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The Olympic Basin

This is not an Olympic year, and more’s the pity.
Perhaps, if it was, we might call attention to a new demonstration sport in hopes of gaining enough popular attention to make it a full-fledged medal event before the 2018 Winter Games in Pyeongchang, South Korea, or the 2020 Summer Games in Tokyo.

A brief history of the other demonstration sports that have succeeded in making the leap from regional favorite to international event reveals that only intense planning, advocacy, and repeated public exposure ensure a breakthrough. Unless the television broadcasts have been burying their coverage in the wee, small hours of the morning, I’ve yet to see the international competitions in cannon firing, fire-fighting, pigeon racing, kite flying, roller hockey, and life-saving that were once the darlings of sporting partisans.

The event I’m proposing has a long but admittedly inconsistent history as an international activity. Early records point to an origin in the first century A.D., but only sporadic engagement through the medieval era. About the time of the sixteenth century Protestant Reformation, there was a decided upswing in popularity, with endorsements coming from various faith-based groups in succeeding centuries. None of these, however, has yet succeeded in achieving the worldwide renown necessary to guarantee a spot on the Olympic event line-up.

The demonstration sport I’m proposing?
Foot-washing.
Before you roll your eyes and turn the page, allow me to make the briefest of cases. As an official demonstration event on an Olympic stage (given the temperatures involved, I’m thinking Summer Games), the practices and competencies necessary to be world-class in foot-washing would be highlighted across both broadcast and social media. Gravel-voiced announcers would quietly intone the angle at which knees were bent; the positioning of the towel above the required basin; the visual symbolism of one human kneeling before another in a posture of humility and service.

Leaders, religious and otherwise, would be required by reporters everywhere to give their opinion of the new event: “Do you think it’s worthy to be included in the Games?” “Have you ever washed another person’s feet?”

Sales of metal basins would probably skyrocket. Egyptian cotton towels would suddenly be all the rage. Humility might even become popular.

Which is all to say that we shouldn’t be holding our breath that foot-washing will ever reach the podium as an Olympic event. Despite how much we need it.

What if, instead of resorting to our fiery blogs and ad hominem attacks on those who disagree with us, we found ourselves compelled by public expectation—and the commands of Jesus—to be kneeling at each other’s feet, admitting the inexcusability of our pride and posturing, and praying for the one whose feet may not need washing half so much as our own?

What if those we ask to serve us—leaders in the church of Jesus—were expected to be the ones to model reconciliation and forgiveness? What if, instead of speaking into microphones, they covenanted to speak in low tones—person to person—where none save the Spirit may hear, and peace has a chance of reaching the podium?

I’m not holding my breath that foot-washing will yet make the cut as an Olympic event. But I’m willing to spend my breath—and some ink—to raise its profile as a demonstration event among those who say with Paul, “I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus” (Phil 3:14).
It’s not our role to change worldviews. This is the work of the Holy Spirit.

LEO RANZOLIN, ESTERO, FLORIDA

FAITH IN A WORLD OF UNFAITH

The experience of K. D. Gonçalves (November 2016) on an overnight flight with an agnostic brought memories of a similar encounter with a fellow passenger on another flight.

I was flying from Nairobi to New York, and as is my custom in every flight, I opened my Bible to spend some time in prayer. My companion asked who I was, and I told him that I was an Adventist pastor. By coincidence we were both Brazilians, and he was also a pastor of another denomination. He was going home on furlough with a stop in the United States. We spent most of the night discussing religion and sharing our faith.

When we arrived at our destination, and before saying goodbye, I told him: “Why should you have half of the truth when you can have the whole truth?” He told me later in a letter, which I treasure, that the phrase stuck with him. He went back to Brazil, searched for an Adventist pastor, and was later baptized. He could not be a pastor anymore, but told me that he was a faithful elder in one of our churches in the state of Santa Catarina.

In 1994, in the same state, while I was speaking at the celebration of the first baptism in Brazil, he approached me at the end of my message and said: “Do you remember me?” I was puzzled, but when he mentioned Nairobi to New York, it become clear. What a joyful experience!

As Gonçalves said: “We [must] speak the truth in love” and “pray.” “It’s not our role to change worldviews. Actually, we can’t do this! This is the work of the Holy Spirit.”

Leo Ranzolin, Sr.
Estero, Florida

WISE WORDS

I was so pleased to see the note of Ted Wilson’s promotion of the book Education in the December Review. Its dedication to all of us in earth’s “preparatory school,” to fit us for the “higher course” above, is on target. That preparation is far more vital than so many things that fill our lives and priorities, but so easily obscured while we are busy hither and thither. I gave a copy to a school principal in Norwich, New York, many years ago, to an appreciative review.

Richard Burns
Cleveland, Tennessee

DO GOOD

In a depressed world I received such an uplift from Andrew McChesney’s October 2016 In Other Words column. I’m sure there are stories similar to “The Do-good Pilot” taking place all around the world. May we all be willing to share such stories with Adventist Review so we can keep one
Jesus described His followers as “the light of the world” for a reason.

MONICA HENDERSON, HOBOKEN, NEW JERSEY

another uplifted in spirit. This could be an ongoing feature.

Lewis Gray
San Dimas, California

LIVING HISTORY
How wonderful to see “Living With History” in the November 2016 KidsView. It was my privilege to get acquainted with Abigail and Elijah and their parents, Travis and Cesilia Dean, as new site directors in April 2016. What a loving Christian family! The children were eager to learn and to help.

William Zelenak
Greensboro, North Carolina

A HELPFUL MESSAGE
Thanks so much for the article, “Healing the Hate” by Charles Mills (November 2016).

I enjoy all the articles in Adventist Review, but I particularly enjoy the articles that force us to consider taking practical steps to right wrongs and make our communities slightly brighter because of our Christian witness.

Jesus described His followers as “the light of the world” for a reason.

Monica Henderson
Hoboken, New Jersey

IN A FEW WORDS...

MAKE AMERICA RAKE AGAIN?
Yes! This taps into the basic Christian education principles of educating the whole person. I worked at Andrews Student Gardens while an architecture student, and it was definitely a “paid workout” (with free produce in between), as well as a mental refresher from academic exhaustion. My desire is that agriculture becomes more intertwined in Adventist school curriculums. (www.adventistreview.org/make-america-rake-again)

Cesar Rojas, via Web

HOLY SPIRIT DISRUPTS ADVENTIST PASTORS’ MEETING
Praise God! All around us are signals that Jesus is about to announce the end. May we all be ready for the copious outpouring of His Spirit that will fuel the promised final blaze of glory. Thank God for those who are already listening to Him and moving as He directs. (www.adventistreview.org/church-news/story-holy-spirit-disrupts-adventist-pastors-meeting)

Jovalfar Zar, via Web

PROMINENT SCULPTOR DIES
I’m sorry to read about the death of Alan Collins. Not only was he a great talent, he left behind a beautiful legacy with sculptures that convey the great truths of the gospel.

He will be missed, but his works will continue to convey Christian values. (www.adventistreview.org/church-news/story4490-alan-collins-sculptor-of-silent-sermons-dies-at-88)

John Harrison, via Web

YOUR TURN
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.
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AdventistWORLD.org
Benjamin S. Carson, Sr., a pediatric neurosurgeon and Seventh-day Adventist who was the first member of the denomination to seek the U.S. presidential nomination, has accepted an offer extended by President-elect Donald J. Trump to become secretary of the U.S. Department of Housing and Urban Development (HUD), a federal agency with a budget of $49 billion a year.

According to the agency’s Web site, the Department of Housing and Urban Development, which was established in 1965 as a cabinet department, is the “federal agency responsible for national policy and programs that address America’s housing needs, improve and develop the nation’s communities and enforce fair housing laws.” While considering the HUD appointment, Carson told Fox News, “Our inner cities are in terrible shape, and they definitely need some real attention.”

If confirmed by the United States Senate, Carson would become the seventeenth secretary of Housing and Urban Development and the first Seventh-day Adventist to hold the position.
a Cabinet-level position. According to the Congressional Research Service, the HUD Secretary would also be twelfth in the line of succession to the U.S. presidency.

“I am thrilled to nominate Dr. Ben Carson as our next secretary of the U.S. Department of Housing and Urban Development. Ben Carson has a brilliant mind and is passionate about strengthening communities and families within those communities,” Trump is quoted as saying. “We have talked at length about my urban renewal agenda and our message of economic revival, very much including our inner cities. Ben shares my optimism about the future of our country and is part of ensuring that this is a presidency representing all Americans.”

The same source quoted Carson: “I feel that I can make a significant contribution particularly by strengthening communities that are most in need.”

Carson, 65, retired as director of Pediatric Neurosurgery at Johns Hopkins Hospital in Baltimore, Maryland, in 2013. A successful operation separating Siamese twins conjoined at the back of the head catapulted him into international prominence. His personal story of rising from poverty in Detroit, Michigan, through hard work, a dedication to education, and faith in Jesus were the themes of his book Gifted Hands, an autobiography later made into a television drama film starring Academy Award winner Cuba Gooding, Jr., as Carson.

In 2008 Carson was awarded the Presidential Medal of Freedom by then-president George W. Bush, who noted Carson’s triumph over a “grim future” of poverty and crime to become “a scholar, a healer, and a leader.” Carson’s mother and early influencer, Sonya, attended the White House ceremony, along with Carson’s wife, Candy. Ben and Candy Carson, along with their children, are members of the Spencerville Seventh-day Adventist Church in Silver Spring, Maryland.

In May 2015 Carson announced his presidential bid, drawing attention to his Seventh-day Adventist connection. The church’s North American Division said at the time that while Adventism “values” Carson, “it is important for the church to maintain its long-standing historical support for the separation of church and state by not endorsing or opposing any candidate.”

Carson was briefly polling as the front-runner in the Republican presidential nominating contest before the Iowa caucuses in January 2016. He bowed out of the contest in March, and subsequently endorsed Donald Trump.

Following the 2016 election Carson’s name was frequently mentioned by news commentators as a possible Cabinet appointee in a Trump administration.

No Seventh-day Adventist has previously held a Cabinet-level post in United States history. President Warren G. Harding, whose mother and sister were Seventh-day Adventists, appointed several Adventist family members to government posts after his 1920 election, but none of them with Cabinet rank. Harding’s sister, Carolyn Harding Votaw, served as head of the U.S. Public Health Service’s social service division, and her husband, Heber Votaw, was appointed by Harding’s attorney general as superintendent of prisons for the federal government. Both left office within a year of President Harding’s 1923 death from a heart attack.

More recently, Chaplain Barry C. Black, a retired Navy rear admiral and chief of naval chaplains, was appointed by U.S. Senate as Senate chaplain, the first Seventh-day Adventist and first African American to hold that role. A handful of Adventists have also served in the U.S. Congress, including Roscoe Bartlett, Jerry Pettis, and current Representative Sheila Jackson Lee of Texas and Representative Raul Ruiz of California.
A God opportunity that I have hungered after for 40 years,” said Ben Jones, president of the South Central Conference, and chair of the Tuesday morning, December 6, 2016, devotional session during which Tricia Wynn-Payne of Indiana had challenged her congregation to “wait for it.”

As many as 1,000 attendees heard Wynn-Payne speak from Acts 1:4, where the resurrected Jesus commanded His disciples to “wait for the Promise of the Father” (NKJV).

“Powerful” is how Anthony Medley, pastor of the Emmanuel-Brinklow congregation in Ashton, Maryland, described the presentation. Lola Moore said, “It was obvious that spiritual warfare took place before. We become overwhelmed by the enormity of the assignment and turn inward to focus on our skills set. But it was evident to me that the preacher took her own words seriously: she waited for it. She waited for the Holy Spirit to do His work in her.”

Wynn-Payne’s ministry gave “unmistakable” evidence of “God’s handiwork,” said Jesse Wilson, director of the Pastoral Evangelism and Leadership Council (PELC), a ministerial training program that meets annually at Oakwood University.

The results were spiritually stunning. “Pastor Tricia disrupted everything,” one attendee said. “The Holy Spirit showed up and took us by surprise.”

Wynn-Payne, a trained physical therapist left her nets in response to God’s call to pastoral ministry. Afterward she said she was still processing what happened. The message and worship experience so disrupted the proceedings that organizers spontaneously invited those who were interested to gather in one of the meeting rooms to pray. The next meeting scheduled for that room was long delayed as the prayer session continued for more than an hour.

One after another, with no pause between prayers, pastors, administrators, and lay people lifted their voices and hearts to God in confession of sin, surrender to the Spirit’s will, and pleas for His anointing in their lives, as well as His church’s program here on earth at the end of time.

As Jones made final remarks and the solemn yet thrilling spiritual experience drew to its close, someone offered a comment that was pregnant with allusion to the historical experience that inspired Wynn-Payne’s sermon (see Acts 1:15): he had counted the number of people in the room—not a straightforward task, since people were crowded in against the walls and squeezed into corners. Neverthelesssh, he wanted it to be known that about 120 individuals had been praying in the room.

*Bible texts credited to NKJV are from the New King James Version. Copyright © 1979, 1980, 1982 by Thomas Nelson, Inc. Used by permission. All rights reserved.
THOMAS LEMON VOTED LOMA LINDA UNIVERSITY HEALTH BOARD CHAIR

BY MARK A. KELLNER, WITH INFORMATION FROM LOMA LINDA UNIVERSITY HEALTH

Installing a church administrator as chair of a health system board might seem an unusual choice, unless the health system in question keeps Christian faith at the core of its mission.

That is precisely the situation at Loma Linda University Health (LLUH), which named Thomas L. Lemon, a general vice president of the Seventh-day Adventist world church, chair of the institution’s board of trustees. Lemon has been on the LLU board since 2010, when he was elected president of the church’s Mid-America region.

Richard Hart, president of Loma Linda University Health, said, “[Pastor] Lemon served on boards of directors for a number of higher education and health-care institutions, as well as media and outreach ministries. His leadership experience and dedication to mission is coming at a critical time in Loma Linda’s history when we are expanding our outreach to our local community, our region, and the world.”

Via e-mail, Lemon told Adventist Review he was aware of the challenges the institution faces: “Now more than ever the Loma Linda University Health ministry and commitment to whole-person care is vital for the local delivery footprint. But more than that, the steady, calm, and often inspiring ministry that LLUH provides for the global health-care community must and will continue as the anxiety and complicating details continue to be ratcheted up.”

Lemon succeeds Lowell C. Cooper, whose 15 years as LLU board chair make him the longest-serving chair in Loma Linda’s history. Hart said Cooper’s “leadership has been invaluable to us, and we have flourished under his guidance. We are truly indebted to him for his service to the church and to this institution.”

In an e-mail Cooper said he was grateful for his time with the institution. LLU board service, he said, “has given me the opportunity to associate closely with outstanding leaders in health education, health care, and health-care administration. I have been privileged to see firsthand how professionals, deeply committed to God and the church, translate the concepts of institutional mission into practical action.”

Lemon received his B.A. degree from Southwestern Adventist University, and a Master of Divinity from the Seventh-day Adventist Theological Seminary. Lemon’s wife, Jan, is a career educator. The Lemons have two adult children and four grandchildren.

Having a church leader at the head of a medical institution’s trustee board was not foreign to Ellen G. White, the Seventh-day Adventist Church cofounder who directed the establishment of what is today’s LLU.

In 1910 White wrote to regional church leaders, “We must provide that which is essential to qualify our youth who desire to be physicians, so that they may intelligently fit themselves to be able to stand the examinations required to prove their efficiency as physicians... The medical school at Loma Linda is to be of the highest order, because those who are in that school have the privilege of maintaining a living connection with the wisest of all physicians [Christ], from whom there is communicated knowledge of a superior order. And for the special preparation of those of our youth who have clear convictions of their duty to obtain a medical education that will enable them to pass the examinations required by law of all who practice as regularly qualified physicians, we are to supply whatever may be required, so that these youth need not be compelled to go to medical schools conducted by men not of our faith.”*

### CONFERENCE CHANGES
Douglas L. Bing is the new president of the Washington Conference, succeeding John Freedman, who now leads the North Pacific Union Conference. Ray Hartwell is leaving the Pennsylvania Conference to serve as stewardship/trustee director for the Georgia-Cumberland Conference.

### HOSPITAL HONORED
Loma Linda Surgical Hospital, a 28-bed specialty unit of Loma Linda University Health, is one of 29 facilities named a top teaching hospital for 2016 by the Leapfrog Group, a nonprofit promoting health-care quality.

### RESEARCH AWARD
Janielle Souza Pereira, a graduate student in agricultural and environmental engineering at the Universidade Federal do Vale do São Francisco, or UNIVASF (Federal University of the San Francisco Valley), received the International Prize for Forest Fires research, awarded at a ceremony in Spain.

### WIDOWS’ RETREAT
A weekend retreat for widows and deserted wives saw 35 women brave extreme weather conditions in the Solomon Islands to be encouraged and uplifted, despite life circumstances. The women camped at Doma, west of Honiara, in late November.

### LEADERSHIP TRAINING
The Seventh-day Adventist Church in Inter-America provided newly appointed church administrators from the territory’s major church regions an online orientation to assist them as they lead and make decisions for the work in its territory.

### HEATHER KNIGHT LEAVES PUC
Heather J. Knight, the first Black woman to lead a Seventh-day Adventist college in the United States, resigned as president of church-owned Pacific Union College in Angwin, California, effective January 8, 2017.

### DEAF GET HOPE CHANNEL
The deaf community around the world now has its own Hope Channel. Launched December 1, 2016, the dedicated online channel contains a variety of Adventist video productions. Hope Channel—Deaf can be accessed at: www.hopechanneldeaf.org.

### BIBLE BOOM WINNER
Zarith Méndez, 15, of North Colombia, won the 2016 Inter-American Division Bible Boom competition. Joyful tears rolled down her cheeks as Méndez received the Caleb Award trophy. Méndez is the youngest winner in the 13-year history of the event.
A newly formed Seventh-day Adventist church for those who are deaf began with an inaugural worship service at the Portmore Adventist Church in St. Catherine, Jamaica. The event brought more than 80 people, including those who are deaf or hard of hearing, family members, supporters, and church officials, to the ceremony.

Executive director for the Jamaica Association for the Deaf, Iris Soutar, commended the Adventist Church for being the first to organize a church for the deaf. “You are empowering this community, and that is very good,” said Soutar.

During the spiritual message, Carl Cunningham, Sabbath School director in the East Jamaica Conference, reminded the group that Jesus teaches acceptance of everyone, including those who are deaf and hard of hearing. “God’s house should be a place for all people, including those with special needs,” said Cunningham, referring to Isaiah 56:7.

Levi Johnson, president of Central Jamaica Conference and pastor of the Portmore district of the Seventh-day Adventist Church, said it was a blessing to gather those with special needs to the church. He thanked the three teachers of the Danny Williams Preparatory and Early Childhood School for the Deaf in Kingston, two of whom are members of the Portmore church, for interpreting during the service.

“Our members of the deaf community have real welfare and spiritual needs that need to be addressed,” said Johnson.

Earlier this year, the Adventist Church in Jamaica, during the first “Day of the Deaf and Hard of Hearing,” announced plans to establish a church for this special group.

Since then, through a partnership with the Jamaica Union Conference, the Central and East Jamaica conferences, and the Portmore church, the establishment of the congregation is now a reality, Johnson said.

Johnson said that the church’s ministry to the deaf community will not merely be during services on Sabbath. Plans are in place to appoint Coniel Morgan, the only pastor in Central Jamaica trained in sign language, to lead the new church and help bridge the communication gap.

While not all those in attendance were members of the Adventist Church, Johnson said that they are all members of the Sabbath School. Johnson charged the new congregation to “own the church” by taking responsibility for every aspect of the church. Johnson also explained the leadership structure and services of the Adventist Church.

Plans are in place to start a sign language class to assist parents of deaf children and other members of the church who would like to assist in ministering to the deaf community, said Johnson.

Though a name for the church has not yet been agreed upon, the group meets in the upstairs section of the Portmore Adventist Church, which seats up to 150 persons. The section is being remodeled to include a restroom and air-conditioning units, Johnson said.
WASHINGTON ADVENTIST HOSPITAL POURS FOUNDATION FOR WHITE OAK CAMPUS

BY ADVENTIST REVIEW STAFF

In early December 2016, executives of the Adventist Health network and representatives of the Ellen G. White Estate joined with community leaders, caregivers, and partners for a blessing ceremony just ahead of the foundation pouring for the new Adventist HealthCare Washington Adventist Hospital (WAH) in the White Oak area of Maryland, which is due to open in 2019.

“We gather to reflect and ask continued blessings for the construction of the new hospital, an expansion of our more than 100-year health ministry to the community,” said Terry Forde, president and CEO, Adventist HealthCare. “We are blessed to carry forth our founder’s vision, with both a new hospital on this land and continued health and wellness offerings in Takoma Park.”

Nearly one year after gaining approval to build the new hospital, the foundation pouring marks the beginning of the construction of the hospital building, following months of work preparing the land and planning the design of clinical spaces.

Ann Roda, vice president of Mission Integration and Spiritual Care for Adventist HealthCare, led guests in a prayer: “As the foundation for this building is laid, we want to dedicate this moment to you and ask that you bless this foundation so that this building can be a place where your presence is felt and your care is experienced.”

Geoff Morgan, vice president of expanded access at WAH, presented four items to be embedded into a concrete wall of the hospital to signify Adventist HealthCare’s legacy, including the 1907 ledger of the first patients admitted to the Washington Sanitarium, now Washington Adventist Hospital; the book The Ministry of Healing, by one of Adventist HealthCare’s founders, Ellen G. White; a copy of a letter Ellen White wrote regarding the purchase of the Takoma Park property and location for the Washington Sanitarium; and a copy of the Scripture passage Ephesians 2:19-21, which reminds us that Jesus Christ is our cornerstone.

The history of what is now Washington Adventist Hospital goes back to 1903, when a group of leaders of the General Conference went to Washington from Battle Creek, Michigan, in search of a new location for denominational headquarters, a publishing house, a sanitarium, and a college.

The team found a 50-acre (20-hectare) property in Takoma Park, Maryland, just one mile from the District of Columbia line. Adventists purchased the property for $6,000 (approximately $154,783.55 in today’s dollars).

Within two months of its June 13, 1907, opening, the Washington Sanitarium’s patient income “was more than meeting current expenses.” The WAH campus expanded over the years, including a major $12.5 million construction project begun in 1970 that added hundreds of patient beds and 43 beds for a comprehensive community mental health unit. The original sanitarium building was removed in 1982 because of fire code concerns, the SDA Encyclopedia entry recounted.

The new WAH campus in White Oak will offer 170 acute-care beds and a medical campus. As reported in Adventist Review in 2015, the Takoma Park campus will retain several services, “including a 39-bed psychiatric unit, 40 inpatient behavioral health beds, and an inpatient rehabilitation facility. Some of the vacated [WAH] space is expected to be leased to [the adjacent] Washington Adventist University.”

—with reporting from Washington Adventist Hospital Public Relations/Marketing
IN COLOMBIA, CHILDREN GET NEW BICYCLES TO ATTEND SCHOOL
WHEELS TO EDUCATE INITIATIVE IS ANNUAL PROGRAM IN NATION’S INDIGENOUS CAPITAL.

BY SHIRLEY RUEDA, INTER-AMERICAN DIVISION

Some 600 children from the Wayuu ethnic community in Uribia, La Guajira, north Colombia, received new bicycles, thanks to the Seventh-day Adventist Church and its members who volunteered to motivate children to attend school every day. The initiative, Wheels to Educate, concluded its annual initiative by delivering the bicycles to one of the most drought-stricken areas.

“This event has caused such a great impact in this needy community,” said Mauricio Buitrago, youth ministries director for the church in north Colombia and organizer of the initiative.

Many of the children here have to walk three or four hours every day on dirt roads.” Buitrago said that more than 100 volunteers, many from Colombia Adventist University in Medellin, took part in providing the much-needed transportation.

“As a Seventh-day Adventist Church, we believe that to educate is to redeem,” said Buitrago. “So if our children study, if our children are formed, we will have dedicated professionals who live to serve the community.”

The Wheels to Educate initiative consisted of collecting bicycles in good condition, which were then fixed and painted thanks to donations from businesses and volunteer work by church members and friends. The initiative was coordinated with Uribia’s Office of Social Work.

“We are so thankful to God for this great initiative by the Adventist Church,” said Jaineth Daza, a social work leader in Uribia. “Many children do not get an education because they don’t have this type of transportation. This is a great help to children from these vulnerable regions that not only need water and food but a way to get to school.”

In addition to the bicycles, volunteers also cleaned parks and streets, held health brigades, offered dental services, and delivered clothes and meals for children in the region.

“We ask God that this project can continue multiplying here so that more children, persons, and families can benefit,” said Yérica Gutiérrez, director of the Jururá Educational Center.

Local media covered the initiative, and the La Guajira news channel dedicated several television slots to the work of the church in the region, which is known as the indigenous capital of Colombia.

Earlier in 2016 ADRA Colombia and its volunteers provided aid in the La Guajira region.
“RELIGIOUS FREEDOM IS A HIGH PRIORITY FOR CHURCH,” ADVENTIST REPRESENTATIVE TELLS U.N. ENVOY

BY BETTINA KRAUSE, PUBLIC AFFAIRS AND RELIGIOUS LIBERTY

In a recent meeting with the United Nations’ new top envoy for religious freedom, the Seventh-day Adventist Church’s U.N. liaison said that Adventists are committed to promoting and defending freedom of worship for all people, regardless of their faith tradition.

Nelu Burcea, an associate director of Public Affairs and Religious Liberty Department for the world church, met in New York City with Ahmed Shaheed, the U.N.’s new special rapporteur on freedom of religion or belief. Shaheed is a veteran politician and diplomat from the Indian Ocean island nation of Maldives, and previously served as the U.N.’s top human rights observer for the Islamic republic of Iran.

“I have followed Dr. Shaheed’s work as special rapporteur on human rights for Iran, and I’ve been struck by his passionate commitment to defending the defenseless, and speaking out for those who have no voice,” said Burcea. “As I talked with him, this impression was certainly confirmed. I welcome the opportunity to work with Dr. Shaheed in promoting the first freedom—the freedom to believe and worship according to one’s own conscience.”

In their meeting, Burcea introduced Shaheed to the global work of the Adventist Church, and spoke of its efforts to defend and expand religious liberty for all people of faith. The two also discussed current challenges to religious freedom in different parts of the world.

Shaheed’s appointment follows the retirement of Heiner Bielefeldt, who served as the U.N.’s special rapporteur on freedom of religion or belief since 2010.

“As he begins his work, Dr. Shaheed will build on a foundation that has been strengthened by the dedicated work of Professor Bielefeldt,” said Ganoune Diop, director of the Public Affairs and Religious Liberty Department for the world church. Diop, who formerly served as the church’s U.N. liaison, has worked closely with Bielefeldt through the years. He called him an “eloquent, effective, and compassionate advocate for religious freedom—someone who doesn’t hesitate to speak against the powerful on behalf of religious minorities, or those struggling under repressive laws or in hostile environments.”

As the church’s U.N. liaison, Burcea regularly travels to the United Nations in New York and Geneva to attend meetings, including sessions of the U.N.’s Human Rights Council. His task is introducing the Adventist Church within the international arena, and to build good relations with those who share the church’s goals in fields such as human rights and humanitarian care.
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If you abide in My word, you are My disciples indeed. And you shall know the truth, and the truth shall make you free” (John 8:31, 32). ¹

It’s been asked, even with hostility: “What’s the point in chanting that Black lives matter, when all lives matter?”

I answer that in spite of its disagreeable shock to the nation of America’s social conscience, “Black Lives Matter” is, in principle and fact, gospel truth, for at least three reasons.

**FIRST TRUTH**

It is gospel truth because it reminds us that while those alive today had no part in yesterday’s degraded trade in humans, in its 246 years of
merciless servitude, in its 1787 decree that Negroes be counted as three fifths of a person, or in relegating them for more than half a century, via “separate but equal,” to life’s most dangerous and undesirable places (the back of the bus, the side of the restaurants, the front of the trains, the top of the theaters, the bottom of the boats)—while America’s majority population had nothing to do with all that, they are, nevertheless, greatly advantaged by the intellectual and material wealth passed down to them by those who did.

“Black Lives Matter” is still a needed proclamation because in spite of today’s welcome laws against injustice spawned by civil rights activities, there is much that speaks of a lesser regard for Black lives: the denial of updated textbooks in Black neighborhoods; the limits of option that make Black children drink and bathe in polluted water; the wrongful arrests, unjust sentences, and more frequent execution of Blacks. And more: the grocery stores in Black communities that sell inferior produce at higher prices; legislation to depress the Black vote; absurd district gerrymandering; the hostility against affirmative action; and the delegitimizing of the nation’s Black president by angry Whites who “want their country back.”

The “Black Lives Matter” motto is truth with the potential, at least, to shame heartless politicians who resist all efforts to provide the poor better health care and education, and generally remind America that after centuries of the degradation forced upon them people at least need straps, boots denied, in order to pull themselves up by their bootstraps. “Black Lives Matter” affirms that Black America’s attempt to “catch up” is too often frustrated by White America’s unwillingness to “give up.” Black youth may profit from investments that lift them toward respectability,
Our God of justice and our God of mercy are one.
or extract a toll of astronomical costs to combat their crime and finance the massive prisons that house their frustrated and disaffected ranks. Awkward truth is still truth.

SECOND TRUTH

“Black Lives Matter” is the gospel truth in that it speaks relevantly to Black Americans as well. It reminds them that change, like charity, begins at home, and that they themselves set the patterns their children will follow. Apart from religion, education holds their highest hope of progress; and Blacks don’t have to wait on the government to assist their youth in academic pursuits. It is hypocritical to decry police brutality but do little or nothing about the Black-on-Black violence that costs 8,000 to 9,000 lives each year.

And “Black Lives Matter” speaks to the sad tragedy of our failure to overcome self-hatred—the interethic prejudice regarding so-called good hair and bad hair, light skin and dark skin, accent and no accent, all stigmas surviving from the racial rules of yesteryear. This, too, is gospel truth.

“Black Lives Matter” is a reminder to Black American youth that they destroy their individual and community’s good by bringing into the world children born out of wedlock. The 2012 report of the U.S. Centers for Disease Control records that 17 percent of Asian, 29 percent of White, 53 percent of Hispanic, and 73 percent of Black babies are born without stable homes. Neither that, nor the dietary intemperance, or lewd and violent mental entertainment established in so many Black communities, is the fault of White America. Neither is the national rate of Black high school dropouts: approximately 50 percent as compared to the general rate of 30 percent.

The “Black Lives Matter” motto is a scathing rebuke to professionally successful Blacks who function with an “I’ve got mine, now you get yours” attitude; who get lost amid the privileges their education, often aided by some set-aside, has brought them; who make no effort to reach back and help those climbing up; and who forget “the rock from which [they] were hewn, and . . . the hole of the pit from which [they] were dug” ( Isa. 51:1).

“Black Lives Matter” reminds Black America that “sin is a reproach” (Prov. 14:34), and “a curse without cause shall not alight” (Prov. 26:2, NASB):
it was divine justice upon the idolatry, the worship of beasts and stones by Ham’s gifted, prosperous, and sophisticated sons—Canaanites, Phoenicians, etc.—that dimmed their cultures and rendered them subservient to Noah’s other descendants. Sad truth, but gospel truth.

**THIRD TRUTH**

These words of truth must ever be tempered with a corollary one, one that is, in fact, the first truth of all: that our God of justice and our God of mercy are one. The God who commanded Egypt’s pharaoh to “let my Hebrew people go!” is the same God who in 1863 told America’s slaveholders, “Let my Colored people go!”

“God spoke concerning the captivity of the colored people as verily as He did the Hebrew captives,” says Ellen White, quoting Exodus 3:7-9 as God’s words in 1863. “The Lord wrought in freeing the Southern slaves . . .” His interposition in American slavery demonstrates that disadvantaged Blacks crying “Black lives matter!” utter no egotistic ethnocentrism. Their cry is grounded in God’s own commitment to justice.

God notes with special pity the cries of the stepped upon and beaten down, the overlooked and underserved, the misunderstood and mistreated, the helpless and hopeless, no matter their color, language, accent, or race. We learn this in all of Scripture, from Old through New Testament.

Hear Jesus in Matthew 23 roundly condemning Jewish officials for thriving at others’ expense, and functioning with laws so oppressive that there was no middle class in their society: only satiated rich and suffering poor. Hear Him further in the parable of the good Samaritan (Luke 10) condemning those who, while not robbing or wounding others, refuse to assist in relieving their pain.

I have often wondered why the thieves in the parable go free, and always wished that the perpetrators had been caught and punished. That is, until I realized that, in this instance, Jesus is stressing the sin of withholding mercy as equal to or greater than that of inflicting harm. Those who pass by on the other side eating their meals in conspicuous consumption, marrying their children in conspicuous display, adorning their persons and possessions in conspicuous attraction, and funerализing themselves in conspicuous waste are as guilty as the thieves themselves.

The wounding of others, the refusal of assistance upon which God passes judgment, and the failure to help those who would obstruct or overthrow oppressive systems, all receive Scripture’s reproof: “Open your mouth for the speechless . . . Open your mouth . . . and plead the cause of the poor and needy” (Prov. 31:8, 9). “Rebuke the oppressor; defend the fatherless, plead for the widow” (Isa. 1:17). "Break every yoke" (Isa. 58:6).

Jim Wallis is right to state in his book *America’s Original Sin* that “[to] benefit from oppression . . . [is to be] responsible for changing it.” This includes Americans who now live better because of the sacrifices and martyrdoms of their malignant predecessors, as well as Americans whose privileges accrue simply from being White. By the witness of the prophets and the example of our Lord, Christians Black and White are obligated to actively strive against oppression by voice and vote and other principled Christian conduct; obligated too to personal efforts to assist the poor and needy, the widows and orphans, beginning with those closest to us: “Unless there is practical self-sacrifice for the good of others, in the family circle, in the neighborhood, in the church, and wherever we may be, then whatever our profession, we are not Christians.”

**SAVING TRUTH**

Long ago I heard the angels: Why, Master? Why leave the comforts of glory—99 sheep safe and snug—to place Yourself in jeopardy; to try to rescue one lost?

If someone must go, let one of us go: we will take Your place!

And I heard His answer: You, my servants, are all creatures. Only the Creator can fix this. I must redeem them Myself. Earth lives matter!

I see Him descending here to the lowest of social circumstances: a manger birth, a single-parent mother. Serving as an itinerant preacher, He has nowhere to lay His head while birds and foxes have nests and holes. He borrows a coin for teaching, a boat for preaching, fishes and loaves for feeding thousands. He borrows a donkey for riding, but not a cross for dying: His cross was His own—because of you and me!

Because He willingly dragged our ugly sins on to His sinless self and suffered the Father’s wrath in our behalf. The plan defied all angelic imagination: but it is gospel truth!
They accepted His health-care provisions, but rejected His salvation stipulations. They grasped His groceries, but rejected His grace.

After 4,000 years of Satan’s reign, humans “reflected the expression of the legions of evil with which they were possessed.” They lived without Tylenol or penicillin and died in their 30s. Physical deformity and insanity were unstoppable. Until He came.

His service platform was bringing deliverance to captives, sight to the blind, and liberty to those battered and bruised (see Isa. 61; Luke 4). He stocked His cabinet with common fishermen and campaigned among those who were poor and needy. He slept in their houses, filled their bellies, healed their diseases, and raised their dead. Having preached to them the gospel, He offered them an open invitation: “Whosoever wills, let them come!” (see Rev. 22:17).

They accepted His health-care provisions, but rejected His salvation stipulations. They grasped His groceries, but rejected His grace. They crucified Him. But He rose as He said He would. He came here all God, wrapped up in humanity, and returned to glory all humanity, wrapped up in divinity.

Now He functions as our sympathetic Savior. And because He went through hell down here, He also functions as our empathetic advocate, our Brother telling our Father what it is like to live and die down here, reminding the Father that His blood is payment for our sins, and extending to us His righteousness as our qualification for life eternal.

The mystery of His incarnation, the depths of His compassion, the horror of His suffering, we shall never fully grasp. But He did come, and bleed, and die for us doomed, diseased residents on Planet Earth. And that is glorious, marvelous, wondrous gospel truth!

It is truth—drawn upon every day in our study of His Word—that sets us free: free from the evil impulses of our nature; from the life-sapping addictions of our practice; from the weights of perversity that are our burdens; from the conceits of superiority that are our medals; from the anxieties of inferiority that we barely conceal; from the rages of violence, born of hatred, that we cannot ourselves control; from long-past-yet-still-held shaming; from destructive criticism and death-dealing slander; from fear of sharing our freedom story; and from fickle secular entanglements that stymie our devotion, skew our reasoning, and sap our spiritual energies.

FUTURE TRUTH

It is not only from yesterday’s searing memories and today’s bewildering cacophonies that His truth liberates. Gospel truth has freed us for tomorrow. Christ’s coming some soon tomorrow will bring us unimaginable physical freedom as well when we are “caught up,” magnetized into the presence of our Lord (see 1 Thess. 4:16, 17). He comes to extricate us, unshackle us from the iron chains that have bound us to Planet Earth.

Sin will have lost its appeal; the world will have lost its charms; death will have lost its grip; the grave will have lost its grasp; gravity will have lost its hold; and we shall be “caught up”: “caught up,” not beaten up, blown up, knotted up and hung up; but freed up, dressed up, and fixed up into the likeness of our Lord Jesus Christ. And we shall sing, as upward we wing, we shall declare as we cleave the air, and shout, in the words of a lesser but truly anointed instrument of liberation, “Free at last, free at last, thank God Almighty, we are free at last!”

1 Unless otherwise noted, Bible texts in this article are from the New King James Version. Copyright © 1979, 1980, 1982 by Thomas Nelson, Inc. Used by permission. All rights reserved.
5 Ibid., p. 36.

Calvin B. Rock, former vice president of the General Conference of Seventh-day Adventists, lives in retirement in Las Vegas, Nevada.
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My parents were Adventists when I was born. I was baptized when I was 14, and at 43 I was ordained to the gospel ministry. I studied in Adventist schools and graduated from an Adventist college.

MY NEIGHBORS
I grew up with four siblings in a rural environment in California’s Central Valley. Our only neighbors were a family of Mennonites, another of Baptists, and one of no religion at all. We had a wonderful relationship with all of them. There were no Lutherans or Methodists, or any of the many and varied other representatives of Protestant or Evangelical faith. My relationship with others who did not share my beliefs was quite limited.

From my parents, pastors, and teachers, and the books I read, I learned the doctrines of other Christian denominations and came to see that their beliefs obviously conflicted with several of Adventism’s biblical understandings. Furthermore, I learned the history of Christianity’s falling away from the early church’s teachings, the rise of the Papacy, the Inquisition, and other atrocities. I came to develop quite a negative attitude toward other denominations, particularly Roman Catholicism. Years of pastoral ministry taught me that most of my parishioners shared similar feelings. Eventually I came to learn that many Adventists were like my parishioners and me.
Recently, in conversation with a lovely young Catholic woman on many subjects of mutual interest, I was suddenly challenged when she said, “You Adventists hate Catholics, don’t you?” Her statement left me stunned and stumbling for words, because I knew some among us have such feelings. I know about the Roman Catholic Church’s history, and what the prophecies of Daniel and Revelation tell us to expect before the second coming of Jesus.

**BEING A GOOD NEIGHBOR**

I now felt obliged to think through my attitude in relation to people who do not share my convictions. I need to determine what my attitude should be toward those who believe differently than I do.

Jesus’ familiar words in Matthew 5:44 loomed before me in an unprecedented way as I reflected on the apostate church’s historical atrocities and what the Bible warns us to expect before the end of time: “But I tell you, love your enemies and pray for those who persecute you.” And I reflected on another verse of Scripture: “Anyone who hates a brother or sister is a murderer, and you know that no murderer has eternal life residing in him” (1 John 3:15).

I wondered now about the spirit of my own Christianity for so many years. It became clear that my negative perspective toward other denominations targeted the people who belonged to them based on the fact that they differed from me. For me, difference inspired hostility. But it seemed now that difference is hardly a valid basis for hostility. My recent ruminations have now led me to six simple conclusions that have redefined my understanding, attitudes, and behavior as a Christian.

**SIX TRUTHS**

John’s use of *brother or sister* in 1 John 3:15 means that my family is much larger than I so often acknowledge. I may be coming late to the celebration of kin, but I know now that many people of many ages, races, nationalities, languages, and Christian denominations are my siblings, my brothers and sisters. I understand now that becoming a Christian means accepting Jesus as my Savior from sin; and every boy, girl, man, or woman who does this is my sister or brother.

As Peter put it to church leaders in Jerusalem after his trip to Cornelius’ house: “In truth I perceive that God shows no partiality. But in every nation whoever fears Him and works righteousness is accepted by Him” (Acts 10:34, 35, NKJV).* I have brothers and sisters all over. Our knowledge of Scripture, our belief in Bible teachings, our practice of the Christian faith, may all be different, for all of us are still growing toward God’s truth. But what’s unique about that? It happens to be true among the members of my own Adventist congregation.

Second, these family members in other Christian communities are often just as sincere about following Jesus as I am. My years of ministry intro-
duced me to a wide variety of contacts of whom I now can make this claim. The God who is patient with me is patient with His other children, too.

Third, many Christians resist Adventism because they misperceive our faith as legalistic. All Christians should resist legalism, including Adventists, with our unique mission to call attention to God’s forgotten Fourth Commandment.

Fourth, God’s love extends far beyond Adventism or Christianity. He loves criminals of all kinds, and irreligious people, too—agnostics, atheists... How well do I know Him and show Him if I hate those He loves?

Fifth, many Adventists were once non-Adventists. In Latin America, where I lived for 22 years, I met many Catholics who earnestly love the Bible, and sincerely love Jesus. In Costa Rica my wife and I got acquainted with a young neighbor who was raised a strict Catholic; she was an innocent, warm, and friendly woman who became a dear friend. As a result of Bible studies with my wife, she was baptized. Later she married someone who was not and has not yet become an Adventist, but has been a close friend for the past 35 years.

These five conclusions now reflect my commitment to another word of Jesus: “Do not judge, or you too will be judged” (Matt. 7:1). For many years I had been privately determining people’s eternal destiny based on how they differed from me, as if I could read their hearts. Yet I had always known that only God can do that.

I must share one more realization that came to me like a breath of refreshing air: my hatred was too generalized. I needed to hate error, not people. Erroneous teaching deserves our rejection. Subscribing to the wrong ideas can lead to perdition. But I would not want my Savior to reject me because of gaps in my knowledge of truth. That would be a fearsome test for admission to glory.

So I can no longer reject anyone simply because they teach doctrines different than I do, or Adventism does. There is so much I can do for them if Jesus is my example, and His Word is my instructor. That Word tells me how He would prefer me to relate: “Be devoted to to one another in love. Honor one another above yourselves” (Rom. 12:10).

JUST GETTING STARTED

I quote John again: “Anyone who hates a brother or sister is a murderer, and you know that no murderer has eternal life residing in him.”

My church has Bible doctrines on law, Sabbath, the heavenly sanctuary, Second Advent, and much more. There is none labeled, “Loving those who are not yet Adventist.” But relating rightly to those who believe differently is surely part of learning to know Jesus and walk in His truth. However far I have walked so far, given the time it has taken me, I guess I still have a ways to go.

Lamar Phillips retired after 40 years of denominational service in a number of countries and a variety of capacities, including pastor and ADRA country director.
Theologian Leslie Weatherhead wrote: “Like everybody, I love and prefer the sunny uplands of experience, when health, happiness, and success abound, but I have learned far more about God and life and myself in the darkness of fear and failure than I have ever learned in the sunshine. There are such things as the treasures of darkness. The darkness, thank God, passes. But what one learns in the darkness, one possesses forever.”

Recently the world church spent time reading and studying the book of Job. In this context, and during this period of societal turmoil, let’s look to Job for seven lessons that can help us better understand how God can be trusted.

1 Truth search: Job exemplifies the fact that every trial, large or small, is an opportunity to clarify and refine our understanding of truth. Instead of wallowing in his misery, Job dialogues with himself (Job 1:20-22), with his wife (Job 2:9-19), with friends (verses 11-13), and with God (Job 3). His pursuit of truth is active and progressive, as the book ends with an epiphany of truth (Job 42).

2 Remember providence: Job never stops believing in God’s sovereignty. He is confident that his Redeemer lives and is in charge (Job 19:25); that good and bad things are allowed by providence (Job 2:10); and that God is our sovereign Creator (Job 26:7; 33:4; 38:4; 28:28). Job’s anchoring conviction is that God, though unseen and unfelt, is with him.

3 Use discernment: Job is inundated with the philosophies of family and friends. But he subjects all such views and opinions to his knowledge of truth. He refuses to be brainwashed by the theories of the Eliphazes, Bildads, and Zophars of the world (see Job 6:1ff., 9:1ff., 12:1ff.). He reserves the right to challenge and counter their opinions and maintain truth as he understands it.

4 Speak faith: Job struggles with depression (Job 3:1, 25). Yet he overcomes it by living and witnessing to his faith through right living (Job 1:8), worship (verse 20), confidence in God (Job 13:15), seeing redemption in trials (Job 23:10; 33:6-19), and the majesty of God’s character (Job 12:13; 14:16). He exemplifies the enduring principle articulated by Ellen White: “Talk faith, and you will have faith.”

5 Task prayer: Job engages the power of prayer in the midst of his trials. He unleashes the power of communication with God and realizes tangible outcomes. His prayers are authentic, vulnerable, and effective (see Job 1:20-22; 6:8-13; 9:29-35; 10:1-4; 13:15, 16; 42:1-6).

6 Engage E + R = O: Throughout his trials, Job exemplifies the formula that Events (good or bad) happen. But our Response (carnal or Christlike) influences Outcome (results and direction). As Ellen White has observed: “God gives opportunities; success depends upon the use made of them.”

7 Determine endurance: In every trial we, like Job, have the opportunity to let our personal and public mandate be “Though he slay me, yet will I hope in him” (Job 13:15).

1 In Signs of the Times, Oct. 20, 1887.

Delbert W. Baker is vice chancellor of the Adventist University of Africa, near Nairobi, Kenya.
You might wonder what a middle-aged White male could possibly say that would be a worthwhile contribution to the dream of Martin Luther King, Jr.

I was born in Spokane, Washington. I was 6 years old when King gave his “I Have a Dream” speech. Even though I was somewhat removed from the tensions that existed in the South, I did, during my adolescent years, have a vivid sense of the unrest in the United States during the 1960s.

I found stories of segregation and “Whites Only” restrooms and restaurants repulsive. “Why can’t they all get along?” I asked my dad.

“I don’t know, son—I’ve been trying to figure that out myself,” he replied. Then he told me this story that made me both proud and angry.

In the fall of 1952 my dad, who was 20 years old at the time, had just enlisted in the United States Air Force. My father, likewise a
product of the Pacific Northwest, was sent to Camp Gordon, in Augusta, Georgia, for basic training before being deployed to Korea.

This was a new experience for him, having never been to the South before. His worldview had not been colored by the prejudice and suspicion so common in the southern United States of his day. Somehow, he didn’t get the “memo” that Blacks should be treated differently. Even if he did, he blew it off.

While at Camp Gordon he made friends with everyone, White or Black. One such friend was a young African American airman named Gilliam. While my father was naive to the social dynamics of the South, Gilliam was all too familiar with them.

One day Dad and Gilliam had some free time, so dressed in their military greens they hitchhiked into Augusta to do some sightseeing. Their adventure over, they caught a city bus back to camp. When they got on the bus, Gilliam dutifully made his way to the back of the bus, with Dad close behind. The two of them had already sat down when the driver brought the bus to a screeching halt.

“Hey you, White boy. See that line?” the bus driver hollered to Dad.

“Yeah, what about it?” responded my father.

“Don’t you know any better, boy?” the driver retorted. Then, using the N word, the driver told my dad that behind the line was for them, in front of the line was for Whites.
Jesus told His disciples that before He returned, the world would go through rough times.

“T’ll sit where I want,” Dad told the driver. “I’m sitting with my friend.”

“I’m calling the military police,” the driver said. “We’ll let them deal with it.”

Gilliam knew what would happen if the MPs got involved. “Come on, Merlin, go in front of the line,” he said. “I appreciate your support, but it ain’t worth getting in trouble over.”

Seething with anger, Dad crossed over the line and sat down.

MORE TO DO

I’ve never forgotten that story. My detest for prejudice and bigotry has been woven deep within the fabric of my being.

“Red and Yellow, Black and White,
All are precious in His sight.
Jesus loves the little children of the world.”

But do we?

What has happened in the United States, in the world, in the nearly 55 years since Martin Luther King’s dream? He dreamed that humanity could live in peace and harmony. He dreamed that “one day . . . little Black boys and Black girls will be able to join hands with little White boys and White girls as sisters and brothers.”

Yes, we’ve made progress in civil rights in the United States over the past 50 years. Yes, we’ve had an African American president. We have Hispanic and African American governors and legislators. We have women serving in government and on the Supreme Court. We have minorities, once relegated to ghettos, now serving their communities with dignity and honor.

But we cannot lull ourselves into thinking that this world is getting better.

The book of Revelation describes a scene of warfare. “Then war broke out in heaven” (Rev. 12:7). Ever since, the devil has done everything he can to make this planet a miserable place.

Should we strive for freedom, justice, and equality? Absolutely! Christ calls us to be His ambassadors. But we should never do it at the expense of our ultimate dream.

Notice the words of the apostle Paul: “And let us consider how we may spur one another on toward love and good deeds, not giving up meeting together, as some are in the habit of doing, but encouraging one another—and all the more as you see the Day approaching” (Heb. 10:24, 25).

As the day of Christ’s coming draws closer, so must we! That’s the dream of Martin Luther King. Jesus told His disciples that before He returned, the world would go through rough times.

On September 11, 2001, thousands were killed as terrorists attacked the World Trade Center and the Pentagon in the United States. In the 15 years since, hundreds of thousands of lives have been lost in the terrible aftermath of those attacks. Violent extremism is no longer contained in certain parts of the world.

Tensions are building on multiple fronts. The threat of pandemics lurks all over the world. Domestic violence, road rage, and sniper attacks are everyday realities.

What about our global economy? Wall Street investors are nervous. The stock market is a roller coaster. I see the day approaching!

Major corporations and manufacturing firms are cutting back their workforces and laying off employees. I see the day approaching!

Natural disasters—wildfires, hurricanes, earthquakes, and floods—leave devastation and pain in their paths. I see the day approaching!

A friend told me of a conversation with her daughter that went something like this:

“Mommy,” the child asked, “when is Jesus going to come and take us to heaven?”

“I don’t know, sweetie,” Mommy replied. “But we need to be ready every day.”

“Mommy,” Jessica replied, “I’m ready now!”

Friends, the day is approaching when our dreams will become a reality. Are we ready now?

We’re not free until we’re all free! I have some incredibly good news about that. Two thousand years ago, in the face of a threat mounted by a rebel angel, Jesus died and rose again so that you and I can one day be “free at last.”

Phil White is senior pastor of the Simi Valley, California, Seventh-day Adventist Church. The article is adapted from remarks he made at a Martin Luther King, Jr., rally at the Gordon County Courthouse when he served the Calhoun, Georgia, Adventist Church.
Landon and Rissa giggled as they described to us how they met and began dating. Rissa blushed as she gazed at Landon admiringly and slipped her hand into his as they reached the climax of their story—the proposal. Landon described his pounding heart as he bent on one knee, asking Rissa to be his bride. “And I said ‘Yes!’” Rissa burst in, eyes misting at the memory.

Their contagious joy warmed our hearts. We were thrilled to agree to do premarital counseling with them. But having counseled so many other eager couples, only to witness heartbreak a few years later, we also sensed the sobering reality (which they could not yet fully grasp) of how much this union would impact the rest of their

**STEP BY STEP**

*Building healthy relationships in a world with few role models*

NICOLE AND ALAN PARKER
A relationship begins with two people delighting in one another. "I don’t care where we go—I just want to be with you!" The first rosy blush of love and attraction can be intoxicating. Over time, though, the beauty of appreciation easily melts into the mundane, and we forget to cultivate the joy of togetherness. This is why Ellen White encouraged, "Continue the early attentions. . . . The warmth of true friendship, the love that binds heart to heart, is a foretaste of the joys of heaven." 

Dating is a rich opportunity to explore not just each other’s tastes and interests, but also what “makes the other person tick.” That’s what makes it exciting! But marriage should be only the launch of this lifelong discovery process. A relationship is always either growing or dying. We need to make time every week to talk, about both the ordinary details of life and the deeper issues in our hearts. “For the rest of your life, you must work every day at your marriage for it to be rewarding and healthy,” wrote Ellen White. “Make your spouse a priority and work together to keep your relationship strong through every stage of life.”

Even if you are only dating, it is wise to begin investing intentionally now, even if it means sacrifice. We were seven times zones apart most of our dating and engagement, so making time together required intentionality. We decided to spend an hour every day chatting online (the only option we had back then!). That investment was well worth it, as it set the tone for a relationship in which we talked through everything going on in our lives and hearts every day.

Making our relationships all God intends it to be may necessitate purposefully setting a time to put away books, TV, and other technology every day to nurture one another’s hearts. Unplugging helps us to plug into each other’s heart. If we can’t afford to go out on a date, find other ways to spend quality time. A cheap pizza or a simple picnic, followed by a walk together with phones on silent—or not even along—may be the best investment we make all week.

One month into our marriage we began a tradition of having a date on or around our "luniversary," the day of the month on which we were married. We would thoughtfully listen to and affirm each other about how we had ministered to our hearts that month. “I appreciate how you’ve been cleaning up after meals.” “When you caught my eye at church and winked and smiled at me, I felt so loved!” We also would evaluate how we were doing on consistent goals such as regular exercise, bedtime, and devotional time. And we would discuss how to improve in the coming month. Children, illness, and other things have sometimes come in the way of our dates, but having these regular couple checkups does much to resolve conflicts and build openness and honesty.

Make open communication not just an event but also a way of life. These moments of open conversations will, however, sometimes lead to conflict.

1 Invest Yourselves Deeply.

lives. What principles must be woven through our premarital discussions of budgets, household responsibilities, and sexual expectations? We know that nearly half of first marriages end in divorce or separation. The weight of responsibility was on us to help prepare them, as well as we could, to invest for a lifetime of love.

What can dating couples, engaged couples like Landon and Rissa, and couples who have logged decades of marriage do so that their relationships not just survive but thrive? Here are four of the most crucial steps couples can take to make (and keep) relationships fresh and fulfilling.
Make open communication not just an event but also a way of life.
Two honest people will have disagreements! Managed well, conflict can be one of the best opportunities to demonstrate understanding and to learn to love one another more deeply. Most conflict is caused by unmet expectations. When we communicate about those underlying expectations, we can often reap the rich rewards of deeper understanding instead of alienation.

Often, small irritations are simply an invitation to self-sacrifice, an opportunity to lay our petty preferences at the foot of the cross. However, chronic problems managed by mere silence usually lead to alienation and explosions. The prolonged sense that our feelings or needs are unimportant to our partner can create an overpowering temptation to build a wall to protect our hearts, rather than investing vulnerably in the relationship. Such walls are much more easily built than torn down. It’s better to pray through our difficulties, releasing the emotional pressure in communion with God, and then to talk through molehills that could become mountains.

Sandwich growth suggestions within warm, affirming conversations. Don’t simply clam up and hope conflict evaporates. Chances are it will fester instead.

Other conflict is caused by land mines, unresolved wounds from the past that may or may not have to do with the partner. As a rule of thumb, remember that if your response to a situation is not proportionate to the actual situation, there may be a land mine under it. Unresolved emotional wounds have invisible trigger wires waiting to be tripped by an unsuspecting partner, causing visceral responses.

Some conflicts cannot be resolved without outside intervention. Abuse, addiction, and sometimes even chronic conflict are best resolved with assistance. There are many helpful resources available in the form of seminars, books, and other materials. In Matthew 18 Jesus recommended that if two people could not find resolution between themselves, one or two trusted counselors should be involved in order to give perspective and spiritual guidance. Ultimately, if this is not enough, the church might even need to be involved in order to help someone recognize the seriousness of the situation. If a conflict or serious issue remains persistently unresolved despite personal efforts, don’t hesitate to get help! If this simple biblical method were followed, we would see a dramatic revolution in many troubled families.

God designs that conflict grow us closer to one another, not drive us apart. Disagreement should lead us to prayerfully examine our own hearts to see whether our selfish desires—for our way, for control, even for peace at the cost of vulnerable relationship—are driving our responses, instead of love for God and others. Clashes are an invitation to weigh the motivations of our hearts that we ourselves wouldn’t notice without conflict.
Let God Satisfy Your Heart.

Evaluating what binds us together or drives us apart requires prayerful heart work. What drew us together in the first place? We usually start dating because the relationship makes us happy. We assume that the ongoing relationship should continue to bring us fulfillment. But wanting to be happy is an essentially selfish goal that easily leads us, in the midst of conflict, to seek to manipulate instead of minister to the other person.

When we had our first child, it became a constant battle to get anywhere on time. It was easy to blame the other person. Each of us sometimes thought, If only he or she would be ready on time/help me, we wouldn’t be late! This didn’t result in peaceful Sabbath mornings. The other person always seemed to stand in the way of our goal, and we would both find ourselves lashing out in frustration, attempting to get the other person to do what we wanted. Adjusting our approach required communication and sacrifice, but a resulting deeper understanding and respect was worth the work.

God wants us to have happy, fulfilling relationships, but His real goal is to teach us holiness through our relationships. In other words, God wants us to reflect His character of love to each other! Conflict is an opportunity to become more like Jesus. But that transformation happens only when we see our selfishness revealed in the midst of conflict, and resolve to let God teach us to minister to the other person instead of trying to manipulate them to change.

When we love God first, and our partners as ourselves, we will seek to reflect Jesus to each other. A genuine attitude of “How can I help?” will replace, “How can I get him or her to do what I want?” and helps a relationship to thrive. Holy marriages in which both partners are trying to love like Jesus become happy marriages in which love inspires love. But we can’t pour love like this into one another unless we first drink in God’s love for us, which leads to the final step.

Examine Underlying Motives.

We can never fully quench one another’s thirst for love. Larry Crabb paints the dilemma this way: “Both my wife and I have real personal needs for love and respect that must be met if we are to treat each other as we should. . . . I cannot fully love her until I sense that I am a loved, worthwhile person. . . . She cannot truly love me until she knows that she is a deeply secure woman. What are we to do?” Crabb gives four potential solutions: We can ignore our needs; try to find satisfaction in other things; continue the futile attempt to meet our needs in each other; or depend on the Lord to meet our needs. Only when our hearts are filled by the love of Christ can we truly love each other.

“We love because he first loved us” (1 John 4:19). God wants us to invest vulnerably in our relationships, letting conflicts lead to deeper understanding and respect. He wants our relationships with each other to open the windows of our hearts, revealing to us our motivations and leading us into deeper relationship with Him as well as one another. As we depend on God as the true source of our sense of love and worth, He will pour love into our hearts that will overflow into our relationships. Then marriage “will be as it were the very beginning of love.”

Nicole Parker is a biblical counselor specializing in relationships and sexuality. Her husband, Alan, is professor of religion and director of the R. H. Pierson Institute of Evangelism and Mission at Southern Adventist University.

1 Not their real names.
4 Ibid., p. 36.
6 Ibid., p. 30.
TURNING THE WAIT INTO THE ADVENTURE
Many metaphors are used to describe the baffling process of finding a life partner. Men speak of hunting; women have been known to fish. Dating has been likened to everything from a job interview to shopping on the clearance rack. These metaphors reveal one thing: we spouse-seeking humans like to think we’re playing an active role moving the process along.

Yet at some point we all find ourselves waiting. For some it comes after exploring all the “options,” and finding no one compatible. Others have found someone special, but are waiting for God to guide them to the point of marriage. But the idea of being stuck waiting does little to help a person know how to live in the meantime, and how to deal with feelings of uncertainty and longing.

The Bible doesn’t have much to say about dating, but it does tell stories of characters who experienced intense periods of waiting, such people as Noah, Abraham, and David. Interestingly, the Bible also describes their relationship with God, using an intriguing metaphor: they all “walked” with God.

Walking. As on a journey?

Indeed, I’ve come to think of the wait as more of a journey. Better yet, an adventure. Allow me to explain.

Growing up, I didn’t fly much. By not much, I mean I’d never set foot on a Boeing 747 until I was off to California for my first college internship. Even if I’d traveled more, it’s hard to imagine not being thrilled by the novelty. It’s not just getting to the destination—I love exploring airports, gazing through train windows, and rolling my suitcase through city streets.

What would happen if we had this same mind-set regarding dating, and finding a spouse? Maybe we’d stop resigning ourselves to toughing out boring periods of anguish, daydreaming only about the bliss to follow. Perhaps instead we’d see the process as one continuous adventure.

But how do we change perspective? Wise people say it starts with a solid relationship with God. To understand what that looks like in daily life, let’s dive back into our travel metaphor.

The wait becomes the adventure . . .

When we have a travel companion

Have you ever taken a chance on a lesser-known restaurant and left feeling frustrated about the food or the service? I’ve found that throwing a friend into the mix transforms the experience. Suddenly a long wait flies by with good conversation. Weird tastes are something to laugh about together.

Well, of course, I imagine you responding as your eyes roll. That’s precisely why I’m eager to have a significant other with whom to share my life!

In your eagerness, don’t miss out on an exhilarating adventure with God, the companion you have right now and forever. Unlike humans, who always have limits, God is the travel buddy who never leaves
I pack better clothing, or pack less and lug around a smaller bag? How can I record my adventures better? are ways I’ve challenged myself. Over time I have developed travel skills that improve each trip.

Noah also “walked . . . with God” (Gen. 6:9). The time that passed between God’s flood announcement and the falling of the first raindrops was time enough for Noah to obey God’s call to prepare, under His guidance.

Preparing for marriage means more than buying a house or getting a good job. We benefit from not only getting to “the right place in life,” but also preparing the right heart. We can all think of attributes such as selflessness, forgiveness, patience, and communication that God needs to improve in us as we spend time studying His Word. Few things make for a more exciting adventure than watching God transform us as we practice these traits in every type of relationship in our lives.

When Christ is our greatest joy

Travel is unpredictable. It often takes longer than expected, or doesn’t go as planned. But I’ve learned that it’s best not to bank my happiness on perfectly fulfilled plans. If I make my hope and expectation to learn and experience new things, these desires are rarely disappointed.

God is the companion who never fails, so He’s the perfect one on which to bank our deepest hopes. It’s easy to feel discontent and frustration when our expectations about anything—including dating—don’t happen. But Jeremiah 17:7 tells us, “Blessed is the one who trusts in the Lord, whose confidence is in him.” Go ahead, read the rest of the chapter. It tells about what happens when we hang our happiness on anyone else.

What am I expecting out of this day? Is there an aspect of growth in my relationship with Christ that excites me? These are questions we can ask each day to become intentional about where we get fulfillment.

To love the journey doesn’t mean we can’t look forward to goals, such as marriage. That’s what some people imply when they urge contented singleness. In my opinion, to love the journey is to understand that the thrill begins now. And because Christ walks with us, we can live a truly thrilling adventure, no matter what stage we’re in.}

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BIBLE STUDIES VERSUS BIBLE STUDY

This spring at my church we will finish studying our twenty-third book of Scripture over the past eight years. I can recall each of them, in order, because of the deep impact they’ve made on all of us: Ephesians, Ruth, John, Philippians, Daniel, Ezra, Esther, Malachi, Exodus, Hebrews, 1 Samuel, 2 Samuel, Matthew, James, Acts, Jonah, 1 John, Revelation, Titus, 1 Kings, 2 Kings, 2 Chronicles, Luke.

I’m not a full-time pastor; I split the preaching with other speakers. So walking through Scripture verse by verse provides continuity from the pulpit. But continuity isn’t the only reason we preach inductively. Many years ago I became convicted that inductive study is the most powerful form of preaching.

I remember seminary professor Jon Paulien sharing a time his spirit felt empty. One week he decided to visit a small, out-of-the-way church pastored by a simple old man. The old pastor wasn’t a dynamic preacher; he simply led his small congregation, verse by verse, through the deep exploration of a single passage of Scripture. Paulien left church that day with his spirit filled. Through the years I’ve heard other Adventist giants—William Johnsson, George Knight, John Nixon—testify, as Ellen White once did, to the power and delight of studying Scripture.

Bible study, not Bibles studies, is our purest Adventist heritage. The teenage founders of the Seventh-day Adventist Church didn’t grow up with fill-in-the-blank and multiple-choice questions about Adventist beliefs. They just had Scripture; and deep into the night they let Scripture unfold before them, verse by verse. The first Adventists studied Scripture to form their beliefs; they didn’t study beliefs to form their scriptures.

When we focus too heavily on Bible studies, rather than Bible study, we get away from how Scripture is supposed to be studied. “Preach the word,” counseled Paul to the young Timothy. “Be prepared in season and out of season; correct, rebuke and encourage—with great patience and careful instruction” (2 Tim. 4:2).

Does this mean there’s never a place for topical sermons or topical Bible studies? Of course not. There’s a time for addressing the pressing issues and questions of the day. But pastors who come up with 52 topics a year are putting too much pressure on themselves. When people leave church each Sabbath, they should be thinking about the Word, not the speaker. And during the week they should be studying ahead.

Here’s a specific invitation for your church:

1. Choose a book of Scripture to study together, a short book such as Ephesians, Titus, or Jonah, or a longer book such as the Gospel of John. Use commentaries and study aids to go deep into the text.

2. Form a multigenerational creative team to plan special enhancements to the scripture each week: props, visuals, testimonies, ways to include people of all ages.

3. Study the Word together.

4. When you’re finished, start a new book. Watch what happens when end-time believers run to and fro in Scripture to “increase knowledge” (Dan. 12:4).

“For the word of God is alive and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit” (Heb. 4:12).

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HOOKED BY LOVE

A moment in the life of a foster parent
Robert Clark, as a young boy in the early 1970s, stands with his parents, Lou and John Clark.

LOU CLARK AS TOLD TO ROBERT CLARK

My husband and I are foster parents. So far we’ve had 38 foster children in our home. We see it as God’s calling in our lives.

The ministry of foster care is both the best and the most difficult thing we have ever done. It’s hard when you get attached to a sweet, vulnerable child, then have to let that child go back to the same horrific situation he or she just came from.

Sometimes it’s for the best; with rehab and counseling services, parents are given a chance to start over on a different path. In the end, though, life is made up of countless small choices. The choices parents make regarding their children can follow the children for a lifetime.

The question is: Do I live for myself only, or do I live for my kids? I have thought about this many times, but I have to let the legal system do its job, whether I agree with it or not.

A SPECIAL MISSION

One morning I woke up with a special mission on my mind and in my heart. After getting ready, I drove to the Department of Human Resources (DHR), pulled into the parking lot, and said a prayer: “Dear Lord, give me the courage to do Your work, the wisdom to know what to do, and the grace to accept Your will.” I walked into the DHR office with the calm assurance that God would guide me through this journey.

I stepped up to the front desk and told the woman that my husband and I had recently moved to the area and were looking for a child to foster. The woman asked me to wait just a moment and went into the office of one of the social workers. After what seemed like an eternity, she came out and said that they had never before had anyone just walk in and ask for a child to foster. She added that they usually have to almost beg foster parents to take in a child. She said they would check right away and contact me.

ANSWER TO PRAYER

A couple weeks later I received a call from the woman at DHR. There were two foster opportunities available. The first was healthy twin boys; the other was a 5-week-old baby boy with spina bifida.

I told her that I would talk to my husband and pray about it. We decided to sleep on it. It was a long night for me, because my mind was already made up. Thank goodness my husband is an early riser!

After prayer and careful consideration, we felt led to foster the boy with spina bifida. So I called the DHR office and told them our decision.

I was nervous, anxious, and excited! Three days had passed since I had called DHR. I heard a car pull into the driveway. When the social worker got out of the car, he was carrying a makeshift bassinet made from a soap detergent box. He walked in and put the bassinet on the kitchen table. I stepped over to the bassinet with nervous excitement. When I looked in, I saw the infant lying on his stomach. He looked at me with the most adorable toothless smile—and I was hooked.

My husband was still at work. I hoped and prayed that he hadn’t changed his mind about taking in a special needs baby. I heard him pull into the driveway. He came into the house, and I couldn’t say a word. I just pointed to the bassinet. He walked over, our baby boy laid his charm on my husband—and he was hooked too.

The author, Robert Clark, is the foster child in this story. He lived with his foster parents until adulthood. He legally changed his last name to Clark in 2004, because he said he “was a Clark in [his] heart and wanted to make it official.”—Editors.

Robert Clark is now married to the woman of his dreams, and the couple has a beautiful adopted daughter.
If I’ve learned anything about life, it’s that things never go as planned 100 percent of the time. It’s life. We’re sinners born into a sinful world, doing all kinds of sinful things. It’s life.

PLAN B

The other day I came home to have dinner and edit some papers. I walked into the kitchen wearing socks and stepped on a puddle of juice. I took off my wet socks and let my feet feel the cool tile under me. I began to investigate the problem. I opened the refrigerator, and cranberry juice had spilled in and out of the fridge.

“Oh, great,” I whispered. After spending 15 minutes cleaning with a grumbling stomach, I decided to make dinner, something quick. I decided to go the “frozen pizza” route. Nothing could go possibly wrong. Or so I thought.

I took the pizza out of the freezer, then out of the box. Holding the frozen pizza in one hand, I reached out to grab a plate with the other. Somehow I didn’t get a full grip on the plate, so it fell on the floor and shattered to pieces. Long story short, I had chips for dinner.

A MATTER OF PERSPECTIVE

“Little” situations like these creep into my head in a matter of seconds and change my mood completely.

Why? I don’t have cancer. My family is healthy and alive. I have a job. I have gas to put in my car. I have food on my table. I have clothes on my back. Why is it that when little things happen we are so quick to forget about the blessings we have? Why is it that we break a fingernail at 8:00 a.m. and think about it until we go to bed that night?

When I was in elementary school, I used to run hurdles in track. I loved it. Don’t get me wrong, it was one of the hardest things I’ve ever had to learn, but it made me stronger nonetheless. Every jump was a struggle, a push, not only upward, but also forward. Toward the end of every race it would get harder to do the last ones, but the feeling that came from winning always made all the work worth it.

That’s how it is with our life and struggles. We are running the race of life at a consistent pace. Every so often, without fail, circumstances come our way. And although some seem bigger than others, God promises that He will never send anything that we can’t “jump over.” And even though sometimes the obstacles at the end seem bigger, they’re not.

Another important aspect of hurdling was the endurance I had by the end of the year. When summer came, I got to play soccer. I got better. My legs got stronger. My jumps got cleaner. My strides got longer. In the same way, we will get stronger.

BRUISED BUT BLESSED

God is changing us, molding us, giving us endurance to make us bigger, stronger, better, and ready for His palace. I’ve faced really rough patches in my life. I’ve endured some things I wouldn’t wish on anyone. I’ve been torn emotionally, physically, and spiritually. I’ve been let down, pushed aside, and crushed.

However, looking back, I am so blessed. I have learned lessons. I am stronger in Christ, and I understand why I had to go through what I went through. Our current situation is temporary. But I know a God who’s not. He is forever, and there’s nothing we can do about it.

If there’s one thing I’ve learned about life, it’s that things never go 100 percent as planned. It’s life. We are sinners, born into a sinful world, doing all kinds of sinful things. It’s life.

But it will get better. It already is. Take a deep breath and focus on the blessings, because He’s molding you. He’s molding me. We will never be the same.

Kati Britton serves as a communication assistant for Hope for Humanity in the North American Division.
CIRCUMSTANCES

God’s plans are perfect and forever.
Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them. Colossians 3:18, 19.

How much trouble and what a tide of woe and unhappiness would be saved if men, and women also, would continue to cultivate the regard, attention, and kind words of appreciation and little courtesies of life which kept love alive and which they felt were necessary in gaining the companions of their choice. If the husband and wife would only continue to cultivate these attentions which nourish love, they would be happy in each other’s society and would have a sanctifying influence upon their fami-
ilies. They would have in themselves a little world of happiness and would not desire to go outside this world for new attractions and new objects of love.

Many women pine for words of love and kindness and the common attentions and courtesies due them from their husbands who have selected them as their life companions. . . . It is these little attentions and courtesies which make up the sum of life's happiness.

If the hearts were kept tender in our families, if there were a noble, generous deference to each other's tastes and opinions, if the wife were seeking opportunities to express her love by actions in her courtesies to her husband, and the husband were manifesting the same consideration and kindly regard for the wife, the children would partake of the same spirit. The influence would pervade the household, and what a tide of misery would be saved in the families!

Every couple who unite their life interest should seek to make the life of each as happy as possible. That which we prize we seek to preserve and make more valuable if we can. In the marriage contract men and women have made a trade, an investment for life, and they should do their utmost to control their words of impatience and fretfulness, even more carefully than they did before their marriage, for now their destinies are united for life as husband and wife, and each is valued in exact proportion to the amount of painstaking effort put forth to retain and keep fresh the love so eagerly sought for and prized before marriage.

**THE WIDENING CIRCLE OF LOVE**

“Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. 1 Corinthians 7:3.”

Husbands and wives should feel it their privilege and their duty to reserve for the privacy of each other's society the interchange of love tokens between themselves. For while the manifestation of love for each other is right in its place, it may be made productive of harm to both the married and the unmarried.

There are persons of an entirely different cast of mind and character, and of different education and training, who love each other just as devotedly and healthfully as do those who have educated themselves to manifest their affection freely; and there is danger that by contrast these persons who are more reserved will be misjudged, and placed at a disadvantage.

While the wife should lean on her husband with respect and deference, she can, in a wholesome, healthful way, manifest her strong affection for and confidence in the man she has chosen as her life companion.

It is the high privilege and the solemn duty of Christians to make each other happy in their married life; but there is positive danger in making self all-absorbing, pouring out all the wealth of affection upon each other, and being too well satisfied with such a life. All this savors of selfishness.

Instead of shutting up their love and sympathy to themselves, they should seize every opportunity of contributing to the good of others, distributing the abundance of affection in a chaste and sanctified love for souls that in the sight of God are just as precious as themselves, being purchased by the infinite sacrifice of His only-begotten Son. Kind words, looks of sympathy, expressions of appreciation, would be to many a struggling and lonely one as the cup of cold water to a thirsty soul.

A word of sympathy, an act of kindness, would lift burdens that are resting heavily upon some shoulders. And words of counsel, admonitions, warnings from a heart sanctified by love, are just as essential as an effusion of loving sentiments and expressions of appreciation. Every word or deed of unselfish kindness to souls with whom we are brought in connection is an expression of the love that Jesus has manifested for the whole human family.

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TURNING THE WAIT INTO THE ADVENTURE
Many metaphors are used to describe the baffling process of finding a life partner. Men speak of *hunting*; women have been known to *fish*. Dating has been likened to everything from a job interview to shopping on the clearance rack. These metaphors reveal one thing: we spouse-seeking humans like to think we’re playing an active role moving the process along.

Yet at some point we all find ourselves waiting. For some it comes after exploring all the “options,” and finding no one compatible. Others have found someone special, but are waiting for God to guide them to the point of marriage. But the idea of being stuck waiting does little to help a person know how to live in the meantime, and how to deal with feelings of uncertainty and longing.

The Bible doesn’t have much to say about dating, but it does tell stories of characters who experienced intense periods of waiting, such people as Noah, Abraham, and David. Interestingly, the Bible also describes their relationship with God, using an intriguing metaphor: they all “walked” with God.

**Walking. As on a journey?**

Indeed, I’ve come to think of the *wait* as more of a journey. Better yet, an adventure. Allow me to explain.

Growing up, I didn’t fly much. By not much, I mean I’d never set foot on a Boeing 747 until I was off to California for my first college internship. Even if I’d traveled more, it’s hard to imagine not being thrilled by the novelty. It’s not just getting to the destination—I love exploring airports, gazing through train windows, and rolling my suitcase through city streets.

What would happen if we had this same mind-set regarding dating, and finding a spouse? Maybe we’d stop resigning ourselves to toughing out boring periods of anguish, daydreaming only about the bliss to follow. Perhaps instead we’d see the process as one continuous adventure.

But how do we change perspective? Wise people say it starts with a solid relationship with God. To understand what that looks like in daily life, let’s dive back into our travel metaphor.

**The wait becomes the adventure . . .**

**When we have a travel companion**

Have you ever taken a chance on a lesser-known restaurant and left feeling frustrated about the food or the service? I’ve found that throwing a friend into the mix transforms the experience. Suddenly a long wait flies by with good conversation. Weird tastes are something to laugh about together.

Well, of course, I imagine you responding as your eyes roll. *That’s precisely why I’m eager to have a significant other with whom to share my life!*

In your eagerness, don’t miss out on an exhilarating adventure with God, the companion you have right now and forever. Unlike humans, who always have limits, God is the travel buddy who never leaves...
I walk through the front door of my home and leave the purse, satchel, and keys at the entrance. The hour drive back home found me narrating my day to God. So many details. I walk past my laptop and see the blank page welcoming me, along with an impatient cursor that might as well say, “Write!” Where to begin?
I stand at the information desk waiting for the receptionist to find an elusive envelope for me. Everything and everyone around me is moving so fast while I stand still. I have volunteered in this hospital once, as part of a training process. The distance from home is rather significant, but it’s the hospital structure itself that intimidates me most. New and old architecture meet to create something beautiful that spans for blocks and has forced the city to create new streets named after the hospital’s structural additions. My friend Esther is a chaplain here. I remember my first visit.

“We are under construction,” she said as we toured the facility. “Is that not the greatest metaphor for what we do and who we are?” Esther, a seminary and church friend, has asked me to help “fill in for today.”

“Here you go.” The receptionist hands me a thin manila envelope. This is it? The receptionist then hands me a badge with bold red letters that read: CLERGY. I thank her and return the badge and ask for a simple “volunteer” badge. She looks confused. “You are the chaplain; the good person visiting sick people? ambassador of God? You need to wear that badge so that people know who you are.” She extends the CLERGY badge again.

I am just filling in for a dear friend. The receptionist waits a moment, then retrieves a plain white badge and scribbles: Chaplain. I thank her and walk away, consciously aware of her choice of words: an ambassador of God.

I open the manila envelope and find my list of three people to visit. This will not take long. At the bottom of the list I recognize Esther’s handwriting: “Patients may ask for literature, so have some books on hand.”

I adjust the small satchel I carry with four books: a Bible, two copies of The Desire of Ages, and The Story of Redemption. I say a prayer and step into the rushing crowd around me, aware that I cannot even hear my own footsteps.

“TIRED AND SO WEARY, BUT I MUST GO ALONG”

Any chaplain will tell you they have a tradition of sorts before entering a room. Mine is simple: I stand at the door, say a prayer, and invite the Holy Spirit to walk with me for the day. So here I stand, at the door of Room 308. As I pray, I hear singing, softly at first. I know this song. I lean in to listen, not wanting to interrupt. The male voice seems to be moving around the room:

“Well, I’m tired and so weary, But I must go along,
Till the Lord comes and calls me away— Where the morning’s so bright,
And the Lamb is the light And the night, night is as fair as the day.”

As I listen to the beautiful lyrics, I almost forget why I am there. I feel a light touch on my elbow, and a nurse invites me to enter the room. The soloist is Dr. Richardson, who visits his mother in Room 308 twice a day. I knock, enter the room, and introduce myself. There is minimal light in the room. Dr. Richardson smiles, stops singing, shakes my hand, and with a quick goodbye promises to return.

In front of me is an elderly woman holding a blank Bible. No ink. Braille. Her eyes are closed; she is humming. She invites me to sit closer. Her thin, wrinkled hands speak of a long journey to this bed. Her name is Janna. She is 101 years old and proudly tells me she was one of the first secretaries in a military base in Texas. I cannot imagine all she has seen: war, loss, progress, change. She has been blind for 10 years.

“Can I tell you something, chaplain? I don’t miss it. I see Jesus more clearly now than ever before. When I read the Bible, I see the most beautiful images of heaven. Soon I will sit at Jesus’ feet and see His smile. I will be home.”

The conviction in her voice, her hands reaching to the heavens, she speaks with a fierce faith. No earthly distractions can cast
The conviction in her voice, her hands reaching to the heavens, she speaks with a fierce faith. No earthly distractions can cast shadows on these heavenly images.
shadows on these heavenly images. I learn of her family, the death of her husband 30 years ago. Her stories are a life witness of miracles from God.

One day she woke up and found only four eggs and four slices of bread for breakfast. She prepared breakfast for her two children and her husband. When they left for school and work, Janna knelt in the kitchen and prayed: “God, I pray for a miracle for my children. They need food.” She checked every cabinet, and in the highest cabinet, way in the back, she found two cans of beans “hiding.”

That night, while praising God for this miracle, she prepared a watered-down bean soup for her children, letting them eat before she and her husband shared the leftovers. That evening someone knocked at the door. But the only things on the porch were two boxes of food with fresh fruit and vegetables. “God touched someone’s heart. He is so merciful and good.” For an hour I hear stories of similar miracles. She is witnessing to me, even though I have come to visit her.

She is tired. I ask if I can get her anything. Janna points to her feet where a box of magazines has been placed on a chair. Her son brought them to read together. She asks if I will read to her until she falls asleep.

I carefully open the box, aware of what a privilege this is. Nicely packed are two stacks of Signs of the Times. I hold the magazine in my hands. I know this publication! At one time my job was to edit this publication!

The silence being long, she asks if all is well. I share a brief background about Pacific Press Publishing Association (PPPA).

“So your visit was not a coincidence,” she whispers. “Do they print books?”

Books! I reach for a copy of The Desire of Ages, feeling how light the satchel suddenly feels. Janna holds the book, touches the print, brings it up to her face, smells the pages. “Let’s start this one.”

We read for a while, and in a moment of pause she reaches for my hand and whispers: “Beautiful! Thank You, Jesus.” A few minutes later she is asleep. I leave the book on her night stand. After a quiet prayer by her bedside, I exit and find there is a melody in my every step.

“I know who you are. I read your articles in the Adventist Review.”

“I know who you are. I read your articles in the Adventist Review.”

“I THERE WILL BE PEACE IN THE VALLEY FOR ME SOME DAY”

I turn and see the elevator again. I am walking in circles. I am on the right floor. What am I missing? At the information counter, Nurse Alice helps me. She takes me to a hall with blue double doors and opens the doors.

“This hospital wing is designated for individuals who have suffered physical and mental trauma,” she says, “Mostly abroad. If you need a gown and mask, the nurses will help you. Please leave the satchel at the desk.”

Oh, no. I explain the importance of the satchel. Alice smiles and offers a small clear bag. No pens or personal items, but she will allow two books for my visit. As I unpack the satchel, Amber picks up The Desire of Ages and thumbs through it. I purposely slow down as she skims the text.

“Do patients really ask for this? Does it help?” She stops and reads silently. “I see tragedy every day. I wonder about Jesus . . .” Her voice trails off as she finds another spot in the book and reads.

Patients have to ask for reading materials before we can provide them, and it never fails: they do ask for an inspirational book. She looks at me, holds the book tight, and whispers: “I am not a Christian, but would you mind praying for me, for peace? I feel so restless with all the pain I see. I have children. I need to find a church, a Bible . . .”

I hand her the clear bag that already contains a Bible, and she places The Desire of Ages in it and tells me this was unexpected. I smile knowing this is what I was missing, while lost on my way to the next visit. There, in the hospital wing where physical and emotional traumas are
Ben turns the book around in his hands, looks inside, turns to the first chapter, and begins to read. After a few moments he looks up and says: “Thank You, God! This is the type of book I’ve been searching for.”
abundant, we pray. Walking down the corridor toward my next visit, I thank God for unexpected encounters.

“THERE’LL BE NO SADNESS, NO SORROW, NO TROUBLE I SEE”

A cheerful “Come in” welcomes me into Room 430. I quickly assess the room and see a box of gauzes, scissors, tape, clips, ace bandages, and silicon squares. Amputation. I carefully pull the curtain aside and see a young man sitting on the edge of the bed, bandages covering both legs above the knee.

I introduce myself, and he shakes my hand. His name is Ben, and he has been there five weeks. I learn about Ben’s injury while serving abroad, the agonizing trip home, his feelings of failure, and his worries for friends. He talks of dangerous zones where he spent hours waiting in the dark, praying he would live to see the sunrise.

His detailed story and heartfelt pain fills the room until I don’t think there’s room for anything else, not even me. It feels as if the lights have gone out in the small room with the weight of brokenness.

Yet somewhere in the darkness he found light, a purpose, and held on to it: “Some say you find God in difficult situations. I know God found me.” During a long night of combat Ben was shot eight times. The bullets lodged in his leg splintered into shrapnel; by morning Ben was almost dead. He was sent home.

“That night, waiting for transport, a chaplain found me, spent the dark hours in the field talking to me, keeping me awake, praying, and encouraging me. I never saw him again. Actually, nobody did.” A silent comforter in the middle of the night, praying, an ambassador of God. Ben says he has found faith. He wants to know God. Ben points at the Bible on the table next to him. He is almost done reading it and can’t get enough of the Word of God.

“I want something to fill in the gaps. Does that make sense? Literature that is inspired.”

I don’t even look at the bag and pray to be inspired in the selection. The Story of Redemption is the book of choice. Ben turns the book around in his hands, looks inside, turns to the first chapter, and begins to read. After a few moments he looks up and says: “Thank You, God! This is the type of book I’ve been searching for. Where can I get more?”

I promise to leave some additional reading with Esther. His gratitude has reminded me of how inspired, painted paragraphs can change a life. Outside the room I say a prayer of gratitude and head to my last visit.

“THE FLOWERS WILL BE BLOOMING, AND THE GRASS WILL BE GREEN, AND THE SKIES WILL BE CLEAR AND SERENE”

I walk the third floor to the small chapel and sit in the dim light. My last visit is close to home. I sit in quiet reflection praying for heavenly words to fall from the sky. Dear God, let me be a positive influence here.

Room 901. The floor is usually quiet, and all nurses whisper, focusing their attention on the sounds of mechanical support keeping patients alive. I knock on the sliding door.

I cannot see the patient; a curtain surrounds the bed.

A man slides the door open, takes my hand, and whispers: “Hello, I’m Mark, and that is my wife, Emma, and son, Eric. I know who you are. I read your articles in the Adventist Review.” I offer to call a colleague to work with Mark’s family in case they’re not comfortable with my presence. He shakes his head and says, “We asked Esther for you to visit.”

I walk into the room. Someone is speaking softly. I dare not breathe to interrupt any thought in the room. Eric sits on a small couch in the corner, and Emma is reading a book to the young woman on the bed. I glance at the monitors and feel pain in my heart. The patient is not well. Mark introduces me to the family and explains how his daughter, Wendy, had been in a horrible accident after picking

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her children up at school. All the children, their sweet grandchildren, died in the car crash.

Wendy’s husband was abroad. When he returned, he suffered a stroke the day after the children’s funeral. Her family immediately moved nearer to Wendy, in order to be present during such a difficult time. Nobody seemed able to console her. Weak and heartbroken, Wendy mourned the loss. One morning, at breakfast, she simply fell and never woke up.

“She lost a lot. I understand she felt hopeless. I know God understands that too,” says Emma. “I sit here and read to her all day long. This was her favorite book. She was a gift from God to us.” I glance at the book she is holding. It’s an older edition of *Steps to Christ*.

Countless exams brought about the bad news: Wendy was brain-dead. Her organs were shutting down. Emma explains how in a few hours compassionate measures will be taken and mechanical support will be removed. *Her voice trails off, and she slowly runs her hand over the book, sighs as her husband stands next to her.*

For the next three hours I meet Wendy through the happy memories her family shares; memories that for a brief moment bring a smile among them and soften the hardness of what is to come. We pray between stories, sing Wendy’s favorite songs, and the room is filled with peace.

A few hours later time of death is pronounced, and I join the family embrace as Mark prays, speaking to his heavenly Father, thanking him for the gift of Wendy, praying for comfort, praying for understanding and peace. I feel my own tears and let them fall. *Come, Holy Spirit, we need You.* In that moment all seems calm and serene as we embrace God’s promises, comfort one another, and pray together as His children. *There will be peace in the valley.*

I return the sealed envelope and write “private” on the seal, knowing Esther will be the one reading the progress notes on the visits. I glance at my watch and realize my three visits have taken 24 hours. The receptionist takes my badge, reads the print, and shakes her head. *The importance of words.*

There it is! In pondering the obvious I see the entire day unfold in front of me like a book being opened for the first time. *The books, the magazines, the encounters, the reading, our publishing ministry in action all over this hospital! People searching, asking, longing for words that will inspire them and lead them to discern Scripture and find a God who is present with us, all the time, in every corner of this world: from a quiet bedside to a dark night in the wilderness. The Holy Spirit is still touching the hearts of humanity, engaging them in a sincere search for Jesus Christ.*

I walk out of the hospital and peek into the empty satchel and remember the hands that now hold these books. A memory floods to mind as I recall my amazement the first day I walked through Pacific Press Publishing Association and observed the printing process: books being bound, magazines collated and prepared for shipping; all traveling across the world, sharing hope and peace.

Today I saw the church’s publishing ministry in a different light. I drive home singing: *There will be peace in the valley for me, O Lord, I pray.*

In my home office I run my hand across the long lines of Pacific Press Publishing Association books. Some were gifts, some were purchases, and others were “borrowed” from my father’s office. In the quiet room I write to an old friend:

> *Dear Dale, if you’ve ever wondered how the work of PPPA is reaching out to the world and changing lives, let me tell you about my day . . .***

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*Dixil Rodríguez,* a university professor and volunteer chaplain, lives in Texas.
In 1803 United States President Thomas Jefferson asked Captain Meriwether Lewis and his friend, Second Lieutenant William Clark, to travel across the western part of the continent to explore and map the newly acquired Louisiana territory. They were also to seek out the best route for traveling to that side of the continent in order to establish the U.S. claim to the area. Lewis and Clark accepted the assignment.

Unfortunately, they began receiving e-mails from other people and organizations asking if they could carry some mail to people along the way. Other asked them to bring back video footage of the pretty landscapes. Some asked if they could help build a bridge across the Mississippi River, since they needed to cross anyway. Others asked if they could do a special study of
the plant life at the same time. Because they wanted to help everyone Lewis and Clark did all they could to assist everyone else’s mission. The end result was that they never managed to complete their exploring, which is why you have never heard of these gentlemen.

Wait, that’s wrong.

Even if Lewis and Clark had been tempted to take up other missions, they refused them in order to accomplish the one mission that Jefferson gave them. Sticking to their mission is why more than 200 years later Lewis and Clark remain household names in the U.S.

It can be difficult to stick to a mission, particularly when Satan badly wants to distract us; which is a problem that Global Mission struggles with continually.

Not long after Lewis and Clark completed their expedition, the Adventist movement began. Even children supported the extreme efforts of Adventist pioneers to press into unreached places and people groups so that everyone could hear the great news of Jesus’ soon return. As a result, we rocked the world. Seventh-day Adventism spread at an incredible rate, considering the times.

As we grew, the Adventist movement eventually had to organize. Organization is necessary and good, but it brings with it the real temptation to look more toward the organized institution than toward the organized mission. This is a temptation to which every organization will gravitate unless actively recognized and resisted. Even then we drift.

**ENTER GLOBAL MISSION**

In 1990 Adventist leaders recognized and decided to do something about the fact that we were not pressing into the frontiers of mission the way we used to. We were yielding to the tendency to concentrate our best efforts on maintaining our institutions more than on our mission. We have been given the mandate to go to every nation, tribe, language, and people bearing the gospel of Jesus Christ. But it seems this mandate does not drive us the way it used to.

Whereas this mission used to fill every waking thought, now mission might get mentioned at church. Or it might not. Whereas mission used to be a major theme in our Sabbath schools, now it is relegated to passing around an offering envelope, into which a couple of dollar bills might be slipped. Or maybe not.

This is why the office of Global Mission was established. Global Mission was the Seventh-day Adventist response to the realization that we were maintaining more than we were going. Global Mission was the Seventh-day Adventist version of Lewis and Clark. Its mission was to launch us out of an institutional mind-set so that we could continue to press into new territories, new languages, and new people groups with the gospel message.

The way Global Mission was to accomplish this work was and still is through church planting, using local volunteer missionaries called Global Mission pioneers. In addition, recognizing that Global Mission pioneers have extreme challenges reaching certain people groups, church leaders initiated the Global Mission centers with the sole purpose of exploring methods for effectively working among Muslims, Hindus, Buddhists, Jews, and secular and urban groups. Today these centers are actively involved in research, training, and creating models for evangelism to non-Christians.

**AVOIDING DISTRACTIONS**

Soon after Global Mission was established, requests began pouring in, but not necessarily for church planting in unentered groups. While you’re at it, can Global Mission help us build a church building? Can Global Mission help us build a school? Can Global Mission help us renovate our conference office? Can Global Mission help with our evangelistic series?

All of these are worthy projects. But if Global Mission involved itself in all of them, the Seventh-day Adventist Church would still be neglecting the frontiers of mission, overlooking the people who are not hearing from us at all.

So Global Mission consciously chooses to focus...
on just one thing, and that is being the voice of those who have never even heard of Jesus, or if they have, it is in negative or irrelevant ways. Global Mission responds specifically to their cry to the Adventist Church to “come, tell us the story of Jesus!”

The fact that Global Mission strongly maintains this specific focus means that often we must turn down fantastic project proposals. But if we are going to find ways to reach those whom we as a church are currently unable or unwilling to reach, Global Mission has no choice but to stay true to the task of sending pioneers to unreached peoples, nations, and languages to do the difficult and often dangerous work of raising up new Adventist churches where there currently are none.

Jeff Scoggins is planning director for Adventist Mission.

YOU ARE GLOBAL MISSION

If you are someone who recognizes the necessity of what Global Mission is trying to accomplish, you are invited to become a part of the family. Together we are funding thousands of Global Mission pioneers in nearly every country of the world who have one task and one task only: to plant a new group of Seventh-day Adventist believers where there is none right now.

Why do these pioneers do it? Why do we go to the hardship, the inconvenience, the self-sacrifice required to press into the difficult places? Just one reason: we want Jesus to come back.

Do you want that too? Great! Join us!

There are two primary ways that you can be involved in Global Mission. First, you can be a pioneer who is involved in planting a church in your area. You do this by working with your local conference. Once you and your conference have a plan for planting a church, your conference can apply for Global Mission funding to help pay for that project.

Second, you can be involved by supporting other pioneers. Hundreds of church planting fund requests come to Global Mission every year, requiring the financial support of God’s people. Global Mission lives and dies by the freewill offerings of God’s mission-minded people. Money from tithe does not fund Global Mission projects. Freewill donations, even small ones, are the lifeblood of what we do. And the little gifts count in major ways. Ellen White wrote, “The small sums saved by deeds of sacrifice will do more for the upbuilding of the cause of God than larger gifts will accomplish that have not called for denial of self.”*

God will use any gift, big or small, given with a heart for mission, in astonishing ways. I am eager to hear these stories one day in heaven.

Visit www.adventistmission.org for more information.

Make a difference in a hungry child’s life.

College Student’s Recording Aids Hungry Children

It is my pleasure to donate the proceeds from my CD “Beams of Heaven” to help hungry children in the Backpack Lunch Program. This program provides food to be put in backpacks so children can have something to eat on the weekends.

People to People Ministries is a partner in the Backpack Lunch Program serving over 200 at-risk children in Portland, Oregon. The need is great and you are invited to make a difference in the life of a hungry child.

To purchase this CD or for more information about the Weekend Backpack Lunch Program, please visit our website at www.PeopleToPeopleMinistries.com.
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The ringing phone broke into my thoughts. I glanced across my paper-strewn desk and sighed. *I don't have time for this.* Some days at work are just super hectic!

The phone jangled a second time. I put down my pen and stretched my back. *Better grab it before it rings again.* Reaching out, I picked it up. It was Leah.*

Leah had left five voice mails the day before. I had called her back twice, and we’d already spoken once today. *God, I really don't have time for this today. Not now. Not again.*

Even as I thought that, I smiled and spoke. “Good morning; this is Jill. How may I help you today?”

“Oh, Jill, I really need you right now,” Leah’s voice came over the phone. “Leah, how good to hear from you again!”

“Leah, how good to hear from you again!”

She launched into the difficulties she was facing. They somehow sounded very similar to the issues she had shared when we had talked just a couple hours before. I tried to straighten the papers on my desk and log a couple items on the computer. Something to make me feel as if I weren’t wasting my time. Again.

We talked awhile and I tried to listen, but the truth is that my heart wasn’t in it. I didn’t feel as though I had time for this today. Turning my head toward the other women in my office, I rolled my eyes. They watched me. Amused.

Suddenly Leah spoke. “Jill, could you pray for me now?”

_Ouch!_ The enormity of what I’d just done washed over me. *Leah was God’s daughter! He loved her. And I had just rolled my eyes, had just taken lightly the needs of one of God’s precious children. How could I pray? What a hypocrite!*

A deafening silence filled my ears, and I realized Leah had stopped talking and was literally waiting for me to pray. _Me? With my sin-filled heart! Who was I to intercede on her behalf? Oh, God, what have I done!_

I began to pray, for there was nothing else to do. Somehow I made it through, and we said our goodbyes. As soon as the phone clicked I turned to my coworkers. “I’m so incredibly sorry! Can you forgive me for my attitude? for my selfishness and indifference toward one of God’s daughters?”

They were generous and kind, but the pain in my heart remained. Later, in the quietness of the evening, I took my sin-filled heart to God. “Will You take out this sin? Will You forgive and cleanse me? Will You remake me into Your image?”

So today, and every day, I’m asking Him for His grace, His love, and His Spirit for each one who crosses my path. After all, we are all God’s children. Still growing in grace.

*I* Not her real name.

_Jill Morikone* is administrative assistant to the president of 3ABN, a supporting Adventist television network. She and her husband, Greg, live in southern Illinois and enjoy ministering together for Jesus.
Spring and summer vacations may seem a long way off, but they are actually much closer than you think. So if you are starting the process of planning a trip within the continental United States anytime soon, why not consider routing your trek close to Adventist Heritage sites? Honestly, you won’t find pristine beaches or amusement and water parks in the same towns as these sites. But a visit to places such as Elmshaven, Historic Adventist Village in Battle Creek, or the New England homes and farms of our movement’s pioneers is definitely worth it. And if you’ve ever had an interest in seeing points of historical significance to the movement, you will enjoy learning more about the origins of the Adventist movement by walking the same paths as James and Ellen White, Joseph Bates, and William Miller, among others.

Read along and see if your next road trip might include a stop at one of these special places.

For complete information about all these sites, visit AdventistHeritage.org. Contact information for each individual site is included in the respective descriptions.

Hiram Edson Home and Barn
Joseph Bates’ childhood home was built in 1742. At the time of this writing no inside tours are available, because the property is under renovation. But once it’s ready, a visit to the place that once housed this sea captain-turned-champion of the Advent message is sure to prove inspirational. For inquiries about the home and eventual tour opportunities, use the e-mail address provided.

ELMSHAVEN

125 Glass Mountain Road
St. Helena, California 94574
www.elmshaven.org

The home, built in 1885, was purchased by Ellen White in 1900. This was the home she purchased after her return from Australia, and she lived there until her death in 1915. It is a National Historic Landmark, still owned and maintained by the Pacific Union Conference. It is open to the public for free tours—walk-ins welcome. If you are planning a trip to California’s beautiful Napa Valley, or maybe to visit nearby Pacific Union College, a stop at Elmshaven makes for a nice Sabbath afternoon.

JOSEPH BATES HOME

191 Main Street
Fairhaven, Massachusetts 02719
josephbateshome@comcast.net
William Miller’s farm and nearby “Ascension Rock” are must-sees if you are in this part of upstate New York that is very close to the Vermont border. It’s a particularly beautiful place during autumn, especially near October 22!
Hiram Edson Farm

780 Field Street
Clifton Springs, New York 14432
HiramEdsonFarm@gmail.com

If you’re near Rochester, New York, or the historic Erie Canal, you can visit Hiram Edson’s farm, including 17.5 acres of the original parcel he owned. The original barn is no longer standing, but the barn belonging to his father, Luther Edson, has been restored and placed on Hiram’s farm. This site is often thought of as the theological birthplace of the Seventh-day Adventist movement, particularly the sanctuary truth. For hours, and to arrange your visit, use the e-mail address above.

Historic Adventist Village

480 West Van Buren Street
Battle Creek, Michigan 49037
269-965-3000

This is an important Michigan stop if you are visiting Chicago or Andrews University. Learn about life in the United States more than 100 years ago by wandering through the picturesque village that features James and Ellen White’s home, the Parkville church, and a traditional schoolhouse, among others. Do not miss nearby Oak Hill Cemetery, which is the final resting place of James and Ellen White, as well as Sojourner Truth and the Kellogg brothers, John Harvey, and Will Keith. Use the phone number above to make your visit reservation.
Our comprehensive healthcare system offers nurses many ways to serve God, our patients and families in the Washington, D.C. region. Consider a nursing career with us to improve the health and wellbeing of individuals by providing compassionate care for body, mind and spirit.

Learn about our nursing openings at AdventistHealthCare.com/Careers.
Q: My mother has been diagnosed with breast cancer at the age of 55. Our uncle has had colon cancer. My brother and I worry about our risk for cancer. Is screening helpful?

A: Family history plays a role in certain cancers. Breast and colon cancer have familial tendencies. Cancer results from the interaction of genetic and environmental factors. Family history may influence the genetic component, and environmental factors may trigger or promote the process of carcinogenesis (the causes of cancer).

Environmental factors include radiation; ultraviolet radiation from sunlight; tobacco smoke; the pandemic of obesity related to consumption of processed, fatty, and refined calorie-dense foods; alcohol; inactivity; and industrial and occupational pollutants and irritants, including asbestos and carbon tetrachloride. Nitrosamines and polycyclic aromatic hydrocarbons generated during tire manufacture and vulcanization (a chemical process for converting natural rubber or related polymers into more durable materials) are also implicated in various cancers. These potentially dangerous substances are found everywhere, from dry cleaners to tire depots and what we choose to ingest and inhale. We are truly surrounded!

Genetic and environmental factors play significant roles in carcinogenesis. Environmental factors are the more readily modified and controlled. Avoid tobacco in any form. Avoid alcohol (there is no safe level of alcohol intake regarding carcinogenesis). Strive to achieve ideal body weight, or BMI (body mass index). Eat a healthful, balanced vegetarian diet (red meat consumption is causally associated with colon cancer). Plant foods are rich in fiber, phytochemicals, and antioxidants, which help to combat malignancy. Be conscious of the actual environment and voluntary exposure to dangerous substances. Be aware of occupational dangers and the safety measures in many work-places; preventive measures—such as the wearing of masks and protective clothing, and taking recommended breaks—are effective only as they are implemented and practiced!

Screening for cancer is helpful for individuals known to be at increased risk as indicated by family history and exposure to environmental risk factors. All screening should be done in consultation with your physician and in the context of the specific patient—you!

Screening tests for breast cancer include manual palpation (least reliable), mammography, ultrasound, and genetic testing for BRCA1 and BRCA2 genetic mutations. This latter genetic testing is recommended for those with a strong family history of breast cancer. For women with an average risk for breast cancer, annual mammograms are recommended from age 45 to 54, and every other year thereafter. As risk increases, so does intensity of screening.

For colorectal cancer the gold-standard test for screening is colonoscopy. For those with an average risk, testing every 10 years is indicated between the ages of 50 to 75. More frequent testing is needed if there has been previous cancer, precancerous polyps, certain inflammatory bowel diseases, and familial polyposis. An annual fecal occult blood test is helpful in detecting blood that may not be obvious but may indicate an underlying cancer.

A positive family history of cancer warrants increased vigilance, including screening. Prevention, where possible, remains better than cure. In another House Call we will consider screening for other cancers.

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

Zeno L. Charles-Marcel, a board-certified internist, is an associate director of Adventist Health Ministries at the General Conference.
Tell the Generations: “I, Too, Sing America”

History happens to all people.

JOAN FRANCIS

The story of African Americans in the development of the United States of America has finally been recognized in an institution worthy of its stature: the National Museum of African American History and Culture. Opened on September 24, 2016, and sitting on a five-acre site on the National Mall in the nation’s capital, the distinctive bronze-color building in the shape of a traditional Yoruban crown, shares the pain, oppression, and triumphs of African Americans. Fittingly situated next to the Museum of American History and opposite from the Washington Monument, it connects the United States’ painful past with current events, and proposes ways to live as an inclusive society in the future.

After waiting patiently to enter on opening day, visitors descended 70 feet below ground, going past reminders of various important dates in United States’ history, recorded on the wall in descending order, until they begin the journey with the Atlantic slave trade. This virtual reality exhibit makes visitors feel they are in the slave ship, being lashed by waves, and confronted with implements of torture, such as the cat-o’-nine-tails that was used to whip slaves. Other shocking sights included shackles for babies and the coffin of 14-year-old Emmett Till, whose brutal murder in 1955 gave energy to the nascent civil rights movement.

Educational exhibits include Harriet Tubman’s hymnal, and a shawl England’s Queen Victoria gave to her, circa 1897, in recognition of her work on the Underground Railroad; a list of names of more than 2,200 people lynched from 1882 to 1930; medals awarded the crew of the U.S.S. Mason, the first Navy ship with a predominantly Black crew during World War II; and areas of African American achievement.

Not all galleries follow a chronological framework. “Community and Culture” exhibits are themed around music, art, and sports, and recount how African Americans overcame discrimination and oppression as they strove to make of the United States a more perfect union.

Upsetting and uplifting, the museum brings America’s diverse peoples together to learn how our shared history can help us to share a better future in each other’s company.

Joan Francis is chair of the History and Political Studies Department at Washington Adventist University in Takoma Park, Maryland.
Child Sponsorship changed my world... but Jesus changed my life.

Ariyon, Thailand

GET INVOLVED
SPONSOR A CHILD
www.avfg.org/ar

AdVenture Fund Global (formally ICC Australia) is a recognized supporting ministry of the Seventh-day Adventist Church in the SPD, SSD, NAD and is a member of ASI and OCI. AdVenture Fund Global funds 134 staff in six countries and ministers to more than 6,000 children annually. Ariyon is an orphan, attends Chiang Mai Adventist Academy, dreams of being a teacher, and helping others.

Sponsoring a child is a wonderful way of providing an uncompromising level of care and safety, a loving home and empowering future to a vulnerable child like Lilly who will benefit from getting to know the hope in Jesus, be granted an education, nutritious food and bright future.

www.avfg.org/ar
In 1891 anyone interested in mailing a letter would have to make the long trip to the post office. Philip B. Downing (1871-1961) designed a metal box with four legs and a hinged door that closed to protect the mail, which he patented on October 27, 1891. He called his device a street letter box, and it is the predecessor of today’s mailbox.

One year earlier Downing patented an electrical switch for railroads that allowed railroad workers to supply or shut off power to trains at appropriate times. Based on this design, innovators would later create the electrical switches we use in our homes.

Marc Hannah (1956- ) is a computer scientist, a cofounder of Silicon Graphics, and one of the creators of modern graphic processing (3-D effects). Many Hollywood movie directors used Silicon Graphics engines to make special effects in movies such as Jurassic Park and Beauty and the Beast. His program also helped build Nintendo’s N64. In fact, Hannah’s work may have led to the evolution of GPU processing.

On November 20, 1923, Garrett Morgan (1877-1963) received a patent for the invention of the three-signal traffic light, improving on the basic “stop and go” designs of the time. His patent had this description: “This invention relates to traffic signals, and particularly to those which are adapted to be positioned adjacent the intersection of two or more streets and are manually operable for directing the flow of traffic. . . . My invention contemplates the provision of a signal which may be readily and cheaply manufactured.” Rights to his invention were later purchased by General Electric.

Shirley Ann Jackson (1946- ), a theoretical physicist and inventor, has been credited with making many advances in science. She conducted successful experiments in theoretical physics and used her knowledge of physics to foster advances in telecommunications research while working at Bell Laboratories. Jackson conducted breakthrough research that enabled others to invent the portable fax, touch-tone telephone, solar cells, fiber optic cables, and the technology behind caller ID and call waiting. Jackson is president of Rensselaer Polytechnic Institute, the oldest technological research university in the United States.

Frederick McKinley Jones (1893-1961) is credited with transforming the food industry and America’s eating habits. He taught himself electronics, and around 1935 designed a portable air-cooling unit for trucks carrying perishable food. He received a patent for it on July 12, 1940. Portable cooling units designed by Jones were especially important during World War II, preserving blood, medicine, and food for use at Army hospitals and battlefields. He patented more than 60 inventions.
but it is his invention of the automatic refrigeration system for long-haul trucks in 1935 for which he is most famous.

Patricia Bath (1942–) was born in Harlem, New York, to Rupert, an immigrant from Trinidad, and Gladys, a descendant of African slaves and Cherokee Native Americans. Bath holds four patents in the United States. In 1981 she conceived the Laserphaco Probe, a medical device that improves on the use of lasers to remove cataracts, and “for abrating and removing cataract lenses.” The device was completed in 1986 after Bath conducted research on lasers in Berlin. The device, patented in 1988, made her the first African American female doctor to receive a patent for a medical purpose. The device—which quickly and nearly painlessly dissolves cataracts with a laser, irrigates and cleans the eye, and permits the easy insertion of a new lens—is used internationally to treat cataracts. Bath has continued to improve the device and has been responsible for successfully restoring vision to people who have been unable to see for decades.

Snacking wouldn’t be the same if George Speck (also called George Crum) (1824-1914), a cook and restaurateur, hadn’t first cooked up this popular snack: potato chips. To teach picky patrons a lesson when they complained that his french fries were cut too thick, he sliced a batch of potatoes extra-thin, fried them hard and crunchy, and topped them with salt. The dish ended up being a hit. The snacks were originally called “Saratoga Chips.”

Lonnie G. Johnson (1949–), a former NASA engineer who worked on the stealth bomber program, changed childhoods forever when he created the iconic water gun. In 1982, while working on an enviro-friendly heat pump, he conceived of a novelty water gun powered by air pressure, which led to the development of the Power Drencher, precursor to the Super Soaker. He later started Johnson Research and Development and acquired some 100 patents.

David Crosthwait (1898-1976) was an African American mechanical and electrical engineer, inventor, and writer. Crosthwait’s expertise was on air ventilation, central air-conditioning, and heat transfer systems. He created many heating systems, refrigeration methods, temperature regulating devices, and vacuum pumps. In the 1920s and 1930s Crosthwait invented a vacuum pump, a boiler, and a thermostat control, all for more effective heating systems for large buildings. Some of his greatest accomplishments were for creating the heating systems for the Rockefeller Center and New York’s Radio City Music Hall.
God has the long view of reality. Cubs and Indians do not. On Tuesday, October 25, 2016, the Cleveland Indians shut out the Chicago Cubs 6-0, in the first game of the 2016 World Series. Indians’ manager Terry “Tito” Francona, now into his third World Series, recorded his ninth win in nine games at the championship level, where the contest is a best-of-seven series.

“Wow!” breathed the thousands of Francona fans. “Wow!” Or “Awesome!” maybe. Or, more likely, “Incredible!” (everything has recently become incredible). Uninitiated visitors to America hear the report and react very differently: “Oh!” Or, perhaps, “Oh?” Or maybe, “So?” Sadly, these newbies know nothing of popcorn and wiener, joining the wave, and singing “Take Me Out to the Ball Game” with Harry Caray at the friendly confines, nothing of nights and days and decades of sleeping and weeping in the Wrigley Field stands. To them, this game, or series of games, between two American teams, is something incidental to their learning to understand America.

While the Cubbies sigh and cry and the Indians dance and sing, the newbies fall asleep; they see no impact on history in flinging, catching, dropping, or hitting a ball nine and a quarter inches in circumference.

In the end I am tempted to forgive the sleepers, pity the Indians, and gawk at the celebrating Cubbies. For in the end the sleepers’ “So?” has been summarily vindicated: the winners of game 1 went home crying after game 7. The Cubbies’ long fears and the Indians’ short gloating have both evaporated. Those who share the newbies’ third perspective may have been the most enlightened. If nothing else, they do not live or die by the outcome of one game or World Series, or even a century of them. They share a larger view of things.

God, who has the long view on reality, has dared to share it with us. We know how the series will end. We do not sorrow as do others after loss. We have hope. It burns within our hearts. We have hope. It anchors our souls. We are Adventists.

This magazine we have been reading for more than 167 years is a magazine of hope. Learn its name again: Adventist Review. Its credibility is its perspective, one that our Lord Jesus Christ has shared with us so that we may share it with disappointed Indians, elated Cubs, and with the world. You, dear reader, have the best reasons for doing what you are doing right now: reading your Adventist Review, feeding your hope in the God who never fails, who guarantees your victory in the end.

Celebrate that, celebrate Him, every day: He has the long view of reality.

Lael Caesar is an associate editor of Adventist Review.
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