www.adventistreview.org

Adventist Review

June 19, 2014

World War I, 100 Years Later 11

Got Rocks? 14

The Church Boys 26



Friendship Evangelism

MAKING CONNECTIONS FOR CHRIST

It's what breaks down barriers.



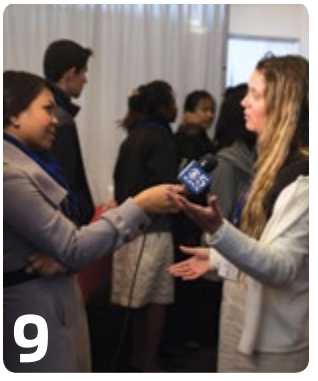
Adventist Review

"Behold, I come quickly . . ."

Our mission is to uplift Jesus Christ by presenting stories of His matchless love, news of His present workings, help for knowing Him better, and hope in His soon return.









COVER FEATURE

18 Friendship Evangelism
S. JOSEPH KIDDER AND DAVID PENNO
Patience is a virtue.

ARTICLES

14 Got Rocks?
FYLVIA FOWLER KLINE
Remembering God's activity in our lives

22 Gardening for God
LLOYD BABB
Getting your hands dirty is good for your health.

26 The Church Boys and Four Sabbath Miracles
KENNETH ORDELHEIDE
The U.S. Army has its chain of command; so did they.

DEPARTMENTS

4 Letters
7 Page 7
8 World News & Perspectives
13 Give & Take
17 Cliff's Edge
25 Back to Basics
29 The Life of Faith
30 Etc.
31 Reflections

EDITORIAL

6 *MARK A. FINLEY*
Reflections on the TOSC Deliberations

ON THE COVER

There's a good reason Jesus described the kingdom of God as a mustard seed: seeds take time to grow.

NEXT WEEK

Agents of Hope
Keeping hope alive 2,000 years after Jesus said He was coming "soon."

Publisher General Conference of Seventh-day Adventists®, **Executive Publisher** Bill Knott, **Associate Publisher** Claude Richli, **Publishing Board:** Ted N. C. Wilson, chair; Benjamin D. Schoun, vice chair; Bill Knott, secretary; Lisa Beardsley-Hardy; Daniel R. Jackson; Robert Lemon; Geoffrey Mbwana; G. T. Ng; Daisy Orion; Juan Prestol; Michael Ryan; Ella Simmons; Mark Thomas; Karnik Doukmetzian, legal adviser. **Editor** Bill Knott, **Associate Editors** Lael Caesar, Gerald A. Klingbeil, **Coordinating Editor** Stephen Chavez, **Online Editor** Carlos Medley, **Features Editor** Sandra Blackmer, **Young Adult Editor** Kimberly Luste Maran, ***KidsView* Editor** Wilona Karimabadi, **Operations Manager** Merle Poirier, **Financial Manager** Rachel Child, **Editorial Assistant** Marvene Thorpe-Baptiste, **Marketing Director** Claude Richli, **Editor-at-Large** Mark A. Finley, **Senior Advisor** E. Edward Zinke, **Art Director** Bryan Gray, **Design** Daniel Añez, **Desktop Technician** Fred Wuerstlin, **Ad Sales** Margie Tooley, **Subscriber Services** Steve Hanson. **To Writers:** Writer's guidelines are available at the *Adventist Review* Web site: www.adventistreview.org and click "About the Review." For a printed copy, send a self-addressed envelope to: Writer's Guidelines, *Adventist Review,* 12501 Old Columbia Pike, Silver Spring, MD 20904-6600. E-mail: revieweditor@gc.adventist.org. Web site: www.adventistreview.org. **Postmaster:** Send address changes to *Adventist Review,* 55 West Oak Ridge Drive, Hagerstown, MD 21740-7301. Unless otherwise noted, Bible texts in this issue are from the *Holy Bible, New International Version*. Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc. Used by permission. All rights reserved worldwide. Unless otherwise noted, all prominent photos are © Thinkstock 2014. **The *Adventist Review* (ISSN 0161-1119), published since 1849, is the general paper of the Seventh-day Adventist® Church. It is published by the General Conference of Seventh-day Adventists® and is printed 36 times a year on the second, third, and fourth Thursdays of each month by the Review and Herald® Publishing Association, 55 West Oak Ridge Drive, Hagerstown, MD 21740. Periodical postage paid at Hagerstown, MD 21740.** **Copyright © 2014, General Conference of Seventh-day Adventists®.** PRINTED IN THE U.S.A. Vol. 191, No. 17.

Subscriptions: Thirty-six issues of the weekly *Adventist Review*, US$36.95 plus US$44.00 postage outside North America. Single copy US$3.00. To order, send your name, address, and payment to *Adventist Review* subscription desk, Box 1119, Hagerstown, MD 21741-1119. Orders can also be placed at Adventist Book Centers. Prices subject to change. **Address changes:** addresschanges@rhpa.org. OR call 1-800-456-3991, or 301-393-3257. **Subscription queries:** shanson@rhpa.org. OR call 1-800-456-3991, or 301-393-3257.

inbox

LETTERS FROM OUR READERS



Mission to the Gentiles

» Congratulations to Ronald Rojas and *Adventist Review* for the outstanding article "Mission to the Gentiles" (May 22, 2014). The well-written material refreshingly reminds us that God not only communicates through the inspired Scriptures, but also reveals divine truth through observable spiritual experience occurring within the body of Christ.

To its credit, the thoughtful and well-balanced article is careful to emphasize that observable spiritual experience must be subject to the testing of prior revelation as found in Scripture, and be subject to evaluation and scrutiny by those of established experience in ministry and church leadership. This helps to identify the deceptive and counterfeit spiritual experiences that we know Satan has manifested in the past, and will endeavor to manifest in the future with even greater power as we approach the last days.

I hope Rojas will bless *Review* readers with additional articles of the same caliber.

WILL BARON
Norwalk, California

God Is . . . ?

» Thank you for publishing Joseph Olstad's article "God Is . . . ?" (May 15, 2014). Olstad reveals a thorough knowledge of his subject and portrays a balanced, biblical view of the atonement. The comprehensive list he provides of metaphors for sin and salvation, with examples from the biblical text, is helpful in demonstrating the complexity of the matter, showing why no single paradigm is satisfactory to represent the nature of the atonement adequately.

Those who don't understand why God would execute retributive justice on the wicked, or on His own Son in place of those who desire to be saved in Christ's kingdom, fail to understand the heinousness of sin. The rest of the universe wants it fully eradicated. The nature of God's covenant, in which



God claims to be our rock, defender, and avenger—the one to whom we should look with trust is our guarantee that He will bring justice and equity in the end.

In Deuteronomy 32:36-43 God is clear about what His responsibilities are and what He will do to avenge the wrongs against His people. The universe will hold Him accountable if He does not fulfill His promises. . . . The book of Revelation portrays in detail just how this will play out.

For a scholarly explanation of the relation of all this to the covenant, see Joel N. Musvosvi, *Vengeance in the Apocalypse*, Andrews University Seminary Doctoral Dissertation Series (Berrien Springs, Mich.: Andrews University Press, 1993), vol. 17.

EDWIN REYNOLDS
Ooltewah, Tennessee

» Regarding Joseph Olstad's cover article: God is love, God is good, and God does not have to answer to me as to why He did or does allow bad things to happen to good or to bad people.

When I see a rainbow and think of Genesis 6:17, where it says, "I, even I, do bring a flood of waters" (KJV), I don't try to rewrite it to fit my limited concept of a loving God.

WESLEY WHITTEN
via e-mail

» On the Loma Linda University Alumni Centennial Pathway there is a granite stone with John 15:15 inscribed below my name (1981). It's a

> "God doesn't categorize sins, or the Samaritan woman would not have had a chance."
>
> —**ELLEN HARDIN,** *Scottsdale, Arizona*

tribute to the man who taught me that it seemed Jesus had a favorite but underappreciated metaphor—that is, He would rather call us His friends.

Graham Maxwell would have appreciated, and in fact did love, the many metaphors Olstad shares in his article. But Graham would have treated Joseph more like a friend.

STEPHEN MULDER
Templeton, California



The Conversion of Harry Orchard

» I thought we knew all about Harry Orchard. Thank you, Jim Nix, and *American Sentinel* (see "The Conversion of Harry Orchard," May 8, 2014)! The name Seventh-day Adventist must never be hidden or muted for fear of offending someone. If it offends the enemy, bring it on!

My copy of *The Great Controversy* (a 1959 gift) has become my constant companion; it looks even better now than it did then, years before I bought into the Bible and joined my Adventist wife.

RICHARD H. BURNS
Cleveland, Tennessee

Out of the Closet

» I am responding to Jimmy Phillips' article "Out of the Closet" (May 8, 2014). I believe that when Jesus came to earth, He looked at each person He met and said, "I love you. I accept you. You belong to Me." And it is Jesus' openhearted love and gracious kindness that we may show to those who feel left outside as outcasts on the margins of society.

Here are results from an interesting survey that Mark Rutland writes about in his book *Streams of Mercy*. In this particular survey thousands of Americans were asked what they would most like someone to say to them. Their top three responses: (1) "I love you"; (2) "I forgive you"; and (3) "Supper's ready."

I love the further observation Rutland makes about these unique responses: "It dawned on me. That's the whole gospel. Jesus stands behind the Communion table with His nail-scarred hands outstretched and the light of mercy in His eyes. His voice meets us with healing warmth as we drag our waterlogged burdens up the rocky shoreline of life's most chilling seas. 'I love you.' And to those who may have hurt us, 'I forgive you.' And to those who are hungry and thirsty, 'Come eat with us.'"

> "Those who don't understand why God would execute retributive justice on the wicked . . . fail to understand the heinousness of sin in the sight of the rest of the universe."
>
> —**EDWIN REYNOLDS,** *Ooltewah, Tennessee*

God doesn't categorize sins, or the Samaritan woman would not have had a chance. Criticism, judgmentalism, bigotry, self-righteous pride, and arrogance are just as distasteful in heaven's eyes as are any other sins.

ELLEN HARDIN
Scottsdale, Arizona

Connections Through Pages

» The day after I returned home from a wonderful fiftieth college class reunion at Pacific Union College, the April 24, 2014, *Review* arrived. Scanning through, I noticed a familiar face, Andrew Hanson, whom I had just remet after 50-plus years. Both of us were in a small group sharing our spiritual journeys since graduating from PUC. I found myself drawn to his thoughtful expression in "Gray Is a Color, Too." I love the word pictures of gray and the meaning drawn from them, not unlike his thoughts expressed in our discussion. Thank you.

Another delightful connection occurred with Bill Knott's piece "Praying Till Donne." Also that Friday evening at PUC I had the unexpected opportunity to meet again J. Paul Stauffer at the Pioneer Dinner. He had taught my favorite class, Western Arts. Not only did I have the opportunity to tell him that, but I also recalled to him one of my favorite poets, John Donne, and his "Batter my heart, three-person'd God."

My thanks go to Knott for expanding on Donne's bold and passionate poetic expression to God. It inspires me to spend more time with his verse and in so doing spend more time in knowing God.

TINA THOMSEN
Silverdale, Washington

We welcome *your letters, noting, as always, that inclusion of a letter in this section does not imply that the ideas expressed are endorsed by either the editors of the* Adventist Review *or the General Conference. Short, specific, timely letters have the best chance at being published (please include your complete address and phone number—even with e-mail messages). Letters will be edited for space and clarity only. Send correspondence to Letters to the Editor,* Adventist Review, *12501 Old Columbia Pike, Silver Spring, MD 20904-6600; Internet: letters@adventistreview.org.*

Reflections on the TOSC Deliberations



Mark A. **Finley**

Christ calls us to love people, not label people.

FOR THE PAST TWO YEARS I HAVE PARTICIPATED IN THE THEOLOGY OF Ordination Study Committee (TOSC). In the last three meetings we have especially focused on the subject of women's ordination. Although I have my own convictions on the subject, I have a different purpose in this editorial. My purpose is to share with you three vital life-changing lessons I have learned in the process.

The first is simply this: Although I have deeply held and what I believe to be biblical convictions, there are others who cherish different views they believe are rooted in Scripture as well. Those who take different positions on the subject of women's ordination argue that their position is most faithful to Scripture.

How shall I relate to those who think differently than I do? Should our different views build walls between us? Should different opinions about the reading of the biblical text divide friends? Ellen White's meaningful comment is insightful here: "One man blunders in his interpretation of some portion of the Scripture, but shall this cause diversity and disunion? God forbid. We cannot then take a position that the unity of the church consists in viewing every text of Scripture in the very same shade of light."* This statement does not open the door for theological pluralism, where people can believe whatever they want. It simply means that on some aspects of Scripture we will not always see all things the same way. We are united in Christ through the Holy Spirit on the eternal, timeless truths of God's Word as expressed in our 28 Fundamental Beliefs. A worldwide church organization with a divine commission to take the gospel to the entire planet to prepare people for our Lord's soon return unites us in a mission far greater than ourselves. I have come away from the study committee with the settled conviction that what unites us is far greater than what divides us, and to me this is reassuring.

Second, throughout this process I have been impressed to truly listen to and respect others who share a different theological point of view than my own. It is far easier to listen to discover flaws in someone else's argument than it is to really listen to what they are saying. Pride of opinion is a fatal spiritual malady. God often teaches us through others who think differently than we do. One of the questions I have had to ask myself is "Am I willing to let the Holy Spirit speak to me through others with whom I disagree theologically? Am I so wedded to my personal opinions that my sole purpose is to convince others that I am right and they are wrong? In my attempt to maintain my convictions, is it Christlike to label people as either being "liberal" or "conservative," "progressive," "moderate" or "traditional" by putting them in a box and assuming my characterization of them is true? During this process I have again been impressed that labels are unfair characterizations of others. Christ calls us to love people, not label people. For me, the deliberations have been an appeal to humble my heart, confessing my arrogance and pride of opinion.

Third, if the discussions over women's ordination are merely a theological debate rather than a call to deeper spirituality, we have missed the point. Could it be that irrespective of ordination, the Holy Spirit is appealing to the entire church—young and old, male and female, those with more and those with less—to use the gifts He has given to participate with Him in His mission of reaching a lost world? Is it possible that one of God's priorities in allowing this entire discus-



sion to surface is to focus our attention on the need for leadership on all levels of church organization to reemphasize Christ's call to every member to witness of Christ's grace and soon return? Maybe if our eyes are open and our hearts are sensitive to the moving of the Spirit, we will see God doing something we did not expect.

As recorded in Acts, the Holy Spirit was poured out without respect to either gender or ordination. Most of the 120 believers who met in the upper room that Pentecost were not ordained, and yet God's power was unleashed upon them and they changed the world. The Holy Spirit will be abundantly poured out again in latter-rain power on all who seek Him with their whole heart. We should never mistake appropriate biblically assigned roles and functions for the power of the Holy Spirit.

God's call to our hearts is much more than a resolution to ordain or not to ordain women: it is a call to know Him intimately, unreservedly commit ourselves to following His Word, and unite in the power of His might to share His end-time message with the world. I came away from two years of deliberations at peace, knowing that God is still leading His church. I am confident that as we pray, study, discuss, and ultimately vote on this issue, God will guide our collective decision for the glory of His name and the advancement of His kingdom. ■

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

page 7

UNDER THE BIG TOP


Oswego Daily Palladium

L. V --- NO 105 OSWEGO, TUESDAY MORNING, JUNE 19, 1855 PRICE: TWO CENTS

John Loughborough wrote of the early days of evangelism.* Then, one-room schoolhouses were often used for meetings because of their size. However, as crowds increased, people sat not only inside but outside while the speaker stood in an open window so as to be heard by all.

According to Loughborough, on May 22, 1854, James White and others decided to begin using a tent for meetings. Tents were commonly used for circuses or shows, so a tent used for religious meetings might attract more attention. A 60-foot tent was purchased, and the first Adventist tent meeting was held in Michigan June 9-11, 1854.

On June 16 and 17, 1855, another tent meeting was held in Oswego, New York, attended by both James and Ellen White and John Loughborough. A thousand people attended that Sunday morning, with many more coming in the afternoon.

Roland Karlman, retired Adventist professor and historian, shared a report of these meetings recently found in a local paper (see right). The account given was positive, even adding a touch of humor.

Interestingly, note that the newspaper uses the name "Seventh-day Adventist" five years *prior* to the church selecting that exact name. It may be that Loughborough, who favored the name, used it when speaking at this meeting. This may be the earliest occurence in print of the name we now know so well.

The Seventh-day Adventists closed up their services on Sunday afternoon. A large number of people visited their tent, some from curiosity, some to learn their peculiar views and some as disciples. The last discourse was partly devoted to prove that Sunday was not ordained by divine authority as a Sabbath, but that manual labor on that day was prohibited by human enactments only. After this they went to work and took down their tent and carted off their lumber, thus "showing their faith by their works."—Oswego *Daily Palladium*, June 19, 1855.

*John N. Loughborough, *The Great Second Advent Movement: Its Rise and Progress* (1905), p. 327.

SAN FRANCISCO BAY AREA

Californians Line Up for $5.2 Million Worth of Free Adventist Health Care

A wildly successful marketing campaign meant more people sought assistance than could be treated at the ASI-organized event.

BY **JULIE LORENZ,** *with additional reporting by* Adventist Review *staff*



PHOTO: GERRY CHUDLEIGH/PUC

TEAM EFFORT: Richard Beckermeyer, a dentist from Niles, Michigan, treats Estella Velazquez during the Bridges to Health event on April 25, 2014, in Oakland, California, while her 4-year-old daughter, Mia, watches carefully.

DESPITE WHAT you may have heard, Americans don't stand in line overnight simply to buy the latest cell phone.

Scores of people waited all night in California to receive free treatment from Adventist dentists and doctors.

"Bridges to Health," an event organized by Adventist-laymen's Services and Industries (ASI) with the support of two local conferences of the Seventh-day Adventist Church, provided $5.2 million worth of medical services to 2,800 people over three days in Oakland and San Francisco, the *Pacific Union Recorder* reported in its June issue.

But in a sign of the power of an unexpectedly successful marketing campaign demand soared so high that volunteers were forced to turn away hundreds of people.

"We were working together for one goal—sharing Christ with those who are most in need," said event organizer Lela Lewis, a physician who serves as president of the local chapter of ASI.

Dentistry was the most requested service at the April 23-25, 2014, event, which was held for two days at the San Francisco Armory and one day in Oakwood's O.co Coliseum.

"The need for dental services is just as great right here in our own country as it is in many of the 25 other developing countries I've done mission dental trips in," said Peter Nelson, a dentist from San Luis Obispo.

Eye care was the second-most requested service. After taking eye exams, people chose from an assortment of frames and picked up their prescription glasses at local Adventist churches several weeks later.

A challenge that worried organizers was how to reach people in need. Church members and Weimar Academy students distributed flyers. Signs were posted at public transportation stops, in buses, and on billboards.

But an ASI-issued press release is credited with bringing the media in droves.



PHOTO: VICTOR CARREIRO/PUC

EARLY RISERS: People arrive at the San Francisco Armory early in the morning to get in line for free medical services. Some arrived as early as 4:00 a.m.



PHOTO: GERRY CHUDLEIGH/PUC

ORAL CARE: People get their teeth checked at the dental clinic at the San Francisco Armory.

All major local news outlets reported about the event, including three major television stations with live coverage. About 20 media outlets carried stories, including *USA Today*, while the *Wall Street Journal* published a photograph of the event as its "Photo of the Day."

Turnout surpassed expectations. About 1,700 people received care in San Francisco, and another 1,100 were treated in Oakland.

But some had to be turned away. In Oakland about 3,500 people lined up by 7:00 a.m. Organizers had to estimate how many could realistically be served and notify the others that they wouldn't receive treatment.

Local Adventist leaders and ASI are looking to organize a similar event in San Antonio, Texas, prior to the General Conference session in 2015.

"This medical event was just the beginning," said Jim Pedersen, president of the Northern California Conference. ■



PHOTO: GERRY CHUDLEIGH/PUC

MEDIA SPOTLIGHT: Lela Lewis, president of the Pacific Union Chapter of ASI, is interviewed by CBS Channel 5 reporter Cate Cauguiran during the Bridges to Health event in Oakland, California, on April 25, 2014.

POLAND

J. N. Andrews Was First Adventist Missionary? Think Again!

The legacy of Michael Belina Czechowski and the role played by independent-minded Adventists take the spotlight at an international conference.

BY **DENIS KAISER,** *reporting from Podkowa Leśna, Poland*

WHILE J. N. ANDREWS may be recognized as the first Adventist missionary to Europe, the distinction actually belongs to Michael Belina Czechowski, a former Catholic priest who set out on his own a decade earlier after failing to secure church support.

As the pastor of an Adventist church in New York, the Polish-born Czechowski appealed to church leaders in the early 1860s to send him as a missionary to Italy, where he hoped to reach the Bible-believing descendants of the Waldenses. But Adventist leaders had found it difficult to work with Czechowski, and they declined because he tended to independent actions and financial misjudgments.

So Czechowski raised money from a Sundaykeeping church in Boston and departed for Europe in 1864. His trip occurred exactly 10 years before J. N. Andrews sailed from the United States to Switzerland as the first official Adventist missionary in 1874.

Czechowski founded congregations in Switzerland and Romania that became the nucleus of the Seventh-day Adventist Church in Europe.

"Despite his character flaws, Czechowski allowed God to use him in an innovative way, pioneering many new methods of outreach," said Lukasz Romanowski, instructor at the Polish College of Theology and Humanities in Podkowa Leśna, Poland. "We Europeans are especially indebted to that courageous man, but so is the entire church."

Czechowski's legacy, and the role played by independent-minded Seventh-day Adventists, took the spotlight at a recent international conference coorganized by Romanowski at the college, which is also known as the Czechowski school.

Timed to coincide with the 150th anniversary of Czechowski's trip, the May 18-20, 2014, conference reviewed the latest research on his life and mission.

Some Adventist historians and theologians have harshly criticized Czechowski in the past, while others have glorified him as a heroic figure. Therefore the conference organizers wanted to foster "a more truthful, unbiased view of Czechowski within Adventist historical studies," Romanowski said.

Czechowski was "a human being who made many mistakes but who was used by God," Galina Stele, research and program evaluation assistant of the General Conference Office of Archives, Statistics, and Research, said at the conference.

His actions also raise an important question, Romanowski said: How does the church deal with people who are more independent and who relate to God differently from us?

"We can blame Czechowski, or we can blame the church," he said. "But we should realize that the results were positive."

A highlight of the conference was the unveiling of a plaque in memory of Czechowski by Jacques Frei-Fyon, a retired minister and one of the contributors at the first conference on Czechowski's life in 1976. At the latest conference 12 people from nine countries presented their research and findings in documents that the college will compile into a volume for public release in English and Polish.



PHOTO: ELLEN G. WHITE ESTATE

MICHAEL BELINA CZECHOWSKI

Polish-born Rajmund Dabrowski, who co-organized the 1976 conference and is a former Communication Department director for the Adventist world church, said Czechowski and Andrews played important roles in planting and growing the church. "Andrews was the office successor of Czechowski," he said. "The fact that Jiří Moskala, the dean of the Seventh-day Adventist Theological Seminary at Andrews University, serves as the patron of this conference here at the Czechowski school should inspire us."

Andrews University, founded as Battle Creek College in 1874, the same year that J. N. Andrews set sail to Europe, was renamed in his honor in 1960.

Moskala, speaking at the conference, said that Adventists have to remember their history to understand their place in it. Quoting church cofounder Ellen White's words that Christ's love for us was manifested on the cross and that "His sacrifice is the center of our hope" (*The Desire of Ages,* p. 660), he said, "Czechowski will be remembered for the extent to which he kept this central truth alive in his life." ■

GERMANY

Adventist Leaders in Germany Apologize for Stance in World War I

The apology, read at a rare gathering of the two dissenting sides of the German church, signals a possible step toward mending relations.

BY **DENIS KAISER,** *reporting from Friedensau, Germany*

A HUNDRED years after World War I created a split among German Seventh-day Adventists that remains to this day, the church's two unions in Germany have apologized for the combative stance taken by church leaders during the war, and for their treatment of dissidents who left to create the Seventh-day Adventist Reform Movement.

The apology was read at a conference in Friedensau, Germany, that brought together scholars and leaders of the Seventh-day Adventist Church and the International Missionary Society, one of the two branches of the Seventh-day Adventist Reform Movement.

The rare meeting signaled a possible step toward mending relations between the two sides, with International Missionary Society leaders accepting the apology and saying they would draft a response.

A previous attempt to reconcile both sides 96 years ago at Friedensau failed.

"The formal apology from the German unions was a model of how we should behave," said Daniel Reynaud, associate professor of humanities and creative arts at Avondale College, Australia, who attended the conference. "It was very useful to interact with one arm of the Reform Movement, and I wish that the dialogue continues."

With the world commemorating the 100th anniversary of the start of World War I, professors of Friedensau Adventist University decided to convene the May 12-15, 2014, conference to reflect about the influence that the 1914-1918 war had on Adventists in Germany.

"The experiences of the war resulted in frictions and disagreements between Adventist brothers and sisters that are still very much present," said Rolf Pöhler, conference organizer and director of the university's Institute of Adventist Studies.

"Looking at our history and coming to grips with what actually happened back then may foster, nevertheless, a better mutual understanding and enable us to evaluate better more recent developments regarding the issue of service in the military," he said.

About 90 participants listened to 20 prominent scholars from 11 countries discuss issues ranging from the origins of the Reform Movement to the response of Adventists around the world to the challenge of war.

While Britain and Australia allowed for noncombatancy in World War I, Germany and France provided no exemptions and punished dissidents severely. But the number of Adventists was small



PHOTO: DENIS KAISER

REDEEMING THE PAST: Participants of "The Impact of World War I on Seventh-day Adventism" conference pose for a photo at Friedensau Adventist University in May 2014.



PHOTO: DENIS KAISER

TOWARD RECONCILIATION: Delegates of the International Missionary Society clasp hands with organizers of the conference in a gesture of good will.

in France and Italy, so only a few church members were drafted there. In Russia authorities treated church members with deep suspicion because most were of German descent, and they were often sent to Siberia.

Adventist leaders in Germany, fearing possible persecution and extinction of the church, pledged complete compliance to the military authorities and asked Adventist conscripts to obey combat orders even on Sabbath.

In practice many Adventist conscripts sought medical, support, and administrative positions that kept them away from actual combat, conference presenters said. But Adventist leaders' public stance drove a wedge between church members.

"It was eye-opening to me how quickly human beings adapt to circumstances and the demands of governments or society, renouncing values pertaining to the realm of biblical thought," said Daniela Gelbrich, lecturer of Old Testament at Friedensau University.

A few weeks before the conference the two German unions issued the apology, and the statement was read at the conference. Idel Suarez, Jr., president of the General Conference of the International Missionary Society, said the society's executive board had to meet and draft a response, but he was grateful and happy for the apology. He and Woonsan Kang, the society's second secretary, joined hands in front of the audience with Johannes Hartlapp, lecturer of church history at the university, and Holger Teubert, editor of the APD Adventist news service in Germany, who helped draft the apology.

"The symposium exceeded our expectations by far," said Pöhler. "The joining of hands between the two denominations was a historic moment." ■

INTER-AMERICAN DIVISION

Poorest Caribbean Adventists Are Biggest Givers

In addition to tithe, Adventists in the Dominican Republic give 10.6 percent as offering, while Haitians give 10.1 percent.

BY ***ADVENTIST REVIEW*** **STAFF**

HAITI AND Dominican Republic may be among the poorest countries in the world, but local Seventh-day Adventists are among the most generous with freewill offerings.

More than half of the Adventists in the Inter-American Division, which includes Central America and the islands of the Caribbean, give 7 percent or more of their income as offerings, said the division's treasurer, Filiberto Verduzco.

The highest percentage is in the Dominican Republic, where Adventists give 10.6 percent, and Haiti, with 10.1 percent, he said.



PHOTO: IAD

GENEROSITY PERSONIFIED: Adventists attend church in Juana Vicenta, Dominican Republic.

"Our church members in Inter-America are some of the most generous members throughout the world church," Verduzco told a midyear executive committee meeting at the division headquarters in Miami, Florida, in late May. "They understand and embrace the global evangelism needed to reach others."

While all Adventists are expected to contribute 10 percent as tithe, the church leaves it up to individual members to decide on offerings.

Libna Stevens, communication director for the division, said God was blessing the faithfulness of people in the Dominican Republic and Haiti.

"I have been in both countries. In Haiti, especially, you wouldn't believe how God blesses them," she said by e-mail. "I think it has a lot to do with their faith in giving of what little they have. They believe in helping others. They believe in church leadership." ■





© TERRY CREWS

DID YOU KNOW?

The Seventh-day Adventist Church was formed in North America in 1863. The North American Division (NAD) is the largest sender of overseas missionaries and short-term volunteers. The NAD sent out nearly half of the denomination's 1,200 volunteers in 2012.

This division is comprised of Bermuda, Canada, the Federated States of Micronesia, the French possession of Saint Pierre and Miquelon, Guam, Johnston Island, Marshall Islands, Midway Islands, Northern Mariana Islands, Palau, and the United States of America. There are about 1.1 million Seventh-day Adventist members among a population of 345 million. The NAD operates more than 1,000 elementary and secondary schools, and 15 colleges and universities.

—INFORMATION GATHERED FROM WWW.ADVENTIST.ORG/WORLD-CHURCH.

SOUND BITE

"We cannot fight the battles of life in another man's armor. God gives each one of us different and unique gifts."

—CONRAD VINE, *PRESIDENT OF ADVENTIST FRONTIER MISSIONS, SERMON (ABOUT DAVID AND GOLIATH) AT THE HUTCHINSON, MINNESOTA, CHURCH, APRIL 2014*

ADVENTIST LIFE

Our 3-year-old daughter, Leanna, loves music. One day she asked me to put on a favorite CD. She played with her toys while I took the opportunity to get some work done. After a while she came running to me, asking, "Mommy, are they eating Jesus?" She was almost in tears and quite upset. Completely stumped, I quizzed her—why did she think Jesus, her favorite hero, was on anyone's menu? The song playing at the moment was "Heavenly Father, I Appreciate You."

As I mentally reviewed the lyrics it dawned on me that the word "appreciate" was one she didn't understand. She just heard the words "ate You!" A short vocabulary lesson cleared up the worry, and she ran back to her toys. Jesus was safe; nobody was going to hurt Him again!

—KAREN MILLER, *CONROE, TEXAS*

POEM

Tradition

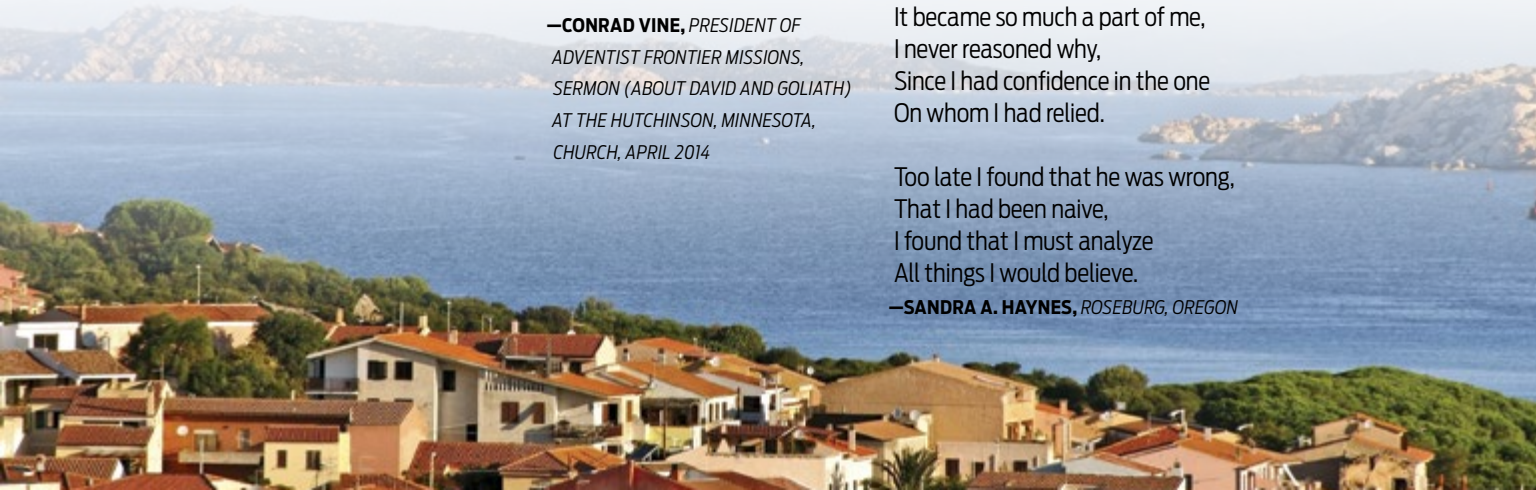
Someone said it was the thing to do,
And so I started to do it.
I never thought to question why
I should hasten to pursue it.

It became so much a part of me,
I never reasoned why,
Since I had confidence in the one
On whom I had relied.

Too late I found that he was wrong,
That I had been naive,
I found that I must analyze
All things I would believe.

—SANDRA A. HAYNES, *ROSEBURG, OREGON*

Palau coastline »



GOT ROCK



BY FYLVIA FOWLER KLINE

It is the day of Joshua's inauguration, yet no one is cheering Joshua.

Moses has just died, and the nation is mourning the great leader who brought them out of slavery. It was Moses who parted the Red Sea, who struck the rock for water. It was Moses to whom God spoke through a burning bush, whom God loved so much that He would be giving him special translation. Moses—not Joshua—is on everyone's mind.

Joshua Is No Moses

How is Joshua to follow an act like Moses? He hasn't attended university like Moses; he doesn't have a father-in-law to teach him leadership skills. He doesn't have a family with managerial experience.

True, Joshua did a great job against Amalek, and he's long been following Moses around. But that's the very point. He's more tail than head. To everyone, it is as plain as manna on sand: Joshua is no Moses.

God, of course, sees all this and knows—better than all the knowing skeptics—exactly what He can do through Joshua, as well as what he is going through his head. So He doesn't lecture him or drag him into an interminable policy orientation session.

Instead, very simply and clearly, God tells Joshua, "As I was with Moses, so I will be with you; I will never leave you nor forsake you. Be strong and courageous" (Joshua 1:5, 6).

With this pep talk from God, Joshua begins his new job. If life had been interesting before, it's downright adventurous now—marked by such bizarre experiences as the Rahab incident. Rahab the prostitute. She hides his spies, lies for them, and helps them escape. Joshua will subsequently welcome the lying harlot into his ultraconservative, remnant congregation!

Crossing Jordan

Following the escape of his spies, assisted by Rahab's shortage of scruples, Joshua finds himself in a situation reminiscent of a Moses experience. He has to get this vast number of people across the Jordan River. He knows it will happen, but not because he has a trick up his sleeve. He knows because God has

promised that He's got Joshua's back. "Consecrate yourselves," he says to everyone. "The Lord will do amazing things among you" (Joshua 3:5).

The next day, looking at the river in front of them, the people are thinking—if not saying out loud—*If Moses were here, the waters would part, and we'd just walk across.*

In response to their disbelief and frustration, the waters part. This moment is crucial to the credibility and legacy of Joshua. It proves to everyone that Joshua has the same level of God-connectivity that Moses had.

Ever wonder why God repeats the water-parting extravaganza? Could He not just as easily have whipped up something even more spectacular? God is, after all, the creative Genius of geniuses. He's both completely left-brained and completely right-brained. Certainly He has a zillion cooler ideas up His sleeve. Yet on the banks of the Jordan, God does a repeat miracle performance.

Before labeling God as predictable, look at the scenario again. At that moment, faced with the daunting task of getting millions across the water, Joshua, and the throngs as well, have to know, for their own continuing good, that Joshua is just as capable a leader as Moses was; that he is just as worthy of trust as Moses was. He has no desire to be better than Moses or to outdo Moses.

So God enters the scene knowing just what Joshua needs. He does for Joshua what He did for Moses: God gives him the water-parting miracle. Imagine how Joshua feels as he watches the waters part. What does this do for the skeptics who have had doubts about their new leader?

God and Self-doubt

Even today God intervenes in just the right way to heal insecurities, boost self-esteem, and strengthen morale. Ever feel like Joshua? Ever feel as if the guy two cubicles down has it better than you? Or that you could never fill someone else's shoes?

God knows what you need to see, feel, and experience to be assured of His presence. God knows that sometimes it is not enough to just say, "I am with you everywhere you go." Sometimes we need more. We need the hands-on experience that involves all our senses. Every once in a while we need the wow element. We need experiences that scream, "God's with me. Whoo-hoo!"

The parting of the Jordan is just the wow Joshua needed. It becomes a moment to remember, a story to tell. So he collects big rocks to remember the moment. The event is so special that Joshua walks eight miles before he finds the perfect place for his pile of rocks with which to remember his God-is-with-me moment. And to everyone there, he says, "When your children ask you, 'What do these stones mean?' tell them [your story]" (Joshua 4:6, 7).

From then on, Joshua's life becomes a series of rock piles that will climax with a farewell ceremony around a great rock: "[Joshua] took a large stone and set it up. . . . 'See!' he said to all the people. 'This stone will be a witness against us' " (Joshua 24:26, 27).

When he comes face to face with an angel, it turns into another déjà vu, Moseslike experience. Joshua is told to take off his shoes, because the ground is holy. Next, strange trumpet blowing and odd marching strategies bring city walls crumbling down. Later, Joshua and his men find themselves chased by enemies through stone quarries, and struck down slopes, the battle ending with 36 dead, before he and God connect up again and the enemies are routed.

Each chapter, each adventure, is for Joshua another rock-of-confirmation experience. He piles rock upon rock to build memorials to remember his God's-in-my-presence moments. He punctuates his story with piles of rocks, underlines his every memory of providential care, accentuates the miracles. He fills his life full of rocks.

Personal Rocks

What are the rocks in your life? What are those experiences that remind you of your glorious walk with the Lord? Maybe it's a journal that holds your stories. Maybe it's a photo album with pictures of places where exciting things happened with you and God. Maybe it's the jacket you were wearing when the Holy Spirit touched you on your shoulder and sent you off to do something crazy. Maybe it's a special Bible marked with your notes that has brought you to where you are today.

We all have our rock stories. One of my rock stories is not really mine; it's my husband Roy's. We lived on an Adventist hospital campus in Nepal at the height of the nation's civil war. A letter from the government to all hospitals and clinics required immediate reporting of wounded Maoist rebels brought in for medical care (so they could be arrested).

Every hospital and clinic complied, except Scheer Memorial Seventh-day Adventist Hospital. Donning his most fierce CEO demeanor, Roy referenced the Geneva Convention and alluded to the possibility of the local United Nations office receiving a copy of the letter. With that friendly protest, Roy kept the hospital doors open to anyone who needed care, as it should be and as law required, regardless of caste or political affiliation.

Word of this brave, fair-minded Amer-

ican reached the far corners of Maoist territory, though my own worried-wife-and-mother description of him was more along the lines of crazy, reckless fool. Roy's unbiased yet firm posture also earned him the respect of all parties—the Maoists, the U.S. embassy, and eventually even the Nepali government. He became the point person for every Maoist post with a wounded soldier. His exclusive connection also made him a natural liaison between the Maoists and the U.S. embassy.

Roy was often summoned by the Maoist commander—whose name Roy didn't learn until the war was over. He knew him then only by the code name Red Flag. I choose not to share with you the code name for Roy that my perplexity and frustration inspired.

Roy was often called to transport a wounded rebel undercover or to carry a message to the U.S. embassy. And sometimes he'd be summoned just to hang out and have a cup of tea with Red Flag. As if he were James Bond himself, Roy would receive cryptic messages and instructions before every trip. Directions to a designated place often changed en route. He'd zigzag from one place to another, following directions for hours, sometimes longer, before finally making contact with Red Flag. It was all top secret, high security (and nerve-racking for me).

When Roy left on these covert operations, I never knew where he was going, or how long he'd be gone on what he believed to be his God-guided business. I didn't even have a way to contact him in case of an emergency, causing my stress level to soar to the height of Everest.

One day Roy returned from yet another rendezvous with Red Flag, grinning like a Himalayan cat that had eaten enough mice to last a lifetime. Tucked under his arm was a large, hand-painted red banner. I recognized it immediately. Red towns strewn with red banners had no government representation and were under Maoist rule. Besides signifying allegiance to the Maoists, red banners were considered sacred flags. Anyone who dared take down a red banner could expect to have their fingers chopped off, flogged in public, or receive some such variant of a stern reprimand.

Yet there was Roy, grinning, with all his fingers intact. It was his souvenir of survival, and it immediately became our mutual pile of rocks. It was a witness that God had our backs. It reminded me that no matter how dangerous the situation, no matter where Roy was, he was acting out of conscience and having a God's-with-me moment. He was collecting his pile of memory rocks.

Your rocks give you hope.



What Rocks Do

Collecting memory rocks can be stressful; everyone may not like your rock collection; and rocks can get awfully heavy. But it's an awesome kind of heaviness—you are so full of God's presence that there's no more room for anything else. Those God's-with-me memories do two things:

Your rocks give you hope. Your pile of rocks says that your life is in the control of a God who knows you intimately, who loves you passionately, who will never forsake you. With rocks all around you reminding you of times God carried you through your forest of difficulties, you will not give up when things are tough.

Your rocks are your witness. Rocks are great conversation starters. When you have piles of rock landscaping your life, someone's bound to ask you what it's all about. Yet witnessing can't happen if you stay too modest. What good are your rocks if they are hidden under your bed? What good are your rocks if they are just another milestone in your life? Your testimony is your opportunity to showcase God on stage for everyone to see, to enjoy and be inspired.

Say you've recently been saved from a fiery furnace of self-destruction. There are two ways to share that news: option one, keep it simple and to the point. You could acknowledge it in your journal or maybe make a brief, I've-been-saved statement in church. While this method still gives God glory, it may not do as much as it could to inspire others to seek your God.

So why not consider a second option? Take a lesson from Joshua and tell your story straight from your heart. Showcase a large chunk of coal from the furnace on your mantel. When someone asks you what that is, respond with the enthusiasm and passion of God's disciple, "That's from a fiery furnace. I was right in the middle of it. The flames of sin were so hot that I was seconds away from being burned to a crisp from all the choices I had made. But then Jesus stepped into those scorching flames and rescued me!"

Your life, your testimony, is your biggest asset as a disciple of Jesus. And your story is God's biggest asset in His plan to prepare the world for the Second Coming.

So go dig up those rocks. Put them on your mantel. Tell everyone your story. And may your life always be full of rocks. ■



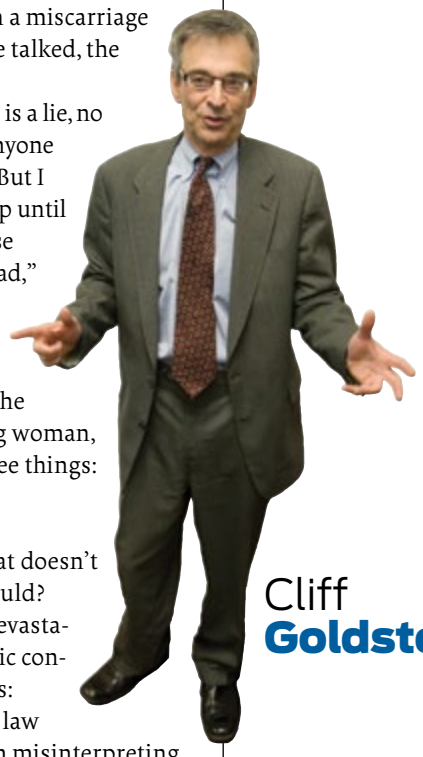
AT WORK **FYLVIA FOWLER KLINE** IS DIRECTOR OF MARKETING AT HOPE CHANNEL. AT PLAY SHE'S A MULTITASKING INSOMNIAC WHO LOVES TO WRITE, COOK, AND ORGANIZE MISSION PROJECTS AROUND THE WORLD.

Heaven Is for Real

A FRIEND WITH WHOM I'VE BEEN DIALOGUING (DEBATING? ARGUING? fighting?) for 34 years about the state of the dead sent me a link to the trailer for the movie *Heaven Is for Real.* "Watch this, Cliff," he wrote, "and tell me how this fits with your Seventh-day Adventist dogma about the dead."

Based on a true story, the movie tells about a little boy named Colton who is rushed to the emergency room, where he dies but revives. Colton had a near-death experience (NDE) in which he said he saw heaven. There he had encounters with the dead, everyone from a sister who had died in a miscarriage before Colton was born, to his father's grandfather, who had died decades earlier. As he talked, the child clearly knew about things that he could not have known on his own.

However moving, compelling, and awesomely convincing, the trailer (hence the movie) is a lie, no more biblical than the *Noah* nonsense released about the same time. I'm not saying that anyone (other than the devil) is lying. I have no doubt the child had the experiences he described. But I also have no doubt that what he saw weren't his dead relatives, because the dead are asleep until the resurrection (Ps. 6:5; 115:17; 146:4; Eccl. 9:5; Dan. 12:2; 1 Cor. 15:17, 18). Colton had these experiences, but unless one understands the "Seventh-day Adventist dogma about the dead," one is all but fated to dangerously misinterpret what those experiences really mean.



Cliff Goldstein

With another note challenging "my Seventh-day Adventist dogma," my friend later sent me an article from *Newsweek* (Oct. 15, 2012) about a Christian who had an NDE that my friend saw as more possible evidence that at death we soar off to an Elysium. The man who had the NDE described entering another realm where, with a beautiful young woman, he rode on the wing of a giant butterfly. The woman, his spirit guide, then told him three things:

First, she said: "You are loved and cherished, dearly, forever." OK . . . I can accept that.

Second, "You have nothing to fear." OK . . . ?

Third: "There is nothing you can do wrong." *Ding-a-ling! Ding-a-ling! Ding-a-ling!* If that doesn't send massive alarm bells ringing in the ears of anyone who believes the Bible, what would?

There is nothing you can do wrong? Funny, but my Bible is filled with stories about the devastation wrought by people doing wrong. My Bible warns again and again about the horrific consequences when people do wrong. There's even a word the Scripture uses for these acts: "sin." Also, doesn't the Bible talk about something called the Ten Commandments, the law of God; and doesn't this law point out precisely what those wrong acts are? Unless I am misinterpreting 1 John 3:4—"Everyone who sins breaks the law; in fact, sin is lawlessness"—if, after he revived, that man were to violate this law, wouldn't he (in contradiction to what the beautiful woman on the giant butterfly wing said) be doing wrong? And finally, wasn't Jesus' death on the cross about Him paying the legal penalty for all the wrong that humans have committed? "He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world" (1 John 2:2).

After hearing from this woman, the man said: "The message flooded me with a vast and crazy sensation of relief."

No wonder. He's loved forever, he has nothing to fear, and he can't do anything wrong. It's as if this demon (who else would tell him that?) were reading from *The Great Controversy*, where we've been warned, in this precise context, "Love is dwelt upon as the chief attribute of God, but it is degraded to a weak sentimentalism, making little distinction between good and evil."*

I have no doubt about the sincerity or the good intentions of those who made *Heaven Is for Real*, and of the man who described his NDE. But not knowing the biblical teaching on death, they are being deceived by the one "who leads the whole world astray" (Rev. 12:9).

Thus, in response to my friend's query about how well these things fit "Seventh-day Adventist dogma about the dead": *They fit perfectly, thank you.* ■

*Ellen G. White, *The Great Controversy* (Mountain View, Calif.: Pacific Press Pub. Assn., 1911), p. 558.

CLIFFORD GOLDSTEIN IS EDITOR OF THE *ADULT SABBATH SCHOOL BIBLE STUDY GUIDE.* HE IS ALSO FEATURED ON THE WEB SITE 1844MADE SIMPLE.ORG.



Friendship Ev

BY S. JOSEPH KIDDER AND DAVID PENNO

What causes people to decide to give their hearts to Jesus? Is it evangelistic meetings? Bible studies? social events? acts of kindness? relationships? What is the key interaction that brings someone to Christ? Does it happen during special circumstances, or does it take place in the ordinary events of life?

Cider the Poodle

Though her childhood religious experience was quite eclectic, when Bobbie Moersch left home at the age of 18, she had little interest in God. But after marriage and children she began attending the local Methodist church sporadically, because of frequent moves related to her husband's work. Thus, Bobbie's experience with God was somewhat unstable.

Sometime in the mid-1990s, while living in Niles, Michigan, Kathy Herbel and her husband came to Bobbie's home to buy a dog. Bobbie raised poodles, but had already sold all the puppies from a recent litter. Because the Moerschs had such a good reputation as breeders, Kathy decided to buy a puppy from the next litter. Kathy and her family were so eager to get a puppy that they often visited Bobbie to see how "mama" was doing during her pregnancy.

The Herbels eventually bought an apricot miniature poodle and named her Cider. From this beginning Kathy and her family developed a friendship with Bobbie that spanned more than a decade and a half.

One day Kathy went to Bobbie's home and discovered a pile of fencing in the driveway. Bobbie's husband had Alzheimer's, and was prone to wander the neighborhood. But Bobbie had no way to erect the fence. So Kathy organized a group from the Niles Adventist Church and another local church to put the fence up.

The Herbels often invited Bobbie and her husband to special programs and activities at the Niles church, and even offered them Bible studies. Sometimes the Moerschs attended special events at church, including several evangelistic meetings. Kathy would pray for Bobbie during the appeals, knowing that she was wrestling with conviction. Kathy was certain that Bobbie would go forward and surrender to Jesus, but she didn't.

Sisters in Suffering

When Bobbie's husband died in April 2001, she became angry with her husband for leaving her, and took it out on God by turning away from Him. Though the Herbels continued to invite her to church, Bobbie made excuses for staying away. She had a tendency to isolate herself, but Kathy and her mother, LeAnne, gently stayed connected with Bobbie, always praying for her, and helping her whenever they could. A professional nurse, Kathy sometimes served as a private-duty nurse for her friend.

Pushy, aggressive Christians tended to turn Bobbie off. But the Herbels, who lived just around the corner, were gentle and loving in their witness. In fact, Bobbie's initial conversations with the Herbels were not overtly spiritual, but she some-



angelism

IS THERE ANY OTHER KIND?

how sensed that they were Christians.

Later Kathy and LeAnne prayed with Bobbie, and visited her during her illnesses. The relationship became very close, just like a mother and daughter. Bobbie felt comfortable opening her heart to Kathy and LeAnne. She called LeAnne "my angel," because of her prayers and words of encouragement. The spiritual nudges came naturally and sincerely.

After Bobbie's husband died, Kathy also experienced significant losses in her family, including the death of her father. Kathy and Bobbie were drawn closer together as they supported and encouraged each other. Kathy became acquainted with Bobbie's extended family, and even joined Bobbie and her two daughters on a cruise.

A Process, Not an Event

Finally, in late 2003, Bobbie started attending the Niles Adventist Church sporadically. In November 2010, at the fall festival in the gymnasium of the Niles Adventist School, Bobbie sat by herself, watching the families enjoying the fun and games at the festival. The love, friendship, sense of family and belonging that she saw in the church members overwhelmed her.

Finally, out loud, and directed at no one in particular, Bobbie said, "I want to be part of this!" The relational warmth she had experienced at the church created a desire in Bobbie's heart to become a member.

A little later Bobbie was sick in the hospital. When Kathy and LeAnne visited with her, Kathy asked Bobbie if she would like to join the Niles church. Bobbie told her yes, she had already made up her mind to do just that. What joy and happiness this brought to the hearts of Kathy and LeAnne! Since that fall festival, Bobbie has regularly attended the Niles church.

Soon after that, without knowing that Bobbie had already decided to be baptized, associate pastor Bill Dudgeon asked her if she wanted to take Bible studies. These Bible studies were precious times, as Bobbie learned more about Jesus, who has loved and cared for her all these years. The studies continued until September, and then, on the last day of 2011, Bobbie was baptized and became a member of the Niles Westside Seventh-day Adventist Church.

So God used a poodle, patience, prayer, social activity, and His Word to bring someone to salvation.

So what was the one key influence that caused Bobbie to give her heart to the Lord and to join the Niles church? Nothing.

At least four separate influences brought Bobbie to the moment of decision: numerous answers to prayer for healing; the loving witness of the Herbel family over several years; social activities; and the understanding of truth obtained in evangelistic meetings and personal Bible studies. Evangelism is not one single approach or event; evangelism is many influences creating the right atmosphere that gradually move people toward God.

Lessons Learned

Here are a few lessons about evangelism, confirmed by research, that we can draw from Bobbie's story:

1. Seize opportunities. God used the search for a poodle to connect believers with a seeker. We all need to look for opportunities to begin a relationship with someone. Pray that God will reveal to you where He is working.

Jesus used His thirst as a way to reach the Samaritan woman at the well (John 4). Jesus used Nicodemus' curiosity as a path to friendship (John 3). Paul even used idols to build a bridge with the Athenians (Acts 17). Pray that the Lord will give you vision to recognize openings for relationships that will lead people to Jesus. A well, a cup of water, a pagan idol, or even the purchase of a poodle can be used by the Holy Spirit to reach hearts.

2. Intentionality. Be intentional about building relationships with people: socialize with them; love them; meet their needs; invest in their lives.

The Herbel family did not just casually get to know Bobbie; rather, they gently and authentically loved her. When she was in the hospital, they visited her. When she lost her husband, they mourned with her and comforted her. When she was hurting, they cried with her and were available to her. When she was happy, they rejoiced with her. She was always the subject of their prayers.

3. Most relationships do not develop quickly. They require time, effort, and purpose. One evangelism Web site indicates that outreach should not be primarily "cut and run." Fruit from evangelism does not usually mature overnight. A piece of literature does not communicate effectively on its own. Nonrelational evangelism is a contradiction, says Ed Stetzer.[1]

Several research studies of lasting adult conversions show:

- Their length was an average of about three years, during which they were on a process of inquiry.
- For more than 60 percent of conversions, a serious life problem played a large part in starting people on their journey.
- In more than 70 percent of conversions, a relationship with a Christian(s) who subsequently turned out to be praying for them was the strongest factor—far more significant than reading the Bible, tracts, books, or watching videos. They eventually wanted what they saw modeled in their friends' lives.
- Most conversions take place in the context of church fellowship, rather than in isolation."[2]

This suggests that any mode of evangelism that does not aim to draw people into real, trusting relationships with Christians is likely to be unsuccessful. And since such relationships can be costly and time-consuming, Christians must be committed to live lives of faithfulness, authenticity, integrity, and intentionality to share Jesus in both words and deeds.

What It Means to Be Authentic

When it's appropriate, the Holy Spirit will tell you when to share your story. The Herbels listened to the Spirit. They lived their faith with joy and commitment. They talked openly about faith and church. Jesus had done so much for them, and they were excited about telling their story.

Here are some suggestions to help you become effective in sharing your faith:

Evangelism is not one single approach or event; it is many influences that gradually move people toward God.



1. Clearly identify the fact that you are a Christian in the course of normal conversation. Interject your beliefs that are based upon God's Word.

2. Don't hesitate to speak of the benefits and blessings of being a Christian.

3. When appropriate, give God the glory as you discuss good things that you experience (avoid excessive praise; it can sound artificial and hypocritical).

4. Don't try to say everything at once.

5. Ask questions. Seek first to understand, then to be understood. Make your conversations dialogues, not monologues.

6. Be sensitive to their reactions; place yourself in their shoes.

7. As you share your faith, seek wisdom from God through prayer (James 1:5; Neh. 2:4).

8. When asked, explain the plan of salvation simply and clearly (Acts 18:24-26).

Bear in mind that your purpose is not to convert; you are simply sharing your experience with Jesus. The time for formal teaching comes later.

Invite Them to Church

Whenever possible, invite friends to church activities. The best place to start is nonthreatening social gatherings. It was at a social gathering that Bobbie felt at home with the Niles church family and decided to become a part of it.

It is also important to note that the Herbels were not embarrassed to bring their friend to Sabbath school and the worship service. The role of the church is to provide a safe, enjoyable place for people to bring their friends. This will help individuals feel a sense of belonging as they get to know other believers.

Here are some suggested social activities:

1. Include believers in your social, recreational, and work activities with your non-Christian friends.

2. Invite them to events at your local church (worship, prayer meeting, socials, etc.).

3. Invite them to home Bible studies. Include both Christians and non-Christians.

4. Invite them to evangelistic meetings, group Bible studies, or small group meetings.

Be Patient

It took about 16 years from Bobbie's first contact with the Herbels before she was baptized. The Herbels did not get discouraged and give up. Some people make decisions very quickly; others take more time. We must never give up. It was more than three years before Nicodemus showed publicly his association with Jesus.

According to the Herbels, prayer played a major role in the conversion of their friend Bobbie. They prayed for her salvation, for her healing, for her husband, and for her general well-being. The Herbels never viewed Bobbie as an object, only as a friend they deeply loved and appreciated.

Jesus prayed for people to be saved and healed. Some were deeply grateful, and doubtless became part of His band of followers. Healing prayer seemed to be a gateway for the message of Christ's life. Trust grew, and people were prepared to hear the message of the kingdom. Through prayer and relationships Jesus wants to use us to bring hope, peace, and purpose to the people in our sphere of influence.

Both types of evangelism work: public and relational! Even shopping for a poodle can be an opportunity to do evangelism. Imagine what would happen if we shared our faith with people in all our spheres of influence: family, friends, and colleagues.

Imagine sons and daughters in the kingdom of God, enjoying Jesus for eternity, because we were serious about our faith. Imagine moms and dads being in heaven. Won't it be great to enjoy eternity with our neighbors and colleagues?

Look at people as God's precious children. Imagine friends in heaven coming to you and saying, "Thank you; I am here because of you!"

[1] "Jesus' Methods: Befriending and Relationships," from www.internetevangelismday.com/relationships.php, retrieved Apr. 12, 2012.

[2] *Ibid.*





S. JOSEPH KIDDER (LEFT) AND **DAVID PENNO** (BELOW, LEFT) TEACH AT THE SEVENTH-DAY ADVENTIST THEOLOGICAL SEMINARY AT ANDREWS UNIVERSITY.



BY LLOYD BABB

Gar

Various ministries abound within the Adventist Church—and each has a vital role to play. Mine, however, is a little different from the norm. I call it Gardening for God.

Ellen White said that the health message is the "entering wedge"[1] for leading individuals to Jesus, because this, rather than doctrinal issues, is one that most people are more interested in discussing. Countless people today struggle with health challenges, and they are looking for answers that will bring relief to themselves or their family members and friends.

I have found that gardening is an "entering wedge." Ellen White addressed gardening specifically in her writings. Here is one of my favorite quotes:

"In the cultivation of the soil the thoughtful worker will find that treasures little dreamed of are opening up before him. No one can succeed in agriculture or gardening without attention to the laws involved. The special needs of every variety of plant must be studied. Different varieties require different soil and cultivation, and compliance with the laws governing each is the condition of success."[2]

I remember gardening as a child with my grandmother in southeast Texas. We would till the soil and mix in manure that we would get from the local chicken farmers and cattle ranchers. How could I forget filling the bed of our 1952 Chevy pickup with manure? Then we planted tomatoes, beans, okra, eggplant, squash, and radishes. What a treat to harvest and enjoy veggies fresh from the garden!



« **MASTER GARDENER:** Lloyd Babb shows off vegetable plants growing in his home garden.

dening for God

THE BENEFITS ABOUND!

For many reasons interest in gardening is increasing today; more and more people are looking for ways to grow their own vegetables. I recently hosted a fall gardening class that featured a fellow master gardener who is also a local TV and radio gardening celebrity and columnist. More than 150 people attended. Along with instruction on gardening, we sold farm-fresh organic eggs and raw honey, and gave out door prizes. During the previous year I hosted and/or taught 12 classes on various aspects of gardening, such as basic gardening, hydroponics, herbs and their uses, lawn maintenance, butterfly gardening, square-foot gardening, seed usage versus transplants, and soil nutrition.

Reasons to Garden

So why garden? Here are nine reasons:

1. Vegetables Have Flowers Too: Some striking and beautiful flowers can be found blooming in the midst of the vegetable patch. Have you ever see an exotic-looking okra flower? What about a gigantic globe artichoke left to form a flower head? Even hummingbirds can't resist the bright blossoms of climbing runner beans. And guess where those hybridized sunflowers got their start—in a vegetable garden!

2. Vegetable Gardening Promotes Health: Planting any type of garden provides health benefits of exercise and fresh air, but growing your own fresh organic vegetables will also supply you with nutritious produce loaded with vitamins and nutrients.

3. Edible Gardens Are Picture-perfect: If you believe that a vegetable garden has to be an eyesore, think again. Blueberry bushes, rainbow chards, palm kales, and nasturtiums are samples of the many edible plants that love posing for the camera. A veggie garden can be designed to offer just as much beauty, color, variety, and interest to your landscape as any ornamental-only garden.

4. Vegetables Are Historical: Heirloom vegetables have been treasured and passed down for centuries, and some come with fascinating histories. Fruit trees grown by presidents, seeds so precious that they were smuggled from different countries, a tomato plant famous for paying off a mortgage—there are many interesting stories to be gleaned from the heirloom vegetable garden.

5. Growing Veggies Will Make You Wealthy: A vegetable garden may help to slash those costly grocery bills. Besides, if the prices of organic produce continue to rise and food safety issues persist, perhaps one day you'll be able to turn that backyard vegetable factory into a real moneymaker.

6. Vegetable Gardens Are Versatile: Whether you call it a Kitchen Garden, an Ornamental Edible Garden, or a French Intensive Garden, a simple vegetable patch can incorporate all manner of vegetation from fruits and vegetables to herbs, flowers, and even a few edible weeds,[3] all growing together on common ground.

7. Vegetable Gardeners Have More Friends: Don't believe it? Just let word slip that you have an abundance of vine-ripened gourmet tomatoes, juicy homegrown melons, fresh ears of sweet corn, or other delicious gourmet treats growing right in your backyard, and your popularity is guaranteed to rise. I know this to be a fact since I have many neighbors who are willing to pay for my tomatoes.

8. Growing Vegetables Fosters Creativity: You'll be amazed at your ability to come up with new ideas for preparing loads of fresh produce. After all, how do you think that inventions such as zucchini bread were created, or that rhubarb and strawberries happened to find their way together into a wide assortment of desserts?





9. Cultivating Independence: Your vegetable garden won't necessarily make you self-sufficient, but it's nice to know that your own two hands can put food on the table, reduce your dependency on produce from supermarkets, and provide gourmet-quality fruits and vegetables for your family's enjoyment.

Gardening Is for Children, Too

One of my favorite childhood memories was running around the garden chasing lightning bugs and catching tadpoles in nearby ponds. Sadly, too many kids spend most of their summer indoors playing video games and watching TV. This lack of contact with nature can negatively affect children's health, well-being, and academic performance, many experts say. Ellen White also wrote about the importance of children spending time outdoors:

"While the children and youth gain knowledge of facts from teachers and textbooks, let them learn to draw lessons and discern truth for themselves. In their gardening, question them as to what they learn from the care of their plants. As they look on a beautiful landscape, ask them why God clothed the fields and woods with such lovely and varied hues. Why was not all colored a somber brown? When they gather the flowers, lead them to think why He spared us the beauty of these wanderers from Eden. Teach them to notice the evidences everywhere manifest in nature of God's thought for us, the wonderful adaptation of all things to our need and happiness."[4]

There are so many reasons kids should garden. Here are just a few:

1. Prevents Nature Deficit Disorder: With so many kids spending time away from nature, we're seeing evidence of what is called "nature deficit disorder," which can negatively impact both physical and emotional health. So unplug the electronic gadgets regularly and involve your family more often in the garden.

2. Teaches About Nature . . . and More: Maybe it's growing a sunflower from a seed or building a bean tepee in the backyard, but when you involve kids in gardening, they learn hands-on skills that broaden their awareness about the world around them. They learn why butterflies and bees help pollinate plants, and why the right amounts of water and sun are needed for gardens to grow. Along with a greater appreciation for nature, gardens also teach children about biology, math, history, nutrition, and more.

3. Provides Exercise: Gardening provides lots of healthy ways for kids to stay active. With digging, raking, and planting, your children will get plenty of exercise, vitamin D, and fresh air. Be sure to make your garden chores creative, and mix them up a bit so they stay interesting. With a little patience you'll find your children becoming helpful, fun garden assistants.

4. Encourages Kids to Eat Produce: Parents with a vegetable garden tell you that children who grow up around homegrown vegetables are much more likely to eat what's grown. Maybe it's because they enjoy picking fresh beans or tomatoes. Or perhaps it's because fresh fruit and vegetables simply taste better just picked from the yard. But whatever the reason, gardening is an excellent way to help solve the problem of children not eating their veggies.

5. Prepares Them for Life: There's something amazing about gardening. Tiny seeds that grow into healthy, big plants; birds that swoop down to capture a juicy worm; the end of the growing season when the plants start to die back for winter—all these lessons can be wonderful reminders of the need to be patient while things grow, and to keep the faith when some things die away. Besides, our brains are wired to be out in nature. Perhaps that's why it feels so natural.

So why do I garden? We started out in a garden—the Garden of Eden—and we will end up in a garden in the earth made new. I'm getting ready for that new garden. What about you? ■

[1]Ellen G. White, *Counsels on Diet and Foods* (Washington, D.C.: Review and Herald Pub. Assn., 1938), p. 73.

[2]Ellen G. White, *Education* (Mountain View, Calif.: Pacific Press Pub. Assn., 1903), pp. 111, 112.

[3]www.veggiegardeningtips.com/discovering-edible-weeds/.

[4]Ellen G. White, *Child Guidance* (Nashville: Southern Pub. Assn., 1954), p. 35.



LLOYD BABB, WHO NOT ONLY IS A MASTER GARDENER BUT ALSO A CERTIFIED COMMERCIAL PILOT, AN AIRCRAFT AND AUTOMOBILE MECHANIC, AND A CERTIFIED SCUBA DIVER, WRITES FROM APOPKA, FLORIDA.

Why Pray?

AFTER STUDYING THE SUBJECT OF PRAYER FOR ABOUT A YEAR NOW, I HAVE learned that prayer is an integral part of our lives. It allows us to live wholly for God, as the apostle Paul wrote: "Take your everyday, ordinary life—your sleeping, eating, going-to-work, and walking-around life—and place it before God as an offering" (Rom. 12:1, Message).[1]

Prayer interrupts our ambition. Most Christians pray only when in distress. When we get into tight places, logic goes out the window, and we reflexively cry out to God, almost without thinking.

Jesus never referred to unanswered prayers. He said God always answers prayers if they are offered in His name, and according to His will and nature. He said: "If you remain in me and my words remain in you, ask whatever you wish, and it will be done for you" (John 15:7). Oswald Chambers remarked that we can always tell whether our will is in what we ask by the way we live when we are not praying.[2]



Jesus said not to use vain repetitions as the heathen do, who think they will be heard because of the sheer volume or emotion of their words. It's never our earnestness that brings us in touch with God, but our confidence to enter the presence of God by the blood of Jesus (cf. Heb. 10:19).

Prayer nourishes the life of God in us. Ellen White wrote: "Daily prayer is as essential to growth in grace, and even to spiritual life itself, as is temporal food to physical well-being."[3] Jesus' life was nourished with prayer. Instead of praying as a means of getting things for ourselves, we should pray as Jesus did. When we don't pray persistently, His indwelling presence becomes weak and we falter at temptation.

Another principle of prayer is that of God's holiness, purpose, and intent revealed in His character, not just in His "permissive will." Before the foundation of the world, God's intent was that there should be no sin, suffering, sickness, limitation, or death. But because of humanity's fall, God acts according to His permissive will, which means He permits, or allows, these things. Only through the sacrifice of God's Son, Jesus Christ, can we understand His wise order, and this we do through prayer.

It isn't as true that prayer changes things as that prayer changes us; then we change things. Therefore, we mustn't ask God to do that which He has created us to do. For instance, Jesus came to seek and save the lost. In the process He transformed many in His society. When our prayers for the lost are accompanied by our activity on their behalf, society is transformed.

We cannot stand against the wiles of the devil by our wits, only by obedience to God's Word. That is why the apostle told the believers in Thessalonica to "pray continually" (1 Thess. 5:17).

Our prayers should embrace those outside our own narrow interests and circle of acquaintances. Wrote the apostle Paul: "I urge, then, first of all, that petitions, prayers, intercession and thanksgiving be made for all people—for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. This is good, and pleases God our Savior, who wants all people to be saved and to come to a knowledge of the truth" (1 Tim. 2:1-4).

Finally, we must remember to pray for each other. The hymn writer, James D. Vaughn, put it this way:

"I need the prayers of those I love,
While trav'ling o'er life's rugged way,
That I may true and faithful be,
And live for Jesus every day.
I want my friends to pray for me,
To bear my tempted soul above,
And intercede with God for me;
I need the prayers of those I love."[4] ■

[1] Texts credited to Message are from *The Message*. Copyright © 1993, 1994, 1995, 1996, 2000, 2001, 2002. Used by permission of NavPress Publishing Group.

[2] Oswald Chambers, *If You Will Ask: Reflections on the Power of Prayer* (Grand Rapids: Discovery House Publishers, 2012).

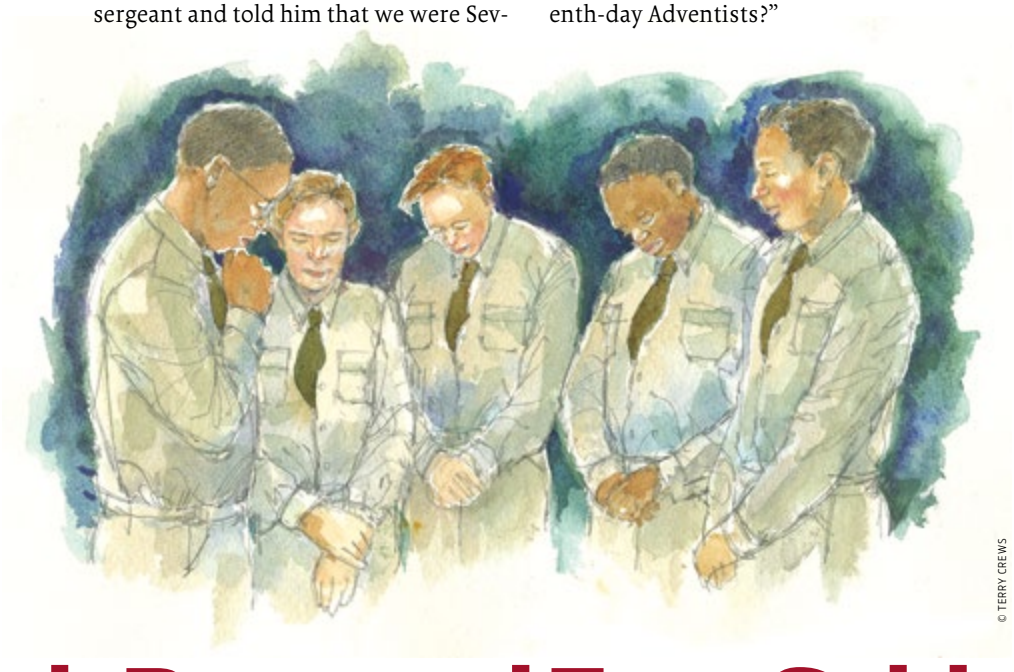
[3] Ellen G. White, *Messages to Young People* (Nashville: Southern Pub. Assn., 1930), p. 115.

[4] *The Seventh-day Adventist Hymnal* (Hagerstown, Md.: Review an Herald Pub. Assn., 1985), no. 505.

HYVETH WILLIAMS TEACHES HOMILETICS AT THE SEVENTH-DAY ADVENTIST THEOLOGICAL SEMINARY.

Hyveth **Williams**

BY KENNETH ORDELHEIDE



© TERRY CREWS

The Church Boys and Four Sabba

THEY SERVED GOD WHILE SERVING THEIR COUNTRY

In 1950 I got a letter from U.S. president Harry Truman saying that my friends and neighbors wanted me to serve in the Army. *With friends like that,* I thought, *who needs enemies?*

When I was inducted, I met Ted, another Seventh-day Adventist. The two of us didn't know much of each other until that morning, but we got acquainted, and we decided to stick together.

The Army sent us to Fort Lewis, Washington, where we took a battery of tests, were issued clothes, and had orientation.

Soon after we arrived we went to the sergeant and told him that we were Seventh-day Adventists and that we would like to be excused from Sabbath duties.

He said, "There's another one of you fellows around here somewhere."

Yeah, probably a Jehovah's Witness, Mormon, or something, we thought. *They always get us confused.* The next morning at breakfast, after Ted and I got our trays, we looked for a place to sit together in the mess hall, which was large enough to hold about 250 men. When we sat down, we noticed that the fellow next to Ted blessed his food and didn't have bacon on his tray.

"Here's the other Adventist," I told Ted. Sure enough, Richard was a graduate of Walla Walla College, a fine young man. So there were now three of us. And we got that first Sabbath off. We had to stay in the barracks, but we were excused from all our work. That was miracle number one.

Basic Training

About a week later we were transferred to where we would take our basic training. They divided us up into groups, and the group we were supposed to be with had four other guys. Naturally I asked them, "Are you Seventh-day Adventists?"

One said, "I'm a Seventh-day Adventist."

Another said, "I'm a Mennonite. But I'm a conscientious objector." He had a friend from the United Brethren who was also a conscientious objector. The fourth man's name was Bob. I asked if he was a Seventh-day Adventist. He said, "Yeah, you could say that." He didn't tell me that the previous Friday night he had gone to the post theater for a movie.

So the five of us Adventists went to make arrangements to have Sabbaths off. We got a pass from Sabbath morning until Sunday midnight. After a while the drill sergeant and his buddies called us the "church boys." They thought they

were humiliating us by calling us "church boys," but they could have called us many other things.

One Friday morning the drill sergeant got up in front of 200 to 250 men and said, "Tomorrow we're going to have a clothing inspection, and *everybody* is expected to be there, even the church boys."

We didn't know what to do. Richard, Ted, and I had a room of our own. So the five of us Adventists gathered to pray that God would open the way for us. Then we got our Friday-night pass and went to the Missionary Volunteer meeting at the church. We told the pastor what was happening. He said, "Let's go downstairs and pray about it."

Afterward he said, "If I were you, I wouldn't worry about it. The Lord has it all worked out."

That's easy for you to say, I thought: *You don't have to meet the sergeant tomorrow!*

So the next morning we got all dressed for church and went down and told the sergeant that we couldn't stand for inspection. We didn't say we *wouldn't* stand—we said we *couldn't* stand.

So the sergeant said, "OK, come with me." He took us to the company commander, who looked right at me and said, "What's the meaning of this?"

I didn't know what to say, so I looked to my right. The guy on my right didn't know what to say, and he looked to his right. It went down to the end of the line where Richard was. Richard didn't have anyone to look at, so he explained that we were Seventh-day Adventists and that we couldn't stand for inspection.

th Miracles

"Why aren't you in the medics?" he asked.

"Well, sir, maybe you could tell *us* that."

"Were you enlisted or drafted?" he asked. I felt like saying, *"Do we look stupid?"* But I didn't think that would be wise, so I told him, "No, sir. We were all drafted."

"What do you suppose they would do if this happened in Russia?" he asked.

"I'm sure several people in Russia are dying to serve the Lord," I said.

"You mean there are Adventists in Russia?" he asked.

"Yes, sir, there are."

"Well, I'm a Catholic," he said. "And I have to do things on Sunday I don't like to do."

Richard spoke up and said, "That's your choice, sir."

I thought, *Boy, Richard, you're really overstepping your boundaries!*

Then the sergeant explained: "If you disobey the order to stand for inspection, you will be court-martialed. You may have to stand before a firing squad."

If I hadn't been awake before, I was awake then! Then he asked each one of us individually if we knew the consequences of disobeying the order to stand for inspection. He looked right at me (I was first). I said, "Yes, sir, I understand. I would be willing to go through a court-martial."

He went on down the line and asked each one of us the same question. Finally he said, "OK, go out into the hall and wait. I'm going to get this court-martial started this morning."

So we went into the hall and did a lot of praying. I told the Lord that if He got me out of this mess I'd serve Him forever—that I'd go to church and always be on time.

We stood out there for about 15 minutes. Pretty soon the sergeant came out and said, "The captain wants to see you again."

I decided this time I wasn't going to be the first one in. So when we filed into his office, I was the last one in. But the captain again looked right at *me*. "I called all the other commanders on this post, and they all said, 'Go ahead and court-martial them and get it over with. Then you won't have any more problems.'

"But I'm not going to do that," he said. "I'm going to give you a pass every Saturday morning. From now on you'll be guaranteed a pass for Saturday morning, but you're going to have to be back here Saturday night. How will that be?"

"Well, sir, that's fine," I said. "But you may not be aware of the fact that the Sabbath begins at sundown on Friday evening. And every Friday night they have a GI party in the barracks." This GI party is not about balloons, cake, and ice cream; it's buckets, mops, and brushes to get the barracks clean for Saturday morning inspection. I said, "If we could get our passes on Friday night, we wouldn't have to worry about that."

"Just make sure your area is clean, wherever you are," he said. "You'll get your pass every Friday at 4:30." Miracle number two.

What a Mess!

About a week later all the men were taking their gear on the rifle range for target practice. Since we didn't have any guns, they put us on one of the most despised jobs in the army: KP, kitchen police. It started about 5:00 a.m. and went until about 7:00 p.m. We did this all week.

On Friday morning I went to the sergeant in charge of the mess hall and told him that we were Seventh-day Adventists and that the captain assured us we would be excused at 4:30.

"I haven't heard anything about that," he said. "But I'll check into it." So about 4:00 a group of men came to take our places. Miracle number three.

Temporary Transfer

We were telling a friend of ours in another company about our problems with the Sabbath. He said, "Too bad you can't be in our outfit. Our company commander likes Adventists. His wife, mother, or somebody is an Adventist, and he likes them."

The army does things in strange ways (I should say, God does things in strange ways). Soon after that the whole company, about 250 men, was transferred to this outfit where our friend was. Nobody knew why. The next day everybody was transferred back to the old outfit; everybody, that is, except the seven of us—five Adventists, and two other noncombatants. Miracle number four.

As long as I was in the Army, I never had any more problems keeping the Sabbath. ■



KENNETH ORDELHEIDE SERVED IN THE U.S. ARMY FROM JANUARY 9, 1951, TO DECEMBER 1, 1952. BEFORE HE RECENTLY PASSED AWAY, HE LIVED MOST OF HIS LIFE IN DENVER, COLORADO, WHERE HE ALWAYS WENT TO CHURCH AND WAS ALWAYS ON TIME.



Free shipping on qualifying orders of $50 or more

AdventistBookCenter.com

Non-Adventists



Andy Nash

NON-ADVENTISTS.

What other church has a term like this one? Have you ever heard of non-Lutherans, non-Methodists, non-Presbyterians? Perhaps the only term comparable to non-Adventist is Gentile. Why do we cling so tightly to our Adventist name? Because we enjoy the sense of "us versus them"? Because we're arrogant? Because we're insecure?

Perhaps there's a better reason. We take our name seriously because we take our calling seriously. One part of our name centers on the second advent of Jesus Christ; His visible, imminent return on the clouds of heaven. The other centers on the rediscovered truth of Sabbath rest; whose roots in creation, commandment, and Christ were stunningly severed by anti-Semitism in the early church.

Yet even as we celebrate the light God has given us, we also celebrate the light He's given those before us. "Our responsibility," wrote Ellen White in *The Great Controversy*, "is greater than was that of our ancestors. We are accountable for the light which they received, and which was handed down as an inheritance for us, and we are accountable also for the additional light which is now shining upon us from the Word of God."[1]

Did you notice the attitude of one of the cofounders of our church toward other Christians (non-Adventists)? It isn't us versus them; it's us *plus* them. Thank God for those who journeyed before us in the light of His Word.

We should thank God for Luther, who rediscovered the single greatest truth of our faith: righteousness by faith in Christ alone. We should thank God for the German princes who protested (that's where we get the term *Protestant*) the enforced religion of the Papacy, arguing that "in matters of conscience the majority has no power."

We should thank God for John Calvin, who had the courage to give up everything—including his Roman Catholic faith and his career aspirations—to be a champion of the gospel at a time the Reformation most needed him. (During this period Jesuits infiltrated the Protestant faith to hinder its growth. On the surface Jesuits appeared humble and poor, but their aim was to advance papal supremacy. That Pope Francis is a Jesuit raises an intriguing question: Is he simply a humble, loving old man? Or does he have a deeper agenda?)

But wasn't Calvin the one who preached predestination, the dizzying doctrine that our fate is predetermined by God? Yes, and we reject Calvin's explanation of God's sovereignty. But we can still honor Calvin for the good he did. Ellen White wrote: "His course as a public leader was not faultless, nor were his doctrines free from error. But he was instrumental in promulgating truths that were of special importance in his time."[2]

We Adventists should thank God for every Christian who has brought the light of God's Word to His children: the Waldenses, Huldrych Zwingli, John Wycliffe, Charles Wesley, John Huss, Roger Williams. Ellen White wrote: "The grand principle maintained by these Reformers . . . was the infallible authority of the Holy Scriptures as a rule of faith and practice."[3]

In the 1800s a group of believers called Adventists stayed up at night studying God's Word. They had come from other denominations; it wasn't easy when Scripture contradicted the accepted teachings of the day: the immortality of the soul, eternal torment, Sunday sacredness, and a troubling new doctrine, the secret rapture.

These believers, too, were humbled by a misunderstanding of Scripture. Standing out on a rock, their faces turned toward the sky, they waited and waited for the return of Jesus. Devastated, most of the group gave up. But a small number returned to the rock of Scripture, determined to crack open its riches.

The most fundamental beliefs of our church—of every true believer—is, was, and always will be the Word of God and the Word made flesh, which "gives light to everyone" (John 1:9). ■

[1] Ellen G. White, *The Great Controversy* (Mountain View, Calif.: Pacific Press Pub. Assn., 1911), p. 164.
[2] *Ibid.*, p. 236.
[3] *Ibid.*, p. 249.

ANDY NASH (ANDYNASH5@GMAIL.COM) IS THE AUTHOR OF *THE HAYSTACKS CHURCH.* HE'S LEADING A TOUR TO ISRAEL NOVEMBER 20-30.

At Rest

BOYLES, Annetta—b. Jan. 26, 1924; d. Sept. 20, 2013, Punta Gorda, Fla. She taught in St. Augustine and Fort Lauderdale, Florida; and in Charleston, South Carolina. She is survived by her husband, Hubert; two sons, William and Terry; three brothers, Marc, David, and Denis Sterner; six grandchildren; and five great-grandchildren.

BURKS, Quinton Murray—b. Oct. 29, 1935, Birmingham, Ala.; d. May 10, 2012, Loxahatchee, Fla. He served in the Kentucky-Tennessee and Florida conferences. He is survived by his wife, Sharon; one son, Randall; one daughter, Rebecca; one sister, Sandra Burks; and eight grandchildren.

CHENEY, Owen—b. July 21, 1934, Silverwood, Mich.; d. Nov. 18, 2013, Grove Creek Springs, Fla. He served as a lay pastor in Florida. He is survived by his son, Blake; two daughters, Diantha and Susan; seven grandchildren; and seven great-grandchildren.

COPSEY, Donald—b. June 24, 1928, Omaha, Nebr.; d. Nov. 25, 2013, North Conway, N.H. He served as a minister in South Dakota, Washington, Michigan, and Brazil. He is survived by his wife, Lenora; two sons, Terry and Tim; three grandchildren; and six great-grandchildren.

CRIST, Geraldine Alice—b. Aug. 26, 1922, Peoria, Ill.; d. Aug. 17, 2013, Orlando, Fla. She served the Florida Conference office as an office assistant. She is survived by one son, Milford; one daughter, Vicki Whited; six grandchildren; and four great-grandchildren.

DAVIS, Kenneth Leroy—b. Aug. 16, 1924, Cedar Springs, Mich.; d. June 26, 2013, Punta Gorda, Fla. He served as an engineering coordinator in Medical Center Hospital (then part of Adventist Health System Sunbelt). He is survived by his wife, Ella; two sons, Gary and Greg; two daughters, Cheryl Barber and Carol Strack; one sister, Joyce Hammer; nine grandchildren; and 12 great-grandchildren.

GANTZ, George—b. Feb. 10, 1919, Okla.; d. Aug. 26, 2013, Palmetto, Fla. He served as a pastor. He is survived by one son, Edwin; one daughter, Georgene Norris; three grandchildren; and seven great-grandchildren.

GERATY, Thomas Sinclair—b. Dec. 2, 1914, San Francisco, Calif.; d. Dec. 22, 2013, Loma Linda, Calif. He served at Golden Gate Academy and Mountain View Academy before becoming president of Middle East College in Beirut, Lebanon. After serving at the General Conference Department of Education, he became chair of the Education Department at Andrews University, then superintendent of education in the Hawaii Conference. He is survived by two sons, Larry and Ron; one daughter, Kathleen; six grandchildren; and eight great-grandchildren.

GOMEZ, Elias G.—b. Sept. 23, 1934, Harlingen, Tex.; d. Dec. 15, 2013, Keene, Tex. He served as a pastor/evangelist in three world divisions. As an administrator in California and Michigan, he was a member of academy, college, and university boards, including the Adventist Media Center and Pacific Press Publishing Association. He was an associate director of the General Conference Office of Human Relations. He also served as chair of the Religion Department at Northeast Brazil College, dean of the School of Theology at the Adventist University in Costa Rica, professor of theology at the Adventist University in Colombia, and associate professor in the Department of Christian Ministry at Andrews University. He is survived by his wife, Marcia; and two daughters, Rose-Yvonne Colletta and Suzani McPherson.

JACOBS, Lloyd R.—b. Aug. 10, 1940, Candler, N.C.; d. Nov. 22, 2013, Cicero, Ind. He served as a teacher at Mount Pisgah Academy. He continued as Adventist Book Center manager in Northern New England, New Jersey, Pennsylvania, and Indiana. He is survived by his wife, Ingrid; one son, Bruce; two daughters, Julie Fuller and Amy Jacobs; one brother, Frank Jacobs; and five grandchildren.

MARTINEZ-JIMENEZ, Arlene Enid—b. Jan. 21, 1966, Mayagüez, P.R.; d. Nov. 5, 2013, Orlando, Fla. She worked at Florida Hospital. She is survived by two sons, John-Henry Alexander Martinez and Gian Marco Martinez; and one daughter, Natalia Enid Pena.

RONAY, Margaret R.—b. Apr. 25, 1917; d. Oct. 9, 2013, Apopka, Fla. She was employed at Kettering Memorial Hospital. She is survived by one daughter, Carol Anderson; two grandchildren; and two great-grandchildren.

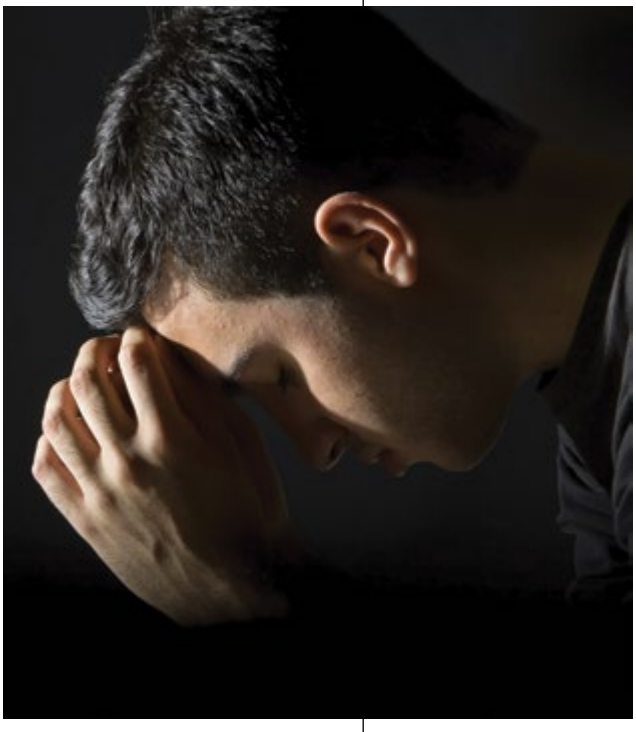
ROTH, Kenneth Sherwood—b. Mar. 1, 1937, Hecktown, Pa.; d. Sept. 24, 2013, Lake Mary, Fla. He served as a lab tech at Kettering Medical Center, and in the purchasing and credit union at Florida Hospital, as well as in printing and shipping at Florida Adventist Book Center. He is survived by his wife, JoAnn; two daughters, Valerie Hache and Lori Goggans; and four grandchildren.

WALSH, Horace Edward, Jr.—b. June 14, 1920, Hawley, Pa.; d. Aug. 29, 2013, Apopka, Fla. He served as a pastor in Delaware, New York, Florida, and Pennsylvania. He then served as a military chaplain, as well as a chaplain of Loma Linda University Medical Center. He is survived by one daughter, Bronwyn Jenkins; one brother, Bryan; and two grandchildren.

Praying Over You

HAS ANYONE EVER TOLD YOU THEY PRAYED OVER YOU? NOT JUST AN expressed "I'm praying for you," but a physical "I pray over you." My mind breathes in the power of that thought and paints this page with a picture.

I imagine a tapestry of angels, wings golden, faces mixing earnestness with joy, who complete an unbreakable circle around me. Full center inside, the Savior, Jesus, kneels bent with arms hovered over my crumpled, traveled body. He has but one abundant desire: to cover me with His body and heal my tired soul. Prayers go up in power, absorbing every morsel of weary weakness. Promises wisp in the air around as an unsurpassed blanket of nurture envelops the helpless. "Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light" (Matt. 11:29, 30).



Legions of angels, and prayers upon more prayers, fill the scene as Jesus cradles my body in His arms, my face tightly nestled near His heart. In that place I listen to the strength of my Savior's heartbeat. What a comfort to hear my Savior's heartbeat mixing with His prayerful voice. There is just none like Him. "Have mercy on me, my God, have mercy on me, for in you I take refuge. I will take refuge in the shadow of your wings until the disaster has passed" (Ps. 57:1). The might of my Savior holds me for hours, every one of His summoned angels praying and ushering peace.

Heaven's team is praying over me. The broken pieces of my sandals give way and fall from my feet as Jesus releases the shoulder straps of my life's tote bag and takes it as His own. Tears plunge from my eyes and pass to the holes in His hands as He mercifully wipes them away. The gentle voice of my Savior speaks prayers upon my ears: "See, I have engraved you on the palms of my hands; your walls are ever before me" (Isa. 49:16). I finally raise my head to gaze around me, this powerful wall of prayer still surrounding me in an unbreakable circle. I never want to leave such protection, such peace. Every worry becomes worthless, every earthly need unnecessary. I have never known such release.

Jesus rocks me gently, stroking my cheeks, and infusing me with immeasurable comfort. "But those who hope in the Lord will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not be faint" (Isa. 40:31). At once, all the angels explode in praise of passion and celebration as the circle opens, allowing Jesus to pass through with me. He stands, tightening His cradling arms on me still, and we set forth together. He's fully leading me on the path, promising hope to me with every step. "The Lord bless you and keep you; the Lord make his face shine on you and be gracious to you; the Lord turn his face toward you and give you peace" (Num. 6:24-26).

If you have wondered if anyone has ever prayed over you, know that an entire army of angels and the powerful heartbeat of a praying Savior rally around you. "And this is the will of him who sent me, that I shall lose none of all those he has given me, but raise them up at the last day" (John 6:39). ■



HEATHER VAN DEN HOVEN WRITES FROM CALIFORNIA.


ACTIVE
LIVE IT
ANDREJS: OUTDOOR ENTHUSIAST, VOLUNTEER, GRADUATE STUDENT
As a Health Policy and Leadership student at Loma Linda University Health, Andrejs is learning how to develop important resources that will help others access the things they need to improve their lives. From designing community outreach programs to volunteering at his church's after-school program, he's passionate about working with people and showing them new pathways to healthier living.
MANY STRENGTHS. ONE MISSION.
LLUHEALTH.ORG
LOMA LINDA UNIVERSITY HEALTH
A Seventh-day Adventist Organization