

AUGUST 2016: HUMAN TRAFFICKING TODAY
+ LET'S CELEBRATE TEMPERANCE + FAIR-TRADE
FAITH + THE 1 PERCENT CLUB + WHEN THE
CHURCH STANDS UP + LAMBS AND WOLVES

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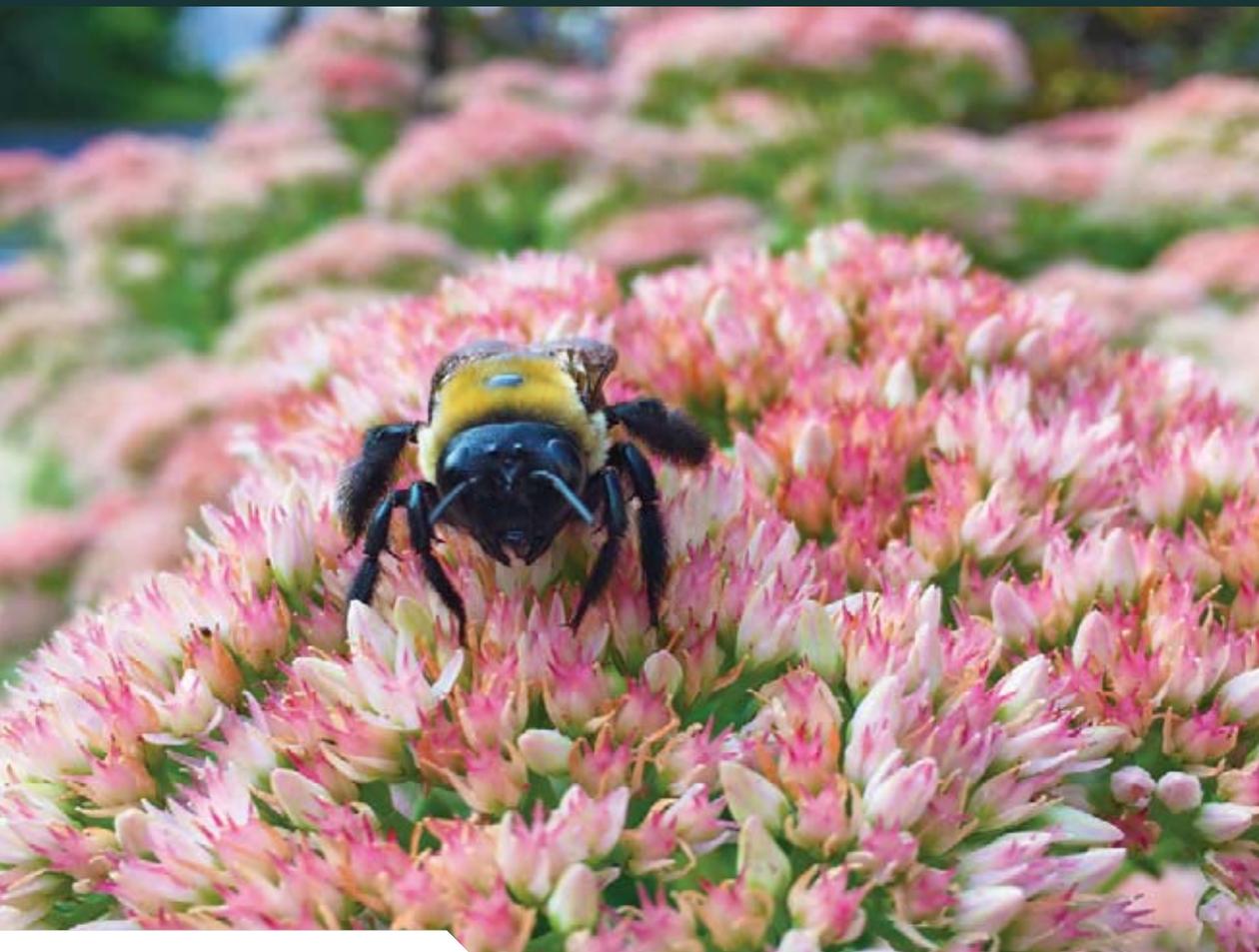
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TRENDING

THE MOST SHARED STORIES ON ADVENTISTREVIEW.ORG LAST MONTH:



- 1 Aspiring Actor Dies While Mountain Climbing
- 2 Adventist-Made Breakfast Cereal Takes China By Storm
- 3 New Leader Installed at Friedensau Adventist University
- 4 President of Papua New Guinea Union Mission Dead at 54
- 5 Baptisms Reach 100,000 in Rwanda

WHAT WOULD YOU DO?

A 2014 survey by Walk Free Foundation asked American consumers what they would do if they found out that their favorite products were made using modern slavery.



Read more in "Human Trafficking Today" on page 31.

LAUNCHING
SEPTEMBER
16



ARTv

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INNOVATIVE • CREATIVE • INSPIRING

BILL KNOTT



People Who Care

The first generations of Adventists were engaged with the culture around them to a degree that makes many modern believers uncomfortable.

Fifteen years and several thousand committee meetings ago, I spent a spirited hour with a group of colleagues debating the tense of a single verb in a proposed mission statement.

At issue was the question of whether the organization—dedicated to telling the stories of the first generation of Adventist founders and members—would use the past or present tense in a crucial verb of its carefully honed statement.

Were we telling the stories of those who “lived” to communicate the good news of the soon coming of Jesus, or were we telling the stories of those who “live” to communicate that news? The issue was far more than semantic: one choice would cast the organization in a primarily historical perspective, capturing a bygone era often imaged by horse-drawn buggies, hoop skirts, and uncomfortable wool suits. The other would underscore the spiritual continuity of today’s Adventists with the vital mission that had first called the church into being.

It’s a discussion—and sometimes a debate—that arises each time we look at the history of this movement, particularly as found in its largest and most enduring archive—the pages of this magazine. For 167 years the *Adventist Review* has been the place where Seventh-day Adventists work out their understandings of Bible truth, salvation through the righ-

teousness of Christ, the significance of Scriptural teaching about health and lifestyle, and our responsibility to care for the suffering world around us.

There can be no doubt that the first generations of Adventists were engaged with the culture around them to a degree that makes many modern believers uncomfortable and even irritated. The pages of this magazine rang with denunciations of the U.S. government for its toleration of slavery in the 1850s and 1860s, with repeated insistence on government intervention to stop the lynching terror directed toward Southern Blacks in the 1890s, and with an unrelenting multi-decade crusade for prohibition of alcohol. Adventist faith was interwoven with the events and causes of that era, and there was wide agreement that this integration was holy, just, and good.

Far from being the fictional white-robed Millerite saints slandered by their 1840s critics for supposedly gathering on mountaintops to await the coming of the Lord, nineteenth-century Adventists were passionately engaged in establishing schools, planting hospitals, developing inner-city ministries, and missionizing around the globe.

In a word, they “cared” about the spiritual, emotional, and physical well-being of the wounded men and women among whom they lived and

worked and raised children and nurtured faith. Adventist faith in the soon coming of Jesus had consequences for how they invested in caring for the “least of these.”

The question for us as their spiritual (and literal) descendants is whether we will similarly invest in ministering to the millions—no, the billions—of fellow humans whose ability to hear and respond to the gospel of Jesus is impaired by the exploitation they experience, the inadequate food and shelter available to them, the unhealthy habits that cloud their spiritual awareness, and the traumas of war and terror that make simple survival seem more urgent than their eternal destiny.

In the well-known words of Abraham Lincoln, spoken at Gettysburg in 1863—the year this church was founded—“It is for us the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced.” Lincoln spoke of a physical war that mercifully ended 18 months after his brief address, albeit at the cost of 600,000 American lives.

We speak of an ongoing, unrelenting struggle that claims far more victims around the globe each year, and that will not cease until the moment we see Jesus breaking through the clouds in the eastern sky.

This is the moment to prove—decisively—that we “care.”

“Even after the bleakness of tragedy, life goes on and ‘joy comes in the morning.’”

RUTH A. EDWARDS, OAK HARBOR, WASHINGTON

GOOD STUFF IN JUNE

The June issue was one of the best issues to date. I have marked so many of the articles to retain and share with others that it was almost pointless—I just need to give them the entire issue. Heart-touching articles about my friends Mike and Gayle Tucker, a wonderful testimony written by Sharon Tennyson, stories about the impact of *The Great Controversy*, and “Living Stones,” by Richard Martin, really spoke to my heart.

Keep up the great work. We need to find a way to get every issue of this magazine into the hands and hearts of every Seventh-day Adventist family.

Jere Webb
Eagle, Idaho



I appreciated the many wonderful articles in the June *Adventist Review*.

I am so sorry to hear about the death of Gayle Tucker. We pray the Lord will comfort Mike Tucker with our glorious hope of the soon return of Jesus, when he shall see his dear wife again.

It was good to read about the decision to place the Nathan Greene painting of the second coming of Christ in every academy and division office.

I also want to comment on

the editorial by Bill Knott, “Armchair Religion.” I agree with him that there should be no excuse for people not going to church. Nevertheless, let’s keep in mind that those who are sick are happy to be able to watch the worship services from Loma Linda and Andrews University, and many other programs during the Sabbath. What a blessing for those who are incapacitated, sick, or facing inclement weather. His points are very clear, and one cannot

afford to skip church services and miss the blessings of fellowship with the saints, Bible study, praise, and the Word of God brought to you by your pastor, which enhance the Christian experience.

When we visited Walla Walla, Washington, Blue Mountain TV was a real blessing. Not only could you watch a live service, but you could also listen to the rebroadcasting of the service during another day of the week. Hope Channel, LLUBN, 3ABN, and Blue Mountain are not a substitute for the hope alive in our local church, but additional blessings to those in need!

Leo Ranzolin, Sr.
Estero, Florida

COUNTRY LIVING

Several of May’s articles take a noncommittal stance on country living that I don’t find in their cited source material. I encourage families who are planning for children to read the book *Country Living* and explore the issue for themselves.

Erik Eskildsen
West Bloomfield, Michigan

FOUR GEMS

Four articles in the June *Adventist Review* seem to be to be closely linked together.

The first two, McChesney’s

“My heart gave a start when I read the name of her husband, Orley.”

SYLVIA STARK, DAYTON, TENNESSEE

obituary of Gayle Tucker, and Mike Tucker’s reflections on his grief, obviously are. Jill Morikone deals with the same pain in “Feelings Versus Faith,” yet reminding us that we may do our duty in spite of the awful sense of emptiness. That joyful doing for others is described on the very next page we read on 94-year-old Judy Olson, who is still sewing dresses and shirts for orphaned children, “averaging two or three a day.” Even after the bleakness of tragedy, life goes on and “joy comes in the morning.”

Ruth A. Edwards

Oak Harbor, Washington

THANKS FOR THE THE MEMORIES

I read with interest “Never Too Old,” about 94-year-old Judy Olson in the June 2016 issue and admire her for the dedication and energy she pours into making dresses for orphans. My heart gave a start when I read the name of her husband, Orley, and realized I had a connection with this couple.

I could not have been more than two or three years old at the time, but I remember in the early 1950s, sitting on Orley’s lap at the dinner table of Arthur and Virginia Hallock in Wichita, Kansas. Orley was trying very diligently to persuade me to use

IN A FEW WORDS...

WRONG BIRD

Why did you illustrate the crow story in *KidsView* with a black-billed magpie? You will probably hear from a lot of Western kids who know the difference.

Mary Lou Peckham

As this story took place in Africa, our designer searched for an African crow. The crow pictured is an African Pied Crow widely seen on the continent of Africa.—KidsView editor.

YAY, KIDSVIEW!

I have an 11-year-old grandson who doesn’t come from an Adventist background. He goes to church with me most Sabbaths and loves it. I give him *KidsView* from my *Adventist Review* each month and he loves it, too. He looks forward to getting it, and reads it cover to cover as soon as he gets it. Thank you. Keep printing it!

Jim Smith, via e-mail

SURPRISE SIGHT!

Greetings from Loma Linda where my husband and I have resided since 1960. What a surprise to read Sharon Tennyson’s “Fixing Knees and Planting Seeds” in the June 2016 *Adventist Review*, saying she got married in the Lahaina Seventh-day Adventist Church. We just returned from a 12-day holiday in Hawaii. While visiting Maui he happened to pass by the attractive Lahaina church!

Dorothy Zane, via E-mail

my right hand instead of my left. It didn’t take; at 67-years-old I am still happily and helplessly left-handed. But all through the intervening years I have gotten a

chuckle any time I have thought back to that incident.

Thanks for the memory!

Sylvia Stark

Dayton, Tennessee

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.



mind·ful of my needs

Tynisha Kadiri

Recently earned her MSN in Nursing and Business Leadership and has been accepted into a doctorate program.

“The supportive environment at Washington Adventist University makes it possible to juggle work and family responsibilities while earning a degree. I appreciate that the university was mindful of my needs. It allowed me to work, take care of my husband and three children, and still achieve my educational goals and secure a better future for my family.”

The Washington Adventist University School of Graduate and Professional Studies (SGPS) has been accommodating the needs of health care professionals and other working adults for more than 30 years.

Accelerated evening programs beginning at 6 p.m., including:

- Health Care Administration (BS, MA)
- Nursing Education (MS)
- Nursing and Business Leadership (MS)
- RN to MSN Degree

- » 4,200 BAPTIZED IN SOUTHERN PERU
- » ADVENTISTS REACT TO TERRORIST ATTACKS
- » ADRA DELIVERS AID TO DROUGHT-STRICKEN COLOMBIA
- » SEXUALITY DISCUSSED AT U.N. CONFERENCE
- » RUSSIA MOVES TO LIMIT MISSION ACTIVITY

NEWS



The logo of the Seventh-day Adventist Church is among the string artwork done by inmates involved with Adventist prison ministries in Romania.

TED WILSON/FACEBOOK

AFTER RWANDA COMES ROMANIA AND FORMER SOVIET UNION

MAJOR EVANGELISTIC MEETINGS PLANNED FOR 2017

BY ANDREW MCCHESEY

After historic evangelistic meetings in Rwanda, Seventh-day Adventist Church leaders are preparing for a major series that will be held in early 2017 across Romania and much of the former Soviet Union.

Evangelistic meetings will be held at 2,000 to 2,500 sites across Romania, part of the Inter-European Division, from February 10 to 25, church leaders said. In addition, hundreds of sites will operate on the territory of the neighboring

Euro-Asia Division, which encompasses Russia, 11 other former Soviet republics, and Afghanistan, in February and March, depending on weather-related factors.

“I will pray that this massive Total Member Involvement evangelistic outreach will be blessed by God beyond imagination and the latter rain will fall,” said Adventist Church president Ted N. C. Wilson.

To prepare for the meetings, Wilson met with Romania’s 400 Adventist pastors, as well as representa-

tives of the church’s Inter-European Division and Euro-Asia Division, in a conference center nestled in the scenic mountains of Transylvania in June. Church leaders focused heavily on Total Member Involvement, the active participation of each church member in inviting people to Jesus.

Total Member Involvement proved key to the success of the May 13-28 evangelistic meetings at 2,227 sites in Rwanda, church leaders say. About 100,000 people



SABBATH LAWSUIT FILED

The U.S. Equal Employment Opportunity Commission, a government watchdog, has filed a religious discrimination lawsuit against North Carolina cement producer Greenville Ready Mix Concrete, saying it required a newly baptized Seventh-day Adventist

employee to work on Sabbath and fired him when he declined. The government's lawsuit on behalf of truck driver Michael Cole serves as a warning that employers need to respect employees' right to worship, said government lawyer Lynette A. Barnes.

have been baptized as a result of those meetings, expanding the church's membership in the African country to more than 818,000 people.

The Adventist Church has 66,385 members worshipping in about 1,100 churches in Romania, according to the most recent figures compiled by the world church's Office of Archives, Statistics, and Research.



**THE ADVENTIST
CHURCH HAS
66,385 MEMBERS
WORSHIPPING
IN ABOUT 1,100
CHURCHES IN
ROMANIA.**



The 2017 evangelistic meetings will echo and build on the Rwandan experience. As in Rwanda, employees of the General Conference, the administrative body of the Adventist world church, and other church workers will be invited to join several thousand local pastors and lay members in preaching at sites in Romania and the former Soviet Union, said Duane

McKey, special assistant for the General Conference president for Total Member Involvement and director of the Sabbath School and Personal Ministries Department of the Adventist world church.

Wilson, who intends to lead a set of evangelistic meetings in Romania, as he did in Rwanda, met at the Romanian presidential palace in Bucharest with two senior state officials: Sergiu Nistor, presidential counselor for culture, religious affairs, and national centennial activities; and Diana Lorena Păun, state counselor on public health.

"The meeting represented an opportunity to get acquainted, to acknowledge existing cooperation between the presidential administration, public authorities, and the Seventh-day Adventist Church, and to discuss aspects that are important for Romanian Adventist believers," said Dragoș Mușat, director of public affairs and religious liberty for the Adventist Church in Romania.

At the meeting Nistor expressed his appreciation for the ongoing development of Adventist educational and health-care systems in the country, and spoke specifically about plans to build Romania's first Adventist hospital, the local church said in an e-mailed statement. Church leaders hope to unveil the plans for the hospital in Târgu-Mureș in the near future. ▀



1,000 CHURCHES FOR RWANDA

**ADVENTIST CHURCH AND
ASI ASSIST NEW BELIEVERS**

BY ANDREW MCCHESENEY

The Seventh-day Adventist world church is teaming up with Adventist-laymen's Services and Industries (ASI) to build 1,000 churches to accommodate the 100,000 people baptized during recent evangelistic meetings in Rwanda, and it wants your help.

Total Member Involvement—the active participation of church members in sharing Jesus with their neighbors—has been credited for the historic number of baptisms in Rwanda. Now Adventists worldwide can help retain the new



FIRST ADVENTIST CHURCH IN NAURU

Construction has begun on the first Adventist church building on the South Pacific island of Nauru after the church acquired a 99-year lease on a plot of land. The Adventist Church has 32 members on Nauru, and they are thrilled about the prospect of worshipping in their own sanctuary, the South Pacific *Adventist Record* reported.



A One-Day Church being raised in Africa. The goal is to build 1,000 in Rwanda.

MARANATHA VOLUNTEERS INTERNATIONAL

members by getting involved in providing them with places to worship, said Duane McKey, a key organizer of the May 13-28 evangelistic meetings.

“After 100,000 baptisms, the best thing that the world church can do to help guarantee retention is to help provide new members with church homes,” said McKey, who oversees the world church’s Total Member Involvement program.

“Church members, churches, or Sabbath School classes around the world can build a One-Day Church for a donation of \$3,000,” McKey said. “People can donate any part of this amount: half a church, a third of a church, and so on.”

Hesron R. Byilingiro, president of the Adventist Church in Rwanda, said the plan was to have no more

than 300 members in each new church. “I appeal to everybody who is part of the family of God to support us in any way fit,” he said.

McKey said it costs \$3,000 to manufacture and ship a One-Day Church kit to Rwanda from the United States. In Rwanda, the churches will be assembled by a team of experts from neighboring Uganda. ASI, which helped create the popular One-Day Church in 2008, will cover the expenses on the ground.

Each newly built church will be presented with ASI’s New Beginnings DVD sermons as well as DVD players, generators, and projectors from last month’s evangelistic meetings, allowing it to continue the momentum by leading its own meetings, McKey said.

“It will not be long until the church will be more than full,” he

said. “The motto in Rwanda is: ‘Each one, reach one, lose none, disciple all.’ This is what Total Member Involvement is all about. Total Member Involvement is about God’s people everywhere being involved everywhere, all doing something, including in Rwanda.”

WHAT YOU CAN DO

Offerings should be marked “One-Day Church Rwanda” and mailed to:

*Donation Cashier
General Conference of
Seventh-day Adventists
12501 Old Columbia Pike
Silver Spring, MD 20904*

Adventist Mission has set up a page for receiving online donations for the Rwanda One-Day Church project: giving.adventistmission.org/tmi.



CANADA HIRES ADRA

Canadian authorities have hired the local branch of the Adventist Development and Relief Agency (ADRA) to collect and distribute donations to those affected by a devastating wildfire that prompted the evacuation of the city of Fort

McMurray in May. ADRA Canada has received a grant of C\$1 million (US\$771,000) from the Alberta government to manage and distribute goods from a warehouse in Edmonton, about 235 miles (380 kilometers) south of Fort McMurray.



A first group of people being baptized in the Sea of Galilee on Sabbath, June 18.

TED WILSON

IN ISRAEL, 21 BAPTIZED IN SEA OF GALILEE

COURAGE OF FORMER MUSLIMS PRAISED

A group of 21 people comprised of mainly Jews and one Arab was baptized in the Sea of Galilee during a rare large baptism led by five local pastors. Several hundred people gathered on the shore of the Sea of Galilee to witness the baptisms after a sermon by evangelist Mark Finley.

Jews who join the Seventh-day Adventist Church often come from Russian, Ethiopian, and other backgrounds, and those baptized on June 18 were no exception, said Roger Robertsen, leader of Seventh-day Adventists in Israel. Several other candidates represented “the international flavor of Israel,” and one was a former Muslim, he said.

“We have just restarted our work among Muslims, and this is the third baptized so far this year,” Robertsen told *Adventist Review*. “More are on

their way to the Lord and the church. On Sabbath, following pastor Mark Finley’s appeal at the end of his sermon, two more expressed their intention to be baptized.”

Robertsen praised the courage of the former Muslims who have taken a stand for Jesus. “These are people who make their decision knowing that it may cost them family relationships, friends, and even their life,” he said. “So decisions like these are solid and sometimes have a high price attached to them.”

The large baptism is rare because the Adventist Church usually tries to keep baptisms more personal and avoid the cacophony of multiple interpretations and simultaneous singing in various languages in a country in which Adventist congregations worship in English, Russian, Romanian,

Hebrew, Amharic, Arabic, and Spanish, among other languages.

But an exception was made last Sabbath, because “from time to time it is good to be together, as it has a unifying factor to it,” Robertsen said.

The last large baptism occurred on July 12, 2014, when a local church baptized 21 people.

With the latest baptisms, the Adventist Church has 731 members worshipping in 20 local congregations and groups scattered all over Israel, most of them in the Tel Aviv area.

The Adventist Church, meanwhile, has been looking for new ways to grow in Israel, a place where traditional methods of evangelism such as public meetings and the distribution of literature are challenging. The most recent baptisms come about only through the conviction of the Holy Spirit and the work of church members, Robertsen said.

“These have been converted because of the working of the Spirit and the personal efforts by pastors and members,” he said.

The Adventist Church is also preparing to open the Haifa Life Hope Center, a vegetarian restaurant and community center that it hopes will become a so-called center of influence to share the gospel in downtown Haifa, Israel. Two congregations already meet in the complex located on two adjacent properties.

Subscribe to the Israel Field’s newsletter by e-mailing roger.robertsen@netvision.net.il and writing, “I would like to subscribe to the Israel Field newsletter” in the body.

NEWSBRIEFS

1



THE ADVENTIST CHURCH has struck an agreement with authorities of Monterrey, Mexico, to help promote a healthy lifestyle to the city's 1.1 million residents by dispatching literature evangelists to every home. Literature evangelists received special ID badges to go house to house to survey residents as part of a city health program and also to offer health books for sale.

2



ADVENTIST CHURCH-OWNED HOPE CHANNEL has debuted on free-to-air television to New Zealand's entire population of 4.5 million people after initially broadcasting via satellite since September 2015. "This means every home in New Zealand with a television can now watch the channel for free," said Paul Hopson, coordinator of Hope Channel New Zealand.

3



STUDENTS FROM WASHINGTON ADVENTIST UNIVERSITY cleaned streets, painted houses, and conducted a health screening clinic in Havana, Cuba. A group of 11 student and faculty volunteers painted 20 homes and treated 186 people at the health screening clinic during their 10-day visit.

4



LINCOLN EDWARDS, a pharmacologist and dental surgeon, has been elected president of Adventist-owned Northern Caribbean University in Mandeville, Jamaica. Edwards, a native of Jamaica and graduate of the University of the West Indies and Loma Linda University, was to leave his position as associate professor at the University of Texas Health Sciences Center's School of Dentistry in Houston to replace Trevor Gardner, who is retiring, in late August.

5



MORE THAN 350 PEOPLE HAVE BEEN BAPTIZED as a result of a soup kitchen that feeds people in a community park in Panama City, Panama. The soup kitchen, which women's ministry leaders opened in January 2016, feeds more than 300 people every Sunday in Parque La Concepción.

6



FIVE LOCAL ADVENTIST CHURCHES have offered free funerals after 49 people were killed in a mass shooting in Orlando, Florida, on June 12. "We see this as an opportunity for us to serve and show compassion in this time of crisis," said Geoff Patterson, senior pastor of the Forest Lake church, which is located about 20 miles from Orlando.

7



AN ADVENTIST PASTOR represented the Adventist Church at a celebration of Queen Elizabeth II's ninetieth birthday in St. Paul's Cathedral in London. Richard Daly, who pastors the Croydon church in London and served as one of 60 volunteer chaplains during the 2012 Summer Olympics there, joined about 50 members of the royal family and 2,000 other dignitaries at the national service of thanksgiving on June 10, 2016.



Judy Mackie says the leather Bibles instill a sense of value in inmates.

U.S. INMATES RECEIVE ANDREWS STUDY BIBLES

ANDREWS UNIVERSITY PRESS PARTNERS WITH ADVENTIST PRISON MINISTRIES

BY SAMUEL J. FRY AND BECKY ST. CLAIR

Andrews University Press noticed something unusual in 2011: A woman in Wyoming was purchasing scores of copies of the Andrews Study Bible at full retail price of about \$70 each.

Surprised that someone could afford so many Bibles, the staff at the academic publishing house in Berrien Springs, Michigan, sought to learn more.

It turned out that the Bibles were going to Judy Mackie and her non-profit organization Binding Broken

Hearts, a prison correspondence ministry that covers 389 facilities in 34 United States, and is one of the fastest growing prison ministries in the country.

“When we learned about her ministry and that she was sending these Bibles out to inmates in prisons, we arranged for her to receive quantity discounts,” said Ronald Knott, director of Andrews University Press. “But we were still amazed that she was able to raise the money to order the quantities she was.”

As efforts to reach inmates have flourished, the price for the Bible has continued to come down. At the specific request of another prison ministries director, Andrews University Press began publishing a one-color, large-print edition that is available exclusively for prison ministry use in bulk for less than \$20.

Part of the annual offering received at the Adventist-laymen’s Services and Industries (ASI) national convention in Phoenix, Arizona, in August will support the distribution of the prison ministry edition of the Andrews Study Bible and other materials by Binding Broken Hearts.

Mackie, one of the first people to order an Andrews Study Bible when it was first released in June 2010, said she saw its immediate value for her ministry. The Bible’s study materials make it one of the most comprehensive resources to be published in a single volume in the Adventist world. Mackie began buying regular retail editions of the Bible to send out to inmates from her small church at the foot of the Bighorn Mountains in Buffalo, Wyoming.

A BEAUTIFUL BIBLE

The inspiration for Binding Broken Hearts originated in 2009 while Mackie studied the Bible with a female inmate at the Johnson County Jail in Buffalo, Wyoming. The inmate stroked the leather cover of Mackie’s study Bible and



NO TO SABBATH PLEA

An Indian court has rejected an Adventist petition to reschedule exams from Saturday, citing a lack of biblical evidence that Saturday is Sabbath, and the fact that the Indian government does not recognize

Sabbath on its list of official festivals.

The church's South Central India Union, which filed the petition, has vowed to appeal the June 15 ruling of the top court in Bengaluru.

said, "This is the most beautiful thing I have ever seen."

"The comment shook me," Mackie said. "It was the first time I'd realized that these women had never seen, much less owned, a beautiful Bible."

Some people might question the wisdom of distributing a bonded leather Bible that costs the equivalent of several cheap paperback Bibles. But Mackie said the beautiful Andrews Bibles instill a sense of value in inmates.

"These Bibles tell inmates they have value, which matters a lot, as they are mostly shunned by society and forgotten by their families," she said. "We get letter after letter expressing their joy and thankfulness that someone cares. Most of all, they express the thought that maybe God hasn't forgotten them either."

Inmates who request a Bible are placed on a mailing list and receive a personalized letter with Bible studies every three weeks. Mackie said that more than half the inmates who receive their letters share them with their cellmates, who eagerly request letters and studies for themselves. Inmates who receive letters may write back requesting an Andrews Study Bible—and most do.

While Mackie was sending out Bibles from Wyoming, the necessity of a less-expensive edition of the Andrews Study Bible designed specifically for use in prison ministries was noted by Dan Preas, leader of

a group of Adventist prison ministry volunteers, who regularly visits the Walla Walla State Penitentiary in Walla Walla, Washington.

"We began to have Bible-based studies and attendance grew from one to almost 40, and we now have five nightly studies each week with hundreds of inmates attending," Preas said. "Our greatest need was large-print Bibles. As a chaplain, I was given a small stipend. I determined that that money was going to buy Bibles."

ESPECIALLY FOR INMATES

In 2014 Preas asked Andrews University Press to design the one-color edition with large print that would be useful to inmates and accepted by prison authorities. While Andrews University Press worked on the proposed design, Preas raised the money and ordered 5,000 copies for volunteers to deliver personally to inmates in their visits for Bible study.

Meanwhile, Andrews University Press alerted Mackie about the plans for a prison ministry edition. "We notified Judy, and she was immediately excited," Knott said.

She added 1,300 copies to Preas' order and distributed those quickly. In spring 2015 she ordered 5,000 more and had sent them out by February this year. This month she has already placed an order with Andrews for another 5,000.

The design of the prison ministry Andrews Study Bible is conducive to meeting the strict reg-

ulations that govern what objects may be admitted inside correctional facilities. The Bible features a soft bonded leather cover with large print. Many prisons have poor lighting, and vision care is often not a high priority in prisons, so the large-print edition is much more readable.

This special edition includes almost all the regular features of the retail editions of the Andrews Study Bible, including more than 12,000 study notes, a linked-reference system highlighting the great teachings of the Christian faith, center column references, maps, a Bible reading plan, an annotated theme index and a concordance. These features—originally designed to help those with limited access to study resources—are well suited to aiding inmates, who often lack basic Bible study tools, prison ministry leaders said.

"If you could just see the faces of some of the inmates who have received the Andrews Study Bibles, your heart would melt," Preas said. "The study notes are so helpful to those who have little Bible knowledge. For many this is the only gift they have ever received." For every Bible sent to inmates, Mackie estimates that at least two requests are received.

"Our God is able to provide all these Bibles and more," Mackie said. "We are determined to continue to move forward, and we will keep sending Bibles and letters as funds come in." ▀



C.D. Brooks, pictured in 2008, led a 60-year ministry that resulted in more than 20,000 baptisms on six continents.

PHOTO BY KEITH GOODMAN

BY ANDREW MCCHESENEY

REMEMBERING C. D. BROOKS

ADVENTIST EVANGELIST DIES AT 85

Charles D. Brooks, one of the foremost Seventh-day Adventist evangelists of the twentieth century, who died in June, realized his calling to evangelism at the age of 17.

Brooks, better known as C. D. Brooks, was attending summer meetings by Adventist evangelist Earl E. Cleveland in his hometown of Greensboro, North Carolina. Brooks had just graduated from high school and was planning to study dentistry in the fall.

“Two Sabbaths before Cleveland closed, I was sitting in his tent by myself on a beautiful sunny day, and an overmastering impression came from the Lord that said to me, ‘This is what I want you to do, and I will help you to make truth clear,’ Brooks told the *Adventist Review* in 2006.

Brooks shook off the impression to become an evangelist as a “stray thought,” but it came again as he walked the mile from the bus stop

to his home in the dark that night. His first thought upon waking on Sunday morning was to become an evangelist, and he had the impression again on Monday. Finally on Tuesday he told his mother.

“I didn’t know the power of a mother’s prayers,” Brooks said. “Mother said these words to me: ‘Son, when you were born, I gave you to the Lord. Now He’s calling you.’ Wouldn’t you think she would have shouted, or shed tears, or something? She did none of that. She went on about her business, running a household and serving the Lord. And from that moment I have never looked back.”

Brooks, who disclosed earlier this year that he had been diagnosed with pancreatic cancer, died on June 5 at his home in Laurel, Maryland. He was 85.

Ted N. C. Wilson, president of the Adventist world church, paid tribute to Brooks as “an eminent and much-loved senior statesman in

the Seventh-day Adventist Church.”

“He was a highly dedicated and successful evangelist and biblical preacher,” Wilson said. “Elder Brooks loved the Lord, His prophetic church, and the Advent message.”

Daniel R. Jackson, president of the North American Division, said he had watched Brooks with admiration as he walked the halls of the division, which shares its headquarters with the headquarters of the General Conference in Silver Spring, Maryland. Brooks was appointed chaplain of the North American Division in 2013.

“He was a great preacher and one of God’s true saints,” Jackson said. “I have watched him walk the halls of our office and used to repeat in my head, ‘He is a prince among men.’”

HOSPITAL AWAKENING

Charles Decatur Brooks was born on July 24, 1930, outside Greensboro, North Carolina, the tenth child of Marvin and Mattie Brooks.

Six months later his mother learned about the seventh-day Sabbath while lying on what she thought was her deathbed after an unsuccessful surgery. A bright light filled her hospital room at night, and a voice said, “Mattie, I want you to keep My commandments,” C. D. Brooks said in the 2006 interview.

Mattie Brooks, a faithful Methodist and the daughter of a pastor, was confused.

“Lord, which one am I not keeping?” she said.

She heard no answer. But suddenly the fourth commandment sprang to mind: “Remember the Sabbath day to keep it holy” (Ex. 20:8, NKJV).*

Mattie Brooks made a miraculous recovery and began keeping the seventh-day Sabbath in her home from midnight Friday to midnight Saturday. She knew of no other

Sabbathkeepers for the next 10 years.

Her Methodist minister and others church members tried to dissuade her from keeping the Saturday Sabbath. But when the head deacon saw that she would not change her mind, he presented her with a wrapped copy of *The Great Controversy*, by Adventist Church cofounder Ellen G. White. Young C. D. Brooks opened the package with a pair of scissors, and his mother read it with great interest.

When C. D. Brooks was 10, a Seventh-day Adventist literature evangelist knocked on the family’s door with some books. The very next Sabbath the family worshipped in an Adventist church for the first time. Brooks recalled that a large copy of the Ten Commandments had hung on the wall of the church, and that it had left a big impression on him.

Brooks never looked back after he felt impressed to become an evangelist at the age of 17. With unexpected financial support from his father, who previously had not showed interest in the Adventist message, Brooks enrolled in Adventist-operated Oakwood

College (now Oakwood University) in Huntsville, Alabama, and completed four years of studies there.

“LOVING YET UNCOMPROMISING”

Brooks led eight- to 10-week evangelistic meetings for the next dozen years in Delaware, Pennsylvania, New Jersey, and Ohio. He then accepted an administrative position as general field secretary of the Columbia Union Conference, but continued to lead major evangelistic meetings in such big cities as Chicago, Cleveland, and Philadelphia.

In 1971 Brooks became a general field secretary of the General Conference, the administrative body of the Adventist world church, but still led evangelistic meetings, eventually traveling to six continents.

“I didn’t want to go to Antarctica because there was no one to preach to,” he said.

In 1974 Brooks was asked to be the founding speaker for Breath of Life, a television ministry being developed for African American viewers. In that role Brooks led three or four evangelistic campaigns every year, establishing 15 congregations.

Brooks retired from active ministry in 1996 because of health issues, but kept office hours at the General Conference for years.

In 2007 Oakwood University named its Bradford-Cleveland-Brooks Leadership Center in honor of him, Earl E. Cleveland, and Charles Bradford, former president of the North American Division.

C. D. Brooks is survived by his wife of 63 years, Walterene; two children, Charles “Skip” Jr., and Diedre; and three grandchildren. ❧

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C.D. Brooks looking at an advertisement for his tent meeting at the “Pavilion of Hope” campaign in Chicago, Illinois, in 1973.

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- » LET'S CELEBRATE TEMPERANCE
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- » LISTENING TO A BETTER LIFE

DISCOVER

"As the cries of the oppressed reach the ears of the Lord of hosts, two haunting questions still rise. They are the old query of murderous Cain and the self-justifying retort from a lawyer of Jesus' day: Who is my neighbor? Am I my brother's keeper?"

THE LEAST OF THESE, P. 20



“**T**hen the Lord told him, ‘I have certainly seen the oppression of my people in Egypt. I have heard their cries of distress because of their harsh slave drivers. Yes, I am aware of their suffering. . . . Look! The cry of the people of Israel has reached me, and I have seen how harshly the Egyptians abuse them. Now go, for I am sending you to Pharaoh. You must lead my people Israel out of Egypt’” (Ex. 3:7-10, NLT).¹

This passionate prose introduces us to Yahweh and His intimate concern for the welfare of His people, Israel. Notice the personal interest God takes in their dilemma. He sees their oppression and hears their cries for justice. The word “people,” here grammatically either singular or plural, suggests that God noticed the individual as well as the institutional cries of oppression and injustice of His people.²

FUNDAMENTAL TO GOD

However, God’s concern for Israel is neither exclusive nor unique. Throughout the Scriptures God demonstrates a consistent commitment to the poor and the oppressed. He identifies with them, provides for their needs, and defends them when they are mistreated. The psalmist writes, “I know that the Lord secures justice for the poor and upholds the cause of the needy” (Ps. 140:12).

God stands with those who cannot defend themselves and serves as their advocate. God identifies with downtrodden and destitute people so intimately that He equates caring for them with caring for Him: “Those who are gracious to the poor lend to the Lord, and the Lord will fully repay them” (Prov. 19:17, CEB).³ Hundreds of texts express God’s deep concern for those who are poor, oppressed, disadvantaged and downtrodden. Ron Sider devotes nearly 200

pages of his book *Cry Justice* to biblical passages expressing God’s love and commitment for poor individuals.⁴

God expects His followers

to have the same concern for oppressed persons as He does. He warned Israel to never mistreat immigrants, widows, or orphans, the most vulnerable and defenseless individuals in the Jewish community (Ex. 22:21-24). Believers were encouraged to be generous to those who were destitute and downtrodden (Deut. 15:13-15).

Jesus commanded His disciples to invite those who were poor and disabled to their homes for fellowship meals (Luke 14:12-14; Heb. 13:1-3). In the final judgment, Jesus places our service to the ‘least of these’ as evidence of our conversion (Matt. 25:34-46).

John asks this sobering question: “If anyone has material possessions and sees a brother or sister in need but has no pity on them, how can the love of God be in that person?” (1 John 3:17).

JESUS’ MINISTRY TO THE MARGINS

As noted by Ellen White, Jesus directed His ministry to the outcasts and downtrodden of society: “Christ might have occupied the

THE LEAST OF THESE

TIMOTHY NIXON



highest place among the teachers of the Jewish nation, but He preferred rather to take the gospel to the poor. . . . By the sea, on the mountainside, in the streets of the city, in the synagogue, His voice was heard explaining the Scriptures. Often He taught in the outer court of the temple, that the Gentiles might hear His words.”⁵

Announcing His ministry in Nazareth, Jesus reaffirmed the divine commitment to the oppressed established in the Old Testament. His words are penetrating and specific: “The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord’s favor” (Luke 4:18, 19).

The emphasis and trajectory of Jesus’ ministry were very clear. He focused on the marginalized and oppressed of society. He identified with the plight and concerns of the disenfranchised and deprived, and ultimately was executed as one of them, railroaded through an illegal court without due process. He was sentenced without the benefit of an appeal and hastily received capital punishment.

DEFENDING THE DOWNTRODDEN

The Scriptures are clear. The Godhead actively participates in the affairs of humanity to defend

Is the prophetic calling limited to foretelling the future, or does its role extend to addressing the issues of the present?

the rights of those who are oppressed and downtrodden. And given “the biblical emphasis on liberation, it seems not only appropriate but necessary to define the Christian community as the community . . . which joins Jesus Christ in his fight for the liberation of humankind.”⁶

Unfortunately, Christians have often been hesitant to follow their Lord and imitate His actions: “Christendom has often achieved apparent success by ignoring the precepts of its founder.”⁷ In an ironic turn, Christians have sometimes “found that it was easier to give to Caesar the things belonging to Caesar if the examination of what might belong to God were not too closely pressed.”⁸

Heaven may well cringe at the excuses we offer for our inactivity, when God has been so clear and

specific. The numbers that represent the challenges of poverty and oppression are too great for our proper comprehension: 795 million people undernourished in 2014-2016, with 131 million of them children under the age of 5; 3.1 million children die annually because they are undernourished, with poverty being the major cause of their hunger. More than 1 billion poor people in developing countries live on \$1.25 a day or less. In all, 2.2 billion people lived on less than US\$2.00 a day in 2011.⁹

By incongruous contrast, 1 percent of the world’s population owns 50.4 percent of all household wealth.¹⁰ And while these inequities exist, millions of intellectually paralyzed Christians are seen to stand silently by, inept and immobile, unable to find any meaningful way to address, for God, the challenges of our common globe.

The paragraphs that follow cite two realities that should compel Seventh-day Adventists to respond to the global challenges of poverty and oppression presently facing the world.

A FUNDAMENTAL TRUTH

The command of Jesus to present the gospel to every creature under heaven is “good news.” It is not a dualist message that disregards the physical body to focus on the immortal soul. It is a word of deliverance from sin and Satan that brings not only spiritual freedom but also physical and social

liberation, reparation, and restoration as well.

Old Testament “good news” focused on the presence of Yahweh and His kingdom in the human experience. To this Soong-Chan Rah writes, “In Isaiah 52:7, we see the declaration of the good news. The passage (paraphrased) proclaims: ‘How lovely on the mountains are the feet of him who brings good news. Announcing peace and proclaiming news of happiness, that *Our God Reigns!*’ Good news in the Hebrew context means the reign of God is here.”¹¹ The gospel announces a change from human reign to divine reign and the liberation the salvation in Christ brings to every facet of our human experience. The gospel commission compels us to present the good news of ongoing salvation that changes the human condition,

addresses all its ills (whether material or immaterial), and transforms lives and relationships.

A second compelling reality for Seventh-day Adventists is the church's prophetic calling as laid out in our Fundamental Belief 13.¹² Adventists may at times see this calling through too narrow a lens. What does it mean to be the "remnant church of Bible prophecy?" Is the prophetic calling limited to foretelling the future, or does its role extend to addressing the issues of the present?

The seers of the Old Testament consistently addressed the issues of their day as part of their prophetic office. That Spirit that moved ancient prophets of God now calls Adventists to be ready for God's final work of judgment, and to awaken the world to it. Our prophetic role must and will include calling the world into account, ourselves included, for our treatment of others. It is a call to examine our humanity, our stewardship and our responsibility to our fellow human beings.

Our gospel call remains incomplete if it proclaims to others the Sabbath and sanctuary doctrines while we neglect to be God's voice and hands for those who are poor, disadvantaged, and oppressed. Jesus' scenario of final judgment most specifically reminds us all that our salvation will be determined, in part, by how we have treated the least of His people (Matt. 25:31-46).

Donald Hilliard notes that "the poor, needy and oppressed of the world are the objects of God's greatest . . . concern. The Bible . . . demonstrates that God judges nations and societies according to the way they treat the poorest and neediest in their midst."¹³ As the Seventh-day Adventist Church grows in understanding of the implications of Fundamental Belief 13, our neighbors on earth will be blessed by our discharge of our God-assigned prophetic role, as we show ourselves to be not just a church that foretells (visions the future) but also forth-tells (visits the present).

A FINAL WORD

There have been those who see social issues as secular subjects that should not be mixed with religious and spiritual matters. Decades ago, when this charge was leveled against the civil rights movement, Martin Luther King, Jr., responded that the struggle for civil rights was the most important religious cause of the day because it presented the nation with the opportunity to

solve its greatest moral failure: racial prejudice and discrimination.¹⁴

The gross economic and social inequities that characterize our world today demonstrate that we still face a serious moral challenge. As the cries of the oppressed reach the ears of the Lord of hosts (see James 5:4), two haunting questions still rise. They are the old query of murderous Cain and the self-justifying retort from a lawyer of Jesus' day: Who is my neighbor? Am I my brother's keeper?

The Seventh-day Adventist Church may yet answer these important questions with a worldwide response of compassionate Christian love and service that fulfills the duty of our prophetic office, that will allow our Lord to say, "Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me" (Matt. 25:40).¹⁵

¹ Scripture quotations marked NLT are taken from the *Holy Bible, New Living Translation*, copyright © 1996, 2004, 2007 by Tyndale House Foundation. Used by permission of Tyndale House Publishers, Inc., Carol Stream, Illinois 60188. All rights reserved.

² William H. C. Propp, *Old Testament Exodus I-XVIII-Commentaries, The Anchor Bible* (New York: Doubleday, Random House, Inc., 1964, 1998), vol. 2, p. 184.

³ Scripture quotations marked CEB are from the *Common English Bible*, copyright 2011. Used by permission. All rights reserved.

⁴ Ronald J. Sider, *Cry Justice: The Bible Speaks on Hunger and Poverty* (Downers Grove, Ill.: InterVarsity Press, 1980).

⁵ Ellen G. White, *Gospel Workers* (Washington, D.C.: Review and Herald Pub. Assn., 1915), p. 43.

⁶ James Cone, *A Black Theology of Liberation* (Maryknoll, N.Y.: Orbis Books, 1986, 1990), p. 3.

⁷ H. Richard Niebuhr, *The Social Sources of Denominationalism*, (New York, NY.: The New American Library, Inc., 1975), p. 3.

⁸ *Ibid.*

⁹ www.worldhunger.org/2015-world-hunger-and-poverty-facts-and-statistics

¹⁰ <https://www.theguardian.com/money/2015/oct/13/half-world-wealth-in-hands-population-inequality-report>

¹¹ Soong-Chan Rah, *Many Colors: Cultural Intelligence for a Changing Church*, (Chicago: Moody Publishers, 2010), p. 109.

¹² "The universal church is composed of all who truly believe in Christ, but in the last days, a time of widespread apostasy, a remnant has been called out to keep the commandments of God and the faith of Jesus. This remnant announces the arrival of the judgment hour, proclaims salvation through Christ, and heralds the approach of His second advent. This proclamation is symbolized by the three angels of Revelation 14; it coincides with the work of judgment in heaven and results in a work of repentance and reform on earth. Every believer is called to have a personal part in this worldwide witness" (*Seventh-day Adventists Believe* [Silver Spring, Md.: Ministerial Association, General Conference of Seventh-day Adventists, 2005], p. 181).

¹³ Donald Hilliard, *Church Growth From an African American Perspective* (Valley Forge, Pa.: Judson Press, 2006), p. 38.

¹⁴ Albert Raboteau, *Canaan Land: A Religious History of African Americans* (New York: Oxford University Press, 1999, 2001), p. 110.

Tim Nixon is executive secretary of the Lake Region Conference of Seventh-day Adventists.

CELEBRATIONS

LET'S CELEBRATE TEMPERANCE

T
is for Temperance,
the balance in life.

BY PETER N. LANDLESS

It was a scene of heartrending pain and despondency: children crying as the domestic upheaval they were enduring threatened their comfort zone and emotional security; a frustrated mother, obviously emotional and angry. “This is the last straw!” the mother said to herself. “We can’t take it anymore!” Joe, the alcoholic father and husband, had lost yet another job.

A pleasant, soft-spoken man, Joe generally was a kind father and considerate husband, except when under the influence of alcohol. His addiction to alcohol also cost him one job after another.

Joe smoked cigarettes as well. Not even the diagnosis of cancer of the larynx motivated him to stop smoking for more than a few months. Life-threatening diagnoses such as heart attack and cancer often lead to only short-term lifestyle changes. Something more is needed to effect meaningful and long-term changes in our established behavior.

Joe’s difficulties as a result of his love affair with alcohol affected many others, especially those in his family. Two of his four children also became alcoholics.

THE MEANING OF “TEMPERANCE”

Webster’s dictionary defines “temperance” as “moderation in action, thought, or feeling” or “moderation or abstinence from intoxicating drink.” Is this comprehensive enough? To achieve true balance in life we need to address all aspects of living. A definition that may move us closer to this wholeness in our living is: “True temperance teaches us to dispense entirely with everything hurtful and to use judiciously that which is healthful.”¹

What makes matters more complex is that tobacco and alcohol are legal and freely available with very few restrictions. As a result, they’ve become entwined in cultures and societies worldwide despite the fact that they are the leading and third-leading causes, respectively, of preventable death!

ALCOHOL CONSUMPTION AND GLOBAL HEALTH

According to the World Health Organization (WHO):²

- » Approximately 2.5 million people die from alcohol-related causes each year.
- » Fifty-five percent of adults have consumed it.

- » Four percent of all deaths are related to alcohol through injuries, cancer, cardiovascular diseases, and liver cirrhosis.
- » Globally, 6.2 percent of male deaths and 1.1 percent of female deaths are related to alcohol.
- » “Alcohol is a risk factor for a wide range of health conditions and social problems . . . accounting for approximately 4 percent of deaths worldwide and 4.6 percent of the global burden of disease, placing it alongside tobacco as one of the leading preventable causes of death and disability.”³

ALCOHOL AND CANCER

In the European Union (EU) cancer is the second most common cause of death, with 2.5 million cancer deaths per year. It’s estimated that 10 percent of cancers in men and 3 percent of cancers in women can be attributed directly to alcohol use.

Robust evidence links alcohol as a cause of breast cancer in women and colon cancer in both men and women.⁴ Many scientific reports indicate that there is no safe limit/dose of alcohol that can be recommended to avoid its carcinogenic effect. This raises serious doubts about any recommendation that alcohol be used for health benefit , even cardiac.

ALCOHOL AND SOCIETY

Alcohol use is also associated (often causally) with accidents of all kinds, such as road fatalities, as well as domestic violence, murder, rape, and other criminal activities.

KILLER TOBACCO

The e is another lethal and freely available poison that is marketed in various forms—tobacco. It’s smoked, chewed, inhaled, and passed through water; all forms, however, are harmful and place the user at significant risk of disease and even death.

- » Tobacco kills nearly 6 million people each year.
- » Nearly 80 percent of the world’s 1 billion smokers live in low- and middle-income countries.
- » Consumption of tobacco products is increasing globally.
- » Approximately one person dies every six seconds as a result of tobacco-related causes.
- » Up to half of current users will eventually die of a tobacco-related disease.

“True temperance teaches us to dispense entirely with everything hurtful and to use judiciously that which is healthful.”

Tobacco is one of the most significant public health threats the world has ever faced, killing not only the user but often negatively impacting the health of, or even killing, those who are exposed to secondhand tobacco smoke.

There is no safe level of exposure to secondhand smoke (SHS). It’s a proven cause of cardiovascular and respiratory disease in adults, including lung cancer and coronary heart disease. SHS also is associated with sudden infant death syndrome (SIDS) and causes low birth weight in pregnant women. Children exposed to SHS have an increased incidence of upper- and lower-respiratory infections.

TRUE BALANCE IN LIVING

Scientific evidence and public health statistics show both alcohol and tobacco to be leading killers in the world today, so remember Paul’s counsel in Scripture: “Whether you eat or drink or whatever you do, do it all for the glory of God” (1 Cor. 10:31). Paul fortunately adds the secret of power and success: “I can do all this through him who gives me strength” (Phil. 4:13).

Help is never far away. Our gracious heavenly Father stands ready to guide our choices, ensuring a sustained and successful true balance in life. This calls for celebration! 🎉

¹ Ellen G. White, *Patriarchs and Prophets* (Mountain View, Calif.: Pacific Press Pub. Assn., 1890), p. 562.

² World Health Organization, “Global Status Report on Alcohol and Health” (2011), www.who.int/substance_abuse/publications/global_alcohol_report/en.. Accessed Apr. 4, 2012.

³ Thomas Baber et al., *Alcohol, No Ordinary Commodity*, 2nd ed. (New York: Oxford University Press, 2010), p. 70.

⁴ World Cancer Research Fund International, www.wcrf.org. Accessed Apr. 5, 2012.

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



A FAIR-TRADE FAITH

Being informed consumers

When visiting churches, I always find it interesting to scan the church's notice board. Some are pristine in their neatness and currency; others offer a broad and seemingly haphazard selection of past and present events, projects, products, and promotions. But whatever the curating or upkeep of the notice board, they each offer glimpses into the life, ministry, community, and priorities of that church.

While I was attending an event at a church of another denomination a couple years ago, this curiosity led me to linger in front of their crowded notice board. I noticed a single sheet that announced that this local church was certified as a "Fair Trade Faith Group." It caught my attention and subsequent research found that this was recognition by the Fair Trade Association in Australia as a church committed "to supporting fair trade through using fair-trade products and raising awareness"¹ of the issues of fair trade.

THE PRICE OF OUR PRODUCTS

Sadly, this caught my attention because it seemed an unusual certificate to display on a church notice board. In my experience of church executive committee, board, or business meetings, issues such as fair trade, and the potential impact of our purchasing and voices, are rarely prioritized. Our healthy focus on stewardship of our resources has been more likely to push us toward seeking the

cheapest possible price for products that we might use in church programs, rather than considering the cost that these cheap products might exact from the people who grow, make, or produce them.

While activists have worked to focus our attention on these issues for decades, tragedies such as the Rana Plaza collapse in Bangladesh in 2013, in which more than 1,100 garment factory workers died, have highlighted the unsafe and exploitative working conditions and low wages of too many workers in our world.

But this kind of tragedy is only the dramatic headline of a much larger problem. Many of our cheap products and foods come from sweatshops or even slavery in fields and factories, primarily but not exclusively in the developing world.² And many of the world's largest companies do this because they know that cheap prices are often more important to us as consumers—and large profit more important to them—than treating poor, oppressed, and exploited people more fairly.

Production in the developing world is cheaper because companies can pay inordinately lower wages than a counterpart in the developed world—often to the point of exploitation (consider Deut. 24:14). There is often less regulation requiring safe and humane working conditions, and no need to comply with or pay the costs of environmental safeguards (consider Rev. 11:18). This globalized economy exploits and entrenches economic and political disparity between nations and people. As such, it “depends on the violent branding of the world’s labouring poor,”³ assuming that in some way “they” are a different class of people to “us.”

STEWARDSHIP OF PEOPLE

While stewardship of our money—as a church and as individuals—is important, stewardship of people is always more important. And in this regard the Bible has a particular focus on the poor: “Those who oppress the poor insult their Maker, but helping the poor honors him” (Prov. 14:31, NLT).⁴ Commenting on this explicit statement (among other similar statements in the Old Testament), theologian Christopher Wright points out that “the poor should be treated with the dignity that reflects the fact that they too are created by the same God. Indeed, what we do to or for them we do to or for God”⁵—referring, of

course, to Jesus’ parable of the sheep and the goats (see Matt. 25:31-46).

These passages express the link in both positive and negative senses. In oppressing and exploiting those who are weak and vulnerable—or participating in economic activity that ignores these terrible costs—we actively deny our mutual Creator and thus deny substantive belief in creationism as a core element of our faith in the God we serve. As the faithful people of God this is a question that gets to the heart of our relationship with Him who claims our honor, worship, and obedience.

Similarly, while many of the statements of the Ten Commandment are brief, Ellen White urges that we ought not underestimate the breadth of their impact. For example, the sixth commandment—“You must not murder” (Ex. 20:13, NLT)—summarizes and includes, in White’s reading, “all acts of injustice that tend to shorten life” as well as “a selfish neglect of caring for the needy or suffering; all self-indulgence or unnecessary deprivation or excessive labor that tends to injure health.”⁶

In her survey, the prohibition against stealing (verse 15) also condemns “slave dealing, and forbids wars of conquest.” It “demands strict integrity in the minutest details of the affairs of life. It forbids overreaching in trade, and requires the payment of just debts or wages,” as well as prohibiting “every attempt to advantage oneself by the ignorance, weakness, or misfortune of another.”⁷

A TEST OF FAITH

We live in an economic system and consumer society that make it difficult not to do these things. Those of us who are not obviously poor or exploited benefit from the exploitation and oppression of others in many everyday ways, often without realizing it. And even those who are not overtly privileged are still part of a system that profits from so much that is wrong and broken. But many of us also make countless choices every day as to how and what we use and consume. More and more resources are available, such as ethical shopping guides,⁸ to help us make these choices in ways that can cause the least harm to others while supporting companies that seek better production and people practices.

Some of these choices will cost more, but this is a necessary adjustment to our sense of stewardship.

While stewardship of our money—as a church and as individuals—is important, stewardship of people is always more important.

Both personally and corporately, “Christians cannot be Christians without making their economic involvements, local and global, a test of their faith.”⁹

Writing to the early church, James agreed. He was scathing of those who profited from the exploitation of others: “Hear the cries of the field workers whom you have cheated of their pay. The wages you held back cry out against you. The cries of those who harvest your fields have reached the ears of the Lord of Heaven’s Armies” (James 5:4, NLT). It seems James would have appreciated a

“fair-trade” church, being a community of Christians who prioritize other people in how they use their money in their individual and collective lives. It isn’t so much about a certificate on your church notice board as about making better choices to help the world be a little fairer to other people God created and loves—and, in so doing, to honor Him. 

¹ www.fta.org.au/fair-trade-faith-groups.html

² Recent estimates suggest that 45.8 million people are held in slavery in the world today, many of them working in agriculture, manufacturing, or construction industries: www.walkfree.org.

³ Tom Beaudoin, *Consuming Faith: Integrating Who We Are With What We Buy*, 2nd ed. (Lanham, Md.: Sheed & Ward, 2007), p. x.

⁴ Scripture quotations marked NLT are taken from the *Holy Bible, New Living Translation*, copyright © 1996, 2004, 2007 by Tyndale House Foundation. Used by permission of Tyndale House Publishers, Inc., Carol Stream, Illinois 60188. All rights reserved.

⁵ Christopher Wright, *Old Testament Ethics for the People of God* (Downer’s Grove, Ill.: IVP Academic, 2004), p. 106.

⁶ Ellen G. White, *Patriarchs and Prophets* (Mountain View, Calif.: Pacific Press Pub. Assn., 1890), p. 308.

⁷ *Ibid.*, p. 309.

⁸ See, for example, www.ethicalshopping.com (U.S.), www.thegood-shoppingguide.com (U.K.), or www.behindthebarcod.org (Australia).

⁹ Beaudoin, pp. x, xi.

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PHOTO BY VANESSA PEREIRA

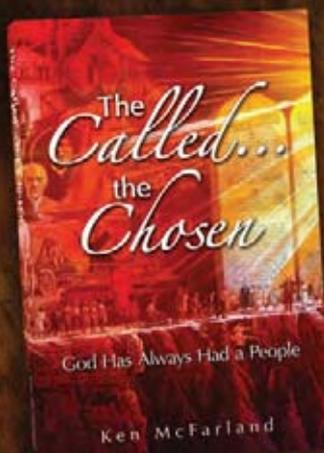
PAYING A “FAIR” PRICE

When ordering 2,000 congress T-shirts, organizers of the “World Changers” South Pacific Division (SPD) youth congress (held in January 2013) had a choice to make. “We couldn’t talk about changing the world without also thinking about the impact what we use makes in the world,” said congress director and SPD youth director Nick Kross. So in what

might have been a first for a SPD church event of this scale, the distinctive blue congress T-shirts were “fair trade,” made from certified organic cotton and sourced from Etiko, an Australian-based ethical clothing company (www.etiko.com.au). According to Kross, the T-shirts were a little more expensive, but this cost was worth the “world-changing” difference.

"This book will thrill your heart..."

—Ted N. C. Wilson



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LISTENING TO A BETTER LIFE



TRANSFORM-
ATION TIPS
DELBERT W.
BAKER

LISTENING BECOMES
MORE DIFFICULT AS
WE GROW OLDER.

During waking hours average people spend approximately 9 percent of their time writing, 16 percent of their reading, 30 percent speaking, and 45 percent listening. The highest percentage of our time is spent listening; yet studies reveal that we don't do it very well.

Numerous training programs exist about reading, writing, and speaking, but few about being a good listener. Yet poor listening leads to miscommunication, misunderstanding, and strained relationships. On the positive side, homes can be strengthened and relationships improved by good listening.

LISTENING IMPORTANCE

While there is an important distinction between hearing (the process of perceiving sounds and words) and listening (paying attention in order to understand an intended meaning), the Bible often uses hearing and listening interchangeably. In fact, listening to the Word of God, and submitting to it, leads to eternal life and is evidence of genuine commitment (John 5:24; Rom. 10:8-11).

Since listening is so important, why do we often get poor marks in it?

One reason is that most people speak about 125 words per minute; while humans have the ability to understand up to 400 words per minute. So the 75 percent gap between our speaking speed and our thinking speed is where the mind wanders. Further, research demonstrates that listening becomes more difficult as

we grow older. Ralph Nichols, in his book *Are You Listening?* says, "If we define the good listener as one giving full attention to the speaker, first-grade children are the best listeners of all."

LISTENING IMPROVEMENTS

Listening can increase learning, facilitate understanding, and, most important, be the means for one to obtain truth and an understanding of God's will. But effective listening takes intention. Here are five tips to help us become better listeners:

1. *Align your listening objective with your values.* Seek to understand or appreciate the intent of the message and fairly evaluate it. Having a good grasp of intent facilitates engagement.

2. *Be involved with speakers by considering the merits of what they say.* Don't allow internal perceptions, preoccupation with counterarguments, or the urge to critique their appearance, speaking skills, or other distractions, sidetrack you.

3. *Concentrate on focusing, listening, and attending to the subject.* Resist the urge to get annoyed with counterarguments because of something said or done by the speaker.

4. *Discern the main point. Listen carefully and/or take notes to understand.* Actively identify the main point. Don't fake attention; be really attentive. Educate yourself as to what the main point is and your opinion concerning it.

5. *Engage with patience.* Determine to hear and listen well. Engage with the points emphatically; use the thought/speaking gap to identify supporting elements and make your own mental summaries.

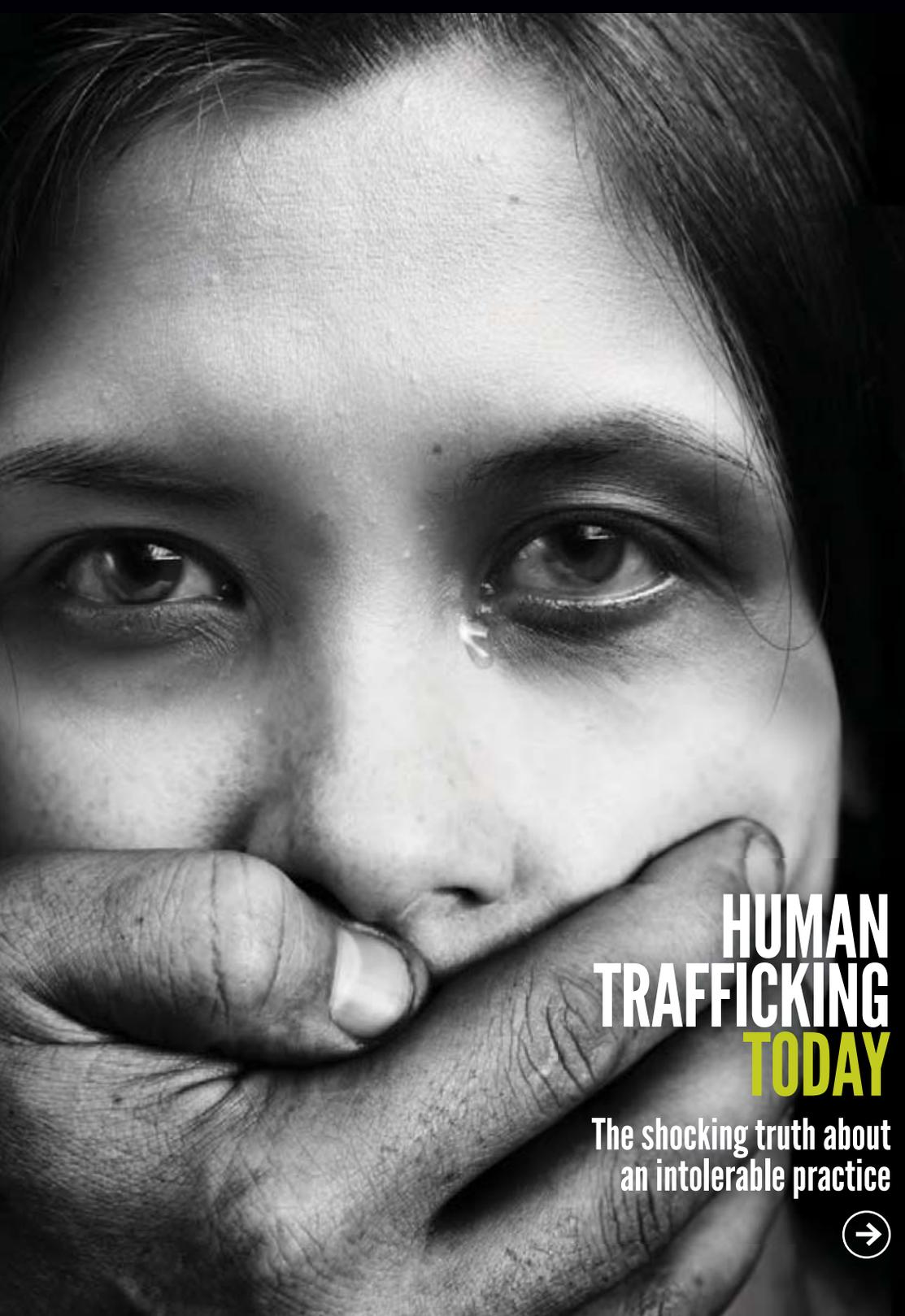
With attention and effort we can revitalize our listening skills and move from being average or poor listeners to good, even exceptional, listeners. We can listen our way to a better life. 📌

Delbert W. Baker is vice chancellor of the Adventist University of Africa, near Nairobi, Kenya.

ALSO IN THIS SECTION:

- » GOD'S CARE FOR THE POOR
- » THE 1 PERCENT CLUB
- » WHEN THE CHURCH STANDS UP

CONNECT



HUMAN TRAFFICKING TODAY

The shocking truth about
an intolerable practice



Human trafficking in 2016 is enormous and horrible. Millions of people are hurt, injured, maimed, and die as a result of this despicable industry. Although Britain abolished the slave trade in 1807, it is now estimated that 20 to 30 million people are trafficked and enslaved around the world, the highest number in history.

The term trafficking encompasses sexual slavery, forced labor, commercial sexual exploitation, extraction of organs and ova. It can occur in a single country or across many countries. Most of the victims are women and girls who are demoralized, demonized, and degraded in scores of countries. They see no hope for a decent future. Those who manage to return home after obtaining their freedom are almost always demoralized, disfigured, stigmatized, and excluded. Thousands turn to drugs, some to suicide.

The average age of young women first being trafficked is between 12 and 14 years old. Immigration agents estimate that 10,000 women are being held in underground Los Angeles brothels alone, besides the millions in Asia, Africa, and Europe. Australia and other Pacific neighbors are not exempt from this atrocity.

Although it is difficult to calculate the enormity of the industry accurately, it is estimated that traffickers around the world generate anywhere from US\$32 billion to US\$50 billion each year. This industry is, along with drug smuggling and arms dealing, one of the three largest criminal enterprises in the world.

NEARLY HOPELESS SITUATIONS

Prai, with her downcast eyes and scarred face, mutters and stifles a quiet, desperate cry. She has been a sex slave for 10 years, working as a prostitute in a miserable corrugated metal shack in a back street in a hot city. Her mind and body are broken, and she would rather die than seek out such a miserable existence, used and abused by uncaring men who visit her street every day.

Marla came from the hills, where she had been enticed to the city by a garish woman promising her parents money that Marla could earn working in a restaurant. They could then continue their opium addiction, lying on the floor in their

bamboo hut, smoking themselves into oblivion.

Simpalee died after being flown to Australia, where she had been promised work in a beauty shop. At only 14 years of age she had been provided with a passport and was soon escorted to her new home. That passport was then taken from her, and those promises came to nothing. She was soon alone in a building beside a busy railway yard in Sydney. She was angry and voiced her disappointment, so she was beaten until she agreed to “work” for 10 hours a day servicing men and boys who visited the building. Malnourished, Simpalee contracted pneumonia. Addicted to heroin, with no one to care for or about her, she died alone. Her story became known as the media exposed the sordid affair. In part because of the media attention, government legislators created new restrictions for traffickers.

Elenora is a black-eyed beauty, tall and elegant with skin like ebony. Her eyes betray her misery. She works as a sex slave from a shipping container on a coast of Africa where she is chained to a metal bed most of the day. Her life as a carefree child, running across the fields and caring for her goats but looking forward to school, had been rudely interrupted when some men in smart cars invaded her village and offered to send her to school somewhere on the coast. She was escorted to the container in another country and remains there with all her hopes dashed.

These stories, based on beautiful people I know about, break my heart. They break the heart of God, and, I hope, yours, too.

WHAT SOME PEOPLE ARE DOING

Keep Girls Safe (KGS) began in 1999 when ADRA personnel from Bangkok discovered no teenage girls in the villages where they installed water tanks. They learned that they all had been “sold” to a Mr. Na, who trafficked them in cities to



This industry is, along with drug smuggling and arms dealing, one of the three largest criminal enterprises in the world.

earn money for their desperately poor parents.

Thus began a concerted effort by Adventists in Australia who began to raise funds to educate girls in those villages so they could be safe from predators and traffickers. Now a beautiful home sits beside a church in Chiang Rai, with extensive gardens, opportunity for education, and a future provided for at-risk girls. It continues to need help. The dream is that this project might expand to other countries and help keep many more girls safe.

Asian Aid has grown to be a flourishing program in six countries in Asia. Maisie Fook saw the huge needs in South Korea 50 years ago and founded the effort. Helen Eager, a determined woman who longed to help hurting children and girls, has given her life for the precious children she loves. She lives with them, having left her comfortable home and family. The program provides schooling, homes, medical help, sponsorships, and a future for hundreds of vulnerable children.

Many other good projects exist around the world that focus on vulnerable girls and boys, helping them to be safe from terrifying human and sex trafficking industries (see sidebar). Numerous web-based resources provide a comprehensive picture of the whole sordid subject.



To see the video, visit AdventistReview.org/ARtv.

WHAT CAN THE REST OF US DO?

Pray. This is the bottom line for all we are and do: “Pray continually” (1 Thes . 5:17). Ellen White wrote: “Prayer is the key in the hand of faith to unlock heaven’s storehouse, where are treasured the boundless resources of Omnipotence.”* God hears the call of His children.

Some of these trafficked people don’t know how to pray, or whom to pray to. We can pray for them. We can petition heaven to show us what to do and how to help. Pray for wisdom and for a soft heart.

Give: Many projects and programs are doing

KNOW MORE, DO MORE

Human trafficking is an enormous problem worldwide. We can’t be satisfied just being aware of the issue; our Christian duty has to involve some kind of action.

The following Web sites will provide more information about trafficking, and give you opportunities to support efforts to ameliorate it.

- » For an overview of the problem, visit <http://bit.ly/1JlCMS> or <http://bit.ly/29tZJDE>.
- » For information about efforts by the United States Department of State to deal with trafficking, visit: <http://bit.ly/1gg7Su1>.
- » For information about the efforts of ADRA Thailand to fight trafficking, visit <http://bit.ly/29u0dcN>.
- » For information about the work of ICC-Australia, visit <http://bit.ly/29vZhST>
- » For information about Asian Aid, visit <http://bit.ly/29rsXBS>.
- » For information about efforts to provide education and support for children and their families, visit <http://bit.ly/29u8j5K>.
- » For a powerful story about how local citizens worked to stop trafficking in their community, visit <http://bit.ly/1ZFtQJS>

their best to help these precious people. Ask God to show you which one you might support. Find a way to donate regularly to the program you believe is appropriate and worthy. Look online and add your voice in petitions to free the trafficked and enslaved people of the earth. Speak up in your community and your church and invite others to join you in these campaigns. Remember: most trafficked people cannot speak for themselves; the Bible tells us to speak for them. “Speak up for those who cannot speak for themselves. . . . Defend the rights of the poor and needy” (Prov. 31:8, 9).

Go: You might feel convicted to do something more than pray and give. You might

wish to go and help. Check online for projects that directly help free trafficked people. Offer your services, offer your money and time, offer to go and assist in whatever way is suitable for you. Join ADRA, join a charity or volunteer to help in an appropriate way. If God is calling you, go. “Whom shall I send? And who will go for us?” And I said, “Here am I. Send me” (Isa. 6:8).[†]

*Ellen G. White, *Steps to Christ* (Mountain View, Calif.: Pacific Press Pub. Assn., 1956), pp. 94, 95.

†A mother of three, and grandmother of five, **Joy Marie Butler** lives in Papua New Guinea with her missionary husband.

GOD'S CARE FOR THE POOR

Seeing those who are marginalized from His perspective

ELLEN G. WHITE

On the tenth day of the seventh month, in the Day of Atonement," the trumpet of the jubilee was sounded. Throughout the land, wherever the Jewish people dwelt, the sound was heard, calling upon all the children of Jacob to welcome the year of release. . . . As in the sabbatical year, the land was not to be sown or reaped, and all that it produced was to be regarded as the rightful property of the poor. . . .

The Lord declared to Israel: "The land shall not be sold forever. . . ." The people were to be impressed with the fact that it was God's land which they were permitted to possess for a time; . . . and that He would have special consideration made for the poor and unfortunate. . . .

Great evils would result from the continued accumulation of wealth by one class, and the poverty and degradation of another. Without some restraint the power of the wealthy would become a monopoly, and the poor, though in every respect fully as worthy in God's sight, would be regarded and treated as inferior to their more prosperous brethren. The sense of this oppression would arouse the passions of the poorer class. There would be a feeling of despair and desperation which would tend to demoralize society and open the door to crimes of every description. The regulations that God established were designed to promote social equality.

These regulations were designed to bless the rich no less than the poor. They would restrain avarice and a disposition for self-exaltation, and would cultivate a noble spirit of benevo-

lence; and by fostering good will and confidence between all classes, they would promote social order, the stability of government. . . . The law of mutual dependence runs through all classes of society. The poor are not more dependent upon the rich than are the rich upon the poor. While the one class ask a share in the blessings which God has bestowed upon their wealthier neighbors, the other need the faithful service, the strength of brain and bone and muscle, that are the capital of the poor. . . .

Christ has said that we shall have the poor always with us, and He unites His interests with that of His suffering people. The heart of our Redeemer sympathizes with the poorest and lowliest of His earthly children. He tells us that they are His representatives on earth. He has placed them among us to awaken in our hearts the love that He feels toward the suffering and oppressed. . . .

If the law given by God for the benefit of the poor had continued to be carried out, how different would be the present condition of the world, morally, spiritually, and temporally! Selfishness and self-importance would not be manifested as now, but each would cherish a kind regard for the happiness and welfare of others; and such widespread destitution as is now seen in many lands would not exist.

This excerpt was taken from *Patriarchs and Prophets* (Mountain View, Calif.: Pacific Press Pub. Assn., 1890), pages 533-536. Seventh-day Adventists believe that **Ellen G. White** (1827-1915) exercised the biblical gift of prophecy during more than 70 years of public ministry.





THE 1 PERCENT CLUB

Money can be a curse or a blessing. It depends on how we use it.

I'm a member of the 1 Percent Club, the richest 1 percent of adults on earth. Like most members, I joined the club without even realizing it. I'm also a Christian, a person who loves God and tries to live the way that Jesus did when He was on earth. But being financially blessed makes that difficult.

WEALTH: A BLESSING OR CURSE?

Sometimes when I'm watching the news, I wonder whether the world's wealthy people adequately care about social justice. I don't believe there's any automatic virtue in being poor, but I do know from experience and

Scripture that financially comfortable people are often spiritually handicapped, and that this usually impacts their attitudes toward social issues directly.

The spiritual challenges of wealth and abundance are not new. Jesus made this perfectly clear when He said, "It is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God" (Mark 10:25). Echoing Jesus, Mahatma Gandhi also believed that "the moment financial stability is assured, spiritual bankruptcy is also assured."¹

At the close of the nineteenth

century Ellen White wrote, “In the history of men we learn how dangerous is prosperity. . . . Prayers are often requested for men and women in affliction, and this is as it should be; but the most earnest prayers should be solicited for those who are placed in a prosperous position. These men are in the greatest danger of losing the soul.”²

In 1893 White penned these solemn words: “Not one in twenty whose names are registered upon the church books are prepared to close their earthly history.”³ That’s a sobering fact on its own, but if we read the very next sentence we see that the main reason for this grim statistic was that church members were professedly serving God but were more earnestly serving money. Ouch!

LIVING AS REDEEMED

A variety of high-profile public projects have placed a spotlight on the growing injustices of the “rich/poor divide.” The recent leaking of the Panama Papers further highlighted the lengths that some of the world’s most powerful people will go to in order to dishonestly hide and protect their wealth. We live in an increasingly self-centered world, a world that teaches us to “use people and love things,” which is in direct contradiction to the Bible’s command to “use things and love people.”

It should be no surprise to Christians that greed is rampant in these final years of earth’s history. James wrote, “Your gold and silver are corroded. . . . You have hoarded wealth in the last days” (James 5:3). It’s worth noting that James was not speaking directly against gold or silver, but against it being heaped up by individuals and families, especially in the last days. Converted Christians who truly believe that Jesus is returning soon will use their wealth to share the good news, not willing that any should perish (see 2 Peter 3:9).

Money is like manure: if you heap it up in one place, it stinks, but if you spread it around, it does a lot of good.⁴ This is where the ethics of Jesus shines through. In the kingdom of God—whether on this earth now or in heaven to come—there is no place for hoarding and massive rich/poor divides. While the egalitarian model described in Acts 4:32-37 would be a challenge to implement today, it is certainly a system from which we can learn much about God’s character and how we are to live as a worldwide community in Christ.

We live in an increasingly self-centered world.

CRUNCHING THE NUMBERS

So what does it mean to be rich in 2016? If a person’s net worth (the total value of their assets minus their debts) is in the top 10 percent on earth, are they rich? After all, they’re financially wealthier than nine out of 10 adults on the planet. And in a socially just society, wouldn’t it be fair to say that anyone in the wealthiest 50 percent of the population has a moral responsibility to share with those in the poorest 50 percent?

According to the United Nations report *World Distribution of Household Wealth* and Credit Suisse’s *Global Wealth Report*, if you have a net worth (the value of all your assets minus your debts) of US\$3,000, you’re wealthier than half of the world’s adults. You’re richer than 50 percent of earth’s adult population.

If an adult has a net worth of US\$86,000, they are in the top 10 percent, wealthier than 90 percent of adults on earth. United Nations researchers also discovered that a net worth of US\$713,000 gives you membership in the prestigious 1 Percent Club.⁵

Ever since I first read these reports, the Bible texts about the rich have convicted me personally. Being a materially blessed Christian is a great privilege, but also a huge responsibility.

I now understand that when people prosper, either God gains partners or the people lose their souls. It’s that simple.

I no longer need to ask myself, “Am I rich?” The real question is: “Am I a Christian?” 🍌

¹ Mahatma Gandhi, in *Harijan*, Jan. 30, 1937.

² Ellen G. White, *Evangelism* (Washington, D.C.: Review and Herald Pub. Assn., 1946), p. 561.

³ Ellen G. White, *Christian Service* (Washington, D.C.: Review and Herald Pub. Assn., 1925), p. 41.

⁴ A statement attributed to a number of individuals, including Clint Murchison, Jr., founder of the Dallas Cowboys football team.

⁵ Data averaged from the two reports cited and adjusted for the consumer price index to 2013 values.

Julian Archer is the author of *Help! I've Been Blessed!* and director of www.Faith-vs-Finance.org. He writes from Queensland, Australia.



WHAT CAN \$100 GET YOU AROUND THE WORLD?

We often hear about many in the world living on \$2 per day, but what does that mean? Rather than the often-used "How far can \$1 go?" we decided to see roughly how US\$100 relates to living expenses around the world.



FAST-FOOD MEAL



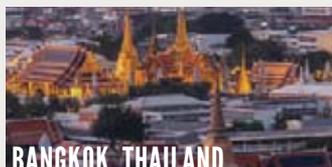
MONTHLY RENT, APARTMENT (480 SQ. FT.)



MONTHLY TICKET, PUBLIC TRANSPORTATION



VISIT TO THE DOCTOR



BANGKOK, THAILAND

\$100 = 3,554 Thai baht
Minimum wage: \$1.13/hour

WHAT YOU CAN BUY:



\$4.65



\$404



\$30



\$19



PARIS, FRANCE

\$100 = 92 euros
Minimum wage: \$10.86/hour

WHAT YOU CAN BUY:



\$9



\$1,299



\$78



\$31



MUMBAI, INDIA

\$100 = 6732 Indian rupees
Minimum wage: \$1.78

WHAT YOU CAN BUY:



\$3.65



\$327



\$12



\$9



NASSAU, BAHAMAS

\$100 = 100.01 Bahamian dollars
Minimum wage: \$5.25/hour

WHAT YOU CAN BUY:



\$8



\$892



\$77



\$85



JOHANNESBURG, SOUTH AFRICA

\$100 = 1,556 South African rand
Minimum wage: \$1.17/hour

WHAT YOU CAN BUY:



\$3.45



\$381



\$74



\$26



BUCHAREST, ROMANIA

\$100 = 410 Romanian leu
Minimum wage: \$1.55/hour

WHAT YOU CAN BUY:



\$5.10



\$257



\$16



\$24



MEDELLIN, COLOMBIA

\$100 = 320,574 Colombian pesos
Minimum wage: \$4.32/hour

WHAT YOU CAN BUY:



\$4.50



\$273



\$32



\$18



WASHINGTON, D.C., U.S.A.

\$100 = \$100 U.S. dollars
Minimum wage: \$11.50

WHAT YOU CAN BUY:



\$7



\$1,574



\$175



\$125



MOSCOW, RUSSIA

\$100 = 7,326 Russian rubles
Minimum wage: \$1.93

WHAT YOU CAN BUY:



\$4.04



\$581



\$28



\$25

* Doctor visits are based on cash/self-pay. Data as of spring/summer 2016. Data gathered from expatistan.com.

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HOPE

WHEN THE CHURCH STANDS UP

My friend Deanna reminds me that miracles still happen in 2016.

A few weeks ago, I was getting ready to preach at my home church in Bakersfield, California. Prior to my sermon, Deanna—a physician’s assistant—shared a testimony about her most recent mission trip to Guatemala. For almost 25 years she’s been leading medical teams to this impoverished country to provide basic health-care services. This year when they arrived, more than 3,000 people were already waiting in line.

I was slightly sidetracked as I silently rehearsed my upcoming sermon. But then, in the midst of her slideshow, a picture popped up that was both captivating and disturbing. A middle-aged woman had a round tumor that completely covered one eye. Deanna shared about how the team operated, removing the tumor and restoring this woman’s dignity and sight, and the opportunity to live a normal life. They successfully operated on 93 people who had some level of blindness.

“Growing up in church, you remember your teachers telling you the stories from the Bible,” Deanna said. “But I’ve actually seen those stories be true. I’ve seen lame people walk, deaf people hear, and blind people see. I’ve seen people near death come back to life.”

As I sat there, I couldn’t help reflecting on Shawn Brace’s recent piece, “Will the Real Church Please Stand Up?” (AdventistReview.org/realchurch). As Brace reflected in his article, we’ve become

experts at building programs and taking care of buildings, but somewhere along the way we’ve sometimes allowed that to define the meaning of church.

Perhaps your church is ready to begin practically implementing the “pure and undefiled religion” set forth in James 1:27.* Here are a few ideas to think about without having to travel to a developing country.

Turn your Thi tenth Sabbath School into outreach. In his book *Reinvent Your Sabbath School*, Chris Blake talks about the importance of giving group time to serve others. One practical way to do that is to dedicate the Thi tenth Sabbath each quarter to outreach. Organize classes to serve at soup kitchens, shelters, and other places where Jesus would hang out.

Take on a community project as a church. I just finished a yearlong leadership program through the Bakersfield Chamber of Commerce. In addition to learning about our community, the class was divided into groups to do a service project of our choosing. How cool would it be if our churches picked an annual project to assist local nonprofits or create new community programs?

Take time to heal. As Jesus ministered spiritually He also met physical needs, whether through miracles of healing or simply providing food. In January, our church in Bakersfield put on a free event in our community, providing basic health and dental services to residents in need. We also have an ongoing ministry that provides food, toiletries, and clothing to those in need. We don’t have to reinvent the wheel; we just have to follow the example Jesus gave us.

Jesus said, “Whatever you did for one of the least of these brothers and sisters of mine, you did for me” (Matt. 25:40). 🍌

Jimmy Phillips is executive director of marketing at San Joaquin Community Hospital.



**INTRODUCING
THE WHY
JIMMY
PHILLIPS**

**WE DON'T HAVE
TO REINVENT
THE WHEEL.**

ALSO IN THIS SECTION:

- » "WELL DONE"
- » GRACE IN THE CRUCIBLE
- » ADVENTISTS MISSIONARIES FIND "HIGHER GROUND"
- » LAMBS AND WOLVES
- » WHAT'S YOUR PASSION?

ENGAGE



HOW I CAN HELP

Seven ways you can make a difference

Every day we cross paths with people asking for help; as we return to our car at the mall parking lot; as we walk to lunch downtown; rushing, late, to some urgently important appointment. Our petitioners may ask for a couple dollars. How should Christians respond to a fellow human being who is apparently experiencing hardship?

Every one of us has most likely pondered this dilemma. Some have found a satisfactory answer. But for others the question remains: "How do I respond?"



BY DERRICK LEA

RECENT ENCOUNTER

A month ago I was in a small waterfront city in the South taking a walk on a pleasant, sunny day. As I approached the downtown restaurant district I heard a voice ringing out “Sweet Hour of Prayer.” I followed the sound to find a young man singing to no one in particular at the top of his lungs. I listened for a couple of minutes and then left.

But unable to forget his face and voice, I returned, to hear him singing “His Eye Is on the Sparrow.” As he finished this rendition, I asked his name and where he lived.

He explained that California was his home. He had come east for a job that he had just lost. Unable to get back to the West Coast, he had lived out of friends’ homes. That option had run its course. He now lived on the street, looking for ways to make money and eat, which was why he was singing in the downtown area. As I was leaving again, I reached into my pocket and gave him a few dollars, perhaps enough for two meals. While I felt good at being able to offer some assistance, I wondered if this in any way made a difference.

I’m certain that I’m not the only one who has relieved their conscience by throwing a couple of dollars at the issue. But for some reason this

particular young man haunted me. In the days to follow I wondered, *Had he found a place to stay? Did he have enough funds to purchase food? Did he find a job? Did I do enough?* I wondered if there were ways I could offer support that could be more lasting and beneficial to those in need.

THINGS TO DO

I interviewed several community service workers who are serving every day in challenging environments where economic resources don’t always get to those who need them most. I asked what type of help they had seen that benefited most the disadvantaged populations among us. While there may be many other ideas that could help, some of these innovative options might enable a new perspective on this problem that has been with us since Bible times when God registered His own deep concern for, and counsel on behalf of, vulnerable populations (Ex. 23:3, 6, 9-12).

1 Gift cards: Many of us receive gift cards to restaurants we don’t eat at, or stores we don’t shop at, and they are left to expire in a drawer. *Time* magazine predicted in January 2012 that \$2 billion worth of gift cards would be left unused that year by consumers in the United States.¹ These cards that seem of no use to us could be a blessing to someone else.

2 Clothing: Our homes may well be cluttered with T-shirts, ball caps, and other wearable paraphernalia given out at ball games and concerts that will eventually be thrown away because we’ve changed our team loyalty, or our children have outgrown smaller sizes. These gently used items can bless someone in need, including someone who, for financial lack or otherwise, may not have access to washers and dryers.





- 3 Sanitizing supplies:** Travel or trial-size soaps, sanitizers, or lotions can be packaged in small giveaway bags of toiletries and shared with persons who need and welcome them.
- 4 Conversation:** A few minutes of listening to and talking with those who ask for help would be time well spent. It may be the best way to communicate a sense of care that may be appreciated.
- 5 Care packages:** These may include some of the items mentioned in the third suggestion, as well as such snacks as granola bars, raisins, and any other convenient items, carried in the trunk of your car and available at a moment's notice. Consider adding a tract or two from your local Adventist Book Center.
- 6 Education:** Do a little research and find out where the closest soup kitchens, shelters, and local churches are; have these addresses printed on cards that you can hand out to those you conclude need them. You may even include a Bible text or prayer, as well as the number to a prayer hotline.
- 7 Bus passes:** Carry a couple of bus passes to provide transportation around the city or county you live.

As a complement to the organized and recognized programs of Adventist Community Services, these ideas will help you, as an individual, make a difference for persons and families that have

experienced hardship and find themselves in need of help. Your help might be the ray of light that leads to the break they seek from the challenges of their present position.

THE REST OF MY STORY

I went back again to speak with my Californian singer on the Southern waterfront. I asked about his plans for the weekend. He was open. So I invited him to one of the local churches that I knew served dinner each week. I even encouraged him to join the choir.

I also followed up with the pastor, letting him know where the young man could be found and to also look out for him if he came to church. My panhandling singer promised to go, and I pray that he did. I may never know what became of him, but I am assured that "God shall supply all [his] needs" (Phil. 4:19, NKJV).² Meanwhile, let's all continue in our commitment to be hands, feet, and messengers that God can use when He chooses to supply those needs. 

¹ <http://business.time.com/2012/01/09/billions-wasted-do-gift-cards-make-sense-when-so-many-go-unused/>
² 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.

Derrick Lea is director of disaster response, and associate director of community services, for the North American Division of Seventh-day Adventists.



“WELL DONE”

Heritage Health Food brings water to thirsty regions.

As president of Heritage Health Food (HHF)—established in 2009 and headquartered in Collegedale, Tennessee—and owner of the newly acquired health-food companies Worthington Foods and Cedar Lake Foods, Don Otis is passionate about producing healthful vegan and vegetarian meat products for consumers. More than just a business, however, Otis sees HHF as a mission arm of the Adventist Church.

“We have a heart for mission,” Otis says. “We want to work hand in hand with the members and church leaders not only to help provide good, healthful food, but also to be a partner in the global mission of the church and help to financially support that mission.”

These are not just words for Otis. He began backing them up with his pocketbook in 2014 when he set up Heritage Wells, a nonprofit supporting ministry that contributes a percentage of HHF proceeds to the digging of freshwater wells by Frontline Builders,¹ organized under the umbrella of Outpost Centers International,² in remote regions of Africa. Frontline Builders, an ASI ministry, is the brainchild of Kim Busl and his family, who led in the development of the organization in 2000. Kim’s son Jabel is the current president.

“When I learned what the Busl family was doing in Africa and that Kim’s son Jared was actually hand-digging wells for communities where the women would have to walk two or three days to get water, sometimes not even fresh water, it struck me that this was exactly what I’d been looking for: a project where 100 percent of what is donated would go directly to mission and need,” Otis says. “Jared is out in the remotest parts of Africa. He knows where the real needs are.”

Bringing in large well-drilling equipment to such remote regions apparently is too expensive and often impractical.

HHF now has a Heritage Wells logo printed on their packaging, indicating that a percentage of the proceeds provides support for the digging of freshwater wells.

“We have tied this to our sales growth, and as we grow as a



BY SANDRA BLACKMER



A typical classroom at Kingsway Preparatory School, where HHF financially supported the digging of a well



The number of students at Kingsway Preparatory School has grown from just a few in 2008 to the 224 currently enrolled.



Before the Busl family and Heritage Health Food provided the well, staff and students got their water from this rainwater collection system, as well as by hand carrying water from a creek 2 kilometers from the school.



Students at Kingsway Preparatory School in Londiani, Kenya, draw water from their new well.





HHF president Don Otis signs the contract with Kellogg Company to purchase Worthington Foods. AVALONDESIGNSTUDIO.COM

company we're hoping to help pay for as many wells a year as they can dig," Otis says.

One well was recently dug on the campus of Kingsway Preparatory School (KPS) in Londiani, Kenya.³ A local lay ministry couple, Daniel Bett and his wife, Sabina, started the school in 2008 because of their desire to provide Christian education for children in the community. Beginning with only a few children, KPS now has 224 students in preschool through grade 8. But it was in need of a well.

"The pupils are no longer going to the river where they used to source water about two kilometers [1.24 miles] away," Daniel Bett says. "We now have water that is safe and clean for the [students and staff] to use. And the community surrounding the school is [also] coming for fresh water."

After viewing video footage of the school and the new well taken by Christopher Beason, president of the Southern Union Conference chapter of ASI and president of Network 7 Media Center,⁴ Otis was emotionally moved.

"Christopher sent back not only great video footage and photos but also greetings from some of the people who actually were receiving the benefits of the well," Otis says. "To know that what was once just an idea is now reality, and to see the joy and happiness that people were experiencing from having access to fresh water—something that we totally take for granted here in the U.S.—was truly thrilling."

MISSION CONNECTION

Heritage Health Food vice president for marketing, Jon Fish, points out the connection between the ministry of their health food company and the providing of fresh water to those in need.

"A huge amount of water is needed to supply livestock being raised for meat production, so eating a vegetarian or vegan diet saves water," Fish explains. "We're helping to preserve water through encouraging people not to eat meat. We're also helping to provide water to those in areas of the world that are most ravished by drought and don't have fresh water."

Fish has worked in the advertising industry since 1995 and with HHF since its inception seven years ago. He says it's Otis's passion for mission and providing



healthful foods that has motivated Otis through 22 years of serving as manager of retail and food service at Adventist Book Centers in Pennsylvania, Nevada, Utah, and Massachusetts, and then as director of the Natural and Specialty Frozen Food Division of the Kellogg Company, based in Battle Creek, Michigan. He notes that it has always been Otis's goal to find the healthier pathway rather than being primarily concerned with the financial philosophy. His focus has been on producing meatless foods that are all natural, contain no artificial flavors and other ingredients, and are non-GMO (have no genetically modified organisms), he says.

"Don decided to take an early retirement and invest his retirement money into creating Heritage Health Food," Fish notes. "He could have ridden off into the sunset and enjoyed his golden years, but instead he felt an urgent sense of mission to really go strong into the health message. So he partnered with like-minded individuals and just started to try to make headway with developing vegetarian meat products that had been lost in the market or discontinued."

The path to success hasn't been easy, Jon says, but adds that "it's been neat to see God's hand guiding us all the way through."

The company's biggest hurdle has been the acquisition of Worthington Foods—previously owned by Kellogg—and Adventist-owned Cedar Lake Foods. The final paperwork for Worthington was signed in May 2016, and the closing for Cedar Lake took place on June 16.

"I used to run the Worthington Food business for Kellogg. During the time I was there I could see they were downsizing that product line," Otis says. "There was a lot of disappointment within the Adventist community because Worthington has always been a strong part of their everyday lives. So after I left I eventually made an offer and was successful in closing that. I then engaged in a conversation with Cedar Lake Foods, since the owners were reaching a point in their career when they were interested in exiting. So we're bringing together all the brands—Worthington, Heritage, Cedar Lake, and Kim's Simple Meals [an organic, vegan product line developed by Otis's wife, Kim], which will be manufactured and distributed from the Cedar Lake facility," located on the campus of Great Lakes Adventist Academy (GLAA) in Cedar Lake, Michigan.

"There was a lot of disappointment within the Adventist community because Worthington has always been a strong part of their everyday lives."

Because of the close proximity to the school, Otis sees another opportunity to help support church mission by providing student work opportunities for GLAA students. Although still in the discussion stage, both Otis and school administrators are excited about the potential for an additional work program.

"We are overjoyed with the possibilities that will be afforded to our students, to help them reduce their tuition by giving them meaningful work opportunities," GLAA principal Delwin Garcia told *Adventist Review*. "The students will be able to contribute to their Seventh-day Adventist education and ultimately invest in their futures through this unique partnership with Heritage. We feel very blessed to have them right here on our campus."

The production of healthful vegan and vegetarian meat substitutes also ties in well with another GLAA campus industry, Good News Farm—a vegan (organic plus uses no animal products as fertilizers) farm operated by the Michigan Conference office. Good News Farm provides work for as many as 20 to 25 students.

"God gave the health message as part of the doctrinal messages to the church in those early years, but I think that we in North America have separated out the health message part as a business and hindered it from becoming what I believe it was originally intended to be—a mission arm of the church," Otis says.

"I called my company Heritage because I believe very strongly in the legacy that was given to us early on, and I hope to rebuild that. It's what I feel called to do." 

¹ www.outpostcenters.org/ministry/frontline-builders/

² www.outpostcenters.org

³ www.outpostcenters.org/ministry/kingsway-preparatory-school/

⁴ www.n7mc.org



The Family Medical Clinic is centrally located in a Hayden, Idaho strip mall where community residents can easily walk in for medical care.

JAY WINTERMEYER

GRACE IN THE CRUCIBLE

*“Let me see redemption win;
Let me know the struggle ends,
That you an mend a heart
Tha 's frail and torn.
I wanna know a song can rise
From the ashes of a broken life,
And all that's dead inside can
be reborn . . .”*

There's a chaos when you're suffering; there's a darkness,” murmurs the young physician with the solemn eyes. “C. S. Lewis once wrote, ‘God whispers to us in our pleasures, speaks in our consciences, but shouts in our pains. It is his megaphone to rouse a deaf world.’”

He pauses to gather something deep inside himself. “I know that to be true,” he says quietly. “In those moments of crisis, we learn a deeper seeking of His will for us.”

Like thousands of third-year medical residents across North America, Andrew Roquiz was arranging his future with the same careful precision that had

brought him through six years of medical training. The oldest child of Placido and Nida Roquiz, Adventist Filipino immigrants who had themselves gone on to successful medical careers as a general surgeon and a nurse, Andrew was positioning himself to follow an established pathway to professional and personal success.

He had landed a coveted position as a third-year resident at Kaiser Permanente's Woodland Hills facility northwest of Los Angeles and just two hours' drive from where he had earned his medical degree at Loma Linda University. Along with five other third-year colleagues, Andrew had reason to expect a six-figu e

BY BILL KNOTT

contract offer from Kaiser Permanente to work for the well-regarded healthcare corporation following successful completion of his board exams.

He was engaged to a young woman whom he had been dating for two years, and it was a relationship for which he had regularly sought God's leading and blessing. The future seemed promising for the young couple.

And then his world began to disintegrate.

Andrew's fiancée broke off their engagement, even as he sought to keep the relationship moving forward with entreaties and pledges. Dejected by what seemed a major personal failure, and still uncertain about whether God wanted him to embrace the likely Kaiser offer, he found solace in the words of Tenth Avenue North's anthem:

*"Let me see redemption win;
Let me know the struggle ends,
That you can mend a heart
That's frail and torn."*

On his way to make one more plea to his former girlfriend, he listened to a sermon by Pioneer Memorial Church pastor Dwight Nelson about God's renewing work. Roquiz still quotes Nelson's Isaiah 43 text from memory:

*"Forget the former things;
do not dwell on the past.
See, I am doing a new thing!
Now it springs up; do you not perceive it?"*

"I realized that God was saying 'No, you need to let this relationship go,' Andrew recalls, his eyes still narrowing with the memory. "Instead of continuing on to see my former fiancée, I went instead to my sister's house, and told her of the direction I felt God was giving me."

"Even though she was a strong supporter of our relationship, she accepted what God had given me, and just held me and wept. The next morning as she and I drove to church, we heard the Tenth Avenue North song on the radio—echoing the heartcry I was sending out to God. And wouldn't you know," he says, a broad smile creasing his face, "that the same song was played as the closing number of the worship service? My ears were now tuned to the fact that something new was going on."

"I had considered myself a faithful Adventist Christian," Andrew continues. "I was reading my Bible daily, praying regularly, and even praying with patients as I could and where they invited

me to do so. But there were rough edges God was clearly seeking to smooth out. I was learning lessons I needed—learning to trust Him in the midst of my pain. I was also learning to let go of my lifelong need to be in control."

Encouraged by his sister, a family medicine resident who had briefly visited a privately-operated wholistic medicine practice in northern Idaho, to apply for a medical rotation there, Andrew sought and received permission from his Kaiser supervisor to spend two weeks in September and October 2013 there under the direction of ASI member Dr. John Torquato. He found the experience fascinating—and perplexing.

"Within the first few days at the Hayden (Idaho) clinic, I could tell that God was doing something in my life," Andrew recalls. "Not only did I have an attending physician unlike any I had ever experienced in my residency program—someone who picked me up at the airport, allowed me to stay in his home and eat at his table—but I found myself earnestly praying and truly wrestling with God about His call in my life."

"I was having these incredible, unhurried conversations with John about the meaning of medical ministry. I would watch him working with patients, going beyond the usual professionalism I had seen with other attending physicians to gently inquire about the spiritual health of his patients."

"On about Day 3, God put me under conviction," Andrew remembers with a slow smile. "God slapped me—with the story of the rich young ruler—as we read it for worship. And I couldn't get it out of my mind. I began to think about that young man's potential for wealth and influence, and I began to see the similarities to the path I was on."

Daunted by the prospect of a \$200,000 per year offer from Kaiser Permanente back in Woodland Hills, Andrew wrestled with the dramatic change of direction he felt prompted to make. His attending physician earned only a quarter of that sum annually, and frequently struggled to meet professional and personal expenses because of his commitment to live on an Adventist Church pastor's wage instead of a more traditional physician's income.

"But God impressed me—'The work you are observing is what I want you to do.' So I went to my attending physician and told him, 'I think God is calling me to work with you.'"

The young doctor didn't get the response he was expecting from his older mentor. "Why don't you go and talk with some other lifestyle physicians first?" he asked me. "Talk to those guys first. See if perhaps God is calling you to work with one of them."

Roquiz grins as he adds the punchline: "He



JAY WINTERMEYER

Dr. Andrew Roquiz and Dr. John Torquato debrief about the previous day's patients.

actually gave me the time off to look at other alternatives."

After carefully investigating another holistic health medical practice in southern Idaho, Andrew returned to his temporary quarters in Hayden under even deeper conviction—and greater struggle.

"My forehead was literally to the floor, and I was saying to God, 'I can't do this: I can't do this.' But God was saying back to me, 'Which way are you going to choose?' The pressure to make a decision about God's call in my life just kept building up and building up. Finally, I said, 'God, I can't surrender this right now, but if you can help me with my unwillingness to surrender, I'm willing to try to be willing.'"

Andrew returned to his residency program in Woodland Hills, sensing a deepening call to the kind of whole life medical ministry he had witnessed in Hayden, but focused in the short term on completing his traditional medical training. His fellow residents, however, could hardly believe that he was considering a low-paying, "experimental" kind of medicine that had almost nothing in common with the generous opportunities both he and they were being offered.

"My peers were all talking about their plans for the future," Andrew remembers. "The conversations were all about nice jobs with great benefits, and the opportunities to make a great impact on

our communities and in our profession. Part of me was truly embarrassed—at least initially—by what I felt convicted God was urging me to do. Sometimes it's really hard to find the vocabulary to describe a deep, inner conviction that doesn't point where others seem to be going."

Roquiz spent the autumn asking himself repeatedly, "What do I do with this? What do I tell people? If I go to Idaho, will I only be there for a year and then be done?" He says that his previous life goals to be financially and professionally successful frequently disturbed his peace.

"Ultimately, the sense of God's calling my life was like Jesus' parable of the yeast working itself through the dough—subtly but definitely there, changing me from the inside. I was gradually coming to peace that maybe I could do what God was calling me to do."

"One of my colleagues showed me his offer from Kaiser for more than \$230,000, with a generous signing bonus—very similar to what I would likely be offered. I realized that I was looking at what could have certainly been mine. But I looked at his offer, and, by God's grace, I was OK with it. I was OK with the fact that I wasn't going to earn anything like he would."

Halfway through his last year of residency, Roquiz picked up the phone and called his mentor in Idaho. "I still want to learn from you," he told Dr. Torquato.

The doctor replied with unvarnished candor: "If you come up here to work with me, you should know I've got no patients here I can give you. I've got no benefits for you. You're going to have to work for every single cent you make."

Andrew pauses for a long moment as his eyes close to focus on the strength of the memory.

"I was surprised at what came out of my mouth in response," he says. "I told him, 'Even if it means my financial ruin, I want to work for you.'"

The affirmation from his mentor was immediate: "Then let's do this. Come up here, and God will make it work."

By January 2014, Roquiz was back in Hayden for an exhaustive—and exhausting—round of weekend interviews with each of the 18 persons who worked either part or full-time in the Hayden walk-in clinic. In the remarkable decision-making process which they still practice, the collection of

medical staff, Bible workers, pastors, and volunteers had concluded that they would not move forward with adding any new personnel unless all 18 agreed. Each member of the team had to believe that God indeed wanted the new physician to work with them: even one dissenting vote would be enough to derail the plan. The key question was put to each member of the team: “Is this person called to work in this place?”

After an intense weekend of conversations, Andrew returned to southern California to await the outcome of the unusual decision process. More than a week passed during which he wondered at God’s methods and timing.

“God wanted me to learn that when it’s time, I should let Him take control,” he remembers. “By then, I was staking my future on this opportunity.”

“My mentor called me after a week to say that ‘Eighteen out of 18 have confirmed that you have been called to this ministry,’” he said. “And I realized for perhaps the first time in my life that I was the object of God’s direct mercy and grace. Throughout most of my life to that point, I had earned my way—through college, through medical school—with hard work and good grades. But this was the first time I felt that God had truly given me something I didn’t deserve—that He had bestowed it on me as an act of grace.”

The 30-year old physician began his duties at the Hayden clinic in July 2014, serving as many as a dozen clients a day, and soon became integrated into a ministry team that extends well beyond the picturesque Idaho community to include the much larger population center 40 miles west in Spokane, Washington. The e a multi-year church planting program led by Upper Columbia Conference pastor and church planting coordinator Wayne Kablanow has been building a modest but sustainable interface between health ministry and congregational life that began when Kablanow first pastored the Hayden Church from 2000-2010.

Two church plants in Spokane—North View and West Plains—are solidly committed to the principles of medical ministry first articulated by Ellen White more than a century ago. Both regularly plan events and ongoing processes to bring neighbors and friends practical help for health, lifestyle and spiritual issues.

Kablanow, whose 16 years working along the

“My forehead was literally to the floor, and I was saying to God, ‘I can’t do this: I can’t do this.’”



JAY WINTERMEYER

Morning prayer is a key component of the Family Medical Clinic practice. Ruthie Rodriguez, Michelle Maier and Erik Kelly pray for patients.



JAY WINTERMEYER

Andrew Roquiz and Michelle Maier stop to visit in the lab during a short break between patients.

“This isn’t about ‘doing church’ as usual,” Kablanow says. “Medical ministry gives church members a way to love the people in the community as we should.”

Hayden-Spokane corridor have given him a keen knowledge of the region and its potential as an incubator for medical missionary work, is the primary architect of the multi-year effort into which Roquiz and many others have now been integrated. As the longest-serving member of the ministry team, he has had a major role in casting a vision for church-planting that focuses on medical ministry and health outreach.

A willingness to experiment—and acknowledge mistakes and missteps—has guided Kablanow and the team to try unusual forms of evangelism. A four-week evangelistic series in the summer of 2013 that merged the efforts of Amazing Facts evangelist Darren Bartell and Dr. Torquato brought the realization that community residents required a longer calendar and more frequent contact to make the lifestyle changes that undergird renewed spiritual life. Out of that realization have grown such programs as the every-other-month “Dinner with the Doctor” health education series featuring a high-quality vegetarian meal and lecture by one of the team doctors. Each monthly event is “packed out,” with nearly 75 attendees.

In the summer of 2014, six young adult Adventist “health coaches” were also engaged to work with clinic patients in Hayden to design customized lifestyle programs that helped clients make positive changes in weight management, cooking nutritious meals, and exercise. One year later, four health coaches were employed in Spokane on either side of the early August “Your Pathway to Health” event that ultimately served more than 3,100 residents with free medical, dental, and optical care. The health coaches followed up with Pathway attendees, inviting them to events where they could learn new lifestyle practices, even visiting in homes to help attendees with personalized exercise classes and cooking lessons.

Asked what makes the region’s approach to ministry different from traditional congregational life, Kablanow pauses only for a moment to frame his remarkable conclusion.

“This isn’t about ‘doing church’ as usual,” he says. “Medical ministry gives church members a way to love the people in the community as we should. It’s not about them finding us, and thus finding the truth. It’s about us loving the community as Jesus has called us to love them. I’m personally convicted that medical ministry and classic gospel

ministry will have to be combined—integrated—into one functioning reality before we can expect the latter rain of the Holy Spirit to fall.”

A second walk-in clinic, offering affordable medical care to Spokane residents inside a large Rosauers grocery store, opened in 2013 and brings both the practice and principles of wholistic health to populations otherwise only served by standard medical care or else not served at all. Roquiz and his mentor are joined at both sites by a nurse practitioner, a physician’s assistant, a registered nurse, receptionists, and affiliate Bible workers and health coaches.

Roquiz is only one of several committed young adults to join the ministry team. Michelle Maier, a 2013 nursing graduate of Southern Adventist University, works as both a nurse and a health coach for patients who seek more than office care. Before joining the ministry team, Michelle worked in short-term ministries during and after college, including health outreach in rural southern Mexico, preaching for a ShareHim evangelistic series in Guatemala, and as both a Bible worker and literature evangelist. She joined the Hayden team in the summer of 2014 as one of the health coaches, but stayed on past her planned three months to work year-round as both a clinic nurse and health coach, even as she finished her online bachelor’s degree in nursing in 2016.

Michelle traces the hand of God guiding her through her varied roles and ministry experiences. “It’s easy to go to someone and have them tell you what to do rather than having those intense wrestling times with God,” she says solemnly. “These moments of desperation and pleading with God seem more time consuming than receiving an already digested experience, but they are the life of the soul.”

Like Andrew, she frequently prays with patients if they illustrate a willingness to discuss spiritual matters, and carefully monitors each patient’s “whole health” through regular diagnostic routines and available in-home coaching.

“Just yesterday, we had a young woman—the mother of an eight-month old—in our clinic for serious shoulder pain that was preventing her from exercising,” Michelle says. “As part of our intake assessment, I learned from her that she had recently quit smoking, but was still experiencing cravings. I suggested that it’s often good

to replace one unhealthy habit with a good one, and she revealed that she had replaced her smoking habit—with deep anxiety.”

“When I learned that she believed in God, I shared my own story of how spending time with God in prayer relieves anxiety, which seemed to bring her real comfort. I alerted Dr. Roquiz to the challenges the patient was experiencing so that he could address her needs from a whole-health perspective. As she was getting ready to leave the clinic, I offered her a copy of Ellen White’s *The Desire of Ages*, and mentioned that it was the most read book on the life of Christ. She was so incredibly grateful. She had received well-rounded care on all her points of need.”

“God is able to minister through us from the front desk, to the assessment, to the clinical visit, to the labs, to the follow-up phone calls.”

Erik Kelly, a graduate of Vanderbilt University’s nurse practitioner program, also engages with multiple patients each day at one or the other of the walk-in clinics. Like both Andrew and Michelle, he describes a long journey to become part of the ministry team in Hayden and Spokane.

Uncertain of where God was directing him, or what career path to pursue, he took a year at both Walla Walla University and La Sierra University before completing a 2007 degree in chemistry at Southern Adventist University in Collegedale, Tennessee.

For two years, Erik served in central California as a Bible worker and literature evangelist. In 2009, he enrolled at Andrews University, where he pursued a master’s degree in church history at the Seventh-day Adventist Theological Seminary. It was a research project on Ellen White’s counsels for medical missionary work there that redirected his professional and spiritual goals. He ultimately applied for and was accepted to the Vanderbilt accelerated NP program, finishing the two-year program in late 2015 after a brief stay at the Hayden facility as part of his clinical rotations.

“Everything I’ve been wanting to do—they have the same vision for that here,” he says of the medical ministry team he joined in December 2015. “These people—especially the doctors—they’ve invested in me; they’ve taken the time to mentor me. I want to stay here and be a blessing to them and to the church.”

Erik is a member of the North View company on Spokane's northern edge, and moves between clinic responsibilities and community outreach with church members. "I work at a clinic whose reason for existence is ministry to those who walk through the door," he says. "And I work at a church that sees helping people as a way of life—a walk—rather than an event."

"Our congregation is an incredible blessing to us, and it's our desire to be a church that blesses the people God helps us find," he says. "When community residents come to a clinic like ours, we see them such a brief time. They need people out there with them, in their homes, helping them make new lives possible both physically and spiritually. We can't rely on them finding us. We have to go to them."

Each morning, the team at each clinic gathers to specifically pray for all the persons who have scheduled appointments for the day, as well as those who walk in on the spur of the moment. They remind each other of the spiritual challenges some returning clients are experiencing, and make careful plans to come alongside patients with encouragement and offers of practical help. No one hurries up the prayer time as each client name is read aloud: there is a palpable sense that each team member wants to carry the presence of God with them into the day's duties and interactions.

For Andrew Roquiz, the two-year sojourn in Idaho will get dramatically less lonely on July 24 when he weds Melanie Tangunan, a childhood friend with whom he went through Adventist elementary

and secondary schools, and who has been teaching for the last nine years in Adventist schools in the Orlando area. Their emerging romance—cautious, but increasingly committed—blossomed after Roquiz found his calling in Idaho, and the two have spent all available vacations together—and hundreds of hours on the phone—as they have navigated a long-distance relationship. Both of them say that they recognize that what seemed random events and painful experiences have actually contributed to building their strong relationship, and to discovering God's unfolding will. After a one-week honeymoon, the newlyweds will settle into an apartment in Hayden, more than 2,500 miles from the region and families that once were "home."

"This story begins with suffering," Andrew grimaces. "I've often wondered if there's another way to tell it. But the narrative definitely begins there—with suffering, through wrestling with God."

"Somehow the suffering and the struggle and the seeking and the crying out leads to new things that God can do in your life. I'm convinced that I wouldn't be in Idaho—and Melanie wouldn't be joining me there—unless I had gone through that pain some years ago."

His eyes focus on a far corner of the room, and his voice grows quiet: "I don't think God causes suffering. There's no evidence of that in His Word. But for whatever reasons, when humans make choices, God can work through those experiences to transform and change us. God allows us by His merciful hand to pass through these experiences. But He's also right there—in the center—experiencing all of it with us." 

*Lyrics from "Worn" by Tenth Avenue North (2013).

Bill Knott is executive editor of *Adventist Review*.

Andrew Roquiz and Melanie Tangunan were married in Orlando, Florida on July 24.





The Adventist Advantage

Q: I have been reading with interest about the Adventist emphasis on health. Do people outside the Adventist Church recognize the benefits of our health approach?

A: The number of people in the United States who are obese (67.6 million) has overtaken the number who are merely overweight (65.2 million). Noncommunicable diseases such as diabetes, stroke, heart attack, respiratory diseases, and cancer are on the rise. Trends must change!

In February 2009 *U.S. News & World Report* posted 10 habits that will help a person live to 100. Number 8 stated:

“Live like a Seventh Day Adventist. Americans who define themselves as Seventh Day Adventists have an average life expectancy of 89, about a decade longer than the average American. One of the basic tenets of the religion is that it’s important to cherish the body that’s on loan from God, which means no smoking, alcohol abuse, or overindulging in sweets. Followers typically stick to a vegetarian diet based on fruits, vegetables, beans, and nuts, and get plenty of exercise. They’re also very focused on family and community.”¹

As early as 1863 Ellen White counseled Seventh-day Adventists about healthful living. The outstanding feature of her initial message was the “relation between physical welfare and spiritual health, or holiness.”² Long before medical evidence emerged on the dangers of smoking, Ellen White spoke out strongly on tobacco, alcohol, and poisonous medications such as arsenicals and mercury-based drugs. The drinking of tea and coffee and the use of other stimulants was strongly discouraged, as was the use of flesh food. She promoted a balanced vegetarian diet. In addition, the use of fresh, clean water (inside and out), clean air, adequate exercise and rest, temperance, faith, appropriate sunshine exposure, integrity, and social support were strongly encouraged.

Time reported the positive outcome of the first Adventist Health Study,³ describing the results as the “Adventist Advantage.”⁴ There was significant reduction in most cancers and cirrhosis of the liver, and a significant increase in longevity (seven to nine years) in those living the Adventist lifestyle. The analyses were so compelling that the National Institutes of Health allocated \$19 million to conduct Adventist Health Study 2 (AHS 2), with a special emphasis on the differences in malignancies between Adventists and the general population. There were 95,000 participants throughout the United States and Canada. The facts emerging confirm the benefits of a plant-based diet and a beneficial reduction of noncommunicable diseases.

The November 2005 issue of *National Geographic* focused on the “secrets of living longer” and included Adventists.⁵

More important than living a few years longer, however, is the injunction to “do the works of him who sent me [Jesus]” (John 9:4). God has given consistent guidance on how we can be healthy, happy, and holy. The health and wellness we gain is to be channeled into His service. We are to be conduits of His grace to a suffering world. It’s exciting to live in a time when science confirms and underscores the instructions given more than 100 years ago!

Do those outside of our church recognize the Adventist health advantage? Indeed they do. Let’s make the difference by living and sharing this news to make the difference for all! 🍌

¹ *U.S. News & World Report*, Feb. 20, 2009.

² D. E. Robinson, *The Story of Our Health Message* (Nashville: Southern Pub. Assn., 1965), p. 77.

³ Gary E. Fraser, *Diet, Life Expectancy, and Chronic Disease: Studies of Seventh-day Adventists and Other Vegetarians* (New York: Oxford University Press, 2003).

⁴ *Time*, Oct. 28, 1966.

⁵ Dan Buettner, “The Secrets of Long Life,” *National Geographic*, November 2005.

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



Young Adventist Missionaries Find Real “Higher Ground” in Bolivia’s Andes

MARK A. KELLNER

At the age of 30, David Knott—known as DJ to friends and family—could be enjoying a happy life in commercial aviation, perhaps as the Alaskan bush pilot he’d dreamed of being at age 12. Knott’s wife, Jodi, 28, easily might be the schoolteacher for which an elementary education degree prepared her.

God, however, had other plans for these alumni of Adventist-owned Andrews University. They regularly travel into villages thousands of feet above sea level in western Bolivia, bringing medical assistance and a Christian message. Their current home city of La Paz, Bolivia’s capital, has an elevation more than twice that of Denver, Colorado, itself known as the “mile-high” city.

RUGGED TERRAIN

Pilot Knott had visited Bolivia as a student missionary during his college days. “I went here because I was sure that’s where God wanted me,” he explained. He was fascinated by the remoteness of some areas in the country. In 2011, two



“When we first got here, we were first-class wimps.”



years after graduating from Andrews, he and his wife returned to Bolivia, then moved to Guyana for a year to serve with another mission aviation group. Two years in the U.S. followed as the Knotts laid the groundwork for a return to the mission field, and in January 2015, helming their own nonprofit, Gospel Mission Aviation, they relocated to Bolivia’s capital city. Supporters track their progress on Knott’s Bolivia Highland Ministries blog.

“When we first got here, we were first-class wimps,” DJ said via telephone from La Paz. “We’re living in a city at a 12,000-foot elevation, and with the pollution, that means extra trouble for the lungs.”

He said the Andes Mountains “split the country in two,” between the low-lying plains on the east and the mountains in the west, with many remote villages that even today require perseverance and skill to reach.

“You have to cross a pass of 15,000 feet to even get into the mountains,” he explained. “The remote

villages we ended up finding around here are around the 10,000- to 12,000-foot range. . . . You’d probably have to go to the Himalayas to find anything similar.”

Interestingly, Seventh-day Adventist missionaries—including South American pioneer Fernando Stahl—had trekked into the highlands as recently as the mid-twentieth century, teaching and baptizing believers, and establishing congregations and schools. Education was, and still is, prized in Bolivia as a way for people to improve their lives and escape poverty.

EMBRACING THE CHALLENGE

But more recent years have seen a decline in Adventist activity. Lack of funding has caused the closure of church-run schools in the highlands. Many who had been baptized as youths—from their educational experience—had fallen away, Knott said.

Among non-Adventists, Knott said, “It’s a tough area. The people are very guarded, because they’ve

been taken advantage of by mining and other industries”

How to break through? The young couple found a key on page 143 of Ellen G. White’s classic book *The Ministry of Healing*, where the author encourages the imitation of “Christ’s method” in reaching the unsaved: “The Savior mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their



confidence. The He bade them, ‘Follow Me.’”

For Jodi and DJ Knott, this means treks into the mountains with medical volunteers, bringing as much care as they can, making friends with the help of Bolivian Adventist medical volunteers.

“Once you get in there, they are more open,” DJ said of the people they encounter. “Some are backslidden Adventists, from the work of early missionaries. We’ve happened to stumble into a few of these and learned about the Adventist heritage there. . . . We’re finding that a part of our ministry is bringing back those people to the church.”

MISSION WITH PURPOSE

But it’s not just lapsed church member the Knotts encounter. The “large majority of the people are unchurched and have animistic and spiritualistic beliefs,” DJ explained. “They are into the dark spiritualistic stuff: for example, eating fox meat to ‘help’ with postpartum problems,” or other ills.

The work requires patience and perseverance, qualities Jodi Knott acquired as the daughter of Seventh-day Adventist missionaries in Indonesia,

which today is the world’s largest Muslim nation.

Asked what made her go to Bolivia, she said, “I just want to see Jesus come. I want to see this world and the troubles we are in finished. I want to see the world reached and Jesus to win the battle. . . . When you get to know Jesus for who He is, you really want to share Him.”

The privations of the mission field—in luring multiday treks through the Andean highlands—aren’t lost on Jodi, but neither are they oppressive, she said.

“Whenever we surrender ourselves to God, He shows us what he has for us. He brings us through whatever He has for us. Whatever we need, He provides for,” she said.

For now, the Knotts are continuing their patient, persistent work, going into fields that might be choked with weeds, but under which is good soil ready for cultivation.

“We’re raising money for a Medivac airplane that would reach places without a runway,” DJ said. “A plane that could land in very small spaces. We are hoping to take what we’ve got going now, and the airplane could expand that.”

Such a craft could reach three remote villages in a single day, instead of the 10 days it now takes using a 42-year-old Toyota Land Cruiser and hiking on foot. The Knotts hope to relocate to Cochabamba, one of Bolivia’s largest major cities and the home of an Adventist university. There they would host local and overseas medical volunteers for future journeys into remote areas.

DJ adds, “From there, that opens doors for the gospel, and we want to follow up by bringing Bible workers. Our pastors typically have about 35 churches [to supervise] and no transportation of their own. Our dream is to help them and plant and sustain Bible workers to help in their districts.”

It’s not the life of an Alaskan bush pilot, nor that of an elementary schoolteacher, but DJ and Jodi Knott are aiming for a spiritual—and literal—higher ground. 📌

DJ and Jodi Knott, through their ministry, Gospel Mission Aviation, recently joined the Southern Union chapter of ASI. DJ is the nephew of Adventist Review executive editor Bill Knott.

Mark A. Kellner is online content editor for *Adventist Review*.

LAMBS AND WOLVES

Evangelism is exciting, but it can seem like a suicide mission. Jesus' words "Go! I am sending you out like lambs among wolves" (Luke 10:3) is a picture of the risks and dangers we sometimes face in the world and in the workplace.

Lambs are young, gentle, cuddly creatures, an apt metaphor for messengers of Christ. In Scripture, wolves represent people with evil intentions who hate and destroy others. To be sent as lambs among wolves suggests that the disciples were being sent to be devoured by ferocious, rapacious animals.

While wolves roam in packs, lambs tend to wander off by themselves into difficulty and danger. Yet Jesus distinctly said He was deliberately sending His disciples to minister as lambs, not lions, among wolves.

Clearly this means we can expect to be ravaged when we least expect it: in our homes, businesses, at pleasure, or even when combating sin. However, no matter what we encounter, it's important to note that Jesus didn't send us to labor in the spirit of wolves, who render evil for evil, but in the character of a lamb. For Jesus wasn't referring to ordinary lambs. He was asserting that His disciples, especially novice evangelists, are to be like Him, the Lamb of God who serves the world with love, kindness, gentleness, forbearance, and forgiveness.

To go as lambs among wolves is also a surprising mission; but not to lambs, because they've been taught and trained to be like their Master, the Lamb of God.

It is, however, surprising to wolves. They expect new disciples to behave like jackals, who perform their duties dishonestly or live like scavengers and accomplices of Satan. Wolves also expect evangelists to be as cunning as foxes, crafty and deceptive, who profane the name and cause of God.

So, if and when we show up and share the good news of God's grace in the spirit of a lamb, it's shocking and surprising to wolves. When we obey Jesus and go out to serve Him as lambs, we catch wolves off guard.

To go out as lambs among wolves is a sacred mission. When Jesus gave this charge to His 70 disciples, they were not recommended by the elite or recruited by the high priests or prominent people of their day. They were called and sent by Jesus Himself, who said, "Go! I am sending you!"

Ours is a sacred mission to be Christ's witnesses. We are commissioned by the One Dietrich Bonhoeffer called "the man with the nail-pierced hands." Jesus saved us and sent the Holy Spirit to guide us in partnering with Him in the redemption, reconciliation, and restoration of lost humanity.

Just as Jesus sent those early disciples, so He sends us; not to merely love our wolflike neighbors as ourselves, but to love them as Christ, the Lamb of God, loves them. 

Hyveth Williams is a professor at the Seventh-day Adventist Theological Seminary at Andrews University.

**BACK TO
BASICS**
**HYVETH
WILLIAMS**



**TO GO OUT AS
LAMBS AMONG
WOLVES IS A
SACRED MISSION.**

WHAT'S YOUR **PASSION**?

We asked Seventh-day Adventists about their passion, and what they do—or would love to do—about it. The range of answers may surprise you.—Editors.

PASSION:

Voting. More people need to get out and vote. You can't change anything else unless you vote.

ACTION:

Everyone should register to vote, and vote. That's two things. But vote!

ELISIA MATHIAS, ACCOUNTANT

PASSION:

I've been working with the community house here at my church. A lot of people in this community don't have food. It's important for people to have food.

ACTION:

There are tons of things people can do! They can volunteer at the soup kitchens. They can look for Adventist Community Service centers. I'm a Pathfinder deputy director, and when I counsel kids I tell them, "If you want to have a life that's rich and fulfilling, where you feel that you have joy all the time, and you really need nothing, go and volunteer."

NESCO LETTSOME, JR., ENGINEERING CONSULTANT

PASSION:

I'm passionate about helping people in different countries, poorer countries. I like to help them with things they might not have access to, such as clean water, better education, things of that nature.

ACTION:

One of my dreams is to start an aircraft design company. I know God's going to bless it. With those resources I'm confident I can help solve some of humanity's big problems.

ANTHONY MARTINEZ, PILOT

PASSION:

I'm passionate about bringing help to people's lives.

ACTION:

I work in a hospital, and I like to joke with patients, to smile. I give them little cards about God, and hope that it shows them that God cares for them; that God loves them very much.

LOURDES ACUNA, NURSE

PASSION:

Telling people about God, so more people can know.

ACTION:

I can sing Bible songs.

ZHESUS NORWOOD, HOME-SCHOOLED KID

PASSION:

I'm passionate about bringing youth into the church.

ACTION:

Outreach is one of the biggest things: going out and actually meeting people, becoming their friend, then eventually drawing them closer to the church.

SETH JOYNER, CARPENTER

PASSION:

Abuse prevention is the cause I'm most passionate about. It started back in 1992 when I was president of the Association of Adventist Women. We sent out a fund-raising letter and addressed issues of abuse in that letter. We got back the biggest response we had ever received up to that time. People wrote their stories, little stories on scraps of paper, on postcards, and sent them in. That was the beginning of my chronicles of abuse, which



now cover every kind of abuse—physical, sexual, mental, spiritual. So many wounded people in our churches have coped with terrible abuse.

ACTION:

Be sensitive to others who may be suffering. When you see abuse, whether it's bullying or just talking crossly, wrongly, to somebody, speak up! Don't keep silent. The silence keeps it going. Sweeping it under the rug keeps it going.

PEGGY HARRIS, RETIRED INSURANCE AGENT

PASSION:

I'm most passionate about helping people in poverty.

ACTION:

Assisting with things such as helping people get their driver's license, or look for jobs, job assistance. Things like that are good for the community.

JOSHUA GANTT, CARPENTER'S HELPER

PASSION:

I recently started working in the Baltimore City public school system, teaching English language arts to sixth graders. One of the causes I'm most passionate about is education. West Baltimore neighborhoods are a bit rough. The poverty level is high, so kids deal with a lot of issues outside school that affect them when they come into the classroom. I've had kids come in, and either an uncle or someone related to them has gotten shot at or shot the night before. Or one of their parents might be on drugs, or a parent is in jail. On their way to school they might pass abandoned buildings or drug dealers.

ACTION:

I start by being more understanding. It's easy to look and judge, but it's harder to ask why. Maybe something inside causes students to act the way they do.

ROHAN HUGHES, TEACHER

PASSION:

I'm passionate about bringing medicine to developing countries, for people who are in poverty and can't afford the medical care we have here.

ACTION:

I'm part of a group that makes a medical mission trip to Guatemala every year. We put together a team that has nurses and doctors to help people around the villages.

ASHLEY JAHEE, STUDENT

PASSION:

When I see someone who might be treated unkindly, it makes me immediately aware. Perhaps as I've grown older I'm even more aware of that sensitivity. When AIDS first manifested itself in the health-care setting, some coworkers didn't want to treat those people. But once I protected myself and followed the recommendations about how to prevent my coming down with that disease, I felt more comfortable about approaching them if they had AIDS.

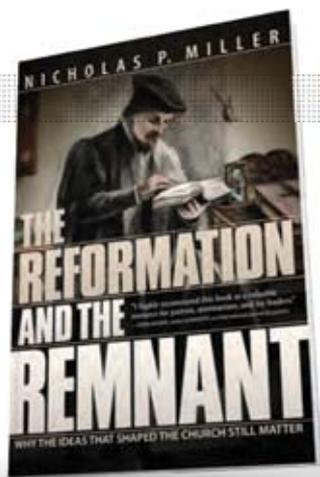
ACTION:

Now, based on my age, and because I'm not working, I volunteer. When people of low economic status come in and need help financially or whatever, I have to remind myself to be sensitive about how it must feel to reach that point in life when they have to beg for help.

ANN ANONYMOUS



To see the video, visit AdventistReview.org/ARtv.



THE REFORMATION AND THE REMNANT

The Reformation and the Remnant: Why the Ideas That Shaped the Church Still Matter, Nicholas P. Miller, Pacific Press Publishing Association, 2016, 142 pages, US\$15.99. Reviewed by Lael Caesar, associate editor, *Adventist Review*.

Nicholas Miller's volume exposes the direct links between twenty-first-century Adventism and other Christian movements of the past 500 years. He shows Adventism's direct connection to the Second Great Awakening of America's late-eighteenth and early-nineteenth centuries, and beyond that to the sixteenth-century Protestant Reformation.

Miller's principal accomplishment in this book may be his demonstration of how an informed perspective on Christianity's history benefit today's Adventist Bible students. The book will surely provoke deeper reflection among Adventists who are confident about the church's understandings of biblical doctrine but uncertain about its theological practice.

It will challenge church members whose determination to discharge the gospel commission in the manner that God intends leaves them preoccupied about the gap between our theoretical positions and our actual involvement with the rhythms of our neighborhoods and the shaping of public policy.

FOR THE GLORY

For the Glory: Eric Liddell's Journey From Olympic Champion to Modern Martyr, Duncan Hamilton, Penguin Press, New York, 2016, 388 pages, US\$28.00. Reviewed by Stephen Chavez.

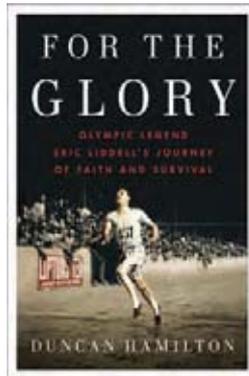
For most of us, the name Eric Liddell is familiar because of its connection with the Oscar-winning film *Chariots of Fire* (1981). The movie revolves around Liddell's efforts to compete in the 1924 Paris Olympics without compromising his faith by running on Sunday, a day he observed as a day of worship.

Liddell, whose specialty was the 100-meter dash, ended up winning gold in the 400-

Miller first reminds us of the debt Adventists owe to the Reformation principles of *sola scriptura* (by Scripture alone), *prima scriptura* (Scripture as primary authority), and *tota scriptura* (the authority of the entire Bible). He argues that to disregard the contributions of earlier Christian thinkers is to imply that today's Christians are superior to those of earlier times. On the other hand, by giving their proper due to earlier expositors of Scripture who stood on the Reformation principles just mentioned, today's Adventist Bible students are saved from reinventing the wheel and educated about how much we have in common with other Christians.

Miller observes that Adventists today seem much more reluctant to work with other Christian churches on public morality than our own pioneers did. He would like us to reengage as they did in the many areas that advance God's cause without threatening our allegiance to the principle of separation between church and state.

If you are committed to preserving your prejudices, if you cannot stand a conscientious, charitable, and informed critique of those prejudices by an Adventist Christian brother, perhaps you should not read this book. 📖



meter competition, held on a Thursday. The film ends with this biographical note: “Eric Liddell, missionary, died in occupied China at the end of World War II. All of Scotland mourned.”

For the Glory takes those two sentences and provides the prologue and epilogue to Liddell’s participation in the Olympics. The author, Duncan Hamilton, an award-winning British sports journalist, has put together a comprehensive, colorful, well-documented, and thoroughly entertaining look at a man who was at once a gifted athlete, a

devout Christian missionary to China, and one universally admired by everyone who knew him.

For the Glory details Liddell’s accomplishments as an athlete, but it also chronicles his mission service in China before and during World War II. Describing his life as a prisoner, Duncan writes: “Every morning . . . , while the camp still slept, [Liddell] lit a peanut oil flame in the darkness and prayed for an hour. Every night, after studying the Bible, he prayed again. He did not discriminate. He prayed for everyone, even for his Japanese guards.”

The man portrayed in this book is multidimensional. Read *For the Glory* if you want to know why Eric Liddell was much more than an Olympic gold medalist. 🍌

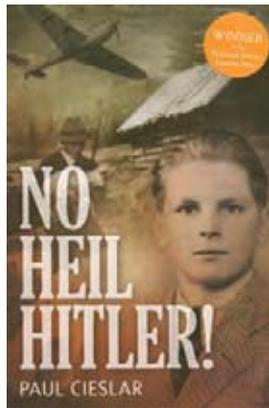
NO HEIL HITLER!

No Heil Hitler! Paul Cieslar, Signs Publishing, Warburton, Victoria, Australia, 2015, 277 pages, US\$14.99. Reviewed by Stephen Chavez, assistant editor, Adventist Review.

Paul Cieslar deserves our gratitude for being an eyewitness to one of the darkest periods in modern history. We also owe him our thanks for taking the time and effort to tell his story, a story lived by thousands, but recorded, unfortunately, by only a few.

No Heil Hitler! is a powerful account of Cieslar’s adventures when military forces occupied Poland during World War II. As a 10-year-old in 1939 when the war began in Poland, the author surely didn’t understand as well as his parents all the implications of the occupation. Nevertheless, he found himself drawn into the drama when he had to attend a school where teachers were as dedicated to indoctrination as they were to education.

The underlying theme of the book—trying as



far as possible to refrain from using the greeting that identified one as a Hitler loyalist—is augmented by incidents when the author’s family risked their lives by following their consciences, even when that included harboring fugitives and offering them food. Cieslar’s family were loyal Adventists throughout the war. Part of their balancing act involved being upright citizens without compromising larger, heavenly principles.

As with any well-told story, *No Heil Hitler!* contains lots of drama, close calls, and incidents that defy human explanation. The book is also an honest portrayal of the fact that innocent people often lose their lives while trying to live conscientiously. War is an equal-opportunity destroyer.

Cieslar, now in his 80s, served as a pastor in Poland, then in England. He and his wife now live in Australia, where he is still active in ministry. *No Heil Hitler!* is an excellent account of a history we should never forget. 🍌

What Is in Your Hand?

I hadn't seen Larry in a few years. When I commented on his beautifully carved walking stick, he told me a story I'll never forget.

Larry had been a member in a church where I had been blessed to serve as pastor. He was the kind of person any church would be privileged to have as a member: supportive, generous, and a true servant of God. But in recent times he had been carrying a heavy burden.

"Pastor, I realized I was not actively involved in soul winning. So I prayed that God would give me a ministry. That's where the walking stick came in.

"I was reading the story of Moses, and God said to Moses in Exodus 4:2, 'What is that in your hand?' And I thought, *Of course! My walking stick!* Pastor, everywhere I go people notice my walking stick and ask me about it."

Larry put a picture of the walking stick on the front of a trifold flyer he designed with the title 'What Is That in Your Hand?' It contained the story of Moses, the story of salvation, Larry's personal testimony, and an appeal. Now, when someone commented on his walking stick, Larry gave them one of his tracts and encouraged them to read it. He was actively sharing his faith. At 92 years of age.

This year *It Is Written* is turning 60 years old. Our relocation from California to Chattanooga, Tennessee, gave us the opportunity to look at where we've been as a ministry, and where we think God wants us to move forward. We heard God asking, "What is in your hand?"

While continuing in media and

evangelism, we have moved from one weekly Spanish-language television program to two, and from one English-language television program to two, on our way to four or five. Though the blessing of God, *Every Word*, our English-language daily devotional, is now produced in American Sign Language, and our new resources—including the new *It Is Written* Bible study guides—are being translated into multiple languages, with Arabic just completed.

The new *It Is Written* Bible School is giving churches a fresh, effective way of reaching their community for Christ. Also, the new short-form programming and virtual reality programming are reaching a segment of the population we've never before reached.

Jesus is coming back soon. This has to be a time for doing more than we've ever done. We feel blessed to be able to commit to this work, and trust that God will continue to inspire others to help us.

I'm convinced that every one of God's people can share Jesus with others. This is the time for pressing forward with God's end-time message of hope in Jesus Christ and the assurance of His salvation. With your help we'll continue to proclaim the everlasting gospel to every nation, kindred, tongue, and people.

What a privilege to know Jesus and to have opportunities to share Him with others. It won't be long before the church will look "as the morning, fair as the moon, clear as the sun, and terrible as an army with banners" (S. of Sol. 6:10, KJV).

God has a special work for you.

What's in your hand? 

John Bradshaw is speaker/director of *It Is Written*.

EVERY ONE OF
GOD'S PEOPLE
CAN SHARE
JESUS WITH
OTHERS.

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