal in the west, helped stabilize the overall figure, Zens said. For example, tithe given by Adventists in France, Belgium, and Luxembourg has increased by nearly 30 percent in five years.

What is especially significant is that most of the growth is from an increase in tithe given by each church member, Zens said.



OFFERING CONGRATULATIONS: The director of the dental clinic at Sir Run Run Shaw Hospital, Larry Wu (left), and Shirley Lee of Loma Linda University School of Dentistry congratulating Oliver Zhang Yi at her graduation from the dental hygiene program.

LLUH

"We are thankful to God that He continues to bless our church members in a special way so that they continue donating in order to spread the good news of the salvation we find in Christ and His soon return," Zens told the May 25-27 meeting.

Gabriel Maurer, the division's executive secretary, presented the meeting with a first report, although incomplete, on the percentage of church members who regularly attend services. Early indications put the figure at 60 percent.

"We have to seriously consider this trend, setting up a strategy to help our members to be more consistent in their participation," Maurer said.

— *by Adventist Review staff*

Loma Linda Introduces Dental Hygiene to China

■ China's first dental hygiene program, a joint venture of Loma Linda University School of Dentistry and Sir Run Run Shaw Hospital, hopes to change the way people view dental care in the country.

Although not officially recognized by the Chinese government, two classes of dental hygiene students have graduated from the groundbreaking program, the most recent on May 4.

Graduate Lily Hong Li Li said she hoped dental hygiene would take root and grow not only in Hangzhou, where the hospital is located, but also throughout China.

“I am very proud to be one of the first dental hygienists in China,” she said. “We will continue to grow and help others learn about the program.”

Ninety percent of the Chinese population has gum disease, and that figure does not include children, or people who have only cavities, said Claudine Stevenson, who taught dental hygiene classes at Sir Run Run Shaw Hospital.

“In China, dentists are visited only to have teeth extracted, when people are in pain,” Stevenson said.

The 23 graduates, who have been employed at the hospital’s dental clinic, can apply for nine months of studies at Loma Linda University School of Dentistry, starting in September 2015, said Shirley Lee, a School of Dentistry teacher who mentored the recent graduating class.

She said two people would be invited to study in California and afterward return to the Chinese hospital to work as instructors and program directors.

“It is through this full circle of mutual collaboration that we see the hand of God at work,” she said.
— by Courtney Beckwith, Loma Linda University Health

Adventist Who Lost 117 Pounds Inspires His Community

■ A Florida man who lost 117 pounds is inspiring coworkers at his Adventist university and many others with a story of how his love for God and his daughter got him in shape.

Kelvin Santana, an employee at Adventist University of Health Sciences in Orlando, Florida, reached a low point in his life two years ago when he saw his 21-month-old daughter, Arianna, fall on her face on a tile floor at home.

He struggled unsuccessfully to get his 320-pound body off the couch to help her. As he sought to roll over, Santana’s wife, who was eight months pregnant at the time, rushed in from another room and picked up the unhurt girl.

“There I was on the floor, sobbing like a child,” Santana said in an interview published in the June issue of *Southern Tidings*, the official magazine for the Southern Union Conference of Seventh-day Adventists.

Santana resolved at that moment to make changes. He began by playing basketball once a week and later joined a local gym. He also modified his eating habits.

He eventually adopted a new morning routine that has become his lifestyle: He wakes up at 5:00 a.m. to worship and meditate on a single Bible verse, exercises as hard as he can at the gym, then goes to Adventist University of Health Sciences, where he has worked for the past four years.

Jennifer Galeana, who works with Santana at Adventist University of Health Sciences, said many people are inspired by Santana’s weight loss.

“Seeing where he was before and where he is now has proven to other staff members that this is something anyone can do as long as they commit,” she told *Southern Tidings*.

Santana has participated in various competitions and won a weight-loss contest that awarded a cash prize and a feature article in a magazine. He has gone from a pant size 56 to 34, lost 35 percent of his body fat, and gained 23 pounds of muscle.

“I have definitely seen God’s hand play a huge part in all of my success,” he said.

— by Adventist Review staff



BEFORE AND AFTER: Kelvin Santana, top, when he weighed 320 pounds and today.

SOUTHERN TIDINGS

WORLD REPORT

The Adventist Church reaches out to the often-neglected upper class with a major evangelistic initiative.

A prominent Manila businesswoman could serve as the poster child for an evangelistic series that resulted in more than 3,000 baptisms in the Philippine capital.

The businesswoman, Lourdes Barbero-Ramos, attended the May 4-17 meetings led by Seventh-day Adventist world church president Ted N. C. Wilson in Manila.

But she didn't go alone. Barbero-Ramos, who was baptized by Wilson at an evangelistic series in 2009, brought several affluent friends, including Minnie Aguilar, a nationally known television comedian.

"It wasn't hard to bring her, because she watches 3ABN and knows our teachings," Barbero-Ramos said by telephone. 3ABN is a privately owned satellite television channel run by Adventists.

"But when Minnie heard Elder Ted . . ." Barbero-Ramos said, her voice trailing off. "I'm not saying this because he is our president. I am saying this because he explained the truth very, very well."

Wilson's nightly "Revelation of Hope" presentations on the end-time prophecies of the book of Revelation marked the highlight of "Hope Manila 2014: iCare," a yearlong, US\$1.2 million project to share Jesus with the people of Manila, and especially with the city's leading business-

people and politicians.

Realizing the complexity of reaching affluent people, organizers encouraged well-connected church members like Barbero-Ramos to invite friends to the evangelistic series, as well as to attend wellness seminars, Bible studies, and other events in the run-up to Wilson's visit.

Meanwhile, in the weeks and months before the meetings, a team of 100 volunteers aged 18-25 from the Philippines, Sri Lanka, Vietnam, and other countries fanned out across the city of Makati, Manila's bustling financial district, to befriend young professionals and hold Bible studies with them in upscale cafes.

Those and other efforts culminated in Wilson's arrival for what he has identified as one of the church's main evangelistic endeavors of 2014: two weeks of meetings with an audience of national lawmakers, business owners, actors, and musicians.

As Wilson spoke, other visiting Adventists simultaneously conducted evangelistic meetings at 75 other sites in metropolitan Manila, which has a population of 11.8 million.

A total of 3,152 people were baptized at meetings over the first three Sabbaths of May, said E. Doug Venn, an organizer of Hope Manila.

Combined with another 7,000 baptisms since the start of the year,

more than 10,000 new members have joined the church under the auspices of Hope Manila.

"This was a special effort to reach a class of society that has been neglected in the past," said Venn, Adventist Mission director for the church's Southern Asia-Pacific Division, which encompasses the Philippines and 13 other Asian countries. Unfortunately, Venn said, sometimes "our reflex is we don't care about the individual; we have other motives."

Angel Manlapas, 45, a personal health coach, attended the weeknight meetings conducted by Wilson. "I like the lifestyle. I had been exploring Adventism for a couple years," she said in a Skype interview.

Manlapas, a registered nurse, decided to be baptized at Wilson's meetings, which were coupled with a daily wellness program by Dr. Peter Landless, health ministries director of the Adventist Church.

"It was on the last day of Hope Manila when Elder Wilson said, 'If you are a truth seeker and have been going around and around looking for the truth, then God is calling you,'" Manlapas said.

She was baptized by Wilson on May 17.

Five prominent businesspeople attended the meetings because of the efforts of Majintha Gunatilake, a Sri

By ANDREW MCCHESENEY, news editor, *Adventist Review*

GC President Shares Jesus With Manila's Rich and

COURTESY OF RUDOLPH ALBERT ESER MASINAS

Powerful

PREACHING IN MANILA: Some 13,000 people attending the “Revelation of Hope” series at the Cuneta Astrodome in Manila on May 17, 2014.

Lankan national and one of 100 volunteers who received Hope Manila training from the church’s International Field School of Urban Evangelism.

Gunatilake initially worked closely with seven business leaders—four of whom he met through their Adventist friends and three of whom he met through a local Adventist pastor. Asked by e-mail how he had managed

to convince the businessmen to study the Bible with him, he replied, “Earnest prayers really work!”

He also aroused the curiosity of three businessmen by sending them a Bible-based PowerPoint presentation through a mutual Adventist friend. Seeing the interest, the friend arranged a meeting at a cafe with food, and a Bible study group was born.

Gunatilake had high hopes that all seven of his new friends would accept Jesus before he leaves Manila.

“We need more time with them,” he said. “But the work is in progress. Soon I believe we shall be able to reap all of them, including their families.” ■

Manila Business Leader Shares Secrets *for Reaching Those Who Are Rich*

Sharing Jesus with those who are rich and powerful is a challenge that requires personal contacts and the ability to speak boldly, said Lourdes Barbero-Ramos, a prominent Filipino businesswoman.

Barbero-Ramos, who joined the Seventh-day Adventist Church in 2009 and plays a leading role in reaching out to Manila’s upper class, said befriending wealthy people is the first step toward inviting them to attend meetings such as those led by world church president Ted N. C. Wilson in May. But that is far from the end.

“They come the first day because they’re my friend, but will they come again?” Barbero-Ramos said by phone

from Manila. “That’s my big burden.”

Successful people tend to be hard-nosed, savvy, and intelligent, and they won’t respond to just anybody, no matter how well meaning intentions.

“In order to communicate with the affluent, you have to talk like they talk. You have to be like them,” she said

She sees a great need for Adventist pastors capable of interacting with the wealthy, and that a lack of such pastors, at least in Manila, had made it difficult to share Jesus with them. Using her own story as an example, Barbero-Ramos said no Adventist pastor managed to persuade her to embrace the seventh-day Sabbath

through a personal appeal.

“I was a Catholic for more than a half century,” she said. “I was 55 when I found out about Adventists. The pastors didn’t find me. I found you through the Internet.”

Short of raising up a new generation of pastors, Barbero-Ramos suggested that one option might be asking capable laypeople to work one-on-one with the wealthy. She said successful Adventist business leaders could lead the way.

“This church is God’s business, and we must be the best salesman that we can be,” she said. “God said, ‘Test me, and try me. I can give you a return of investment that no business can give.’”



COURTESY OF LOURDES BARBERO-RAMOS

The question of military service came up early in the history of the Seventh-day Adventist Church. Officially organized in 1863 during the height of the U.S. Civil War, the new denomination almost immediately had to wrestle with how its members would respond to the call to arms.

As with other difficult questions, the pioneer leaders studied the issues using the Bible as their guide, and concluded that the position most consistent with biblical principles was non-combatancy (the conscientious objection to bearing arms). The primary reason for this position was that Adventists serving in the U.S. military would be forced to compromise their loyalty to God if they obeyed the commands of their officers. The two Bible commandments most directly involved were the fourth—to keep the Sabbath holy, and the sixth—not to kill.

A Position of Noncombatancy

For a time Seventh-day Adventist congregations helped their young men avoid conscription by paying a commutation fee of \$300. But by 1864 the young church had successfully appealed to the United States federal government for an official designation of noncombatancy. This position, updated through the years, states that “noncombatant service” means “(a) service in any unit of the armed forces which is unarmed at all times; (b) service in the medical department of any of the armed forces . . . ; or (c) any other assignment of the primary function of which does not require the use of arms in combat; provided that such other assignment is acceptable to the individual concerned and does not require them to bear arms or to be trained in their use.”¹

By taking an official position of noncombatancy, the church opened the way for its members who were drafted into the military to serve in positions where they could bring heal-

ing and restoration. Since that time thousands of Adventist men and women have served as medics, nurses, doctors, and other medical professionals in the armed services of their countries. Many others have been able to take civil service positions in lieu of required active military duty.

Conscripted Service

In some countries, however, non-combatancy options are not available, and Adventists are required to serve in

their country’s military. Even then, these young believers have sought for ways to be faithful to God while serving their country.

During World War II, Franz Hasel, a faithful Seventh-day Adventist in Germany, was drafted into the German army. Suffering all kinds of taunts and abuse from his fellow soldiers and commanding officers because of his faithfulness to God, Franz earned their respect through his excellent marksmanship during training. When sent



THE Battle

By
TED N. C. WILSON

*Should Adventists serve
in the military?*

to the front lines in Russia, however, Franz secretly threw his army-issued pistol into a lake, replacing it with a carved piece of wood in his holster. Of the 1,200 soldiers in his unit, only seven survived the Russian front. Franz was one of them.²

In the Pacific theater 16-year-old Sigeharu Suzuki was drafted into the Japanese Navy, where he was assigned to the infamous kamikaze unit. Each evening, while his fellow military pilots went out drinking, Sigeharu stayed behind to polish his buddies' boots. Why? Because his Seventh-day Adventist grandmother had taught him to do something good whenever he could.

Twenty years after the war, during a reunion of the surviving members of the kamikaze unit, Sigeharu learned how shining boots had saved his life. "Every night I saw you shining your fellow soldiers' boots," the retired company commander told him, "and whenever your name appeared on the flight register, I put it at the end of the list."

Voluntary Military Service

In more recent times, voluntary rather than conscripted military service has been the option in many countries. As incentives to serve, governments offer many benefits, including scholarships, career training, financial bonuses, and more. In addition to these benefits, some people have a desire to serve their country as an expression of patriotism or their political values.

The question is: How should we as individual Seventh-day Adventists, and as a worldwide church, relate to voluntary military service?

Gary Councell, director of Adventist Chaplaincy Ministries, addresses this question in his book, *Seventh-day Adventists in Military Service*: "Though the Seventh-day Adventist Church advocates a noncombatant position, pacifism, military service, or noncombatancy are not tests of church membership. The denomina-

"We have to pray for peace—the peace that only Jesus can bring, now and in His kingdom to come, where there will be no more wars."

tion does not act as the conscience for any member or military commander, but it does seek to inform the conscience and behavior of both, so decisions can be made with a maximum of understanding and thought."³

Thus, while the official church position is that of noncombatancy—conscientious objection to bearing arms—the decision as to whether or not to serve in the military and bear arms is left to the conscience of the individual. However, the church does not encourage people to join the military for reasons that include the biblical concept of noncombatancy, the difficulty to obtain full Sabbath observance, and other challenges. Regardless of the decision the individual makes, the church is committed to ministering and providing pastoral care and support to all of its members, including those serving in the military, and to their families.

Position Reaffirmed

The official church position of noncombatancy was reaffirmed in the 1950s, and again in an action voted at the 1972 Annual Council of the General Conference. In part, that action reads:

"Genuine Christianity manifests itself in good citizenship and loyalty to civil government. The breaking out of war among men in no way alters the Christian's supreme allegiance and responsibility to God or modifies their obligation to practice their beliefs and put God first.

"This partnership with God through Jesus Christ who came into this world not to destroy men's lives but to save them causes Seventh-day Adventists to advocate a noncombatant position."⁴

Heroic Conscientious Objector

Probably the best-known Seventh-day Adventist noncombatant soldier was Desmond Doss, who served as a medic in the United States Army during World War II. Corporal Doss, whose heroic story was told in the 2004 film *The Conscientious Objector*, is best known for saving the lives of 75 of his fellow soldiers during a fierce battle on the island of Okinawa. Under constant enemy fire, Doss refused to seek cover, but instead carried the wounded soldiers one by one, lowering each one on a rope-supported litter he had devised, using double bowline knots. Each wounded man was lowered to safety, 35 feet below the ridgetop where the battle raged.

This act of courage earned Desmond Doss the highest honor his country could bestow—the U.S. Congressional Medal of Honor. He was the first and one of only three conscientious objectors to ever receive this honor.

The Witness of Peace

Seventh-day Adventists have maintained their historic witness in favor of peace and noncombatancy throughout the 151 years of the church's existence. This position has not been hidden: in the most public manner possible, church leaders periodically have called on world leaders to avoid conflicts and seek the Prince of Peace. Note this open letter, published three years after the close of World War I on the inside cover of the *Advent Review and Sabbath Herald*, the church's official paper. It was signed by the president, secretary, and treasurer of the General Conference:

"As Seventh-day Adventists, in common with other religious bodies,

we strongly favor a limitation of armaments, and if it were possible in the present state of society, we would favor the abolition of all war among the nations of men. We are forced to this view by the very logic of our belief in Him who is the Prince of Peace, and of our experience as subjects of His kingdom.”⁵

People of Prayer

As Seventh-day Adventists, we have to be people of prayer. While the world is engaged in battles that can be seen, many invisible but very real battles of the great controversy are going on every day. Satan and his angels are battling against each one of us, striving to at last claim this world as his own.

We have to pray for our countries, wherever we are in the world, and for the leaders of our countries. We have to pray for each other, and for service members, whether they have been drafted or have chosen to serve their country voluntarily. And most of all, we have to pray for peace—the peace that only Jesus can bring now, and in His kingdom to come, where there will be no more wars.

“And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away” (Rev. 21:4, KJV). Let us lift up and proclaim Christ, the Prince of peace and our coming King. ■

¹ From the Seventh-day Adventist official position on noncombatancy, www-adventistchaplaincy-adv.org/gcnetadventist.org/noncombatancy.

² See Susi Hasel Mundy, with Maylan Schurch, *A Thousand Shall Fall* (Hagerstown, Md.: Review and Herald Pub. Assn., 2001).

³ Gary R. Councell, *Seventh-day Adventists and Military Service* (Adventist Chaplaincy Ministries, 2011), pp. 30, 31.

⁴ Official position on noncombatancy, www-adventistchaplaincy-adv.org/gcnetadventist.org/noncombatancy.

⁵ “Address to President Harding,” *Advent Review and Sabbath Herald*, Dec. 8, 1921.



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



A One-Day Church

A Party at Benficia!



RICHARD DUERKSEN

FRAMEWORK: Members and friends of the Adventist Church in Benficia, Angola, prepare the building prior to it receiving walls and a roof.

Everyone was invited, and everyone came. Guests included neighbors who were selling cashews and greens at their roadside stand, the tall man with a boot and a sandal, and four motocross bikers who stopped for a smoke break beneath the fresh shade of the church. Even local race car drivers stopped.

Maranatha's Angola crew—Eder, Ismael, Daniel, Fush, Periera, and Mateo—were joined by seven, eight, then a dozen church members who lifted steel, moved scaffolding, and eagerly drilled holes for screws.

Pathfinders marched beneath a giant cashew tree.

The women's club brought fish, greens, cashews, beans, and rice, and danced joyfully around the cooking fire as the church rose beside them. There was a lot of water-carrying.

It was a party, a church-raising party, and it is bringing new life to the Benficia community.

Seventh-day Adventist congregations in Angola are keeping their membership secretaries working overtime. A citywide evangelistic campaign in Luanda in 2013 brought in 24,000 new members, doubling or tripling the size of many congregations. Members are giving Bible studies, delivering copies of *The Great Controversy* door to door, and modeling Christ's kindness in the neighborhood.

Nearly every congregation needs a new building!

The Benficia One-Day Church is the seventy-sixth of more than 400 buildings the church has requested in the area of Angola's capital city of Luanda alone!

Looks like 2014 is going to be Angola's year of church-raising parties!

ASI and Maranatha Volunteers International fund and facilitate One-Day building projects. Since the project's launch in August 2009, more than 1,600 buildings have been constructed around the world. These stories come from Maranatha storyteller Dick Duerksen.

ASI
ADVENTIST-LAYMEN'S
SERVICES & INDUSTRIES



Colon Cancer

By PETER N. LANDLESS
and ALLAN R. HANDYSIDES

My older brother has been diagnosed with colon (large bowel) cancer. He's had surgery, but we're not sure if there has been some spread already. I am 48 years old; am I at increased risk of this disease? Is there anything I can do to decrease my chances of colon cancer?

Unfortunately, you're at increased risk of colon cancer, as you have a first-degree relative, your brother, who has been diagnosed with this condition. Cancer of the colon and rectum is usually a disease that occurs in the elderly, but approximately 10 percent of cases occur in individuals who are 50 years of age or younger. We're not sure of the age of your brother, but you fall into this age category. Although we're seeing a decreased incidence of colorectal cancer overall, it appears to be increasing in younger people. It's more common in men than in women, and men tend to develop this kind of cancer on an average of five to 10 years earlier than do women. Large bowel cancers tend to occur approximately five to 10 years earlier in the African American populations than they do in their Caucasian counterparts.

Having a close relative with this diagnosis places one at a two to three times increased risk of colon cancer. Scientific studies reveal that there are a number of predisposing factors associated with a diagnosis of colorectal cancer. These include obesity, lack of physical activity, smoking, alcohol use, and individuals consuming a high-fat diet. Some studies also cite the lack of dietary fiber. The con-

sumption of red meat is associated with a significantly increased risk of colon cancer. The risk is significantly lower in vegetarians, and even in meat eaters it tends to drop as consumption of legumes and vegetables increases.

Recently, large studies have again emphasized the important causal relationship between alcohol consumption and colon cancer, especially in men. This and breast cancer are not the only malignancies associated with alcohol consumption, but the scientific evidence regarding these is strong.

To decrease your chances of developing colon cancer, you first need to be screened by having a colonoscopy. This test allows the physician to examine the inside of your colon and rectum. It also gives opportunity for the removal of any polyps (small growths), which may predispose to the development of cancer. All adults should begin with screening at 50 years of age, and then every 10 years thereafter. If abnormalities such as polyps are detected, it may be advisable to have this test every five years. It's also important to note whether there is ever any blood in the stool. There are test kits one can purchase to do an easy and nontouch test for the presence of blood, even if it cannot be seen (occult blood). Blood in the stool indicates the possibility of bowel

cancer, and this sign should never be ignored! Always seek medical advice if you notice blood in the stool.

Other steps you could take include regular exercise, aiming for at least 150 minutes per week of moderate-intensity exercise, such as walking briskly. Increasing the proportion of plant foods in the diet helps to reduce the risk of colon cancer, as does cutting out meat and avoiding alcohol consumption. The daily use of aspirin may also be a preventive measure in people who have significant risk for colon cancer. The daily consumption of aspirin is not benign and may be associated with gastric irritation and bleeding. This should be taken only in consultation with your physician.

All this preventive advice reminds us of the wonderful health message with which this church has been blessed. Seize the day and make the changes—your life may depend on implementing wise choices. ■



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.

By RAÚL QUIROGA

Heart Religion



I remember two special prayer requests when I first began working as a pastor. First, I asked God that I would never be involved in a serious car accident or run someone over, least of all a child. Second, that I would never need major surgery. Until now, and I am ever so thankful, God has granted my first request, but not the second. In 2002, at the age of 46, my cardiologist told me that the constant palpitations and arrhythmias I was experiencing were the result of a congenital heart disease: a malformation called atrial septal defect (ASD). In order to resolve this condition, I underwent surgery in 2002, and again in 2011. Thanks to God and my team of cardiologists and surgeons, all is well with my “physical” heart.

Another Heart Condition

Yet earlier, in 1977, at the age of 20, God had performed surgery on my “spiritual” heart. I had met a young Adventist and had discovered Scripture. In due course I was baptized in the name of Jesus Christ as a sign of the forgiveness of my sins and my personal commitment to my Savior and His commandments. Scripture clearly calls us to practice “heart” religion and not just talk about it. In fact, the “heart” in the Bible seems to refer to one’s entire being, involving “spirit, soul, and body” (1 Thess. 5:23).

Seventh-day Adventists have a unique perspective in this respect. We recognize the importance of the physical aspects of life as well as its spiritual dimensions. We place

Let the Master Surgeon do what He does best.

great importance on proper care of the body as well as of the spirit and soul. “All your being” also includes the body. Modern medicine and science are very interested in the human body, often to the exclusion of religion and the spiritual needs of our existence. Often scientists are interested predominantly in the physical body and not in service to the God who made the body. On the other end of this continuum, many religions seem to preach that only the spirit and the soul are relevant for the kingdom of heaven, not the body. It sounds like an echo from Isaiah: “Let us eat and drink, for tomorrow we die” (Isa. 22:13).

The Bible includes quite a number of heart-religion theologians, foremost among them Moses, Solomon, Jeremiah, and Paul:

The Bible's Heart-Religion Theologians

Moses	Solomon	Jeremiah	Paul
c. 1450 B.C. Deuteronomy 10:12, 16; 11:13	c. 970 B.C. Proverbs 23:26; 2:1-3	c. 606 B.C. Jeremiah 31:33	c. A.D. 68 Hebrews 8:10; 10:16

All of these specialists in heart religion teach us that it is essential to have the tablets of God's law, the Ten Commandments written in stone, stored in the most intimate part of the sanctuary: the Most Holy Place. But they also warn us of the fact that our religion is in vain if we ourselves are not living sanctuaries with God's law written on the tablets of our hearts. According to the biblical heart specialists, the expression of God's character must be in the most intimate, most central part of our being—our hearts. If we do not heed their teaching, we worship by words only. It is wonderful to think that wherever God's living sanctuaries go, there He and His Word go also, represented in the heart's obedience to His commandments. We become a mobile blessing.

Form and Substance

When we look back into history, including the modern era, we realize the prominence of outward form over substance or internal values. Religion and culture emphasized what could be seen—not what is invisible.

However, there seems to be a reversal in the postmodern era. People are more concerned about real issues and not about forms of religious and cultural expressions. Today it seems that people have a built-in sincerity detector. Postmoderns want to see consistency in what we say and what we do. This new cultural paradigm emphasizes authenticity. Postmoderns are genuine and sincere, both for good and for evil. They do not forgive hypocrisy, especially with regard to religion; much less if we profess loyalty to God and His principles yet deny Him in our behavior. Without a doubt, true heart religion would be the most effective mission tool to reach postmoderns and those looking for authenticity and genuineness.

All biblical theologians of true heart religion, throughout history, highlighted the importance of an undivided heart. Forceful Moses, wise Solomon, daring Jeremiah, and intrepid Paul, all called God's people in different periods to consider complete open-heart surgery by the Master Sur-

*“We need a transformed heart that is **sensitive** to God's Word and His law.”*

geon. What was true throughout history is still true today. We need transformed hearts that are sensitive to God's Word and His law. We need genuine heart transformation that will make sense to people who watch us and interact with us.

I am still grateful for my two heart surgeries that gave me a new lease on life. Yet, even more, I am forever indebted to God for my spiritual heart surgery, when God transformed a stony heart and made me part of a movement of believers awaiting (and preaching) His soon return. Looking back at that one moment in my life that changed everything, I realize that without God's skillful heart surgery everything else would have been meaningless. This transformation, as the many other transformations affected by our Celestial Surgeon, was part of God's “show-and-tell” to the people that surround us. This transformation is not a once-for-all surgery—it is a daily surrender to His influence and Spirit. ■



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By WILHELMINA DUNBAR

The Human Voice

God's precious gift

The power of speech and song is a unique gift from God. Surely no gift is of greater significance for with it one can offer prayer and praise to God.

“Lift up your voice with strength, lift it up, be not afraid” (Isa. 40:9). This is our first duty when we consider how fearfully and wonderfully we are made. It is a gift that we develop in early childhood and one that helps us communicate intelligently with one another throughout our lifetime.

At numerous public gatherings, we often hear the voices of people in many languages blending together. But no matter what the dialect spoken, each person uses a marvelous sound-producing instrument that is more intricate than any musical instrument. Much research and study have gone into attempts to understand the human voice, and scientists have tried in vain to copy it instrumentally. In order to produce anything like it, many pipes of different lengths and thickness are needed. Vocal sounds that seem somewhat human-like can be produced electronically, but expressiveness and understandable words cannot be produced simultaneously.

The average human voice can produce a range of at least two octaves in sound (most trained singers can produce more) by using just two wedgelike projections of ligament and muscle called “vocal cords.” In order to produce a single note, the vocal cords vibrate a precise number of times per second—which is all controlled by the mind. We think a note, and the vocal cords respond instantaneously.

It’s amazing that in order to sing a high C, a soprano’s vocal cords must vibrate (open and close) 1,200 times per second, or 72,000 times per minute. On the other hand, a bass singing his lowest note requires only 40 vibrations per second. Too many vibrations per second will cause a singer to “sharp” (sounding higher in pitch), and too few vibrations will cause flatness, or singing below pitch. We truly possess a wonderful sound-producing instrument in our bodies.

Fearfully and Wonderfully Made

In creating the human voice, God took care of all the acoustic requirements. For instance, in our face we have sinus cavities—our built-in resonators, or amplifiers. Surprisingly, I once heard a doctor say that there is no need for these “holes” in the face, as they are a nuisance when they become blocked with mucus during a cold or flu attack. Our Creator, however, never makes a mistake. Besides the

length and thickness of the vocal cords, these sinus cavities also determine to a large extent the quality of voice of a singer. Furthermore, shorter, thinner vocal cords produce high sounds, while thicker, longer cords produce lower tones. Sinus cavities also come in a variety of sizes. Some folk have very large sinuses, while in others they are almost nonexistent. Even the thickness of bone in our facial structure is important. Most singers have high palates; larger, thicker tongues; and generous-sized mouths.

It's also interesting to note the physical build of singers. Shorter persons are more likely to have shorter vocal cords, enabling them to sing higher notes, while taller individuals frequently have longer vocal cords, enabling lower-pitched sounds. One can equate this with the length and thickness of piano strings, in which the lower notes have long, overstrung strings and the higher notes have shorter, thinner strings.

God loves variety, and so He created human beings with an infinite range of quality and sound. No wonder a choir of mixed voices can produce the most heavenly-sounding music!

Amazing Complexity

Besides singing, our voices are also capable of the most complex variations in speech. To control speech sounds, 72 sets of muscles work with split-second timing. In talking for one minute, the tongue, jaw, and lips make at least 300 separate movements. At the same time, our vocal cords are vibrating and our breathing, or respiratory muscles, force out just the right amount of air. And if this isn't complex enough, think of the many inflections the voice is capable of making, ranging up to nearly 500 audible pitches. One can vary the tone tremendously from a shout to a delicate whisper. Trained singers can hold a note for a long time, whereas an auctioneer can speak with clipped, staccato speech. Speech may be distinct or muffled, clear or garbled, depending on the resonating factors. Add to all this the amazing variations to be found in the different languages of the world, and we're left in awe!

Thought Processes

What are the thought processes in the human brain that enable us to produce meaningful speech? No animal has ever been taught to carry on an intelligent conversation. Chimpanzees have been reared in the homes of psychologists where the animals have been given all the training and care a child would receive, yet after a number of years the vocabulary was limited to only four sounds. It's true that some birds, such as parrots, budgies, and mynas, can learn to mimic words, phrases, and even short musical tunes, but they have no meaning for the bird, neither can they carry on an intelligent conversation.

Using the Voice to Spread the Gospel

Knowledge of the physical traits of the human voice and how it works should enable us to be more resourceful as instruments in the spreading of the gospel. Inspiration has given instruction to ministers, teachers, and musicians on the training of the voice. Correct breathing and the use of the lungs, abdominal muscles, and clarity of speech are referred to in many of Ellen White's writings. She also speaks about the harmful results to the vocal organs when abused.¹

Correct training of the voice, however, has healthful aspects. It has "an important place in physical culture, since it tends to expand and strengthen the lungs, and thus to ward off disease."² Ellen White also writes that "the human voice is a precious gift of God; it is a power for good, and the Lord wants His servants to preserve its pathos and melody."³ Speaking of ministers in particular, she admonishes them to always speak with reverence, and that some destroy their impression upon people "by raising their voices to a very high pitch, and hallooing and screaming out the truth. . . . But if the voice is toned right, if it has solemnity, and is so modulated as to be even pathetic, it will produce a much better impression. This was the tone in which Christ taught His disciples. . . . The tones of the voice have much to do in affecting the hearts of those that hear."⁴

We need to remember that the ability to speak and sing is truly God's precious gift. Let us appreciate and cherish this wonderful gift and use it in such a manner that it will bring honor and glory to the Giver of all good things. What a silent and socially impoverished society we would live in if we didn't have the gift of voice, which will become even more precious when we reach heaven! There we will be speaking "the language of Canaan" and singing with the angelic choir.

Let us choose to put into practice now what we will be doing in the earth renewed. ■

¹ Ellen G. White, *Testimonies for the Church* (Mountain View, Calif.: Pacific Press Pub. Assn., 1948), vol. 2, p. 616.

² Ellen G. White, *Education* (Mountain View, Calif.: Pacific Press Pub. Assn., 1903), p. 199.

³ Ellen G. White, *Evangelism* (Washington, D.C.: Review and Herald Pub. Assn., 1946), pp. 667, 668.

⁴ E. G. White, *Testimonies for the Church*, vol. 2, p. 615.



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August 2014 marks the centenary of the beginning of World War I (1914-1918). This war ushered in a new period of warfare and entered the annals of history as one of the deadliest military conflicts this world has ever seen. New methods of killing as many people as possible were employed without hesitation.

One hundred years later most survivors of these terrible events and their disastrous results have already passed away. Nevertheless, for the next five years many countries will commemorate the war by facilitating exhibitions, organizing conferences, holding lectures, and broadcasting TV documentaries. Our world changed forever in those pivotal four years.

Interestingly, not every country commemorates the Great War in the same manner. Denmark, for example, celebrates the event as a big step toward modern Europe because the country remained neutral during the war. The British recall memories of the victory over Germany, and for Americans the entry into the war in 1917 marks the ascent of the United States as a superpower.

As we reflect about the negative and positive experiences of Seventh-day Adventists during World War I, we may become better citizens of both our native countries and the kingdom of heaven.

The Cruelty and Insanity of War

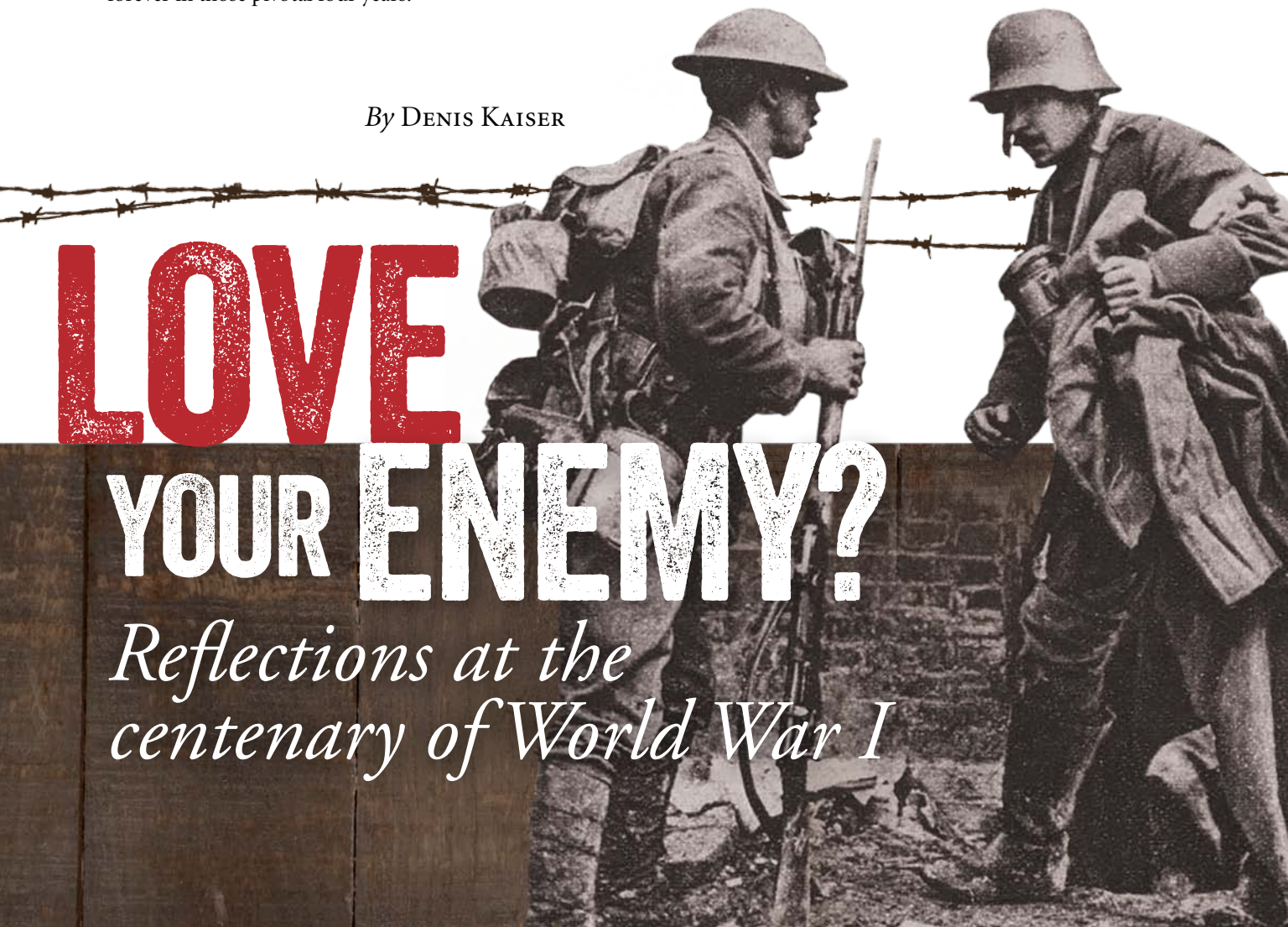
World War I dragged many, even devout Christians, into less-than-ideal circumstances that left them confused about what they were supposed to do. Of course, none of the involved countries really contemplated a global war. In fact, in the early 1900s diverse political and military alliances, as well as the arms race between the leading European countries, were intended to create a safer world.

When Austria-Hungary declared war on Serbia on July 28, 1914, these circumstances unleashed, however, a quick succession of correlated war declarations between the nations of Europe. The warring parties employed

By DENIS KAISER

LOVE YOUR ENEMY?

*Reflections at the
centenary of World War I*



state-of-the-art technology and methods of warfare—tanks, long-range missiles, bombs released from airplanes, booby traps, phosphorus projectiles, and poison gas. In the trench warfare between Germany and France, millions of regular soldiers lost their lives as their military leaders threw them as calculated “material” into pointless predetermined slaughter.¹ Seventeen million soldiers and civilians died as a result of military action, malnutrition, disease, famine, and accidents. Eight million soldiers went missing and nearly 21 million were wounded.

It is hard to believe that these same combatting countries were known for astounding contributions in music, literature, science, and theology. How could their politicians and military authorities relapse into the barbarism and rage of this type of war? One might interpose that Christians would never have planned and participated in the slaughter. However, many of the politicians, military leaders, and soldiers themselves were actually committed Christians. We can never fully know what that Christianity meant to them in the moment they became killers or victims. Even many of the victims were probably ready to kill others in order to escape their cruel fate.² The world’s deadliest feud to date revealed that religious forms, savvy, and diplomacy are not enough to save us from getting entangled in the insanity of war.

Yes to Defense but No to Attack

Even those who objected to the use of weapons and violence for religious and conscientious reasons found themselves in difficult circumstances. The majority of the warring parties

failed to provide exceptions for those objecting to the use of violence. Trying to avoid any direct participation in combat, Seventh-day Adventists were known as conscientious objectors since the American Civil War (1861-1865). The European situation was really different from circumstances in North America, however, a fact that had been recognized even before the war.

Thus in 1885 church leaders in Europe sought to find solutions to the issues of compulsory military service and the performance of regular duties on Sabbath. They could not find *the* solution, however, and eventually left it to each Adventist conscript to follow the dictates of his own conscience.

Ellen G. White emphasized that no single, universal answer could apply to these questions because circumstances and conditions may change from country to country. She acknowledged that Adventist conscripts did not go by their own choice but followed the laws of their countries. She encouraged them and prayed for them that they may “be found true soldiers of the cross of Christ” and that God’s angels may “guard them from every temptation.”³ They had to learn how to apply biblical principles to varying situations.

Adventists encountered very different situations in the various European countries. For example, since there was no conscription in Great Britain, Adventists were spared from that requirement. But other countries, such as Germany, Austria-Hungary, and France, relied heavily on conscription, and refusal to obey orders was punishable by imprisonment or execution.

That is why in these countries Adventist conscripts generally did their military service but refused to perform any regular duties on Sabbath “in times of peace.” Some of them were court-martialed to several years of imprisonment for their strict Sabbath observance. Nevertheless, before

the court-martial they frequently stated that they would fight even on the Sabbath when their country were attacked by an enemy. But they would not participate in a war of aggression.⁴


War Is More Complex

When the war broke out in the summer of 1914, Seventh-day Adventists in Central Europe immediately began to recognize its complexity. Who tried to make war on another country? Who was merely trying to defend the homeland? In view of the quick succession of reciprocal war declarations, it was easy to lose track of the situation. Every country claimed to be defending itself against a foreign aggressor.

As armies mobilized, young Adventists were conscripted and dragged into the machinery of war. Some denominational leaders in Germany lost their nerve and assured the military authorities that its conscripts would defend the homeland with weapons even on the Sabbath. At the same time they sought to convince church members that the Old Testament readiness for war was still applicable today.⁵

This position was, admittedly, not entirely new for Adventists in Central Europe. Yet the fact that these leaders practically told church members what they expected from them was certainly unique. A number of individuals voiced their discontent and opposition. The subsequent turmoil and contention could apparently only be stopped by disfellowshipping the “troublemakers,” resulting in further alienation, antagonism, and hard feelings. This internal “war” eventually led to the establishment of the Seventh-day Adventist Reform Movement.⁶

In Great Britain circumstances changed when the government introduced general conscription in 1916. Since it provided some exemptions



ENEMIES NO MORE: A German medic surrenders to a British soldier near the end of the “War to End All Wars.”

from combatancy, most British Adventist conscripts were able to register as conscientious objectors and served as noncombatants. This did not spare them from harassment, repressive measures, and prison terms because their superiors and the population in general considered them as “traitors to the national cause” and were unwilling to grant privileges for Sabbathkeepers.⁷

It was difficult for Adventist conscripts to remain true to their convictions regardless of whether they served in the German, French, or British army. What was *the* solution? How should they behave and act under the prevailing circumstances?

The Character of Jesus’ Followers

In the Sermon on the Mount (Matt. 5-7) Jesus outlined the laws of His kingdom and gave us a glimpse of the wide framework in which He addressed moral and ethical issues. John Howard Yoder, a Mennonite theologian and ethicist, detected seven ethical principles in that sermon that I find helpful in considering how we can apply biblical principles under changing conditions and circumstances.⁸

1. *An Ethic of Repentance.* Jesus began His preaching ministry with the words “Repent, for the kingdom of heaven is at hand” (Matt. 4:17). What Jesus was calling for was a *metanoia*, a change of mind, a “sorrow for sin and a turning away from it,” as Ellen White put it.⁹

It is noteworthy to realize that the calling of Jesus’ first disciples (verses 18-22) and the ethics of His kingdom (Matt. 5-7) are preceded by a call for a change of mind. Jesus reminds us that His ethics are a characterization of a person whose mind has been changed rather than a description of the ideal secular society or guidelines for a happy, successful life.

2. *An Ethic of Discipleship.* The

DARTMOOR PRISONERS:
These Seventh-day Adventists, pictured in His Majesty’s Prison, Dartmoor, England, risked imprisonment for

the sake of their moral opposition to killing, doing unnecessary work on the Sabbath, and refusing to load ammunition.



Beatitudes address Jesus’ disciples (Matt. 5:1), those who are poor in spirit, meek, merciful, pure in heart, peacemakers, and persecuted for righteousness’ sake, and those who mourn and hunger and thirst for righteousness (verses 3-10). Jesus did not promise temporal rewards (riches, fame, and success), but eternal rewards (the kingdom of heaven, comfort, the earth, satisfaction, mercy, the sight of God, and divine adoption) to His followers who often constitute a minority in society. Yet His disciples are not so much characterized by the rewards they try to gain or the successes they attempt to achieve as by the Lord they seek to reflect and resemble.

3. *An Ethic of Testimony.* Jesus, then, equated disciples with the salt of the earth and the light of the world (verses 13-16). Their words, actions, and behavior testify to the world. If we were soldiers, like some of our European brothers in World War I, what would our testimony about God have looked like? Just ponder the following points. The “enemy” did not choose to be born in a particular country, and he was not responsible for the mistakes of his country’s rulers. Most likely he did not even choose to join the military. As a human brother he is in need of salvation just as I am. So what and how could I communicate to him God’s infinite love and forgiveness?

4. *An Ethic of Fulfillment.* Jesus suggested that the scribes and Pharisees made it easy to keep the law by lowering the standard and by emptying the law of its true meaning. He argued that their refraining from killing or committing adultery focused on external standards—yet they nevertheless harbored hatred and covetousness. They seemed to think that their sinful thoughts and attitudes were unproblematic as long as they did not result in outward transgressions of the law. Nevertheless, Jesus said that He had not come to abolish the law but to fulfill it and reveal its fullness (verse 17). He illustrated its true purpose, intensified its application, and created a sense for its spirituality (verses 19-48).

5. *An Ethic of Perfect Love.* We may object, “What does this have to do with military conflicts?” A great deal! Remember that three of Jesus’ six “You have heard . . . but I say to you” examples deal with enmity, violence, and vengeance (verses 21-26, 38-42, 43-48). Loving a friend is nothing special. But Jesus asked His followers to even love those who do not seem to deserve it or who are bent on evil (verses 43-48).

Of course, we may ask, “Don’t we, then, show complicity with their evil intentions?” Would we hold our heavenly Father at fault for loving us and



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CONSCRIPTED: Seventh-day Adventists often volunteered to bomb disposal duty, consistent with their moral convictions to save lives. Several of those pictured here went on to serve the church as pastors, missionaries, and administrators.

church members around the world who face similar circumstances. At the same time we may live in apparently peaceful circumstances, yet experience internal warfare on a daily basis. We all are tempted to harbor a warlike spirit when we face conflict. God's children should be characterized primarily by the attempt to resemble God's character of perfect, excessive, and reconciling love to friends and enemies. Ultimately, Seventh-day Adventists consider it our mission to proclaim the three angels' messages "to every nation, tribe, tongue, and people" (Rev. 14:6) to draw people to Jesus so that they may not perish but be saved. ■

¹ Hartmut Lehmann, *Das Christentum im 20. Jahrhundert: Fragen, Probleme, Perspektiven, Kirchengeschichte in Einzeldarstellungen* (Leipzig: Evangelische Verlagsanstalt, 2012), vol. VI/9, pp. 141, 142.

² *Ibid.*, p. 142.

³ Ellen G. White, *Selected Messages* (Washington, D.C.: Review and Herald Pub. Assn., 1958), book 2, p. 235.

⁴ Ulysses Augsburg, "Un soldat adventiste devant le conseil de guerre," *Le Messager*, May 1914, pp. 51-54; Gerhard Padderatz, *Conradi und Hamburg: Die Anfänge der deutschen Adventgemeinde (1889-1914) unter besonderer Berücksichtigung der organisatorischen, finanziellen und sozialen Aspekte* (Hamburg: author, 1978), pp. 243-253.

⁵ See, for example, Guy Dail, "An unsere lieben Geschwister!" (broadside, Hamburg: Aug. 2, 1914); G. Freund, "Krieg und Gewissen," *Zions-Wächter*, Dec. 6, 1915, p. 365.

⁶ Helmut H. Kramer, *The Seventh-day Adventist Reform Movement (German Reform)* (Washington, D.C.: Biblical Research Institute, 1988), pp. 9-17.

⁷ Francis M. Wilcox, *Seventh-day Adventists in Time of War* (Washington, D.C.: Review and Herald Pub. Assn., 1936), pp. 253-296.

⁸ John Howard Yoder, *The Original Revolution: Essays on Christian Pacifism* (Scottsdale, Pa.: Herald Press, 2003), pp. 36-51.

⁹ Ellen G. White, *Steps to Christ* (Washington, D.C.: Review and Herald Pub. Assn., 1977), p. 23; cf. pp. 23-36.

¹⁰ Yoder, p. 49.



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giving Jesus for us while we were still sinners—even enemies (Rom. 5:8, 10)? Similarly, Jesus asks us to reflect the perfect love of our heavenly Father and show a creative concern for the salvation of our enemies (Matt. 5:48).

6. An Ethic of Excess. By asking "What do you do more than others?" (verse 47), Jesus challenged us to think outside the box. We wonder what others expect from us, what options we have, or what the least bad decision might be. But God often does the unexpected, something that may not be on our list of options. Jesus does not ask us to show off for the sake of witnessing, to simply keep the rules, or to be successful. Rather He asks us to reflect His character. He Himself would possibly ask, "In this situation how will the life-giving power of the Spirit reach beyond available models and options to do a new thing whose very newness will be a witness to divine presence?"¹⁰

7. An Ethic of Reconciliation. In His remarks about anger in Matthew 5:21-26 Jesus suggested that an inner attitude of hatred toward a brother is more serious than the outward act. But Jesus was not done yet; He moved on to stress the importance of recon-

ciliation before any true worship can take place. Just as God does everything possible to reconcile the world to Himself, so we, as His children, will portray His character by reconciling ourselves with others.

While persons may outwardly reject participation in acts of violence and killing, they may still harbor an inner attitude of hatred and irreconcilability. Nevertheless, God's children are ambassadors of His reign and will be characterized by portraying His reconciling love to both friends and enemies.

Reflecting God's Character—a Worldwide Mission

In World War I, Adventist conscripts in Germany and France found themselves in less than ideal circumstances, yet a number of them tried to obtain positions in the military where they could heal and save rather than inflict wounds. Thus they served as medics, litter bearers, interpreters, cooks, train conductors, etc. Many of them prayed with their comrades, gave Bible studies, distributed evangelistic literature, and worshipped with fellow believers on the Sabbath.

Like them, there are still many

In the first chapter of Scripture we are told that we were created in the image of God: “Then God said, ‘Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth.’ So God created man in His own image; in the image of God He created him; male and female He created them” (Gen. 1:26, 27).

The unique relationship between humanity and God is described by the expression “image of God”—a somewhat paradoxical term, since the Bible strongly prohibits any human-made images of God. By this quality humanity is separated from animals and the rest of the material world.

God’s Original Thought

What does it mean to have been created in the image of God? There are at least three important elements to this concept:

1. *Humanity shares certain qualities with God.* In this way humanity is similar to Him. We have been created morally responsible beings and we enjoy a distinct personality, free will, feelings, etc.

2. *Humans represent God on account of their Creation mandate.* Humanity has a functional role: They shall “have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth” (verse 28). Being created in the image of God means representing God as vice regents.

3. *Humans refer to God because they are created toward a relationship with Him.* In the Creation account God and humanity meet in personal encounter. God addresses Adam and Eve personally.

Image or Carica *Designed in the Creator’s*

Consequently, human dignity is derived from the fact that humanity has been created in the image of God. We were called to be God’s representatives, as well as God’s partners in personal relationships.

Sin’s Destructive Force

Creation shows us one side of the coin. Following the Fall, however, humanity is separated from God, degraded by sin, self-centered, loveless, and incapable of resisting evil. As time progresses, degradation increases.

According to an old Jewish legend, God consulted His angels before He created humanity. “Create him not,” said the angel of justice, “for if you do, he will commit all kinds of wickedness against his fellow men; he will be hard and cruel and dishonest and unrighteous.” “Create him not,” said the angel of truth, “for he will be false and deceitful to his brother-man, and even to You.” “Create him not,” said the angel of holiness, “for he will follow

that which is impure in Your sight and dishonor You to Your face.”

The angels were right. All their fears have become reality. Hence the question: May we today seriously speak of humans as being created in the image of God? Is this view still justified as we see all the misery, grief, and destruction that humanity causes? Has sin not distorted this image so much that one cannot recognize God’s image at all? Has it become a mere caricature?

Who are we? Are we good in principle, and our awful actions only an aberration that can be straightened? Or are we bad in principle, and the good we do functions only as a mask covering our real nature?

Theologians and philosophers have struggled with this question throughout history. Their answers have sometimes differed widely. The fact is that the image-of-God motif appears only twice in the Old Testament apart from Creation, namely in Genesis 5:1, 3 and 9:6. Both occurrences suggest that in spite of sin humans are still considered

ture? image

By JENS O. MOHR

The Nature *of* Man

Man and woman were made in the image of God with individuality, the power and freedom to think and to do. Though created free beings, each is an indivisible unity of body, mind, and spirit, dependent upon God for life and breath and all else. When our first parents disobeyed God, they denied their dependence upon Him and fell from their high position under God. The image of God in them was marred and they became subject to death. Their descendants share this fallen nature and its consequences. They are born with weaknesses and tendencies to evil. But God in Christ reconciled the world to Himself and by His Spirit restores in penitent mortals the image of their Maker. Created for the glory of God, they are called to love Him and one another, and to care for their environment. (Gen. 1:26-28; 2:7; Ps. 8:4-8; Acts 17:24-28; Gen. 3; Ps. 51:5; Rom. 5:12-17; 2 Cor. 5:19, 20; Ps. 51:10; 1 John 4:7, 8, 11, 20; Gen. 2:15.)

as having been created in the image of God. The image may be distorted, but it has not totally disappeared.

Image or caricature? In the end we cannot resolve this tension. The image has been marred by sin. Still it can be found in every person. Thus we are both: creatures made in the image of God and fallen sinners. The life of every person bears testimony to this ambivalence.

Restored by Grace

Throughout history, many attempts have been made to overcome this ambivalence. While humanism suggests that we may overcome evil on our own, Ellen White offers this crucial reflection: “It is impossible for us, of ourselves, to escape from the pit of sin in which we are sunken. Our hearts are evil, and we cannot change them. . . . Education, culture, the exercise of the will, human effort, all have their proper sphere, but here they are powerless. They may produce an outward correctness of behavior, but they

cannot change the heart; they cannot purify the springs of life.”

Scripture, however, tells us that real change is possible, but only through Jesus Christ. He would like to renew His image in us.

The above-mentioned Jewish legend continues. Following the appearance of the angel of holiness, the angel of mercy stepped forward and said: “Create him, our heavenly Father, for when he sins and turns from the path of right and truth and holiness I will take him tenderly by the hand and speak loving words to him, and then lead him back to You.”

The New Testament is clear about God stretching out His hand in Christ. Only Jesus can perfect the human character. Only He can restore God’s image completely. This transformation is to begin here and now in the followers of Christ. Paul puts it this way in Colossians 3:9, 10: “Do not lie to one another, since you have put off the old man with his deeds, and have put on the new man who is renewed

in knowledge according to the image of Him who created him.”

The “old man” is a person without Christ. The “new man” is a person born again by the Holy Spirit. Interestingly, Paul says that the “new man” should be further renewed! “Renewal” is therefore not simply another expression for the new birth experience. This expression describes an ongoing process in the “new man” and touches the whole person. We can recognize God’s will and in His strength live a life of faithfulness. Finally, when we enjoy God’s new creation on the earth made new, the caricature has finally become a restored image of God. ■

* Ellen G. White, *Steps to Christ* (Mountain View, Calif.: Pacific Press Pub. Assn., 1956), p. 18.



Jens O. Mohr pastors the Stuttgart Center Seventh-day Adventist Church in Stuttgart, Germany, and

is married to Claudia.

I found in traveling through Europe that I was not acquainted with some of the minor laws of the country, and I was under the necessity of being informed as to the customs of the people lest I should be found a transgressor. But how particular we should be to understand the law of God, so that we may not be under condemnation as law-breakers. It is the willing and obedient that God will bless. If we are desirous of understanding the law of earthly governments, how much more should we desire to know what God requires of us. If we are anxious to understand our duty, He will not leave us to be enshrouded in darkness, but will enlighten our understanding so that we shall know for ourselves what is truth.

We do not want to be found receiving dangerous error as truth. We do not wish to imperil our souls by rejection of God's messages of warning and counsel. Our greatest danger lies in our tendency to refuse increased light, and our only safety is to see and understand for ourselves "what saith the Lord." Says the prophet, "To the law and to the testimony; if they speak not according to

this word, it is because there is no light in them." The Word of God alone is to be the rule of our faith and doctrine. A great contest is coming in regard to the law of Jehovah in our own day; but we read in Isaiah these words of instruction: "Bind up the testimony, seal the law among my disciples." "Behold, I and the children

whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion." The controversy in regard to the law of God has begun, and we must be prepared to give a reason of the hope that is in us, with meekness and fear. We must know where our feet are standing.



By ELLEN G. WHITE

Faith *and* Doctrine, Law *and* Testimony

Yes, they do work together!

*“Our greatest danger lies in our tendency to **refuse** increased light.”*

Loyal Servants of Heaven

Although the law of God will be almost universally made void in the world, there will be a remnant of the righteous that will be obedient to God's requirements. The wrath of the dragon will be directed against the loyal servants of Heaven. Says the prophet, “The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” We can see from this scripture that it is not the true church of God that makes war with those who keep the commandments of God and have the testimony of Jesus Christ. It is the people who make void the law, who place themselves on the side of the dragon, and persecute those who vindicate God's precepts.

There are many who will tell you that if you keep the law of God you have fallen from grace. They make strong assertions for which they have no foundation, to lead people astray, for they do not know whereof they speak. The prophet says, “Bind up the testimony, seal the law among my disciples.” Those who are seeking to destroy the law are not of the class who are sealing the law among the disciples of Christ, but they are of the class who “shall stumble, and fall, and be broken, and be snared, and be taken.” . . .

John writes concerning scenes that have to do with our own time. He says, “The temple of God was opened in heaven, and there was seen in his tem-

ple the ark of his testament.” That ark contains the tables whereon is engraven the law of God. On the Isle of Patmos, John beheld in prophetic vision the people of God, and saw that at this time the attention of the loyal and true followers of Christ would be attracted to the open door of the most holy place in the heavenly sanctuary. He saw that by faith they would follow Jesus within the veil where He ministers above the ark of God containing His immutable law. The prophet described the faithful ones, saying, “Here are they that keep the commandments of God, and the faith of Jesus.” This is the class that excite the wrath of the dragon because they obey God, and are loyal to His commandments.

Winds of Doctrine

The winds of doctrine will blow fiercely about us, but we should not be moved by them. God has given us a correct standard of righteousness and truth—the law and the testimony. There are many who profess to love God, but when the Scriptures are opened before them, and evidences are presented showing the binding claims of God's law, they manifest the spirit of the dragon. They hate the light, and will not come to it, lest their deeds should be reproved. They will not compare their faith and doctrine with the law and the testimony. They turn away their ears from hearing the truth, and impatiently declare that all they want to hear about is faith in Christ. They claim to be guided by the Spirit, and yet their

spirit leads them contrary to the law of Heaven. They refuse to acknowledge the fourth commandment, which requires men to keep holy the Sabbath day. They declare that the Lord has instructed them that they need not keep the Sabbath of His law.

The Word of God declares, “He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected.” It is not enough to nominally assent to the truth, we must have its principles interwoven with the life, and wrought into the very character. We may well be afraid of any class who refuse to compare their faith and doctrine with the Scriptures. There is safety alone in taking the Scriptures as our rule of life, and as the test of our doctrines. Martin Luther exclaimed, “The Bible, and the Bible alone, is the foundation of our faith!” Our work is to hold up the law of God; for Christ has said that “it is easier for heaven and earth to pass, than for one tittle of the law to fail.” He has said, “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” ■

This is taken from the article “Preparation for the Testing-Time,” published in *Signs of the Times*, April 22, 1889. Seventh-day Adventists believe that Ellen G. White (1827-1915) exercised the biblical gift of prophecy during more than 70 years of public ministry.

On Sabbath, January 11, 2014, thousands of Seventh-day Adventists from across the 166-square-mile eastern Caribbean island nation of Barbados worshipped at the Sir Garfield Sobers Sports Complex near Bridgetown. The newly elected East Caribbean Conference president, R. Danforth Francis preached on the theme “God Is Ready—Are You?” His constituency across the island nation included one in every 15 Barbadians, making Adventism one of the nation’s leading Christian faiths, with more than 18,442 believers worshipping in 57 congregations. Barbadian Adventists also participate in dynamic evangelistic programs, and operate numerous educational and health services in the country.

Early Opposition

Barbadian Adventism has come a long way from its beginnings 130 years ago, when a copy of *Signs of the Times* was sent to Anna Alleyne from her sister in neighboring British Guiana (now Guyana). Anna immediately read the tract, accepted its teachings, and began to keep the Sabbath. She also shared it with her neighbors, some of whom also accepted the Advent message.

Back then, departing from the island’s established colonial religions was so difficult and risky that pioneer James R. Braithwaite was jailed and placed in a lunatic asylum for his witnessing activities. Braithwaite, a Caribbean immigrant baptized in the United States, returned to Barbados in the late 1880s with his newfound faith. He corresponded with Stephen A. Haskell, president of the New England Tract Society, held Bible readings among his people, and organized the first group of seven Sabbathkeepers on the island.

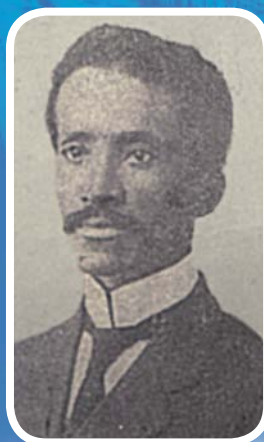
In Barbados’ highly conservative British colonial society, clergy of the leading Christian denominations characterized Adventism as “a modern-day cult” led by a female American prophet. They forbade their members to read Adventist literature and attend services. Their prohibitions triggered increasing curiosity. People from a wide cross section of socioeconomic and ethnic backgrounds in the 1890s requested additional Adventist literature. American Adventist colporteurs distributed numerous copies of Uriah Smith’s *Daniel and the Revelation* and Ellen G. White’s *Patriarchs and Prophets*.

A Minister Arrives

On November 20, 1890, Dexter A. Ball became the first Adventist minister to arrive in Barbados. His first evangelistic effort in Bridgetown, mostly to wealthy merchant class residents, yielded 17 baptisms in 1891. Ball established his first congregation numbering 11 women and six men, including a physician. The health message, the observance of the Sabbath, and the soon second coming of Jesus

From EXCLUSION to INCLUSION

*How a little island
became a great witness*



Inset: MEDICAL PIONEER:

Charles J. B. Cave was Adventism’s pioneer Adventist physician in Barbados.

Bottom: RECENTLY RENOVATED:

A view of the renovated King St. church, “mother church” of Barbadian Adventism



Christ became the leading truths of the Adventist faith that attracted Barbadians of all walks of life to join this fledgling group.

Particularly during the earlier decades, Barbadian societal practices that accepted many of the “popular vices” of the times worked at cross purposes with the teachings of Adventism, including Sabbath as an important workday, the consumption of unclean foods, alcoholic beverages, and tobacco use. Consequently, becoming an Adventist resulted in loss of employment, ostracism, and derogatory labels. Over the decades the acceptance of Adventism slowly and dramatically changed, passing through five distinct stages as it spread in Barbados: (1) early encounters, 1884-1901; (2) shaping of an Adventist identity, 1902-1944; (3) bold evangelistic initiatives, 1945-1965; (4) the acceptance phase, 1966-1991; and (5) growing and preserving the faith, 1992-2014.

Pioneering Stalwarts

The first permanent missionaries to arrive from the United States (1896) were Elam Van Duesen and his wife. They remained until 1901, erected the first church building, established a church school, and facilitated health clinics around Bridgetown. Church membership grew from 30 to almost 100. Among the converts were many upwardly mobile young men who held teaching positions, but were forced out of employment on becoming Adventists. Three became trailblazers in Adventist work at home and abroad. Charles J. B. Cave graduated from Dr. John Harvey Kellogg’s American Medical Missionary College in 1907, returned to Barbados, and operated his own sanitarium for almost 30 years, training Adventist young women to be nurses and midwives, as well as conducting health clinics for those of lower income. His name lives on in the church-operated Cave Memorial Clinic and Nursing Home.

Wilbert D. Forde and Lambert W. Browne made their mark for the church outside the boundaries of their tiny island country. Both Battle Creek College attendees, they became pioneering ministers in the United States and beyond. Browne joined D. C. Babcock in Africa in 1906, establishing the first church in Sierra Leone, while Forde pastored his first church in Chicago in 1910 and shepherded others around the United States for the next 40 years.

Back in Barbados, peculiar sentiments among the early Adventists engendered a squabble with their minister and resulted in a letter to Ellen White. These members insisted that all should remove their shoes before entering the church; also, that people could pray with their eyes open. Ellen White’s response was both compassionate and firm: “God does not lead any man to advocate such actions.”

Growth and Development

The center of Adventist growth and development was the “mother” congregation at King Street in Bridgetown, which helped to create a strong sense of Adventist values and identity in the face of continued opposition from more established faiths. By the end of World War II there were 1,675 baptized members worshipping in 10 organized churches. Barbadian Adventists became known as diligent Bible students and began to view themselves as uniquely qualified to witness to their neighbors and relatives.

Postwar years saw yeoman contributions from tireless lay leaders Wrenford Greaves and Christopher Greenidge. O. P. Reid was a leading soul winner as membership climbed to more than 3,000 in 24 churches and companies. B.G.O. French became principal of the church’s first secondary school in September 1953, as Adventist educational efforts for the first time won the applause of the Barbados government. By the close of 1965 the church’s membership had tripled in less than 20 years.

Global Impact

God has greatly honored the faithfulness of His little flock, once despised as a cult. Adventism has increased in numbers and stature, multiplying since the 1990s at an average rate of 7 percent per year. Church stalwarts admired for their contributions to Barbadian society include Ena K. Walters, director for 25 years (1957-1983) of Barbados’ Queen Elizabeth II Hospital; Bradley E. Niles, extramural tutor at the University of the West Indies in Barbados for more than 25 years (1979-2005); Emerson S. Graham, district magistrate in Barbados’ judicial system for eight years (1994-2002); and the Honorable Victor L. Johnson, member of parliament, minister of government, and ambassador.

Well-known Barbadian names in international Adventism include evangelist Kembleton Wiggins, and church and university administrators such as Michael S. Banfield, Carlyle Bayne, Danforth Francis, Trevor H. C. Baker, K. Eugene Forde, Sylvan A. Lashley. One island son, G. Ralph Thompson, holds the unique distinction as the Adventist Church’s longest-serving General Conference secretary, other than Uriah Smith.

In this 130th anniversary year, Barbadian Adventists still want to be ready for God to use them as He wills, to bless their country and to bless the world. ■



Glenn O. Phillips, a historian, is a fourth-generation Barbadian Adventist.

*Does Paul in Romans 7:1-6 state that we have been **freed** from the law? If so, why do we still have to submit to it?*

Freedom From Sin, Law, Death

In dealing with your concern I will comment on the context of the passage, summarize my understanding of Paul's argument, and discuss the nature of the law in this particular passage.

1. Context: The connection between sin and law is briefly mentioned in Romans 5:20 and 6:14, but in this passage Paul discusses the connection between sin, law, and death. He clarifies that the law does not belong to the sphere of sin. He establishes boundaries for the role of the law (Rom. 7:1-6) and indicates that the culprit is sin that has misused that which is good and holy, i.e., the law of God (verses 7-25).

There are some striking contextual connections between this passage and Romans 6. Sin and the law reign (Rom. 6:12; Rom. 7:1); they rule while we are alive (Rom. 6:7; Rom. 7:1); we have to die to both (Rom. 6:9; Rom. 7:4); we die with Christ (Rom. 6:7) and through Christ (Rom. 7:4); we change masters (Rom. 6:17; Rom. 7:4); the fruit of sin is death (Rom. 6:21), and because of sin the law leads to death (Rom. 7:5); Christians are to bear fruit (Rom. 6:22; Rom. 7:4); there is an old self (Rom. 6:6) and the old letter (Rom. 7:6); and there is newness of life (Rom. 6:4) and of the Spirit (Rom. 7:6). The parallels indicate a general, continuous theme, namely that the law is somehow involved in the link between sin and death.

2. Summary of the Argument: Paul states a principle: The law reigns over us as long as we live (Rom. 7:1). Once we die we are free from the law. This principle is illustrated using the example of a married woman. The law related to her marriage rules over her as long as her husband is alive. Once he dies she can marry another man without being condemned by the law as an adulteress (verses 2, 3).

Paul proceeds to apply this principle to believers (verse 4): We have been delivered from the power of the law because we have died to the law through Christ; we now legally belong to Him. The law cannot condemn this new

relationship. Paul explains that the bond between sin, law, and death is found in our rebellious sinful nature. Sin uses the law to stimulate our sinful passions, and the result is death (verse 5). In that setting the law functions as a guard, keeping us confined in the prison of sin (verse 6; Gal. 3:23). When sin and law work together, the result is deadly. But since we already died through Christ, we can now serve in newness of Spirit, not in the old way of the law that as a written code ("letter") condemned us to death (Rom. 7:6).

3. The Law: Paul discusses the role of the law in a world of sin and its misuse by sin. *First*, the law in this passage describes the law before the coming of Christ and the Spirit. At that time the law ruled over humans and in conjunction with sin led to death (condemnation). This was when we were controlled by our sinful passions (verse 5), the time of "the oldness of the letter" (verse 6). *Second*, this was when the law condemned sinners to death, and sin used the law to stimulate sin in us (verse 5). We were under power of both sin and the law. We needed freedom from both. *Third*, freedom from both came through our death! The sin-law-death connection was broken by Christ who died for us, and in whom we have died to sin through baptism (Rom. 6:1-7). The condemnation of the law, the curse of the law, was realized in the death of Christ (Gal. 3:13). The law did not die, but we did! *Fourth*, the law is now placed in its proper Christological perspective. Through the Spirit we are enabled to do what we, because of sin, could not do before: The righteous requirements of the law are now fulfilled in us who "do not walk according to the flesh but according to the Spirit" (Rom. 8:4).

Through Christ we have been freed from the power of sin and the condemnation of the law. ■



Angel Manuel Rodríguez is retired after a career as a pastor, professor, and director of the General Conference's Biblical Research Institute.

Salvation's High Cost

By
MARK A. FINLEY

We often value objects based on their cost. If the price of a particular item is high, we value it much more than we value an object with a lower price tag. Have you ever found something you really wanted to purchase, but when you looked at the price tag you decided it was far too expensive? Most of us have had that kind of experience more than once. There may be many things we like but just cannot afford. The price makes the difference.

In a sense this is also true of turning from sin in our lives. The more we understand the cost of sin, the more we desire to turn away from it. Discovering the eternal cost of our salvation can make a dramatic difference in our personal lives.

1 How did God attempt to impress upon Adam and Eve the cost of their sin? Read Genesis 3:20-24.

Where did these “tunics of skin” come from? It is difficult to imagine the pain that must have pierced Adam’s heart like a knife when he was commanded by God to slay the first sacrifice as a consequence for his sin. Adam immediately began to sense the terrible price of sin. As our first parents left their Eden home with the memory of a slain sacrifice indelibly stamped upon their minds, they quickly realized that the cost of their sin was incredibly high.

2 Read Exodus 25:8. What plan did God institute in the Old Testament to keep the price of sin uppermost in Israel’s mind?

God designed the sanctuary system for two basic reasons: First, the death of sacrificial animals in the sanctuary reveals the horrible cost of sin. Second, the way of salvation is revealed through the sacrifice of those animals and the ministry of the priest in the sanctuary.

3 What service specifically kept the cost of sin before the Israelites? Read Leviticus 1:2-6, 10-13.

Sin was not cheap for the Israelites. There was a cost to breaking God’s law—financially, emotionally, and spiritually. The price of sin was the sacrifice of an animal, for “without shedding of blood there is no remission” of sin (Heb. 9:22). It was heaven’s plan to keep the cost of sin constantly before the Israelites. In heaven’s divine plan the sacrifice of Christ was eternally costly to heaven. God’s grace is always free, but it is never cheap. Salvation is a gift, but it cost heaven the highest price imaginable.



4 How did the apostle John apply this symbolism to Jesus? Read John 1:29.

5 Read 1 Peter 1:18, 19. What did Peter say is the cost of our salvation?

The apostle Peter clearly reveals that the cost of our salvation is far beyond human comprehension. We should never think that because Christ offers salvation so freely that it cost heaven little. Our understanding of the immense cost of sin leads us to turn away from it.

6 Why does understanding the sacrifice of Christ on the cross change us? Read Zechariah 12:10.

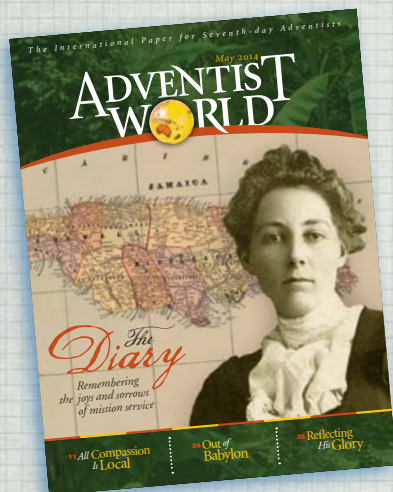
When we understand that it was our sins that led Jesus to the cross, when we faintly comprehend the price Jesus paid for our redemption by looking on Him whom we have “pierced,” we too will mourn for our part in bringing pain to His heart.

7 Read Hebrews 6:4-6. What does our persistent rebellion do to Jesus?

The understanding that our sins wound Christ and cause Him pain leads us to surrender anything that is contrary to His will. We no longer desire to break the heart of the One who loves us so much. His love for us, revealed in His sacrifice on the cross, breaks our hearts and leads us to total commitment to Him.

8 When we accept Christ’s sacrifice on our behalf, what does He do for us? What does He do in us? Read Ephesians 2:8-10.

Through Christ’s grace we are saved, and through His grace we are changed. Grace changes us; His love transforms us. The same Christ who redeems us works in us through His Holy Spirit to make us like Himself. Understanding the high cost of our salvation, we humbly accept the salvation He so freely offers. This is the incredibly “good news” of the gospel. ■



Letters

The Diary

I found William Robinson's story "The Diary" (May 2014) very intriguing! I am a Jamaican and have been an Adventist for more than 30 years; yet I have never read the history of how the church was organized in Jamaica. How profound and informative this article is!

Robinson remarked that Lillie Grace "would be astonished to know that the church first organized in 1894 with 37 members now counts 250,000 across the island country of Jamaica." And how astounded and thrilled I am to know that such intriguing history was "hidden" for so long!

DEVON L. SANDERSON
Wilmington, Delaware,
United States

“In the sight of God, **anyone** is a potential minister and messenger.”

— NABAHEL REX-ONEAL, *Sekondi Central, Ghana*

Snake Battles

I enjoy reading *Adventist World*, and sometimes give a copy to my friends to read. Heather and Bill Krick's article "Snake Battles" (May 2014), however, has me concerned regarding our position on Genesis 3:6.

The Bible states that Adam was with Eve and "she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat" (KJV). I see that the Kricks referenced Ellen G. White's *Patriarchs and Prophets* as the source. What is the church's official position on this issue? Do we believe that Adam was with Eve as the Bible says, or did Eve wander away from Adam, as White says?

GARCELLE HILL
Morristown, New Jersey,
United States

Genesis 3:6 does not require Adam to be present during Eve's conversation with the serpent. Ellen White's comment gives further illumination, not contradiction. Eve first ate then subsequently shared with her husband, who joined her in eating the fruit. —Editors

Hypertension

Drs. Peter N. Landless and Allan R. Handysides' article "New Guidelines for Hypertension" (April 2014) is useful to us as missionaries here in Samar, Philippines, because almost all of the people in our mission field here have hypertension, or high blood pressure (BP).

We check their BP as a way to enter into their houses, make friendships with them, and introduce Jesus as the only healer of our souls. Even though we don't have medicine to give to them, letting them know their BP status is better than knowing nothing at all—and we hope once they know they can do something about it. As the article says, "Hypertension is known as the 'silent killer.'"

ABRAHAM ROLAND BENIGA
Borongon, Eastern Samar,
Philippines

The Sabbath Day

Thank you for printing Afia Donkor's article "The Promise of Delight" (March 2014). The Sabbath day is holy—it can even make us humans feel a sense of community through our shared humanity and experience,

Prayer & PRAISE

Please pray for my spiritual life, my family, a job, and my marriage.

MARCELA, *Brazil*

I am a doctor from Vangai Hills of Manipur. I am serving voluntarily (nonprofit) in one of the most remote

regions in India, where there is no medical support from the government—not even vaccines.

Please pray for this community to achieve good health. Pray for me also, to be able to serve them better.

Joy, *India*

Please pray for me. I am a 25-year-old man and have often been snared by pornography when surfing the Internet. I know that it is sin, but when I least expect, I notice that I am already in. Please pray earnestly—I have to change.

BENJAMIN, *Angola*

regardless of the problems we might have in our lives.

The first thing to do is to appreciate God because He's given us the breath of life.

BOKA MARTINEZ
South Sudan

God Loves Everyone

I was glad when I read Zebron Ncube's article "The One Who Crawls: A Giant for God" (January 2012). I get inspired every time I read this article. In the sight of God, anyone is a potential minister and messenger. God does not look down upon anyone: whether crippled, deaf, muter, or blind. We can all minister. Thank you for printing this story!

NABAHIL REX-ONEAL
Sekondi Central, Ghana

Changed

I'm now a Seventh-day Adventist, a convert from another Protestant church. My life was transformed once I came to realize the truth about the Sabbath of Jesus in an article by Mark Finley in *Adventist World*.

This magazine has changed not only me, but also some of my friends from other churches.

BIWOTT ELIUD
Kenya

Letters Policy: Please send to: letters@adventistworld.org. Letters must be clearly written, 100-words 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.



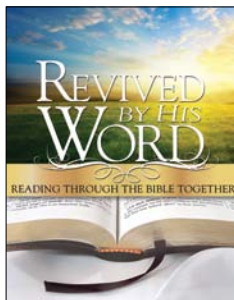
Got Marriage?

Calcium isn't the only thing that makes strong bones. So does marriage.

A study in *Osteoporosis International* reports that men in stable marriages have greater bone density than those who had never married or been widowed, divorced, or separated.

And women who reported having supportive husbands had greater bone density than those who didn't.

Source: *Hemispheres*.



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SEPTEMBER 1, 2014 • Hosea 6

Please pray for my church in Chepkorio, to get more funds to build more Sabbath school rooms for our members.

BARMASAI, Kenya

I got baptized last year but am failing to live up to the pledge I made at my

baptism. The first months were just fine, but as time passed I started falling bit by bit, and now I've reached a point where I no longer feel guilt for committing sin.

Please include me in your prayers. I want to be a better person and an

ambassador of Christ Jesus.

NORM, Zambia

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.

100 Years Ago

On August 4, 1914, after counseling with the Seventh-day Adventist lead-

ers locally available at the time, the

president of the East German Union Conference informed the German War Ministry in writing that conscripted Adventists would bear arms as combatants and would render service on Sabbath in defense of their country. Most of the members, when drafted, acted accordingly, although many of them requested and were given assignments in non-combatant service in medical corps or Red Cross units.

Many Adventists declared themselves conscientious objectors, and in some cases they suffered severe treatment for having done so. Read more in this month's cover story, "Love Your Enemy?" by Denis Kaiser.



11,356 liters



The average person inhales and exhales 11,356 liters (3,000 gallons) of air every day.

Stealth Food

Dates, the sweet, chewy fruit of the date palm tree, are a great snack. Two dates contain about three grams of fiber, about the same amount of fiber found in one small apple.

Eat them plain or combine them with salads or hot or cold cereals.

Source: Men's Health.



top



Art museums with the most visitors in 2013 (in millions):



- 1 **Louvre, Paris** 9.3
- 2 **British Museum, London** 6.7
- 3 **Metropolitan Museum, New York City** 6.2
- 4 **National Gallery, London** 6.0
- 5 **Vatican Museum, Rome** 5.5

Source: The Art Newspaper/USA Today.

2,800

Varieties of potatoes grown in Peru, more than anywhere else on the planet.

Source: Hemispheres.



“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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WORDS OR LESS

My Favorite... Hymn

- “At the Cross” is my favorite. It strengthens and rejuvenates me in Christ.

—NICKY KIPKORIR BOIT, *Kenya, East Africa*

- When I sing “What a Friend We Have in Jesus,” I always feel blessed. Jesus is always there for us. He is a friend so faithful and loving and will never forsake us when we call on Him.

—MELISHA BENNY, *Papua New Guinea*

- The hymn “My Lord and I” seems to bring God so close to my level. I share with Him all my troubles and joys. I could never live apart from Him.

—NOMALANGA SALLY MPOFU, *Bulawayo, Zimbabwe*

- I find myself challenged whenever I sing “When the Church of Jesus.” It reminds me that we’re not merely called to be Christlike within the four walls of the church. Our communities need a revelation of Christ’s character.

—BRAD UNDERWOOD, *California, United States*

Next time, tell us in 50 words or less who your favorite Bible character is, and why. Send your responses to: **letters@AdventistWorld.org**, and put in the subject line “50 Words or Less.”



* Marianne Thieme is the founder of the Dutch Party for the Animals, the world's first political party focused on animal rights in a sustainable environment. Her party won two seats in the Dutch Parliament, one in the Dutch Senate and one in the European Parliament. She has a weekly worldlog in 11 languages.

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