

ADVENTIST REVIEW

MARCH 2019: FAITH AND BAPTISM + THE MESSAGE
IS THE MESSAGE + 50 YEARS AGO + FUTURE SHOCK +
QUESTIONS WE SHOULD ASK + WHOSE CHURCH
IS IT, ANYWAY?

50 YEARS AGO

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since 1969?
What hasn't?





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people's lives changed at the same time. For these reasons, and many more, CORE truly is a life transforming experience.



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“In 1982 William Johnsson, *Adventist Review* editor, invited Miriam Wood to write an advice column. Wood, no stranger to writing or the *Review*, had been a columnist for almost 20 years before. What commenced was a 12-year ministry answering questions that ran the gamut from the heartfelt to the ridiculous.”

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TRENDING

THE MOST SHARED STORIES ON ADVENTISTREVIEW.ORG LAST MONTH:



- 1 Baptisms of Hispanics in Israel Highlight Adventist Cross-Cultural Growth
- 2 GYC Annual Meeting Offers End-Time Inspiration and Outreach Opportunities
- 3 Alternative to Open-Heart Surgery Now Available at LLUMC - Marietta
- 4 Two Years In, Local Church in Cuba Is Thriving
- 5 "Pathfinders Is Discipleship"



IN THE REVIEW 50 YEARS AGO—1969

"A Telex machine for sending cablegrams overseas has been installed in the General Conference offices on a trial basis. Using a typewriter keyboard and a telephone dial, the operator can make direct contact with other Telex stations overseas. A special committee is studying the feasibility of using a similar machine for communications in the United States." (May 8, 1969)



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BILL KNOTT



"It wasn't only the handwriting that had changed."

The Theater of His Grace

I stumbled on some college records months ago while searching for a still-elusive reference. Among the odd collection of term papers and graded exams I had kept for a future ego boost, I found a sheaf of handwritten summaries for all the epistles of Paul.

I grimaced again, remembering how I had detested such assignments. They were a kind of roll-call duty: along with making your bed and brushing your teeth, could you prove that you had actually read all the Pauline letters for which the class was named?

Time has a way of distancing you from even things you once created, and I stared at the college-ruled sheets written in a rolling script I now barely recognize as mine. But it wasn't only the handwriting that had changed.

Like many other young Adventists of that era, I read Paul's letters for their *truth*—for their sublime, unequalled expressions of the way God saves broken humanity. My summaries revealed that I thought Paul was all about ideas—great ideas, grand ideas. In an Adventist college town officially wagging its finger at those who frequented movie theaters or listened to Neil Diamond, there was a near-euphoric promise in Jesus' famous declaration: *"And you will know the truth, and the truth will make you free."*

The latter portions of each Pauline letter—the passages in which he shows what truth means to the community he called "the body of

Christ"—these I summarily dismissed with phrases like, "Again, Paul urges the believers in Philippi to get along with each other, and wishes them well." My teacher hadn't objected to my curt abbreviation of Paul's counsels, for he was also a man of ideas.

But 40 years and 14 lived-in congregations later, I now read the Scriptures and the body of Christ differently. I'm no less enamored of Paul's great ideas than I was at 19, nor any less convinced of their inspired truthfulness. Now, however, I'm quite sure—convinced, in fact—that Paul wrote his letters *for the church*, and not primarily to edify solitary believers.

It was the church, a formed and yet still-forming community of disparate believers, that was the object of Paul's inspired thinking. Justification by grace through faith will certainly warm a hermit's heart, but it wasn't to hermits Paul wrote. Salvation through the atoning blood of Jesus will rescue any sinner, but God's higher goal was to create a loved and loving community where the forgiveness offered by Jesus becomes the forgiveness we offer each other.

And lest we miss the connection between divine truth and the church that Jesus founded, Paul offers this: *"In Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us"* (2 Cor. 5:19, 20, NRSV).¹ It was the *us*, not just the *me*, for whom salvation was

enacted. Read Paul's description of the goal: *"But speaking the truth in love, we must grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every ligament with which it is equipped, as each part is working properly, promotes the body's growth in building itself up in love"* (Eph. 4:15, 16).

It's time—past time—that we Adventists come to value the church formed by the truth as much as we value the truth itself. A candid look at our present circumstances reveals that we frequently distract ourselves with visions of correctness and differentiation from the others God has called into His end-time remnant. Along with sad Elijah, we need reminding that there's a larger, vital community to which we belong: *"Yet I will leave seven thousand in Israel, all the knees that have not bowed to Baal"* (1 Kings 19:18). We were meant to live together, weep together, struggle together, and, ultimately, triumph together.

"Enfeebled and defective as it may appear, the church is the one object upon which God bestows in a special sense His supreme regard. It is the theater of His grace, in which He delights to reveal His power to transform hearts."²

¹ All Bible texts are from the New Revised Standard Version (NRSV) of the Bible, copyright ©1989 by the Division of Christian Education of the National Council of the Churches of Christ in the U.S.A. Used by permission.

² Ellen G. White, *The Acts of the Apostles* (Boise, Idaho, Pacific Press Publishing Association, 1911), p. 12.

In due time God led me back to the Adventist Church, where I belong. I've gone full circle, and this time I will remain.

BARRY PILTON

FRESH WIND IN YOUR SAILS

The January 2019 *Review* was an exceptionally good issue. I am especially impressed with Tim Lale's thought-provoking article, "Fresh Wind in Your Sails." He has given some new insights for me into a very old problem—the "consumer mentality" on church attendance. Thank you.

As a retired pastor it is easy for me to be a "worship critic" and miss the worship experience myself. In the future I will think about his six "healthy grooves," and see if that doesn't improve my own worship experience.

Jere Webb
Eagle, Idaho



peacemaker among us who drops an attitudinal kite on the other side of the great divide. It will take a miracle of grace; you and I both believe in that.

Don Jacobsen
via Web

INTER-AMERICAN DIVISION EMBARKS ON MISSION TO SEEK FORMER CHURCH MEMBERS

I was born into the Catholic faith and went to a Catholic school. While studying the catechism, I found that the Roman Catholic Church changed Sabbath worship to Sunday worship. That didn't seem right to me, and I knew that God does not change.

After I left the Catholic Church for that reason, I started to pray, asking God to help me find a Sabbathkeeping church. My prayers were answered. My

THE POWER OF A PLACE

Thank you for the editorial "The Power of a Place" (January 2019). You are so right to note how the great writers over history always penned their best work out of silence and a "settled spot."

Over the years as I have penned my documentary films, I can recount exactly where each film was authored. I always try to create a sacred space where the

connection between God and me can occur uninterrupted. I owe that to God. You have done a great service to every writer.

Martin Doblmeier
Journey Films

A KITE, A STRING, AND A BRIDGE

I love Bill Knott's stuff and style. This one is particularly timely and poignant. Thanks. Who knows? Perhaps we can do a crowdsource and raise enough to appropriately honor the

As sure as Bible prophecy has always been true, there is a time of trouble coming such as this world has never known.

SYLVIA SIOUX STARK

mother, her younger sister, their friend, and I all got baptized and joined the Adventist Church. I was 16 at the time, and I was happy, for it seemed so right.

Then the priests found out we were going to church on Saturday and they were not happy with us. They told us that we were keeping the Jewish Sabbath and that the Catholic Church had the right to change the Sabbath to Sunday. I was totally confused, and we ran back to the Catholic Church.

I drifted from one church to another and came back to the Adventist Church, but then was dragged away again, this time by Jehovah's Witnesses. I roamed around much too long so looked into the Sabbath again and asked God to point me in the right direction. In due time God led me back to the Adventist Church, where I belong. I've gone full circle, and this time I will remain.

I thank the Lord for being so patient with me. He never gave up, and I hope those who have left will read my testimony and return.

Barry Pilton
via Web

REVELATION, ROME, AND PRESENT TRUTH

Who doesn't love the fruit of the Spirit? Cliff Goldstein reminds us of the sobering reality our Lord's Word teaches us. This includes the tale of two women in Revelation 12 and 17 and an invitation in Revelation 18:4 that compliments preceding verses.

We need prayerful courage to love and thoughtfully present Christ's words in their context.

Peter Handke
via Web

HOW DO YOU DEAL WITH LIFE WHEN SIMPLE CONVENIENCES HAVE DISAPPEARED?

I have been thinking about this subject a lot lately. Because of some small, seemingly unimportant, unasked for things God has done for me lately; and because of answers to prayers I felt guilty for praying. I have

been impressed that if these things are important to me, they are important to Him.

Looking forward to when the support system I have put together for myself will be taken from me, I have made it my prayer that the Holy Spirit will bring to my mind these things God has done for me in this relatively easy time. It seems that He is just letting me know how important I am to Him.

As sure as Bible prophecy has always been true, there is a time of trouble coming such as this world has never known. My heart is full with love for my Savior for these tokens of His love during this calm before the storm. When the storm does break upon us, I will have these tokens and His sure promises to rest my faith upon. Praise His holy name!

Sylvia Sioux Stark
via Web

YOUR TURN

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

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This may be the first important step toward ensuring that all agents, especially agents of faith, will be driving forces of authentic and effective experiences of human rights.

Gabriel Monet, p. 16

NEWS



The Seventh-day Adventist Church in Cárdenas, Cuba, on its inauguration day in April 2017. Two years into its ministry the church is thriving. PHOTO: MARCOS PASEGGI, ADVENTIST REVIEW

TWO YEARS IN, LOCAL CHURCH IN CUBA IS THRIVING

CÁRDENAS CHURCH BUILDING WAS INAUGURATED BY MARANATHA IN 2017.

BY MARANATHA VOLUNTEERS INTERNATIONAL AND ADVENTIST REVIEW

As the Seventh-day Adventist church in Cárdenas, Cuba, nears its second anniversary, the congregation is thriving, according to a Maranatha Ministry International report. Maranatha, a sup-

porting ministry of the Seventh-day Adventist Church, was instrumental in the development of the local Adventist church project in that city.

Local church leaders reported 25 baptisms in a city and area where

the church had struggled to grow in the past. Now city residents are flocking to attend evangelism meetings at the new church, and enjoying the benefits of the local members' community outreach initiatives.

Most recently local church leaders and members launched a program to provide purified water to their neighbors, Maranatha reported. "Earlier this year the congregation invested in a water filtration system and installed it on

the church property,” the report said. “Now the church is opening the pump area to the community several times a week for people to collect free filtered water. The initiative has been an effective way to serve the community and provide opportunities for positive interactions.”

Maranatha started construction on the Cárdenas church in 2016 after waiting more than 20 years for the Cuban government to grant construction permits. It was completed and dedicated in April 2017. The facility covers 12,000 square feet (1,114 square meters) and has seating for 500 people in the main sanctuary, with more on the second floor. Other rooms include Sabbath School classrooms, a fellowship hall, bathrooms, even showers.

The building was designed to accommodate worship for the local congregation while also serving as a place for convocations and retreats. It is frequently used by the local church conference and by the Adventist Church’s Cuban Union Conference.

The congregation previously met in a small building, about the size of a two-car garage in the United States.

Cárdenas is one of approximately 200 projects that Maranatha has completed in Cuba. Maranatha is currently helping to renovate an Adventist church in San Antonio de los Baños, located 16 miles (26 kilometers) outside Havana. 🍌



GYC president Moise Ratsara shares the keynote message on opening night of the annual national convention at the George R. Brown Convention Center in Houston, Texas. Flags on stage represented the nations from which the attendees came.

GYC ANNUAL MEETING OFFERS END-TIME INSPIRATION AND OUTREACH OPPORTUNITIES

REFUGEES AND RESIDENTS OF HOUSTON, TEXAS, BENEFIT FROM PARTICIPANT EFFORTS.

BY SETH SHAFER AND ADVENTIST REVIEW

With the theme “To the End,” the 2018 Generation of Youth for Christ (GYC) national conference convened in Houston, Texas, United States, from December 28, 2018, to January 1, 2019.

Each year at the end of December GYC brings together young participants from around the world who are eager to grow their spirituality and be fed solid spiritual food, organizers said.

At GYC participants have the opportunity to engage in outreach in the community, hear various sermons, interact at the networking sessions, and take in music and testimonies. Participants can also connect with supporting ministries and discover opportunities for service in the exhibit hall.

The organization was founded by a small group of young people in 2002 who desired to delve deeper into Scripture and study it for themselves. They wanted to have a revival similar to the excitement and power experienced during Pentecost at the beginning of the Christian church.

Reflecting on this year’s conference and its theme, GYC participant Chris Matts said, “GYC gives me hope that I will see Jesus come in my lifetime!”

GYC leaders said that this year’s conference was intended to instill in people the idea that God does not want to leave anyone behind. As Seventh-day Adventists, do we step out of our comfort zone, or do we stay in our little Adventist bubble, content to let the world perish all around us while we wait to go to heaven? they said.

Moise Ratsara, president of GYC, shared with participants in his sermon on opening night that God is not willing to lose one person on earth to sin. The reason God sent His Son is that we would oth-



GYC attendees fill out the *Activate* booklet in groups during an evening session at the 2018 national conference.

erwise all be lost, and God wanted to give fallen humanity the opportunity to be saved, explained Ratsara. God went to the end literally to save us, so will we go to the end for Him? he asked.

Steven Conway, a pastor from the Michigan Conference, told participants in his presentation, "We cannot reach the ends of the world until we first reach the end of ourselves." Going to the end does not always mean heading off to some faraway place to serve God in the jungle, he said. It may mean serving God by

being a light and witness to those closest to us, our families. The people we know best are sometimes the people we forget about because our focus is on reaching others.

Key speakers for 2018 GYC plenary sessions included Gary Blanchard, General Conference Youth Ministries director; Ron Kelly; and Steven Conway. Blanchard encouraged participants to be bold for God and not to sit back. When young people are more likely to search for safe spaces, he said, God calls us to step out and be bold

for Him wherever we are. General Conference president Ted N. C. Wilson also gave a presentation in which he encouraged participants to "avoid ecumenical compromises and stand firm for God's unique truth to the end."

The outreach opportunity for GYC attendees took place on Sunday afternoon. Participants had the option of traditional door-to-door outreach or to reach out to refugees and immigrants from around the world living in Houston, who speak more than 145 languages. It is GYC's hope that this outreach will help people realize that serving God goes a lot further than the traditional means of outreach, organizers said.

Representing God to the world involves little things in life, such as welcoming new neighbors on the street, helping out at local soup kitchens, or teaching English as a second language, one GYC leader said.

Some GYC participants went door to door collecting new items to put together for refugee kits. These kits were assembled and distributed during the GYC post-conference outreach effort. GYC attendees who signed up for the post-conference effort revisited refugees to deliver the kits, and also revis-



More than 4,000 people from multiple countries attended the 2018 GYC national conference, held at the George R. Brown Convention Center in Houston, Texas. PHOTOS: SETH SHAFER

ited homes where residents had requested Bible studies during the initial conference outreach, to begin studies with them. This is the first time GYC volunteers have returned immediately following an outreach effort to contact residents who made a decision to study the Bible, organizers said.

The GYC annual conference is organized by both the organization's executive committee members as well as by hundreds of volunteers. This year's GYC conference also had a dedicated media team that served in various capacities throughout the conference. The team was led by Clive Coutet, media director at Weimar Institute in California, United States. Coutet has been a photographer and vid-



GYC 2018 attendees load into buses for Sunday's outreach activity.

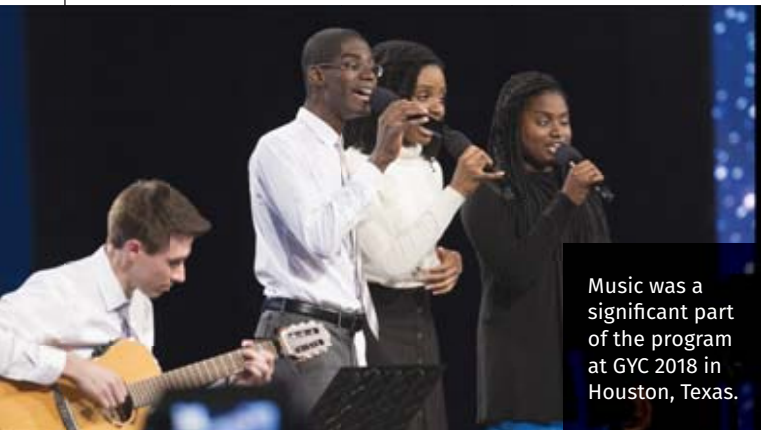
networking session. A new workbook was created by Eric Louw, vice president of networking for GYC, entitled *Activate*. The workbook helps people find God's calling for them in life and helps them achieve their God-given life goals and plans. Each evening of the conference, participants got together in small groups based on where

sign up for mission service.

One participant approached Vang the following day, asking her if she could still be counted among those who came forward for the appeal, since at the time she had not been wearing her event name tag and had not been counted. Young people are hungry for action, Vang said. They are eager to be more than what society thinks they can be.

"If you want to be inspired and challenged to take sacrificial initiatives for Christ to the end of the earth," noted Ratsara, "then GYC is for you."

Young people are invited to get involved with GYC, Ratsara said, and they can also discover service opportunities that are available by looking at the GYC website. The next GYC national conference will take place in Louisville, Kentucky, United States, January 1-5, 2020. ✍



Music was a significant part of the program at GYC 2018 in Houston, Texas.

eographer for GYC for several years.

Coutet's six-person student team from Weimar managed Instagram stories for the GYC conference, recorded mission stories and testimonies from participants, and captured footage of the conference that will be used in the upcoming trailer for GYC's next conference. "It's been powerful passing on years of knowledge and experience to a new young generation of media evangelists," Coutet said.

GYC conference participants also had the opportunity to do something a little different during the

they live, and each one had an opportunity, alone and as a group, to complete the workbook chapter assigned for that day.

On Sabbath afternoon GYC vice president of evangelism Tara Vang, who was a refugee, gave her testimony. As a person who was a refugee herself, Vang's message was timely for the age we live in, one leader said, when it seems as though we are constantly learning more about refugees from all over the world. At the end of her testimony Vang gave an appeal, asking participants to come forward and

GYC Outreach Day Statistics:

- 32 buses took participants into the community
- 1,664 volunteers knocked on doors
- 11,044 doors were knocked on
- 3,276 doors of refugee homes were knocked on
- 151 refugees were interested in Bible studies
- 622 people were interested in Bible studies
- 536 Bible study sets were distributed
- 19,643 Glow tracts were given away



Members of the Beverley Adventist church in Manchester, Jamaica, pray together after the drowning deaths of Karanjah Gayle, 26, and Joseph Anderson, 26.

PHOTO: COURTESY OF THE JAMAICA UNION CONFERENCE

ADVENTISTS IN JAMAICA MOURN THE LOSS OF FOUR YOUNG MEMBERS

THE YOUNG MEN DROWNED JUST BEFORE THE NEW YEAR.

BY DAMIAN CHAMBERS, INTER-AMERICAN DIVISION NEWS

The Seventh-day Adventist Church in Jamaica is mourning the loss of four of its young members after they drowned at sea.

Chavar Lewis, 31, and Duran Bryan, 30, of the church's north region, and Joseph Anderson, 26, and Karanjah Gayle, 26, of the central region, died at sea in two separate incidents one day apart.

According to police reports, Lewis and Bryan of the St. Ann's Bay Seventh-day Adventist Church died on December 30, 2018, at the Silver Sands beach in Duncans, Trelawny, after their boat got into difficulty. They were attending a birthday celebration for a member of their congregation.

News of their deaths plunged thousands into mourning, church leaders said, as both young men were active members of the St. Ann's Adventist Youth Federation in the North Jamaica Conference (NJC), serving in the areas of Pathfinders and music, among other ministries.

While the church members in Jamaica grappled with their loss, news came that two other young men, Gayle and Anderson, went missing while swimming at the

Frenchman's Bay beach in Treasure Beach, St. Elizabeth, on December 31, 2018.

Both Gayle and Anderson were members of the Beverley Seventh-day Adventist Church in Man-



Friends Duran Bryan (left), 30, and Chavar Lewis, 31, drowned on December 31, 2018, after rough seas swept them away at Silver Sands beach in Duncans, Trelawny, Jamaica. PHOTO: FACEBOOK

chester and students at Northern Caribbean University (NCU). Anderson was also a member of the Jamaica Defence Force (JDF). Gayle was studying communication, while

Anderson was studying computer information science.

CHURCH LEADERS OFFER HOPE

"We are severely touched by the traumatic experience of the past few days," said Everett Brown, president of the Seventh-day Adventist Church in Jamaica. "Our sincere condolences and prayers go out to the families of these four young men. We pray that the Holy Spirit will provide comfort and hope to them in this great time of sorrow."

Lewis was the son of Mobrey

Lewis, a pastor and Sabbath School and personal ministries director of NJC. According to Brown, Lewis expressed that during this time of grief and sorrow the support that he and

CANCER AS LEADING CAUSE OF DEATH IS A SIGN OF PROGRESS ON HEART DISEASE

TREATMENTS, AWARENESS OF HEART DISEASE HAVE INCREASED; CHALLENGES REMAIN.

BY ADVENTHEALTH NEWS AND ADVENTIST REVIEW

his family have received from members of the church has strengthened them to deal with the situation. "He [Lewis] said that this outpouring of love from the members has reinforced in his mind the value and presence of love that exists within the church," Brown said.

NCU president Lincoln Edwards expressed condolences to the bereaved families and to faculty members who have had past interaction with the deceased students. Edwards led the staff in observing a minute of silence to mourn the deaths of Gayle and Anderson before classes resumed January 7, 2019.

GRIEF COUNSELING INTERVENTION

Grief counseling intervention was convened at the St. Ann's Bay Adventist church on January 5, with the keynote address by Gary Bud-doo-Fletcher, chief chaplain of the Jamaica Constabulary Force (JCF).

After the deaths of Gayle and Anderson, representatives of NCU, including the chaplaincy unit, offered grief counseling and emotional support to the students' relatives and to church families. A team from NCU consisting of two counselors and some students who were close to the young men visited Beverley Adventist Church in Manchester and provided support.

Devotional services took place on January 9, 2019, a tribute on the university campus and a program hosted by the Jamaica Defence Force in Mandeville in honor of Anderson and Gayle. ■

At first the headline looks daunting, but good news is hidden in the recent findings that cancer will soon overtake heart disease as the United States' number-one cause of death. So thinks Luis Carrascosa, a radiation oncologist at AdventHealth Palm Coast, formerly Florida Hospital Flagler, a Seventh-day Adventist health-care institution in Palm Coast, Florida, United States.

"When you look at the data, what's striking is that deaths from cardiovascular disease are declining much more rapidly than rates of cancer deaths," Carrascosa said. In other words, death rates from both cancer and heart disease are going down, but they're going down faster in heart disease.

Millions of people who would have died from a heart attack or stroke even a decade or two ago are now often being saved because of advances in treatment at community hospitals such as AdventHealth Waterman in Tavares (formerly known as Florida Hospital Waterman), said Henry Lesmes, who serves as a cardiologist at Waterman.

During a heart attack it's critical to open blocked blood vessels, allowing blood and oxygen to flow into the heart before the muscle begins to wither, Lesmes said. The most effective technologies to do so were once only

routinely available in major hospitals, but have since spread to smaller ones.

About 15 years ago AdventHealth Waterman opened its cardiac catheterization lab with around-the-clock service, allowing doctors to identify which artery is blocked and take steps to open it up. The hospital also invested \$1.7 million in this lab in 2014 to add a digital imaging system that could more accurately measure and treat blockages.

One way to measure this advancement is with the "door-to-balloon" time, or the length of time between a patient entering the hospital and a balloon being used to open a blocked artery. AdventHealth Waterman's average door-to-balloon time is 53 minutes, more than 30 minutes faster than the national standard set by the American College of Cardiology.

"In the old days, if transportation couldn't get the patient to a site that could deliver these treatments, the patient never had a chance," Lesmes said.

Surgical procedures and medical devices have advanced too, Lesmes notes. At one time open-heart surgery was the only way to repair an ailing heart. But newer procedures are often less invasive, allowing more older adults to qualify.

The advances weren't happen-



ing only in hospitals. A trauma network was created so that emergency responders could activate a system to deliver lifesaving treatment before patients enter the hospital. And new medications have helped people live longer with heart disease by controlling their blood pressure and cholesterol.

Doctors note that the most important change outside the hospital has been the decline in smoking, which causes a two- to fourfold increase in artery disease. On the downside, obesity and diabetes rates continue to rise.

“Change can happen, but for some reason we’ve made a bigger impact on smoking rates than on obesity and diabetes,” Lesmes said.

Researchers find more good news in this data. Overall trends hold up among the lowest- and highest-income Americans across virtually all racial and ethnic groups. The exception is among Native Americans, whose cancer death rate rose slightly, according to a study published in November 2018 in the *Annals of Internal Medicine*.

PROGRESS ON CANCER TOO

Carrascosa, the radiation oncology expert in Palm Coast, is quick to point out the progress made in cancer care. Because the key to treating most cancer is to find it early—ideally, even before symptoms appear—massive efforts have been made to test healthy people for early-stage cancer.

For example, low-dose CT scans of current and former smokers help to find early-stage lung cancers, and more adults getting colonoscopies has caught more early-stage colon cancers.

New treatments, such as immunotherapy, are slowing down cancer deaths, allowing many people to live for months or years with advanced cancer. These new treatments are not a cure for all cancers, but they are a step in the right direction, Carrascosa said.

Carrascosa sees advances in his own field, which uses targeted radiation to attack cancer cells and is used to treat about 60 percent of all cancer cases. Image-guided radiation has allowed doctors to

deliver higher doses because it’s narrowly targeted at the tumor.

Fewer clinical studies have been done on radiation treatment compared to chemotherapy, which uses drugs to treat cancer. In Carrascosa’s opinion, this is in part because drug companies are mainly interested in sponsoring chemotherapy or immunotherapy studies. “There’s a big outcry in the medical community to get better funding for radiation oncology research,” he said.

Again, big strides came outside of the hospital, as lower smoking rates translated into fewer deadly lung cancers.

These nationwide death rates for heart disease and cancer don’t apply to every patient, as researchers point out. To learn how to address the biggest risks for themselves or their loved ones, patients should talk to their own doctors. “AdventHealth’s doctors are experts at helping every patient adopt the lifestyle changes that may prevent heart disease and cancer,” one leader said. ▀

RELIGIONS SHOULD INFORM, UNDERPIN HUMAN RIGHTS EFFORTS

ADVENTIST UNIVERSITY OF FRANCE HOSTS "FAITH FOR RIGHTS" DISCUSSION.

BY GABRIEL MONET, INTER-EUROPEAN DIVISION NEWS

On December 13, 14, 2018, the Adventist Campus of Salève, Haute-Savoie, France, also known as the Adventist University of France, hosted a meeting at the initiative of the Office of the United Nations High Commissioner for Human Rights (OHCHR) to work on human rights awareness and training resources for agents of faith.

The year 2018 marks 70 years

The profile of the 36 experts participating in this symposium was varied, allowing for the emergence of different ideas and contributions. Along with the OHCHR employees, under the direction of Ibrahim Salama and Michael Wiener, two special rapporteurs were present: the special rapporteur on freedom of religion or belief and the special rapporteur on minority issues.

of this UN meeting at the university. The meeting of UN OHCHR experts on the Adventist campus was an exceptional event for the Adventist academic world.

The two days of meeting allowed for intense debates in a highly constructive listening and sharing spirit. The complexity of the topic was not avoided, but the participants' shared desire that religious agents would be proactive in terms of human rights was clear. Discussions included the defense of freedoms of conscience and religion, the right to change, and also respecting minorities, promoting gender equality, defending children's rights, and promoting different types of dialogue.

The meeting provided integrated periods of discussion and plenary debates, as well as testimonies of experiences in progress, brainstorming in small groups, and an evening when art took center stage through music and calligraphy.

It is encouraging to see that respect, freedom, and honest dialogue have already been put to the test at the level of experts working on projects. This may be the first important step toward ensuring that all agents, especially agents of faith, will be driving forces of authentic and effective experiences of human rights.

This meeting was the first step in anticipation of preparation for training resources, and useful for ensuring that "faith and rights" are in synergy. The foundation has been established at the Adventist Campus of Salève; there is no doubt that the outcome of this work will be a considerable contribution to prepare for peaceful relations between religious groups and public authorities, between theistic and nontheistic believers, atheists, or others. ▀

Gabriel Monet is professor of practical theology at the Adventist Campus of Salève.



Some of the participants who took part in a meeting at the initiative of the Office of the United Nations High Commissioner for Human Rights (OHCHR) to work on human rights awareness and training resources for agents of faith

PHOTO: INTER-EUROPEAN DIVISION NEWS

since the Universal Declaration of Human Rights, but this group of experts was involved in the dynamics of the 2012 Rabat action plan and the 2017 Beirut declaration, along with 18 events focusing on faith for rights.

Not only is it possible to recognize certain religious roots in human rights, but different religions and agents of faith can be driving forces in the assimilation and application of human rights. There is currently a tendency toward a highly secularized view of human rights, and a trend toward seeing religions more as a problem, while in reality they play a significant role in the solution.

Also among the participants were OHCHR treaty bodies members, heads of nongovernmental organizations, academics, and diplomats, as well as artists, religious leaders, theologians, and legal experts. The experts came from the Middle East, North Africa, and other parts of the world, all involved in or interested in the relation between religions and human rights.

It is not inconsequential that this meeting took place in a school, and notably a school in which faith holds an important position. The existence of the International Centre for Religious Freedom and Public Affairs on the Adventist Campus of Salève contributed to the holding



12,000 YOUNGSTERS BAPTIZED IN INTER-AMERICA. The Seventh-day Adventist Church in Inter-America celebrated the culmination of its Year of the Child and Adolescent by announcing that more than 12,000 children and adolescents accepted Christ as their personal Savior. The 12-month-long curriculum took children and adolescents through a journey into the 66 books of the Bible. It also featured The Talking Backpack, a program that allowed children and adolescents to earn patches and pins as they studied and learned character-building traits.



WASHINGTON ADVENTIST HOSPITAL EARNS HIGHEST RATING IN HEART SURGERY. Adventist HealthCare Washington Adventist Hospital in Maryland, United States, has been ranked in the top 7 percent of hospitals nationwide for the quality of care it provides patients who undergo coronary bypass graft surgery, the most common type of open-heart surgery in the U.S. The hospital received a three-star rating—the highest possible quality rating—from the Society for Thoracic Surgeons. The organization analyzes many national cardiac surgery data categories to determine which hospitals meet the stringent criteria.



CENTENARIAN AND SURGEON ELLSWORTH WAREHAM PASSES AWAY AT 104. Ellsworth Wareham, known for his distinguished surgical career, which included the first open-heart surgeries in many countries, died on December 15, 2018, at the age of 104. Wareham was one of the founders of the Loma Linda University overseas heart surgery team. He was featured by National Geographic and other news outlets as a model Blue Zone member of the Adventist Church. Wareham continued to assist with surgeries well into his 90s.



NEW LAB LETS LA SIERRA UNIVERSITY STUDENTS EXPLORE CAREERS IN VR, AI. The Department of Computer Science at La Sierra University in Riverside, California, United States, recently celebrated the opening of a new virtual reality and artificial intelligence lab. La Sierra computer science majors and other students now have an opportunity to prepare for careers in virtual reality and artificial intelligence that analysts predict will grow exponentially over the next several years.



BAPTISMS OF HISPANICS IN ISRAEL HIGHLIGHT ADVENTIST CROSS-CULTURAL GROWTH. On November 24, 2018, three persons of Hispanic origin were baptized in the Jordan River in Israel. The three new members of the Tel Aviv Hispanic Seventh-day Adventist Church join 14 members baptized earlier in 2018. The Adventist Church also engages with other immigrant groups. Besides Hebrew, English, and Spanish, there are Amharic, Romanian, and Russian Adventist congregations in Israel.



BRAZIL PRESIDENT SIGNS BILL ALLOWING STUDENTS TO SKIP SABBATH EXAMS, CLASSES. In one of the first actions of his new administration, Brazil's president, Jair Bolsonaro, signed Bill 2,171/2003 on January 3, 2019. The bill deals with the administration of exams and class attendance of students who are unable to attend on religious and freedom-of-conscience grounds. The new law guarantees that students' freedom of conscience and religious beliefs are taken into account.



ADVENTIST TEACHERS AND ADMINISTRATORS IN EAST-CENTRAL AFRICA AFFIRM CREATION. Eight hundred teachers and administrators spent nine days in December 2018 at Gahogo Adventist Academy in Muhanga, Rwanda, discussing creation in a faith and science conference organized by the East-Central Africa Division and international partners. More than 60 presentations covered a wide range of topics such as creation in both Old and New Testaments. Also discussed were hermeneutics and the understanding of a biblical worldview in regard to questions of geology, the fossil record, and molecular biology.

What is the relationship between Christians and culture?

This is arguably one of Christianity's oldest questions. It traces its roots to the earliest believers living within one of history's most intense cultural environments—the Roman Empire. The New Testament is peppered with references to this relationship, owing a great deal to the writings of Paul. The "apostle to the Gentiles" spent a considerable amount of time traveling throughout the Empire, immersed in its culture in pursuit of expanding another kingdom altogether.

While architectural styles have changed, what remains is the ubiquitous presence of culture and the dominant force it exerts on all human beings. That reality is partnered with another—the clash of worldviews that grows out of differences within culture.

The case could be made that nowhere are these realities more evident than in the cultural subset of the arts. In particular, the visual arts (television and film) together with music and online content (think YouTube) wield a remarkable amount of influence on our world. Yet many would point to the conflicting values that underlie the arts and Christianity, drawing the conclusion that the two are incompatible. "Never the twain *should* meet" goes the argument.

This seeming tension becomes even more evident during the awards season. In the United

States, every year begins with a slew of award shows including the Golden Globe Awards, the Grammy Awards and culminating in the grand Academy Awards. By one count 25 award shows centered on film and music in the month of January and February alone.

So how do we assess our relationship to and participation in these moments, during which modern culture's most coveted recognition is awarded? And what perspectives can potentially guide our thinking on how we Christians relate to culture in general, and to the arts more specifically?

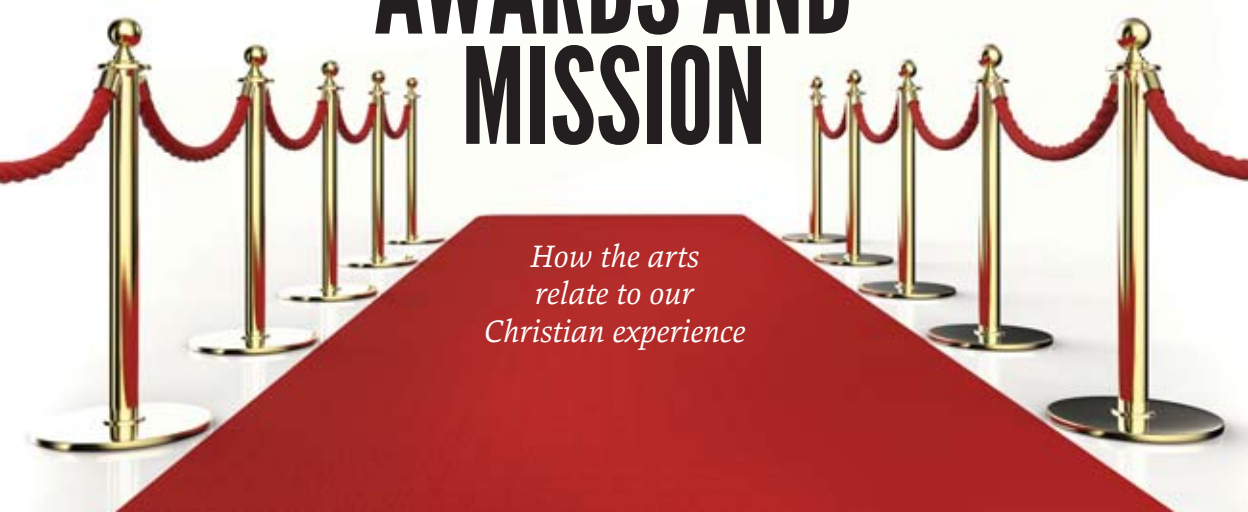
A RECOGNITION OF DIVINITY

Perhaps a more appropriate place to begin is "in the beginning," ages before the early church. "In the beginning," reads Genesis 1:1, "God created . . ." Among the realities we ought to grapple with is the one that describes God as one who creates, as one who is creative. Anyone who has experienced a fiery sunset would agree that God is an artist.

Moreover, history is witness to the fact that God does not reserve those abilities to Himself. Humankind was designed with the creative gene intact—a gift from the Creator who understands that artistic expression (in its many forms) is an important part of being fully alive.

Before discriminating between the way humans choose to express their creativity—which is neces-

THE ACADEMY AWARDS AND MISSION



*How the arts
relate to our
Christian experience*

sary—it is important to realize that art in itself is not at odds with the Christian experience. In fact, artistry is very much in line with the identity of God, which He has intentionally passed along to us.

A GLIMPSE INTO HUMANITY

What then, in regard to the awards season, which highlights the most recognized expressions of creativity? Do we tacitly celebrate and appreciate every film, every song, every hit television series simply because its creators are using the very abilities that God has woven into our DNA?

Clearly not. Much of artistic expression generated by Hollywood and Nashville is laced with elements that have no beneficial or redemptive value. Many times gratuitous depictions of the human journey are included less to give an accurate view of life and more to drive viewership, to elicit a certain edge that will tap into fallen human nature. I would strongly argue that this approach is quite detrimental to society and would never advocate for it.

However, we would do well to recognize that many films and songs do indeed unveil important aspects of the human experience. Perhaps better said, they reveal aspects of the human experience that are important to the people of that time. In the film industry this is especially true of films nominated for the coveted Academy Award.

The arts offer a very real glimpse into humanity, and as Christians with a mission to reach people, that should interest us. As one author puts it: “When specific pieces of art, music, and literature resonate with the masses, it should provoke our attention and study.”¹ He continues by pointing out the apostle Paul’s approach as he engaged with people throughout the Roman Empire. “In examining the things that their artists had created,” he writes, “Paul was able to exegete their culture and uncover the deep desires of their hearts.”²

If anything, the lineup of films and songs that have garnered the top spots should provide Christians with a timely insight into people. That insight, in turn, ought to shape the way we engage with society in our effort to further the message and mission of Christ.

AN OPPORTUNITY TO INFLUENCE

The arts, though, are more than cultural mirrors. In essence they are simultaneously conduits for and representatives of current culture as well

as formative agents of culture. They both describe and shape culture by reinforcing certain themes and norms.

Christianity has had its better days in understanding its role in this reality. Art historians, I imagine, would be the first to point out that Christian art dominated the cultural landscape of Western civilization, arguably, for the lion’s share of two millennia. As such, artists were able to focus public attention on various spiritual themes, influencing both discourse and norms.

To a great degree, within most Christian settings, this has changed. Influence opportunity has been replaced with a tendency toward separation—lest the church be somehow soiled by the arts.

And yet Jesus made a very specific request of the Father in His well-known prayer captured in John 17. “My prayer is not that you take them out of the world but that you protect them from the evil one,” Jesus prayed (verse 15). Jesus understood that if the kingdom of heaven was to advance, His disciples would need to be in the world, anchored to Him and influencing society at the same time.

Along these lines, Paul again weighs in, this time in his letter to the Corinthians. “To those under the law I became like one under the law. To those not having the law I became like one not having the law. . . . To the weak I became weak, to win the weak. I have become all things to all people so that by all possible means I might save some” (1 Cor. 9:20-22).

Neither Christ’s prayer nor Paul’s testimony encourages us to take in every creative expression on the horizon. Discretion, as well as a value system anchored in a biblical worldview, is critical as believers engage culture and the arts. And yet the commission we call great has not changed. We are still called to understand our world and influence it for Christ.

In years to come, as red carpets are rolled out, pay closer attention to themes and lyrics and ask some critical questions. What do they reveal about us? What insight do we gain into the human experience and better ways to connect with others? Give it a try. Eternity may just depend on it. 🍌

¹Matthew Capps, “A Distinctly Christian Appreciation of the Arts” googl/UPVhRR

²Ibid.

Costin Jordache is the Communication Director and News Editor for Adventist Review Ministries.

The world was both different and similar 50 years ago. So was the Adventist Church. How so? In this issue two Adventist Review editors recall living in 1969; after which we reflect on

1969: I REMEMBER *Memories of how the Spirit moved*

LAEL O. CAESAR

When I left home for Caribbean Union College (CUC), I knew where I was going. CUC was my parents' alma mater; my older sister was an alumna; lots of colporteurs from there had told me about the place.

OUTWARD BOUND

When I arrived on campus along with the younger brother many thought was my twin, we knew we had come for much more than just becoming employable. We had come to a place of God, a school of the prophets, a nursery of character completion that aimed at heaven. More than anything else, we knew we would be part of a prayer band: participating in a prayer band was a nonnegotiable element of CUC attendance. We learned this from the colporteurs—men who traveled to far countries like ours where good people like my parents gave them lodging, where they spent their days knocking on doors and offering people wonderful medical encyclopedias and religious books, if someone opened the door when they knocked.

INWARD TURNED

Soon enough my brother and I were part of a little group that met every evening after dorm worship for prayer that ministered to inner spiritual needs before we committed the rest of the evening to study, idleness, or both.

In time I modified my definition of colporteurs: they didn't have to come from overseas, be male, or even be students. I also discovered the significance of nightly prayer band: it was explosive. With no thorough grasp of what was happening inside us and all around, we found ourselves swept up into a spiritual passion beyond our capacity to either fathom or control: the dark little corner

under the college printshop could no longer accommodate the prayer group; nor could the brief quarter hour or so between dorm worship and study periods. Sometime in 1969, with quiet suddenness but without any zapped lightning or rolling thunder, the prayer band became uncontrollable: we had to continue after study periods; we had to find a larger room; night after night dozens of young men flowed quietly toward the music room when the official thing to do was resort to bed or study hall as dorm lights were switched off at 10:00 p.m. The music room prayer sessions stretched to interminability. The revival, as we came to recognize it, reached Linda Austin



Hall at the other end of campus, because now young men and their girlfriends were talking about prayer. Soon enough, a tide of prayer was sweeping through Linda Austin Hall as well.

Then the prayer group's leaders requested audience with college administration. Audience granted we came before them to explain that from now on we would be one with them in work and service. We apologized for earlier contempt of their attempts to make us better and cynicism about their rules for orderly campus life. We had been converted, though none of us has ever since been able to explain how it happened—except for the prayer band. One non-Adventist prayer band member decided for baptism. Friends on the fringes of church life became mainstream witnesses for the gospel. Some casual ministerial students decided that gospel ministry was serious business. For Lael-Jonah, the resistance of years to God's call to pastoral ministry dissolved into "Here am I, Lord: send me."

Lael Caesar, an *Adventist Review* associate editor, is still committed to that surrender, "Here am I, Lord: send me."

difference and similarity in war, music, media, and worship. You can surf your memories too—if you're one of the more than 90% of today's population who were alive in 1969.

A GLANCE BACK *Has it been 50 years?*

STEPHEN CHAVEZ

During the past few weeks I've spent time in airports in some of the largest cities in the United States. I'm a people-watcher, and I like to create imaginary scenarios about the people I see based on what they're wearing.

For example, a man wearing a hat with the words "Vietnam Veteran" is likely my age. He is balding and bearded with a belly that is far removed from the chiseled physique he sported when he shipped off to fight an unpopular war in a faraway country.

The woman who accompanies the aforementioned veteran looks more like a grandma than a young woman who once had long, soft, shiny hair and wore a tie-dyed skirt and sandals instead of her polyester blouse, pants, and orthopedic "grandma shoes."

Time takes its toll.

THE WAY-BACK MACHINE

In 1969 I was starting my senior year in high school. Although I had grown up in an Adventist home, the lure of popular culture began to have its effect.

I traded in my black, horn-rimmed glasses (think Clark Kent) for some wire-frame glasses I had picked up in an antique store (think John Lennon). I tried to grow my hair longer, like many of my friends. But often when I returned from the barbershop, my dad would send me back with the order "Have the barber do it right."

An assignment in senior Bible class required research on a career we might consider as adults. Since my dad was an X-ray technician, that seemed an easy way to make a comfortable living. But one afternoon in my bedroom during my senior year I felt the distinct impression (not a voice, just an impression) *You should study for the ministry*; the idea being that I should plan to do something of eternal significance.



Now 50 years later I'm sitting in airports watching people, trying to imagine the lives they've lived and why they look so old, while I look so . . . well, never mind.

IDEALISTIC STILL?

Here's the thing: 50 years ago marriage was the furthest thing from my mind. I couldn't have imagined outliving several of my friends. The idea of being a grandparent would never have occurred to me.

And those people who wore bell-bottom pants, smoked dope, and protested the war in Vietnam? They now wear Dockers, live in retirement communities, monitor their retirement portfolios, and take cruises.

Here's the question: Did we leave our ideals behind when we started collecting academic degrees, children, real estate, and retirement funds? Or are we still passionate about the causes that animated us back in the 1970s, 1980s, and 1990s?

The problems we face now are every bit as intractable as the problems faced as a society back then, except that now the stakes are even higher. Violence in our communities is at epidemic levels. The income gap between those who are very rich and those who are poor is obscene. Racism and bigotry that were latent a few years ago are now overt and unapologetic.

There was a time we thought we could change the world. Do we still think so? Or are we too old? ▀

Stephen Chavez' start at *Adventist Review* is closer to 1969 than any other currently serving editor.



SERVING THOSE WHO SERVE

50-year perspective: 1969-2019

RICHARD STENBAKKEN

Editors' note: This article mostly covers military chaplaincy in the United States.

The year 1969 saw the United States embroiled in an unpopular war in Vietnam. Adventists were being drafted, and some joined because they knew they would soon be drafted.

THE CHURCH AND THE DRAFT

At the time the church's position on serving in the military was 1-A-O, meaning church members who were in the military should avoid weapons or weapons training. The military honored the church's stance on these matters and granted its members the appropriate 1-A-O designation. Their status depended on their church's position, not on individual conscience.

Many conference youth directors conducted Medical Cadet Corps (MCC) training to prepare draftees for a better fit into the military. Training in drill and ceremony, first aid, military customs, and other non-weapons training enabled Adventists who entered the military to have a "jump start" into military life. Most Adventists, but not all, served in the medical fields as a result. Many served in Operation Whitecoat, from 1954 to 1973, doing protective studies to prevent injury by chemical or biological agents.

In 1969 only 13 active-duty Adventist chaplains served in all branches of the United States military.

Challenges required the church to reexamine its 1-A-O position. Some draftees said their conscientious convictions compelled them to not serve in the military in *any* capacity. They were conscientious objectors, or 1-O, whereas the official position of the Adventist Church was 1-A-O, not 1-O. The draft board could not honor these individual conscientious objectors.

In 1973 the Adventist Church revised the policy from *requiring* 1-A-O to *recommending/advocating* noncombatancy. In effect, the church moved from *being* the conscience of its members to *informing*

their conscience, and allowing individuals' consciences to determine how, or if, they would serve in the military.

This allowed the church to support conscientious objector members at the same level as noncombatant Adventists. The policy change was made to afford support for a wider range of church members. Official military policy also changed from making judgments based on church membership to the individual member's conscientious convictions.

The National Service Organization (NSO), the agency of the church that assisted Adventists in the military, also acted as the endorsing agency that cleared, called, and approved all chaplains who represented the church as military chaplains. Interestingly, NSO leaders had no military or professional chaplaincy experience.

In 1989 Martin Feldbush, who had served as a hospital chaplain, was called to be an associate director for the new General Conference service called Adventist Chaplaincy Ministries (ACM). The service was expanded to oversee the growing number of Adventist chaplains serving in the military, and to give recognition and support to health care and other areas of chaplaincy that were expanding rapidly. Military members received Bible kits, literature, support for Sabbath observance, and other accommodations, and were served by six servicemen's centers and multiple civilian chaplains working with ACM.

A CHANGING CLIMATE

The draft ended in 1973, but the pay, educational opportunities, and generous GI Bill financing for post-service college drew church members to join the military of their own volition. It was still possible to join as a 1-A-O. Some did, some did not. The church continued its support for Adventists serving in the military.

In 1990 I was one of two active-duty Adventist chaplains to be promoted to full colonel. Herman Kibble (Navy) and I (Army) were promoted and began serving as captain/colonel in our

We must respond to the pastoral call to serve those who are in the military and their organizations.

respective branches. This was a first for Adventists, and provided wider recognition of the skills Adventist chaplains brought to military services.

In 2000 Adventist Barry Black was selected to serve as chief of chaplains (two-star admiral) of the U.S. Navy. In 2003 he became chaplain of the U.S. Senate, where he currently serves.

In 1992 the General Conference asked me to be director of Adventist Chaplaincy Ministries as the first-ever director of the department who had been in the military. ACM now had two seasoned, professional chaplains who had served in their respective fields to assist in the professionalization of the department and to enlarge support for Adventists serving in the military and other institutional settings like the Veteran's Administration, federal prisons, and Adventist, and other health-care institutions and colleges.

Adventist relations with the military during the last 50 years have ranged from supporting those drafted to operating retreat centers; from civilian chaplains to greatly expanding the number of

Adventist military chaplains. Now both the General Conference and North American Division (NAD) have full departments to assist chaplains and church members in the military, and others who serve in major institutional settings.

The NAD currently has 131 active-duty military, reserve, and National Guard chaplains. These chaplains bring the presence of the Seventh-day Adventist Church to places and situations where no other clergy can go. Quite a change from 13 chaplains in 1969.

LOOKING AHEAD

What does the future hold? We know that the future holds "wars and rumors of wars" (Matt. 24:6). We know the church does not and has not supported war and combat, but we know we must respond to the pastoral call to serve those who are in the military and their organizations by having representatives of our faith whenever or wherever there is a need.

The MCC, after dwindling at the end of the draft, is being revived to form a corps of youth who are trained as well-prepared disaster relief intervention personnel.

Military chaplaincies are rapidly expanding beyond the NAD with two military chaplains in Ghana, three in Zambia, and one (who is chief of chaplains) in Malawi.

There will be continued challenges in the changing landscape of church and military relations, and there will also be growing ministry opportunities. The past 50 years have been interesting, challenging, changing times. While we don't know what the future holds, we do know who holds the future.

It is telling, and a call to military ministry, to remember that only one voice called Jesus the Son of God that crucifixion afternoon. It was the voice of a military officer. Military people today call out for ministry, and the Adventist Church is responding to those calls. We can do no less. ▀

Richard Stenbakken served as an active-duty Army chaplain from 1969 to 1992, then as ACM director/endorser from 1992 to 2005.



WHEN WE TALK ABOUT MUSIC, 1969-2019

Narration of a 50-year history

NEVILLA E. OTTLEY

Which would you say is better: Adventist music in 1969, or Adventist music in 2019? Following is a reminder of what and how things used to be, and have been more recently.

REMEMBERING CHURCH MUSIC

I remember music that I appreciated as a graduate student in a Seventh-day Adventist university. It was the classical European masters—Handel, Bach, Mozart, Schubert, Gounod, Brahms, Faure, Mendelssohn, and Samuel Barber. It was choral anthems and oratorios sung at church. It was the King's Heralds quartet and great organ and piano works. Congregational singing was from the 1941 *Church Hymnal*. Special music featured various instruments. And songs like "It Only Takes a Spark" became popular.

Some Adventists also liked the country singing of Jim Reeves and Roy Drusky, an Adventist who performed regularly in the Grand Ole Opry.

As time progressed Adventist music production changed and expanded beyond Voice of Prophecy's King's Heralds male quartet and Del Delker to soloist Sunny Liu, the Wedgwood Trio with guitars, and Black gospel music from such as the Blendwright sisters and the Soul Seekers.

Beyond Adventist walls Sandi Patty and Larnelle Harris thrilled with grand orchestral accompaniment. In Black churches Edwin Hawkins' "Oh Happy Day" was accepted in 1969, and Andrae Crouch was already there with his group The Disciples, augmenting the Black gospel traditions in our churches. In 1970 Adventist bass/baritone Wintley Phipps, Trinidad-born, stepped onto a world stage that he still commands in 2019.

REMEMBERING SEVENTIES MUSIC OUTSIDE AND IN

The 1970s had their wealth of popular music: one-man shows such as James Brown and Marvin Gaye; one-woman celebrities such as Aretha Franklin and Nancy Wilson; and groups—the Ohio Players, the Jackson 5.

Virginia-Gene Rittenhouse organized the New

England Youth Ensemble in 1973, a youth orchestra that has come to be celebrated for its class all over the world. Rittenhouse later moved the organization from Atlantic Union College in Massachusetts to the then Columbia Union College, now Washington Adventist University. The group has traveled widely. So has the Metropolitan Symphony Steel Orchestra of Metro Seventh-day Adventist Church in Maryland, one of Adventism's more daring musical innovations from that period: an orchestra composed of steel drums. Metro church was also the base for Myron S. Ottley's MetroSingers through the dozen years of their existence (1999-2011).

Other favorites in Adventist music include the Breath of Life Quartet, which lasted for more than 30 years in service to the telecast of the same name.

Among the most celebrated Adventist choral groups today is the Aeolians of Oakwood University, organized in 1946 by the late Eva B. Dykes. Its remembered conductors include John Dennison and Alma Blackmon. Today, under current director Jason Ferdinand, the Aeolians enjoy unparalleled international prominence, respect, and admiration. In 2017 they won the World Choir championship in Wales, and in 2018 the championship of the 2018 World Choir Games in South Africa. Their repertoire embraces genres from the baroque era to the twenty-first century, and the choir is considered an authoritative exponent of Negro spirituals and work songs.

REMEMBERING MEANING

The Brooklyn Tabernacle Choir, one of America's best-known church choirs today, was born in the 1970s and turned out their first recording in the 1980s. This was also the decade in which an Adventist Church committee chaired by baritone Charles L. Brooks, with Wayne Hooper of the King's Heralds as executive secretary, updated the *Church Hymnal*.

Hooper's awareness of the vocal range demanded in the older hymnal is remembered through his remark about the hymn "Let Him In,"

which begins, “There’s a Stranger at the door.” Hooper said, “When most of us attempt to screech out the three high F’s in this hymn, I’m sure the ‘Stranger’ would be frightened away!” Apart from high F’s, Hooper was aware that the 1941 hymnal was behind the times, did not reflect current musical culture, and lacked music of African Americans. Interestingly, some say that the 1985 update he helped to guide is no longer relevant to today.

His quip demonstrates that much more than genre and theology are involved in determining what is appropriate. The claim by some that the 1985 update may now be out of date shows that even the most enlightened improvements can have limited application.

Heaven’s angels are thrilled about worship.

On the other hand, it took courage, even daring, to organize a steel drum orchestra in an Adventist church when the phenomenon’s clearest identification is with extravagant and earthy carnival celebrations, first in Trinidad and Tobago, and by now all over the world.

During the past two decades there has been much ado in churches worldwide about praise teams and church bands that feature electronic keyboards, Hammond organs, guitars, and drum sets. These worship accoutrements are present worldwide. I remember when that music first began in the church I attend: I entered church one Sabbath morning and mistook the song for a secular pop song performed on the rhythm and blues radio program *Quiet Storm*. Controversy over church music is not new. And the lessons available for learning can be stunning to those willing to learn.

Rittenhouse described on WGTS-FM radio, and

later in conversations with me, her experience as a child in the 1930s when she was part of a small group visiting a remote village in central Africa. She recalls how taking out her violin seemed to bring the village alive and facilitate communication with her visiting group. When the villagers sang for the visitors, she said, “Their music was not unlike that of the great European cathedrals of the Renaissance.”

We may also be affected in other ways. Ellen White describes one: the pain of untrained shrieking voices. She writes, “I long to stop my ears, or flee from the place, and I rejoice when the painful exercise is ended.”*

CONCLUDING—FOR NOW

This review has not answered all the questions on similarity and difference, appropriateness or otherwise, of music in Adventism through the past 50 years. Nor was it intended to.

If I had room I’d tell of Adrian T. Westney, Jr., Take 6, Herbert Blomstedt, Shirley Verrett, Thomas Hampson, and more; or even the Ottley Music School founded in Maryland in 1973 and still going strong. Mostly I have written what I’ve seen and recall, without exhaustion of names or much elaboration of principles.

I know, though, that today with television, YouTube, FaceBook, iTunes, and all the various media, the enemy of meaning and durable values is as ready as ever to distract us from the true meaning of worship, and deprive us of a vital aspect of the experience of salvation from self and communion with God. Mindfulness is what we must not lose, mindfulness of what and how we best worship God with our music. Heaven’s angels are thrilled about worship. They would love to be part of ours and have us part of theirs.

Are we up to it? 🍷

* Ellen G. White, *Evangelism* (Washington, D.C.: Review and Herald Pub. Assn., 1946), p. 508.

Nevilla E. Ottley directs the Ottley Music School she founded in 1973 in Hyattsville, Maryland.

THE MESSAGE IS THE MESSAGE

Mass media is no longer just for the few.

Fred Kinsey has spent most of his professional life as a pastor, college professor, communication specialist, and eventually as speaker/director of the Voice of Prophecy. He recently answered some of our questions about trends in Adventist media during the past 50 years.—Editors.

Set the stage for what Adventist media looked like back in the 1960s.

In 1969 the Voice of Prophecy was beginning its fifth decade of radio evangelism. Voice of Prophecy was located just across the campus of Glendale Adventist Hospital. I remember crossing paths with H. M. S. Richards, Sr., as I walked to school and he was walking to the Voice of Prophecy.

George Vandeman and It Is Written were just really getting going at that time. Television had the unique capability of making people somewhat recognizable quickly and making them a celebrity of sorts.

The first Bible I owned myself came from a George Vandeman's It Is Written evangelistic series at the Los Angeles Sports Arena. It was amazing to see those large crowds coming to hear the gospel.

Do you know why they chose Vandeman, and why southern California?

When you say "they," I don't know who "they" are. This was a time in which these media ministries pretty much operated on their own. The Voice of Prophecy headquarters in Glendale, California, was very large, considerably larger than many conference buildings, then or now. It operated a Bible school, it had studios for recording, it had the King's Heralds, it had a

chapel. It had a good-sized working group that put on the broadcast and looked after the Bible school.

George Vandeman, I don't recall him asking the church's permission to start It Is Written. He had a dream, just as [William] Fagal did on the East Coast. These men went with their dreams, and created something of substance that I don't think many in the church recognized as a possibility.

In 1969 the church was not actively involved in these [ministries] except on the lay level. The Voice of Prophecy was involved in so many camp meetings, and one wonders whether all of a sudden the church woke up to the fact that they had significant parachurch organizations that could raise significant money and have a tremendous impact on church members and others.

What happened next?

Satellites began to be available for transmitting large volumes of data and video across the country. The church began to recognize the power of satellites in the 1980s and 1990s, and it developed satellite evangelism. It Is Written had "Truth for the End Time," in which comparisons were made between the satellites and the three angels' messages roaming through the heavens.

The North American Division went into satellite evangelism, in which it had an evangelist at one place in the country, and they would downlink it to satellite receptors all across the country in various churches.

Then we see the development of Hope Television and Three Angels Broadcasting Network. All of a sudden significant new possibilities were opening up to advance the church's evangelism experience.

One of the things that always troubled me during this time was that we recognized that there



were significant opportunities for using technology, but it still came back to what would people listen or respond to?

With today's technology you don't need a roomful of equipment to produce a radio program or podcast.

It is dumbfounding to notice how much change has occurred in the past 20 to 25 years; it's nothing short of astounding. The personal computer was developed in the early 1980s. Nobody saw the impact that was going to have on publishing, and upon audio and video as well. As 2000, the new century, unfolded, we still hadn't seen the impact of Facebook and YouTube.

I remember individuals coming to me and saying the church needed to go with outreach on the Internet. Whenever I think of myself in terms too glorious I remind myself of my response: "The Internet? I think it's a passing fad."

Now in 2019 almost everybody has a podcast, a Facebook page, a YouTube channel, a blog. How does the church create a presence in the midst of this nearly infinite amount of information?

I'm not sure how you do it. It's amazing to me that you can have a video on YouTube or something goes viral, and within 48 to 72 hours more people watch it than watch the number-one television show on all the networks. It's almost impossible to predict what show or video is going to do that.

When I taught communication at Pacific Union College, we use to point out in mass media courses that an average person's attention span in the United States was about 22 minutes, which roughly corresponded to the amount of content in a 30-minute television show (apart from the commercials). Now that is significantly less. People just don't want to watch something too long.

What about the future? What innovations might the church use in the future?

I have no way of knowing that. From 1969 to today no crystal ball could have seen more than a couple years, and even at that, not very clearly.

One of the media ministries that evolved out of Voice of Prophecy, Jesus 101, just launched its 24/7 "grace-filled Internet radio" station. The idea that you can have a radio station without the Federal Communications Commission being involved is simply staggering. I don't know that the word "broadcast" is accurate any longer; it's "narrowcast." In a broadcast you put programming out there and people find it. Now ministries are aiming at specific audiences.

How do they get a following?

I come back to this major concern: once you have followers, what do you do with them? What do you say that they need to hear?

I remember my ordination service at Pacific Union College in 1982. I think it was one of H. M. S. Richards, Sr.'s, last public appearances.

Before the service [Richards] dismissed all the other participants so he could speak to the three of us who were being ordained. I will never forget the impact as he stood there, this great man who had accomplished so much in life. He said, "Gentlemen, all I can recommend to you is the grace of God. For without it I have no hope."

Here was an individual who used his life in decades of media ministry, but the message that he wanted to get across to his audience was clear. The first question we need to ask ourselves before we go on the air or get on Facebook or YouTube, or whatever it happens to be, is: What do you want to say, based on what you believe people really need to hear?

Although the methods have changed over the past 50 years, the message that needs to be displayed hasn't changed much at all. We don't have to confound that by being cute. We need to be real and say, just as Richards said to us, that grace is the most important thing in our lives, for without it we have no hope. ♣

WORSHIP WARS?

We grow, we change. Only God never changes.

SHAWN BRACE

In her book *In Tune With God*, Lilianne Doukhan cites a story about a controversy that roiled Boston's Battle Street Church in the nineteenth century. It revolved around worship. Eager to move beyond the traditions of the day, church members decided to order an organ from England—an instrument used primarily in theaters for entertainment in those days.

The thought was too much for some members to bear, however, with one individual urging “with tears that the house of God be not desecrated,” and offering to refund the entire cost of the organ if “the evil thing might be thrown to the bottom of Boston Harbor.”¹

We likely look back at such a controversy with humor. But at our core we can't deny this truism: styles of worship that were viewed as heretical 200 years ago—even 50 years ago—seem rather tame now.

CHANGING TIMES, TASTES, AND TRADITIONS

We've seen this play out within Adventism over the last five decades. At one time it was the Wedgewood Trio or the Heritage Singers that some deemed troubling. Now it is worship that borrows from Hillsong or Kirk Franklin.


I remember traveling to a country in the global south nearly two decades ago and learning that the drum set was acceptable in worship but not the djembe or bongos, which were associated with demon worship. I reflected on how it was just the opposite in the United States: you could get away with a djembe or bongos in many congregations, but not a drum set.

Many continue to be troubled by the way worship and music have been relativized. Seminars on the dangers of certain styles and instruments have turned into a cottage industry, available for download at your local independent ministry website.

Yet an increasing number of Adventists have recognized that while Scripture hints at principles, it does not spell out specific rules when it comes to the styles a congregation employs to worship God—recognizing that, as with food tastes, one's cultural context plays a large role in how people raise their worship to God.

Indeed, if we were to set foot in a worship service during the days of David or the times of Jesus, we might find them to be utterly foreign to us—like stepping into a worship service in a distant country. Even early Adventist worship—where James White so often thumped the rhythm on his Bible, or others engaged in more charismatic expressions, some even speaking in tongues—could seem strange to us, and perhaps troubling to many.²





If we were to set foot in a worship service during the times of Jesus, we might find it utterly foreign.

A PRACTICAL RESPONSE

Over the last two decades the Seventh-day Adventist Church has wisely developed a philosophy of music, officially voted at the Annual Council in 2004, that can serve as a “guideline” for members and churches. Proposing a principle-based approach to music and worship, it certainly stops short of prescribing or prohibiting any particular style or cultural expression. Instead, it points to the importance of all our music and worship glorifying God, and for the need to have it engage the whole person—intellectually, spiritually, and emotionally.

Perhaps most relevant to the present discussion, the guidelines tackle the issue of cultural variation and sensitivity, recognizing the diversity that comprises the worldwide movement.

“We should recognize and acknowledge the contribution of different cultures in worshiping God,” it states. “Musical forms and instruments vary greatly in the worldwide Seventh-day Adventist family, and music drawn from one culture may sound strange to someone from a different culture.”³

These guidelines beautifully illustrate the ongoing maturation of the Adventist Church over the last 50 years as it relates to a movement that has increasingly become more culturally and ethnically diverse. The less homogenous an organization becomes, the more important it becomes for it to embrace diversity on issues that the Bible does not explicitly spell out. Fortunately, the Seventh-day Adventist Church has officially recognized and acknowledged this—somewhat getting back to its early roots of allowing the Spirit to set the agenda, including the agenda for our times of worship.

Some individuals still turn the subject into a black-and-white moral issue, governed by opaque and esoteric biblical allusions; but there are many more still, following the lead of the official denominational guidelines, who embrace the fact that around the throne of heaven people from “every nation, tribe, tongue, and people” (Rev. 14:6) will worship the Lamb in ways that are personally meaningful.

Until then, each local Seventh-day Adventist congregation has the opportunity to give the world a foretaste of that glorious day. ▀

¹ Cited in Lilianne Doukhan, *In Tune With God* (Hagerstown, Md.: Review and Herald Pub. Assn., 2010), p. 291.

² See Norma J. Collins, *Heartwarming Stories of Adventist Pioneers*, vol. 1 (Hagerstown, Md.: Review and Herald Pub. Assn., 2005), p. 59; and Ron Graybill, “Enthusiasm in Early Adventist Worship,” *Ministry*, October 1991.

³ Taken from “A Seventh-day Adventist Philosophy of Music,” at www.adventist.org/en/information/official-statements/guidelines/article/go/-/a-seventh-day-adventist-philosophy-of-music. Accessed January 28, 2019.

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MERLE POIRIER

JANUARY 20

Richard Nixon is sworn in as the thirty-seventh president of the United States. In his inaugural address he proclaims that Americans “cannot learn from one another until we stop shouting at one another.”

FEBRUARY 8

The last edition of *Saturday Evening Post* is published. It had begun publishing in 1869.

FEBRUARY 24

The U.S. Supreme Court in the *Tinker v. Des Moines School District* case rules that students have the right to express opinions at odds with the government.

MARCH 10

James Earl Ray pleads guilty to assassinating Martin Luther King, Jr.

MARCH 11

Levi starts selling bell-bottomed jeans.

MARCH 28

Former president Dwight D. Eisenhower dies.

APRIL 4

In Houston, Texas, Denton Cooley, M.D., implants the first temporary artificial heart.

APRIL 6

Sir Wally Herbert, English explorer, reaches the North Pole on foot. He becomes the first man to cross the entire frozen surface of the Arctic Ocean.

APRIL 17

A jury convicts Sirhan Sirhan of assassinating Senator Robert F. Kennedy.

MAY 12

Winnie Mandela is detained under South Africa's Terrorism Act and is placed in solitary confinement for 17 months.

MAY 15

A teenager known as “Robert R.” dies in St. Louis, Missouri, of an unknown medical condition. In 1984 it will be identified as the first confirmed case of HIV/AIDS in North America.²

MAY 27

Walt Disney World construction begins in Florida.

JUNE 22

Judy Garland dies in London, United Kingdom.

50 YEARS AGO

Highlights of 1969

JUNE 28

The Stonewall riots in New York City mark the start of the modern gay rights movement in the United States.

JULY 14

The \$500, \$1,000, \$5,000, and \$10,000 bills are officially removed from circulation in the United States.³

JULY 18

A car driven by Senator Edward M. Kennedy plunges off a bridge on Chappaquiddick Island near Martha's Vineyard. His passenger, Mary Jo Kopechne, dies.

JULY 20

Astronaut Neil Armstrong (Apollo 11) becomes the first man to walk on the moon.

AUGUST 8

Actress Sharon Tate and four other people are brutally murdered by Charles Manson and a group of his followers.

AUGUST 15

The Woodstock Music and Art Fair opens in upstate New York. An estimated 400,000 young people gather for the festival.

AUGUST 17

Hurricane Camille hits the Gulf Coast at Pass Christian, Mississippi, killing 256 people.

SEPTEMBER 2

The first automatic teller machine in the United States is installed in Rockville Centre, New York.⁴



SEPTEMBER 26

The Brady Bunch television series premieres on ABC.

NOVEMBER 10

Sesame Street, a children's show, premieres on the National Education Television Network (later PBS).

NOVEMBER 15

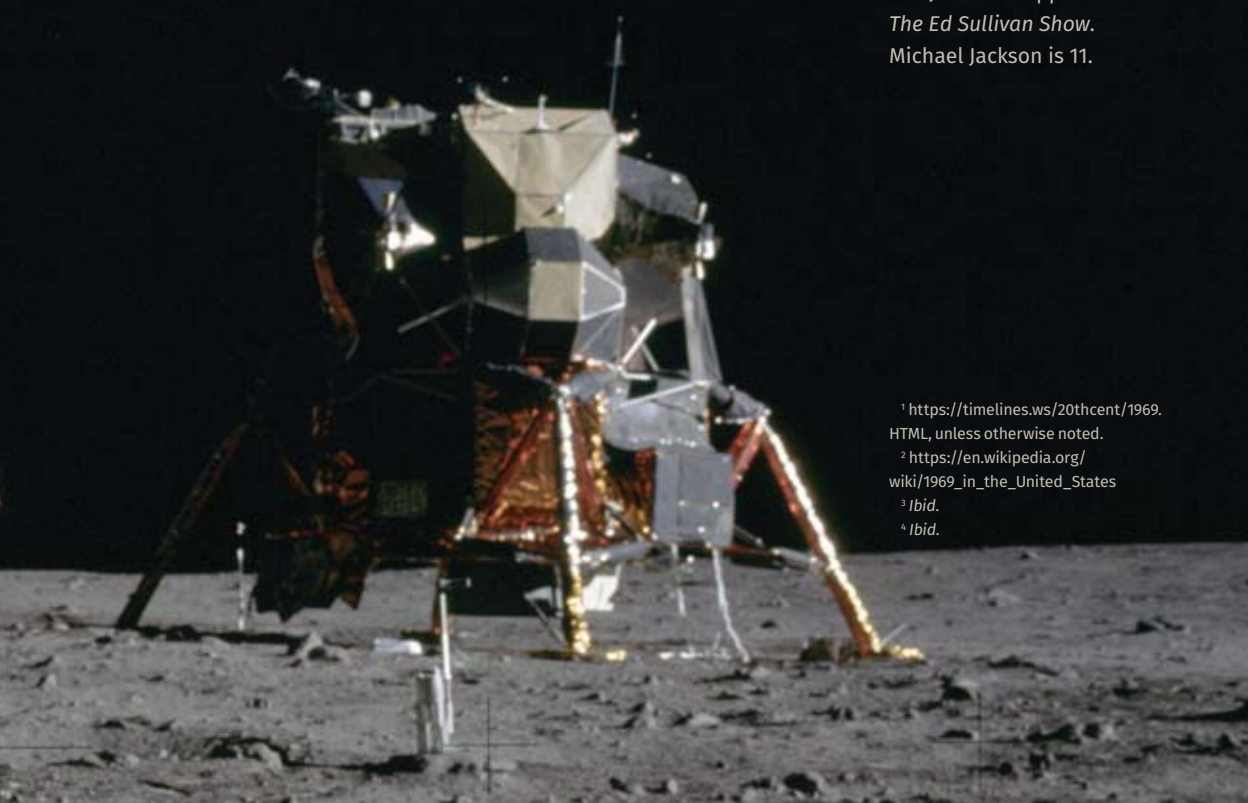
The first Wendy's fast-food restaurant opens in Ohio.

NOVEMBER 19

Apollo 12 astronauts land and men walk on the moon a second time.

DECEMBER 14

The Jackson 5 appears on *The Ed Sullivan Show*. Michael Jackson is 11.



¹ <https://timelines.ws/20thcent/1969.HTML>, unless otherwise noted.

² https://en.wikipedia.org/wiki/1969_in_the_United_States

³ *Ibid.*

⁴ *Ibid.*



Make your money do more good.

For smart taxpayers, the new tax law provides easy opportunities to lower taxes even more.

The most significant opportunity for you is probably the standard deduction.

It can be used instead of itemizing your deductions, where in the past you might have claimed a deduction for mortgage interest, state and local taxes and charitable giving.

Congress doubled the standard deduction to: \$12,000 for single filers and \$24,000 for married filers.

Whether you typically itemize or take the standard deduction, there are some strategies you can use to receive new tax savings as well as other non-tax benefits.

Fund a charitable gift annuity or charitable remainder unitrust

Either strategy provides you with annual income, a charitable income tax deduction and potentially favorable capital gains treatment while allowing you to support the causes that matter most to you. Your specific benefits will be affected based on whether you itemize or take the standard deduction.

Give from your pre-tax assets by making an IRA rollover gift

If you are 70½ or older, this strategy allows you to give up to \$100,000 directly from your IRA rather than take the required distribution from your IRA. This strategy does not result in a charitable deduction but will help you avoid tax on the distribution. This strategy works for both itemizers and non-itemizers.

Make an outright gift of an appreciated asset to charity

This strategy allows you to support the causes that matter most to you while generating a charitable tax deduction and potentially capital gains tax savings. This strategy provides tax benefits to itemizers and non-itemizers.

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THE THIRD COMMANDMENT

You shall not misuse the name of the Lord your God, for the Lord will not hold anyone guiltless who misuses his name" (Ex. 20:7).

What does the third commandment really mean?

Growing up, many of us learned that the third commandment essentially meant "Don't swear."

It's certainly true that Scripture teaches us not to let corrupt talk come from our mouths, but instead to speak what's true, noble, and right. It's interesting that nearly all forms of profanity bring down (1) God's name, (2) God's gift of sexuality, (3) God's gift of the human body.

But in actuality the third commandment is about much more than using God's name profanely. It's about using God's name lightly.

Here's something to think about. Given that the Hebrew people were terrified to utter the name of God at all, how should we feel about such modern expressions as these:

- It's a God thing!
- God is so good!
- God is working!
- God is moving!
- God impressed me to tell you that . . .
- We got the mortgage! Praise God!

Is it positive or negative that we use God's name so readily and easily in our culture today? Does it just depend on the situation? Could each of these phrases be very meaningful or be very meaningless depending on the way they're used?

For example, imagine that I can't find my car keys for three days. Then I suddenly find my car keys and say, "God is

so good! I found my keys." Is that OK? Is this praising God for all things? Or is this using His name in vain, in an empty way?

It's a difficult question. Maybe the answer depends on the way we live our lives more broadly.

Let's say that when something good happens in your life, you are quick to say, "God is so good!" But this isn't the only time you refer to God—or talk to God. Your entire life is centered on God. You rejoice in the Lord in all things, in abundant times as well as desert times.

Now let's say that when something good happens in your life you are quick to say, "God is so good!" But this is about the only time you refer to God—when your circumstances are good. What has become your God? Your circumstances.

The third commandment is not about what we say as much as how we live. More literally the third commandment reads: "Do not carry the name of the name of the Lord in vain—do not represent the Lord Your God in an empty way." Just as the high priest of Israel carried the names of the 12 tribes before God in the holy place, so are we, His followers, to bear His holy name in our lives. "The worst blasphemy," writes Elton Trueblood, "is not profanity, but lip service."

As believers, let's resolve not to carry the name of the Lord in vain. We are not only on holy ground; we *are* the holy ground in which He lives, moves, and has His being. ♣

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THE LIFE
OF FAITH
ANDY
NASH



IS IT POSITIVE OR
NEGATIVE THAT WE
USE GOD'S NAME SO
READILY AND EASILY
IN OUR CULTURE
TODAY?

FAITH AND BAPTISM

What's the connection?

REX D. EDWARDS

I was admiring an icon in the narthex of an Orthodox church. Suddenly I heard a cry. I entered the nave to find an infant baptism in progress. The child was naked. The godparents stood in front of the baptismal font as the priest took the baby and immersed her in the water—totally, head to foot. The baby howled.

MODES OF BAPTISM

Customs don't change, but the forms of those customs do. And those forms are often a matter of ecclesiastical judgment without scriptural authority. The form of baptism is an example.

About the precise manner in which the water of baptism was applied in the New Testament there is no ambiguity. The semantic force of the Greek word *baptizein* required that every part of the body be washed with water, hence immersion was the apostolic form that alone fulfills the symbolic meaning of baptism in the Pauline sense of dying and rising in Christ (Rom. 6:1-3).

During the first three centuries of the Christian era, several variations of immersion were practiced. For instance, the mode of triune immersion was practiced in the church of both East and West. This mode emerged from the Trinitarian baptismal formula of the Great Commission (Matt. 28:19) and in the original simple formula recorded in the book

of Acts, where the determinative name is identified, "in the name of Jesus Christ" (Acts 2:38; 8:16; 10:48; 19:5). In some places it was further prescribed that candidates should be immersed in "running water." If that was inaccessible, then "other water" was to be used. If there was neither, then water should be poured on the head three times.

Many variations in the form of baptism are valid for psychological reasons. Some prefer the use of white robes. For others, a trip to the river was the most vivid form. For others, a scant drop of water on the forehead seems sufficient to fulfill the symbolism, though it would seem that this would reduce the symbolism of purification to the vanishing point.

Whatever the form, it must not be forgotten that the *primary* significance of baptism lies not in what *we* do but in what God has already done for us, in Jesus Christ. Any form that is removed from the context of grace distorts baptism into a salvation-by-works scheme of legalism.

BAPTISM AND PERSONAL FAITH: BELIEVER'S BAPTISM

The evidence for adult baptism as the normal practice is so unambiguous that even those who defend the practice of infant baptism admit that there is no direct evidence in our New Testament sources to indicate that infant baptism was prac-



ticed in that period. The strong affirmation of renowned theologian Karl Barth is known throughout Christendom, namely that “baptism is in the New Testament in every case the indispensable answer to an unavoidable question by a man who has come to faith.”¹

Baptism and faith are inseparably linked in the New Testament, and any understanding or practice of baptism that separates or obscures their fundamental connection is untrue to the New Testament witness. For instance, Peter defines baptism as “the pledge of a clear conscience toward God” (1 Peter 3:21). Such a definition was clearly not framed with infants in mind and precludes any person incapable of making that pledge of faith.

In Romans 6 Paul describes baptism as a dying with Christ and rising with Him to righteousness. This implies that believers (1) were with the Lord on Golgotha; (2) have ended their old life of God-estrangement and begun a new life in Christ; and (3) have renounced sin and risen to a new life of obedience. Note the ethical implications: “We were therefore buried with him through baptism into death in order that . . . we too may live a new life” (verse 4). Again, that ethical responsibility could never have been available to a person without faith (cf. Col. 2:12). Further, all the blessings of salvation are united with faith in the letters of

New Testament writers. In short, baptism is a dramatic symbol of the passing from the old sinful life to the newness of life in Christ Jesus.

As Donald M. Baillie affirms: “In the New Testament baptism seems regularly to mean the baptism of grown men and women who have heard the gospel and have received it with personal faith and now take the deliberate conscious step of entering the church of Christ. . . . Moreover it may well seem that the deepest New Testament interpretation of the meaning of baptism is relevant only to adult believer’s baptism, and could never have been worked out at all if the writers had been thinking mainly of a rite administered to unconscious infants.”²

Another compelling reason to refute infant baptism is that the baptism of water and the baptism of the Spirit belong together. John the Baptist distinguished between the two when he declared: “I baptize you with water. But one who is more powerful than I will come. . . . He will baptize you with the Holy Spirit and fire” (Luke 3:16). This declaration anticipated the Christian era when the candidate’s baptism of water would be followed by a personal Pentecost, an ordination by the Holy Spirit empowering the one baptized for a life of ministry.

As Ellen White affirmed: “Those who have taken part in the solemn rite of baptism have . . . pledged

Genuine repentance, validated by a change of life, clearly implies a regeneration requirement (Acts 2:38).

themselves to labor earnestly for the salvation of sinners.³ If Jesus' baptism is the archetype of Christian baptism, then the baptism of water and the baptism of the Spirit are inseparably interlocked, further making any endorsement for infant baptism incredulous.

BAPTISM AND REGENERATE CHURCH MEMBERSHIP

A. H. Strong suggests that it is the responsibility of the church to "require of all candidates for baptism credible evidence of regeneration." This "duty of the church . . . involves its right to require of candidates, in addition to a profession of faith with the lips, some satisfactory proof that this profession is accompanied by a change in the convert."⁴

In 1887 Ellen White urged a similar standard be applied: "Not one should be buried with Christ by baptism unless they are critically examined whether they have ceased to sin, whether they have fixed moral principles, whether they know what sin is, whether they have moral defilement which God abhors."⁵

Twelve years later she cautioned ministers "not to lead down into the water souls who are not converted. The church is becoming composed of men and women who have never realized how sinful sin is."⁶ If this counsel was taken seriously, could it help to reverse the tragic worldwide loss reported by G. Alexander Bryant at the North American Division year-end meetings on October 31, 2014? Bryant noted that while "nearly 32 million people [were] baptized in the past 30 years . . . more than 11 million people leave the church."⁷

Although the practice of "time-lapse" before church membership was not in vogue in the New Testament, genuine repentance, validated by a change of life, clearly implies a regeneration requirement (Acts 2:38).

Ellen White endorsed regenerate church membership when she warned: "The accession of mem-

bers who have not been renewed in heart and reformed in life is a source of weakness to the church. . . . Some ministers and churches are so desirous of securing an increase of numbers that they do not bear faithful testimony against unchristian habits and practices. Those who accept the truth are not taught that they cannot safely be worldlings in conduct while they are Christians in name. . . . Public opinion favors a profession of Christianity. Little self-denial or self-sacrifice is required in order to put on a form of godliness and to have one's name enrolled upon the church book. Hence many join the church without first becoming united to Christ."⁸

Regenerate church membership, or church membership based on the new birth of believers, places upon the church the obligation to use every means possible to ensure that those who are admitted to membership, whatever their age, are truly converted, enjoy an experiential faith with Jesus, and are trained to apply their gifts for ministry at the frontiers of their vocational and occupational worlds (Eph. 4:11, 12). Such emphasis will bring about a revival of spiritual energy and power within the church yet unknown. ♣

¹ Karl Barth, *The Teaching of the Church Regarding Baptism*, trans. Ernest A. Payne (London: SCM Press, 2006), pp. 41, 42.

² Donald M. Baillie, *The Theology of Sacraments* (New York: Charles Scribner's Sons, 1957), p. 74.

³ Ellen G. White, *Messages to Young People* (Nashville: Southern Pub. Assn., 1930), p. 317.

⁴ A. H. Strong, *Systematic Theology*, three volumes in one (Valley Forge, Pa.: Judson Press, 1963), p. 945.

⁵ Ellen G. White, *Manuscript Releases* (Silver Spring, Md.: Ellen G. White Estate, 1990), vol. 6, p. 165.

⁶ *Ibid.*, vol. 6, p. 166.

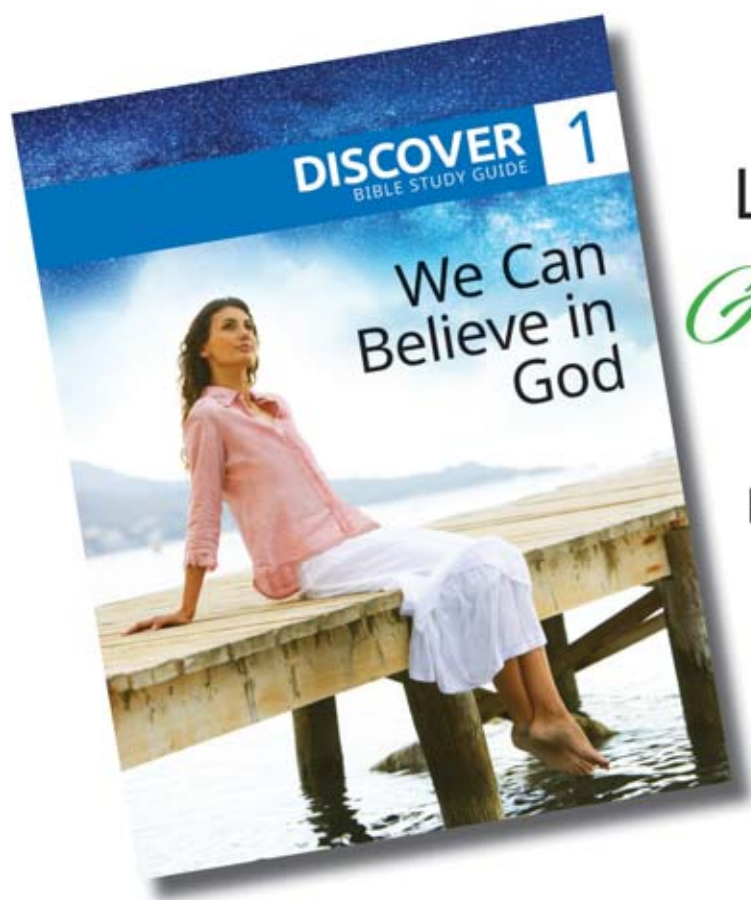
⁷ Julio C. Muñoz, "NAD Sees Challenge as Number of New Members Dip," www.adventistreview.org/church-news/nad-sees-challenge-as-number-of-new-members-dips.

⁸ Ellen G. White, *Testimonies for the Church* (Mountain View, Calif.: Pacific Press Pub. Assn., 1948), vol. 5, p. 172.

Rex D. Edwards is a former Griggs University vice president of religious studies and served as assistant director of research at the General Conference Biblical Research Institute when he wrote this piece.

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WHOSE CHURCH IS IT, ANYWAY?

Should kids and their elders both follow and lead?

My friend's little boy was barely out of the toddler stage himself, so we were unsure how he was adjusting to a new sibling.

"How do you feel about the baby?" I asked.

"She's OK, I guess," he replied. "But she doesn't *do* anything."

Indeed, infants—especially newborns—don't "do" much. Sleeping, eating, and dirtying diapers is kind of their entire thing. But in fairness, there's not much more they *can* do. Which is what makes the Incarnation that much more phenomenal.

At Christmastime everybody—

or let's say lots of people, at any rate—want to celebrate one of these infants: the one who was Creator and Lord of all, who chose to become our Savior by becoming like you and me, starting out in the same way we all do, wrapped in human skin as a helpless infant, totally vulnerable. The half-Jewish king of the Jews was so impressed by the vulnerability of this King and Lord of all that he staged a welcome party for Him based on that specific fact. The party consisted of dispatching some of his military to kill everybody the Baby's age.

Think how uncomfortable vulnerability is for you right now. You may be fully endowed physically, or aware of some area of disability, whether or not the rest of the world knows about it. But whether you use special parking or not, imagine this: imagine being omnipotent and choosing human vulnerability; relinquishing your power, becoming a fetus to come a-borning to the arms and care of a teenage girl.

In the hands of this child-turning-woman God placed the fate of the entire world! He really stretches it, doesn't He? We aren't just talking about putting an adolescent in charge; we're also talking about a first-timer. To say she had a big responsibility is an epic understatement. God could have argued that at least she needed some experience first.

ANOTHER PERSPECTIVE

Evidently, vulnerability is not unacceptable to our God. Many of us, by contrast, know that it would be irresponsible to allow church youth of Mary's age to do "too much." Sure, there's talk

about involving youth, but the mature conclusion so often is to assign them as auxiliaries to “real leadership.” Often enough we know that they are too vulnerable to the enemy’s attacks. Often enough we know that the church would be too vulnerable in their immature hands. Vulnerability for us humans seems a thing to be avoided as far as possible. Which perhaps expresses itself most clearly when our church’s definition of “youth” includes 35-year-olds, themselves already old enough to be parents of teenage youth.

Meanwhile, for good or evil, the world outside our church walls features Mark Zuckerberg, with his more than 33,000 employees at Facebook, still not yet 35 years old; North Korea, with a population of more than 25 million, ruled by a tyrant just past his thirty-sixth birthday in January; and a crown prince running the show next to his king in the Arabian Gulf, who turns 34 in August 2019.

Whether you revel in or recoil at my examples, you still share my question: have we got it right inside our church? Sometimes my own pastoral attempts to place young people in positions of leadership have been met with less or more resistance. But my zeal for it is experiential, personal: it issued from the inspiration of my home church that elected me, their vulnerable new college grad, to church office, at 19 years old. Not only did their faith in me solidify my own previous commitment to answer the call to pastoral ministry; it also served as inspiration to other young people in that congregation.

Getting the participation of my young and vulnerable agemates seems to have been easier for them because “one of them” was asking for it. In fact, many volunteered to work because they knew that neither they nor I would see them as merely a token presence. My experience since has been that high school and college students, with all their overflow of unsureness and inexperience, actually look forward to doing things in their churches, when their contributions are not considered as merely perfunctory. Admittedly, not every church has been equally open to the suggestion of having youth lead, even though I, their pastor, belonged to the “Adventist youth” age group.

Nevertheless, there is a striking difference in engagement for many young people when they feel they are a valuable and integral part of the


My home church elected me, their vulnerable new college grad, to church office, at 19 years old.

church. Their attitude toward participating is much different from when they feel like a plugged-in cog.

YOUR PERSPECTIVE

Your congregation may not be enthusiastic about handing over the treasury department to the plucky 14-year-old. But departments such as Sabbath School and Outreach are particularly good fits for young leaders with ideas for facilitating connections that older members may have never thought of. And churches can create positive spaces for leadership development. The Adventist Youth (AY) department is great for youth programming and leadership—provided the church supports it the same way they do divine worship services, instead of ignoring it because it’s the young people’s thing.

Take a Bible count on vulnerability—read “youth”—from antiquity to today: Joseph, Esther, Mary, the Twelve, James White, Ellen Harmon. From Old Testament through New, and equally with our own church history, youth have been leading for God all along. The inception of GYC (Generation. Youth. Christ) more than a decade ago was a renaissance of God-fearing Adventist youth leaders in gospel training and witnessing supported by many leaders in our denomination. But alas, youth representation in so many of our congregations, as at conference, union conference, division, and General Conference levels, hardly suggests overwhelming enthusiasm for the services of “anyone under 35.”

If God could entrust the fate of one world and the moral destiny of the whole universe to an adolescent, first-timer girl, what keeps us from trusting God’s youth with leadership in His church? Are we, and He, on the same page with this? Are we right to be more afraid of vulnerability than He is? 

A native New Yorker, **Courtney Ray**, a clinical psychologist and ordained pastor, lives and serves in New York City, United States.

CAROLYN SUTTON

A fellow church member often brought a sweet little waif to church—and into my kindergarten class. Maggie* was maybe 6 years old. Apparently there was not much religion at her home, which was a single-wide mobile unit in some disrepair. Yet the child’s spirit was wide open to Bible stories. One week she brought a dirty stuffed animal to class because “my doggie wants to learn about Jesus,” she said. “Next time I’ll bring my little brother. He needs to know Jesus too.”

Right after school started, during our class’s

brief (and wiggly) prayer time, Maggie asked, “Could we please pray that God will help me sit next to Annie on the bus? I was held back, and Annie went on to second grade. So the only time I can see her—and she’s my best friend—is on the bus. But there’s a big girl who pushes me away every day and sits by Annie.”

When I asked Maggie where she sat on the bus, she responded, “Up in front. By myself.” Her loneliness was palpable.

So that Sabbath morning Maggie, the other little kid in class, his mother, and I prayed for Maggie’s

FAITH, PURE AND SIMPLE

A childlike faith is not childish.



request. I hesitate to admit that I was halfway thinking, *How can this prayer be answered? After all, this regards a whole school district's transportation "machine"!* Silently I prayed that God would somehow protect Maggie's newfound faith in Him anyway.

Oh, me of minuscule faith! One month later, as I was trying to get the children's Bible lesson underway, Maggie persistently raised her hand. "I need to tell y'all something." Reluctantly pausing in my presentation, I nodded for her to speak. "Teacher, Jesus answered my prayer about Annie. That big girl was put on another bus, so now I get to sit by my best friend every day."

I should not have been rendered speechless, but for a moment I was.

God had not only honored the pure, simple trust of a little girl—He'd also reminded a big girl of how she must receive the kingdom of God: in full assurance of a *little girl's* faith.

ANOTHER GIRL, ANOTHER STORY

My printer had apparently "died" the previous Friday. For several hours I had rebooted, pulled out—and pushed back in—various machine components, repeatedly pressed the Go button, and swished the toner cartridge. The printer would come on and make promising whirs and gear snaps until the Ready light flashed on. So far, so good. But when I pressed the Go button, the printer function was clearly a "no go."

To make matters worse, I was at a crunch time in a large editing project and desperately needed my printer. "Well, it's at least 5 or 6 years old," mused my husband, "and has had a lot of use. We'll get a new one if we have to." (The going price for our particular printer model is around \$375—up almost \$200 from when we made the first purchase.)

Sabbath morning came. That's when I heard little Maggie's amazing testimony. I came home in tearful awe of God's response to a child's faith. After lunch I wanted to jot down Maggie's prayer experience before I forgot it. When I sat down to write, however, the nonproductive printer in the corner of my home office was in my direct line of vision. *Sigh!*

Long-ago words from my late maternal grandmother quietly came to mind. The last nine years

of her life—and the first nine of mine—she lived with us and would repeat a bit of counsel whenever I complained about unanswered prayer. "Honey, after you pray, you have to stand back and give God time and space to work."

So that Sabbath afternoon I prayed, "Lord, You know how badly I need a printer right now. In the midst of this deadline scramble I sense You challenging me to a deeper trust in You. After all, if You can change a district school bus schedule because of one child's faith, You can deal with a malfunctioning printer. I promise to stay out of Your way until tomorrow night. If it doesn't work then, I'll assume that it's time for us to look into getting a new one."

All day Sunday I worked on my editing project and sent repeated print commands—though I left the actual printer turned off. At 9:50 that evening I again thanked God for His good and sovereign will while connecting my laptop to the printer. Then I pushed the power button. Its whirring and gear-snapping began. The Ready light flashed on, just as it always had the previous day when malfunctioning.

"Lord, give me a child's faith in Your will as I press this Go button," I prayed. "The paper tray is full. Help me trust in the goodness and wisdom of Your response, whatever it may be."

More whirring and grinding.

"It's all Yours, Lord. I'm leaving now to take the folded linen to the hallway cupboard."

Midstep outside the office door I stopped. Unmistakable sounds of swishing paper being ejected into the printer tray brought me running. All the project papers for which I'd sent the print signal throughout the day were energetically popping up through the ejection slit. I literally ran into the bedroom to find my husband, where I proclaimed the exciting news. Together we rejoiced.

Jesus once said, "Anyone who will not receive the kingdom of God like a little child will never enter it" (Luke 18:17).

"Dear Lord, as Your final deadline approaches for a world around us that continues to malfunction, help us draw near to you 'with a sincere heart and with the full assurance that faith brings' [Heb. 10:22]. Amen." ♣

*Not her real name.

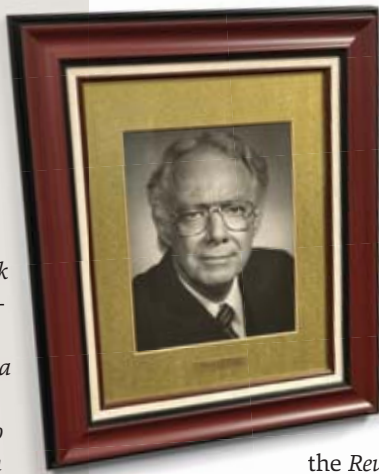
Carolyn Sutton lives with her husband, Jim, in Dayton, Tennessee. Carolyn, a cancer survivor, is a retired educator and served as an editor of *Guide* magazine.



I was tasked with giving our weekly worship thought one week, stepping in to fill in for the scheduled speaker who was unable to be there. Of course, this meant I didn't have much time to expound on whatever thoughts had been bubbling up in my mind (it was right before the holidays and as you can imagine, there were many things bubbling in my mind, least of which was a profound worship talk that would inspire and bless my lovely colleagues). In the eleventh hour, I came up with the idea to look through back issues of Adventist Review and see if there was something that would fit a holiday theme or just provide some interesting perspective to share. Our magazine has been around since 1849 (did you know that?), so I clearly needed to narrow the field down. I decided to see what had been said in 1975—the year I was born (fun fact: General Conference session 1975 in Vienna, Austria, officially opened on the day I was born—July 10). To narrow things down further, I decided on the Christmas issue—December 25, 1975. Thinking I would certainly find something to share on the Christmas theme, I flipped through. But what I settled on was something I wasn't expecting at all. If you are familiar with our much-loved former editor Ken Wood, reading his profound words from 43 years ago, which bear such a relevant message for today, will be a treat. See for yourself.

—Wilona Karimabadi

I HAVE BEEN DISTURBED



KENNETH WOOD

A few weeks ago we received the following letter from a retired minister: “For a long time I have been disturbed about something in the articles that appear in the *Review* and in the messages presented by a number of leaders. . . . There are very strong messages directed to the Seventh-day Adventist Church, pointing out that we are far from what God intends us to be, and calling for deep repentance and reformation. To my mind there is a danger of discouraging some who are having real battles, and of causing many to lose confidence in the church and its leaders.

“Regardless of how much in need of reform the church is, it is still God’s church, the only one that has the last message to a dying world. There is not to be a successor or a better one. It is my church, and I find myself very disturbed and unhappy whenever it is painted in such unfavorable terms. It is the church that will take a triumphant people through to the kingdom; and if any in the church ever make a success of their Christian experience, it will be in the church and supporting it 100 percent. There is no other way.”

Without doubt many within the church share fully the sentiments of this letter. They deplore the serious note of repentance found in the messages issued by the 1973 and 1974 Annual Councils. They feel uncomfortable when the suggestion is made that we might now be in the kingdom if church leaders had been more faithful. They feel satisfied with the church’s evangelistic progress and spiritual condition.

We respect these people, and we wish we could agree with them. But we cannot. We agree that the Seventh-day Adventist Church is God’s church for these times, the only church that is

giving the special message needed in this judgment hour, but we feel we would be dishonest if we were to paint a flattering picture of the church. In general, the Newsfront section of the *Review* strikes a high note of praise to God for the successes of the church. And most of the articles in the front part of the magazine sound a note of courage and set forth truth from a positive standpoint.

But we believe that the *Review* should not be one-sided; it should fill the same kind of role as does the church pastor—“comfort the afflicted and afflict the comfortable.” The church paper must not cry “Peace and safety” in time of danger. Like the prophet Jeremiah, the *Review* must at times give an unpopular message; it dares not assure the church that all is well, as did Hananiah (see Jer. 28:9, 15-17), when God, through His Word and the Testimonies of the Spirit, points out sin and calls for the reformation.

As Ellen G. White reviewed the experience of Elijah in calling attention to the sins of ancient Israel, she was so stirred that she turned aside to say: “Today there is need of the voice of stern rebuke; for grievous sins have separated the people from God. . . . The smooth sermons so often preached make no lasting impression; the trumpet does not give a certain sound. Men are not cut to the heart by the plain, sharp truths of God’s Word.

“There are many professed Christians who, if they should express their real feelings, would say, What need is there of speaking so plainly? They might as well ask Why need John the Baptist have said to the Pharisees, ‘O generation of vipers, who hath warned you to flee from the wrath to come?’ Why need he have provoked the anger of Herodias by telling Herod that it was unlawful for him to live with his brother’s wife? The forerunner of Christ lost his life by his plain speaking. Why could he not have moved along without incurring the displeasure of those who were living in sin?

“So, men who should be standing as faithful guardians of God’s law have argued till policy has taken the place of faithfulness, and sin is allowed to go unreproved. When will the voice of faithful rebuke be heard once more in the church?” (*Prophecies and Kings*, pp. 140, 141; see also p. 142).

DISASTER BECAUSE OF SIN

Recently as we have studied the Bible we have been impressed anew that leaders have a solemn obligation to stand for right and rebuke

wrongdoing. Had Eli fulfilled his assignment faithfully, what a different course might the history of Israel have taken! But because he closed his eyes to the sins of his sons and others, because he failed to correct the evils in the land, he died tragically, his sons were killed in battle, the ark was captured by the Philistines, and 30,000 Israelites were slain—“all because sin had been allowed to flourish unrebuked and unchecked” (*ibid.*, p. 416).

“What a lesson is this to men holding positions of responsibility today in the church of God! What a solemn warning to deal faithfully with wrongs that bring dishonor to the cause of truth! . . . Let none refuse to be reprovved for evil, nor charge the servants of God with being too zealous in endeavoring to cleanse the camp from evil-doing. . . . A neglect to repent and to render willing obedience will bring upon men and women today as serious consequences as came upon ancient Israel” (*ibid.*, pp. 416, 417).

But while leaders must faithfully condemn evil and cleanse the camp from sin, they also must present clearly the wonderful love and mercy of God. They must encourage sinners to come to the Fount of living water and drink; or, to change the figure, to bring their spiritual sores to the Great Physician and obtain the balm of Gilead. This was the way Elijah worked (*ibid.*, p. 199). It was the way Jeremiah worked (*ibid.*, p. 409; see also p. 675).

Thus, although some of our readers might feel more comfortable if we were to avoid all mention of the deficiencies of the church, we cannot do this. Serious wrongs must be righted. But as we call for repentance we shall endeavor always to provide courage and hope. Christ’s message to the church is: “As many as I love, I rebuke and chasten: be zealous therefore, and repent” (Rev. 3:19, KJV). ♣

Thought questions for you

1. Do the sentiments of Elder Wood’s editorial surprise you?
2. Are you sympathetic to the letter writer to whom he responds?
3. Where do you see your church today relative to the matters discussed above?

Send your answers to letters@adventistreview.org. We’d love to hear from you.




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QUESTIONS WE SHOULD ASK

Heaven has an abundance of grace. The Holy Spirit knows how much grace I need *today*. With that grace, how will I help others *today*? Daily “routines” are often too noisy and busy to notice how we can help others in need. How does the Holy Spirit nudge us to share grace and kindness toward others?

My neighbor across the street always warns her four children: “I’m about to drive off! If you’re not in the car, you won’t get to school!” I find it amusing, considering the reason she is “driving off” at 6:30 a.m. is *only* to drive her children to school.

Then there is the daily greeting by my colleague at work: “Can you believe we’re still here?” I used to wonder whether he was discussing the fact we had shown up to work at all, or that we chose to show up at work *again*. These two early (and predictable) comments make my morning feel comfortably “routine” and predictable. Routines change.

On Monday morning I pack books and laptop into the car. Stella, my retired English teacher neighbor, waves from her porch swing. As if on cue I hear the warning: “I’m about to drive off . . .” I smile.

Today, above the noise, a child’s voice: “Do we get lunch today?” I cannot hear the answer. They drive away. I walk toward Stella who has also heard the exchange. “It’s difficult,” she says. “Money must be tight. Her husband is deployed abroad. She can’t find a job, and probably can’t afford the lunch program at school.”

The drive to work is riddled with questions: *Why are children not receiving lunch at school? Hasn’t that program been in place for decades? What’s happening?* The ripple effect of “my routine has been altered”

begins. At work my colleague walks by: “Can you believe we’re still here?” *Actually, if it were not for God’s grace, I doubt it.*

Aware that he has young children who attend the local public school, I ask about the lunch programs. Details are complex: availability and affordability. *Free lunches* traded for *affordable lunches*. There is a cost—even in neighborhoods where free breakfast is offered, lunch is sold. A child will incur a debt or simply not have a school lunch.

Recently community churches joined to pay children’s “late” and “future” lunch fees. “It’s about the county you live in,” says my colleague, offering resources.* Yet resources keep me awake with concern: *How does my church’s school fund its lunch program?*

Later I share the information with Stella, estimate the number of children in our neighborhood, and prepare a proposal for funding to our homeowner’s association. Our homes and children reside within the same county lines. Where does the kindness we show others begin? For Stella and me, it begins with our neighbor, *today*.

What is the level of detail we engage in, observing, listening to people around us—strangers, familiars—and participating in their lives? *I challenge you to think on this task.* Often the concern with our own human condition blinds us and makes us unable to see divine grace, the need for grace extended to others. *Where does the kindness we show others begin in you today?* 🍌

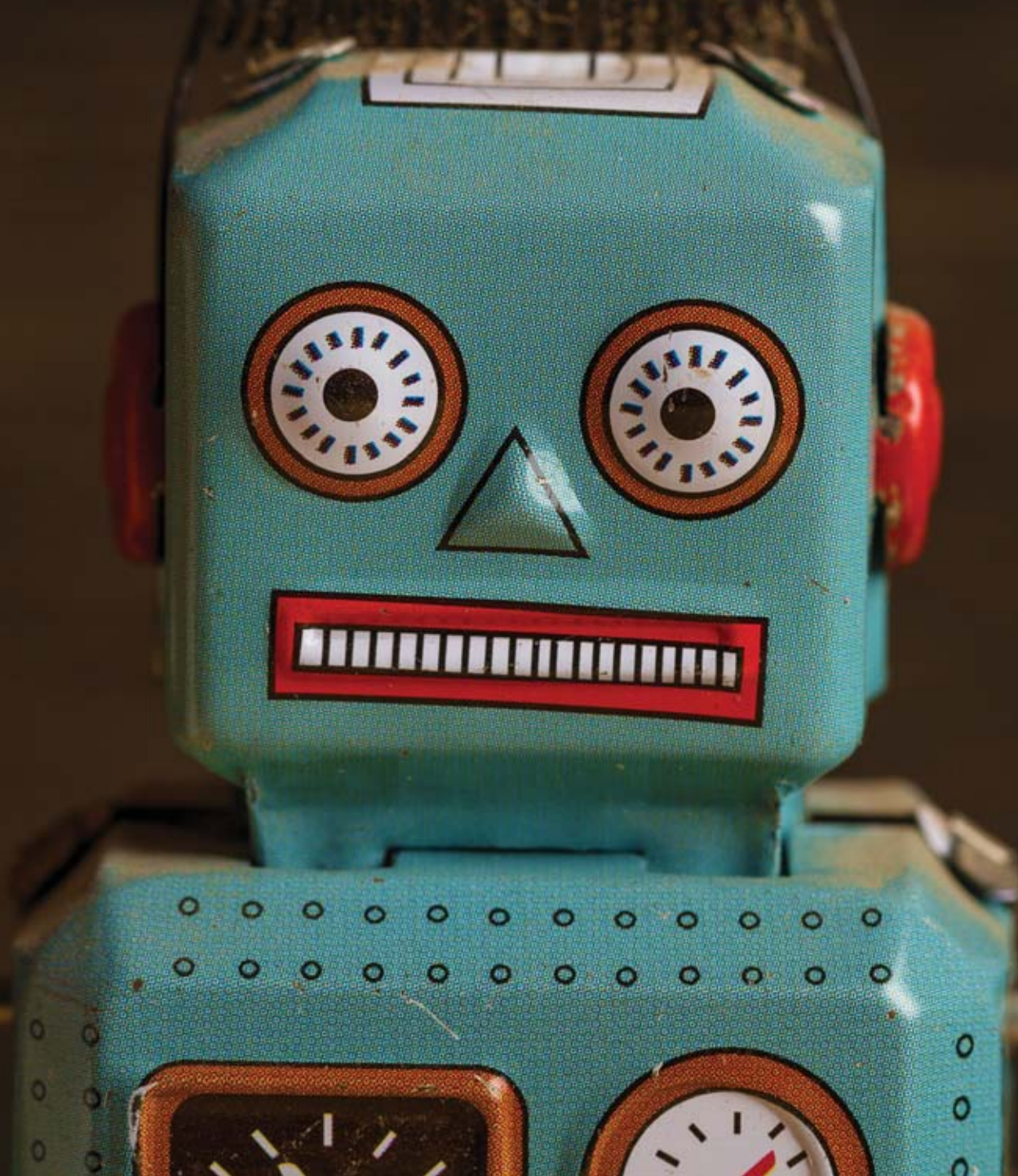
* www.cbo.gov/publication/50737#section2, fns-prod. azureedge.net/sites/default/files/cn/NSLPFactSheet.pdf.

Dixie Rodríguez is a university professor and hospital chaplain. She lives in Texas.



WHERE DOES THE
KINDNESS WE SHOW
OTHERS BEGIN?

FUTURE



SHOCK

*The future is
already
known.*

*God is not
surprised.*

GREG MILTON

I was 20 years old when I first took an inventory of my grandfather's life. When I realized his birth year was concurrent with the beginning of World War I, my mouth fell open in silent awe.

I recalled the stories of his childhood: the amazement of children watching "motorized buggies" grumbling down roads of hard-packed Georgia clay; the awe of grown men standing motionless in fields, eyes turned heavenward to glimpse a biplane flying overhead. Life, like adventure, appeared simple. Armed with just three items—a slingshot (fun), a sandwich (sustenance), and a few pages of the Sears and Roebuck catalog (hygiene)—he often traipsed through familiar woods and ambled down unknown trails.

Could he have ever conceived of how the world would change in his own lifetime?

YESTERDAY'S CHANGE

By the time my grandfather passed away in 2014, an abbreviated newsreel of major events affecting his world included women's rights (the vote), the Great Depression, World War II, the Korean War, the moon landing, Vietnam, civil rights, the beginning and end of the cold war, the Gulf War, September 11, the war against terrorism, and the great recession. Technologies emerged that transported him from horse and buggy to flight, from radio to television, from written letters to telephone, cellular, and Internet, from slow to fast, from real to virtual, and, increasingly, from inconvenience to convenience.

Not only did the world shrink in size, but society appeared ready to burst at the seams.

Through it all my grandfather never appeared worried or uncertain. I often wondered, *How come?*

FEAR OF THE FUTURE

For those who are nostalgic, yesterday allures with its definition and perceived security. We forget that 20/20 hindsight sometimes suffers from myopic

vision. As a result we see the past as a vague outline of sanitized cultures and events, slowly unfolding, devoid of uncertainty. To its contemporaries, however, history has never appeared so affable.

Just 50 years ago the tumultuous events of 1969 resulted in some calling it "The Year That Changed America."¹ It was a year of "landmark achievements, cataclysmic episodes, and generation-defining events,"² a small sampling of which included the Santa Barbara oil spill, Cuyahoga River fire, People's Park student riots, Stonewall LGBTQ riots, Apollo 11 moon landing, Woodstock Festival, Manson Family and Zodiac Killer murders, Days of Rage demonstrations, sentencing of Sirhan Sirhan, initial withdrawal of troops from Vietnam, Hurricane Camille, and the start of the trial of the Chicago Eight.

It may be no coincidence that the book *Future Shock*, by Alvin Toffler, was released the very next year, 1970. The term *future shock* points to the stress and disorientation caused by the rapidity of societal and technological change. The authors posited that society was gripped by a type of paralysis caused by the rapid shift from agrarian to industrial to postindustrial economies.

The authors also presciently surmised that the next major shift would be to an information age. Though some have accused the book of being a loosely bound collection of wild guesses, many of its conjectures proved startlingly accurate. For Bible-believing Christians, however, the rapid increase of knowledge and its corresponding change had already been foretold (Dan. 12:4).

Ever since sin entered the world fear, selfishness, and the law that all things fall apart entered with it. From Adam and Eve witnessing the first scenes of death and decay, to Noah's warning of a worldwide flood, to the prophet Habakkuk questioning God's justice in the face of widespread evil, to the martyrs of the Dark Ages, those standing at the edge of history have

In so many cases Grandpa demonstrated a peace that passes understanding.

watched earth careen from one crisis to the next.

In this context, today simply threatens larger doses of yesterday's turmoil. How, though, are we to maintain hope?

PEACE IN THE PROMISE

The secular world recognizes its need of hope. In an article entitled "The Necessity of Hope,"³ Stan van Hooff claims that without hope there would be no impetus to seek the betterment of our lives and to show benevolence toward others. He states that goals and aspirations would be pointless; a life fully lived would be an impossibility. He further describes six of hope's key features: hope (1) is based on a felt need, (2) implies a judgment that what is hoped for is morally good, (3) is directed at an outcome that cannot be achieved alone, (4) will lead to appropriate action by those who hope, (5) is rational and realistic (not mere wishful thinking), and (6) requires trusting one's fate with other powers—supernatural, people, systems, or otherwise.

Intentionally or not, this comprehensive definition of hope amounts to a clear statement on faith as declared in the Bible: "Now faith is confidence in what we hope for and assurance about what we do not see" (Heb. 11:1). Although God has provided temporal promises to His children, the book of Hebrews focuses on the promise of salvation and restoration in the person of Jesus.

In His wisdom and mercy God offered hope of reconciliation from the moment we sinned (Gen. 3:15). He reconfirmed the promise in His covenant with Abraham (Gen. 12:1-3; 15:6-21) and made it a focal point of Israel's worship in the sanctuary blueprint. His longing has always been to dwell with us once again (Ex. 25:8).

Though the promise tarried, God reaffirmed His faithfulness to patriarchs and prophets that "it will certainly come" (Hab. 2:3). Even as the oppres-

sor weighed heavy upon earth, Jesus came at the appointed time (Matt. 1:20-23).

As our confidence and our example, Christ accomplished for us what we cannot do for ourselves. Just as our ancestors pointed to the promise of His advent, we point to the promise that He will return (Heb. 11:39, 40).

WATCHERS ON THE WALL

God has set us as lookouts upon the wall of the world (Eze. 33). As collaborators with Him, we share in His mission to seek and save those who are lost and despairing. That we might fulfill our service and calling to be a blessing to the world, He has revealed His momentous movements to His people (Amos 3:7).

Jesus Himself highlighted the signs, calamities, and distresses that would signal His return (Luke 21:25-28). He has gone before us and prepared the way to ensure that we are not "future-shocked."

The Seventh-day Adventist Church was called into existence for such a time as this, that we might share with all our God-grounded hope in these end times. Though for the saved Christ's return is attended by rejoicing and gladness, all will face the fearful question "Who shall be able to stand?" (Rev. 6:17, KJV).

What does this mean? Are we to become wild-eyed prophets, warning others of their imminent destruction? Even if it is perfectly presented, will people hear our message of preparation for Christ's soon return? The mere sharing of information will prove much too inadequate.

THE POWER OF "DO AS I DO"

According to a recent *Forbes* magazine article, we now produce more than 2.5 quintillion (2,500,000,000,000,000) bytes of data each day.⁴ We have produced more than 90 percent of all of the data and information in the world's history in just the past two years!⁵ In 2011 average Americans processed the equivalent of 100,000 words per day in just their leisure time.⁶ Though our brains are able to sort through astonishing amounts of information, sheer volume has made it more difficult to separate the trivial from the important. Information overload has become a real phenomenon.

Although we have a vital message to convey, the church is left competing with every Snapchat

post, YouTube video update, news article, Instagram photo, LinkedIn connection, Tinder swipe, Facebook message, text message, e-mail, WhatsApp chat, phone call, television show, and Google search, along with day-to-day responsibilities, for just a small slice of an individual's attention. God be praised: He has provided us with a way of making an impact!

We all have a special set of neurons in our brains, mirror neurons. The American Psychology Association describes these neurons as "a type of brain cell that respond[s] equally when we perform an action and when we witness someone else perform the same action."⁷ In other words, to these neurons, witnessing an action is the same as performing the action. This discovery may provide additional insight into the verse "And we all, who with unveiled faces contemplate the Lord's glory, are being transformed into his image with ever-increasing glory" (2 Cor. 3:18). It strongly suggests that our choices in entertainment and fellowship contribute significantly to the shaping of our characters. With the discovery of these magical neurons, parenting guides have begun to emphasize to an even greater degree the importance of demonstrating for children to "do as I do."

Similarly, our impact upon the world depends upon the example we set. We move in an atmosphere created by our thoughts and actions, and time spent with our heavenly Father. Just as more than 90 percent of communication is nonverbal, what we do, more than anything else, provides the testimony of Christ in our lives. As a result, our success depends upon one question: "Have I put on Christ?" (Col. 3:12-17).

AN INCOMPREHENSIBLE MYSTERY

Jesus drew near to those who were downtrodden and suffering. Surrounded by the atmosphere of heaven, in the midst of those who were sin-infected, He ministered to those broken in spirit and healed their wounds. His actions reflected the love of His Father to such a degree that when He spoke His hearers experienced power and conviction in every word.

In the same way Jesus commanded us to follow His example: "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Matt. 28:19).

Ellen White wrote: "At this time the church is

to put on her beautiful garments—"Christ our righteousness." . . . The Lord Jesus is making experiments on human hearts through the exhibition of His mercy and abundant grace. He is effecting transformations so amazing that Satan, with all his triumphant boasting, with all his confederacy of evil united against God and the laws of His government, stands viewing them as a fortress impregnable to his sophistries and delusions. They are to him an incomprehensible mystery."⁸

If such re-creation of the heart mystifies Satan, how might the same witness influence the world?

NOTHING TO FEAR FOR THE FUTURE

As I think about my grandfather, I remember both his qualities and his flaws. After he joined the Seventh-day Adventist Church at middle age, he continued to struggle against his defects.

Yet in so many cases he also demonstrated a peace that passes understanding (see Phil. 4:7, KJV). That came from his connection with, and faith in God. Grandpa was not future shocked.

Jesus, through His divine power, has given His church everything we need for life and godliness (2 Peter 1:3). We are His living testimonies. Remember then, when trepidation threatens regarding what may come: "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."⁹

¹ Craig Wilson, "1969: The Year, and a Book That Defined an Era," *USA Today*, Jan. 26, 2009, usatoday30.usatoday.com/life/books/news/2009-01-25-1969-book_N.htm. Retrieved Jan. 26, 2019.

² *Ibid.*

³ Stan Van Hooff, "The Necessity of Hope," *The Guardian*, June 3, 2011, www.theguardian.com/commentisfree/belief/2011/jun/03/necessity-hope-despite-risks. Retrieved Jan. 27, 2019.

⁴ Bernard Marr, "How Much Data Do We Create Every Day? The Mind-blowing Stats Everyone Should Read," *Forbes Online*, May 21, 2018, www.forbes.com/sites/bernardmarr/2018/05/21/how-much-data-do-we-create-every-day-the-mind-blowing-stats-everyone-should-read/#36b20c8d60ba. Retrieved Jan. 27, 2019.

⁵ *Ibid.*

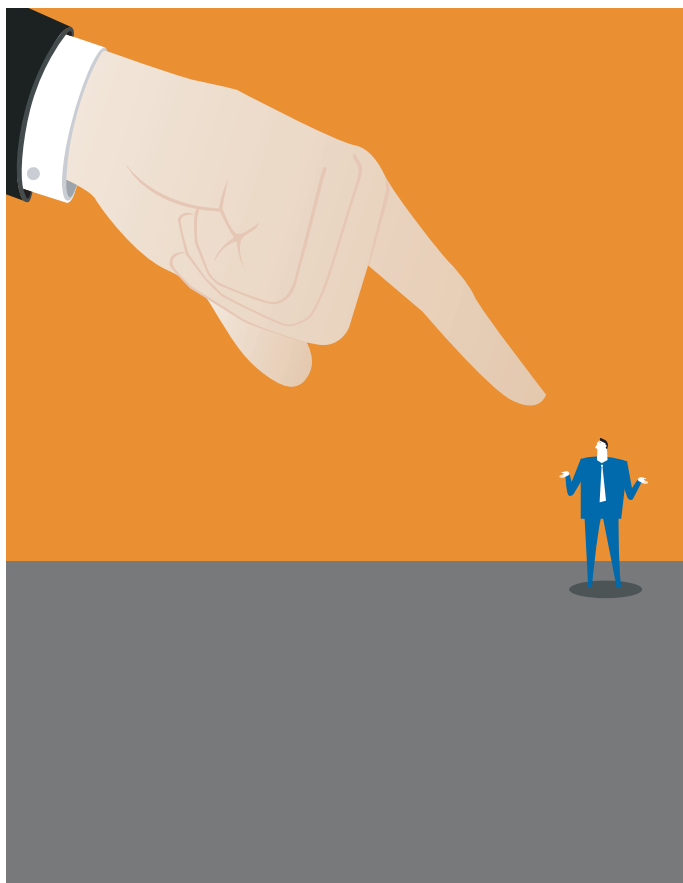
⁶ Daniel J. Levitin, "Why It's So Hard to Pay Attention, Explained By Science," *Fast Company*, Sept. 23, 2015, www.fastcompany.com/3051417/why-its-so-hard-to-pay-attention-explained-by-science. Retrieved Jan. 27, 2019.

⁷ Lea Winerman, "The Mind's Mirror," *Monitor on Psychology*, October 2005, 36, no.9 (October 2005), www.apa.org/monitor/oct05/mirror.aspx. Retrieved Jan. 27, 2019.

⁸ Ellen G. White, *Christian Experience and Teachings of Ellen G. White* (Mountain View, Calif.: Pacific Press Pub. Assn., 1922), pp. 207-209.

⁹ Ellen G. White, *Life Sketches of Ellen G. White* (Mountain View, Calif.: Pacific Press Pub. Assn., 1915), p. 196.

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IDENTIFIED BY WHAT WE STAND AGAINST

Was that Jesus' method?

While pastoring I often had a particular conversation. Someone would want me to read a book, article, or pamphlet, or to watch or listen to a DVD or CD. Usually what they wanted me to consume was a rant against this or that issue, person, church, religion, and so on.

The conversation went something like this. "Pastor, I have

something you really need to see."

"Oh?"

"Yes, I just read a book that really hits home concerning _____." (Fill in the blank with any number of topics, such as the pope, music, spiritual formation, etc.).

"Really?"

"Absolutely! Will you read it?"

"It depends. Is it a book that tears down or builds up?"

Silence.

IDENTIFIED BY WHAT WE TALK ABOUT

When I ask people what they know about the sect of the Sadducees, right away they respond, "The Sadducees were the ones who didn't believe in the resurrection." Some 2,000 years after the Sadducees disappeared we still know them by what they stood against, because that is their legacy preserved in Scripture. We do not know them for what they stood for, what positive contribution they made, if any.

It's the same with the Pharisees. They have a negative reputation today, but the Pharisees were a group intent on a noble purpose. They wanted to be holy. Their noble purpose, however, was thwarted by their methodology. They sought their holiness primarily by avoiding evil, which they accomplished by creating rule upon burdensome rule.

Thus Jesus informed them that in concentrating on their minuscule rules they ignored the weightier matters of the law. In other words, they defined themselves not by what they stood for but by what they stood against. Instead, Jesus said, they

needed to identify themselves by what they stood for, things such as justice, mercy, faithfulness, and the love of God (see Matt. 23:23; Luke 11:42). How differently the Pharisees would be known today if they had made their public attitude one of holding up those standards and only quietly avoiding evil. That's what Jesus did.

CHRIST'S METHOD

It's an interesting study to read through the four Gospels and note what Jesus did not spend much time fighting against.

The Sadducees accepted a major doctrinal error concerning the resurrection, and Jesus never even addressed the problem until they brought it to Him. The Pharisees forced oppressive rules on people, but Jesus' sermons didn't focus on this except for a couple of instances when they drove Him to it as they worked against Him.

Ellen White tells us that Judas was paying himself from the disciples' moneybag,^{*} but Jesus never seems to have brought it up. Again and again Jesus passed right over doctrinal, even behavioral issues, choosing instead to work the positive, up-building angle. As a result Jesus was and still is much loved and respected by the general public. Ask people in the streets what they know of Jesus, and it's more likely that they will mention the good He did rather than the evil He stood against.

If you were to walk down the street asking people what they know of Seventh-day Adventists, what would you hear? Most people, I fear—if they know anything about us at all—would probably reply with something along the lines of: "Adventists are against eating meat." "Adventists reject the sacredness of Sunday." "Adventists are against the doctrine of hell." "Adventists think the pope is the antiChrist." Whether or not those statements are true, the problem is that we are often known more for what we are against than what we stand for, such as loving one another, the soon return of Jesus, the gift of the Sabbath, living a healthful lifestyle, and so on.

I get the feeling at times that many Seventh-day Adventists consider it a badge of honor to stand boldly against something. I sat at our church fair booth one day in a small town in Minnesota. A man walked up to the booth, read our sign, and said flatly, "Adventists. You are the ones who hate Catholics."

Jesus was and still is much loved and respected by the general public.

Although the accusation was untrue, the fact is that Seventh-day Adventists deserve that reputation. I questioned the man specifically to find out if he had attended one of our Revelation seminars. Sure enough, he had. He had walked out of the meetings offended, not because we were lying, but because we were tearing down rather than building up. I congratulated him for walking out on such terms. He was right to do so. It doesn't matter how true a message is when the takeaway is a feeling of disrespect, unintended as that feeling may be.

I wish I could believe that the incident at the fair was an isolated one, but I'm sorry to say that similar incidents have happened to me on other occasions, too. We deserve our reputation. The reason we deserve it is not because of our message in and of itself, but because of the way we present our message. Whatever our subject, we too often approach it from the point of view of what we are against rather than what we are for.

The question I ask my church is whether we wish to be known by what we are against, or by what we are for.

If we wish to be known by what we stand for, then only one course of action is available to us: we must begin to talk about what we stand for rather than what we stand against, not just in our sermons but in our private conversations as well. God knows what He's talking about when the Bible says, "Therefore encourage one another and build each other up" (1 Thess. 5:11). He's serious about that! ♣

* Ellen G. White, *The Desire of Ages* (Mountain View, Calif., Pacific Press Pub. Assn., 1898, 1940), p. 718.

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OUR INFLUENCE

The far-reaching effects of our words and actions

As followers of Christ we should make our words such as to be a help and an encouragement to one another in the Christian life. . . . We should speak of the mercy and loving-kindness of God, of the matchless depths of the Saviour's love. Our words should be words of praise and thanksgiving. . . .

We should speak of Christ to those who know Him not. We should do as Christ did. . . . He spoke . . . of the things pertaining to the higher life. The things of nature, the events of daily life, were bound up by Him with the words of truth. . . .

So it should be with us. Wherever we are, we should watch for opportunities of speaking to

others of the Saviour. If we follow Christ's example in doing good, hearts will open to us as they did to Him. . . .

INFLUENCE

The life of Christ was an ever-widening, shoreless influence, an influence that bound Him to God and to the whole human family. Through Christ, God has invested man with an influence that makes it impossible for him to live to himself. Individually we are connected with our [humanity], a part of God's great whole, and we stand under mutual obligations. No man can be independent of his fellow men; for the well-being of each affects others. It is God's purpose that each shall feel himself necessary to others' welfare, and seek to promote their happiness.

Every soul is surrounded by an atmosphere of its own—an atmosphere, it may be, charged with the life-giving power of faith, courage, and hope, and sweet with the fragrance of love. Or it may be heavy and chill with the gloom of discontent and selfishness, or poisonous with the deadly taint of cherished sin. By the atmosphere surrounding us, every person with whom we come in contact is consciously or unconsciously affected.

THE RIPPLE EFFECT

This is a responsibility from which we cannot free ourselves. Our words, our acts, our dress, our deportment, even the expression of the countenance, has an influence. Upon the impression thus made there hang results for good or evil which no [one] can measure.

Every impulse thus imparted is seed sown which will produce its harvest. It is a link in the long chain of human events, extending we know not whither.

If by our example we aid others in the development of good principles, we give them power to do good. In their turn they exert the same influence upon others, and they upon still others. Thus by our unconscious influence thousands may be blessed.

Throw a pebble into the lake, and a wave is formed, and another and another; and as they increase, the circle widens, until it reaches the very shore. So with our influence. Beyond our knowledge or control it tells upon others in blessing or in cursing.

Character is power. The silent witness of a true, unselfish, godly life carries an almost irresistible influence. By revealing in our own life the character of Christ we cooperate with Him in the work of saving souls.

It is only by revealing in our life His character that we can cooperate with Him. And the wider the sphere of our influence, the more good we may do. When those who profess to serve God follow Christ's example, practicing the principles of the law in their daily life; when every act bears witness that they love God supremely and their neighbor as themselves, then will the church have power to move the world.

A SERIOUS RESPONSIBILITY

But never should it be forgotten that influence is no less a power for evil. To lose one's own soul is a terrible thing; but to cause the loss of other souls is still more terrible. That our influence should be a savor of death unto death is a fearful thought; yet this is possible.

Many who profess to gather with Christ are scattering from Him. This is why the church is so weak. Many indulge freely in criticism and accusing. By giving expression to suspicion, jealousy, and discontent, they yield themselves as instruments to Satan. Before they realize what they are doing, the adversary has through them accomplished his purpose. The impression of evil has been made, the shadow has been cast, the arrows of Satan have found their mark.

Distrust, unbelief, and downright infidelity have fastened upon those who otherwise might have accepted Christ. Meanwhile the workers for Satan

The silent witness of a true, unselfish, godly life carries an almost irresistible influence.

look complacently upon those whom they have driven to skepticism, and who are now hardened against reproof and entreaty.

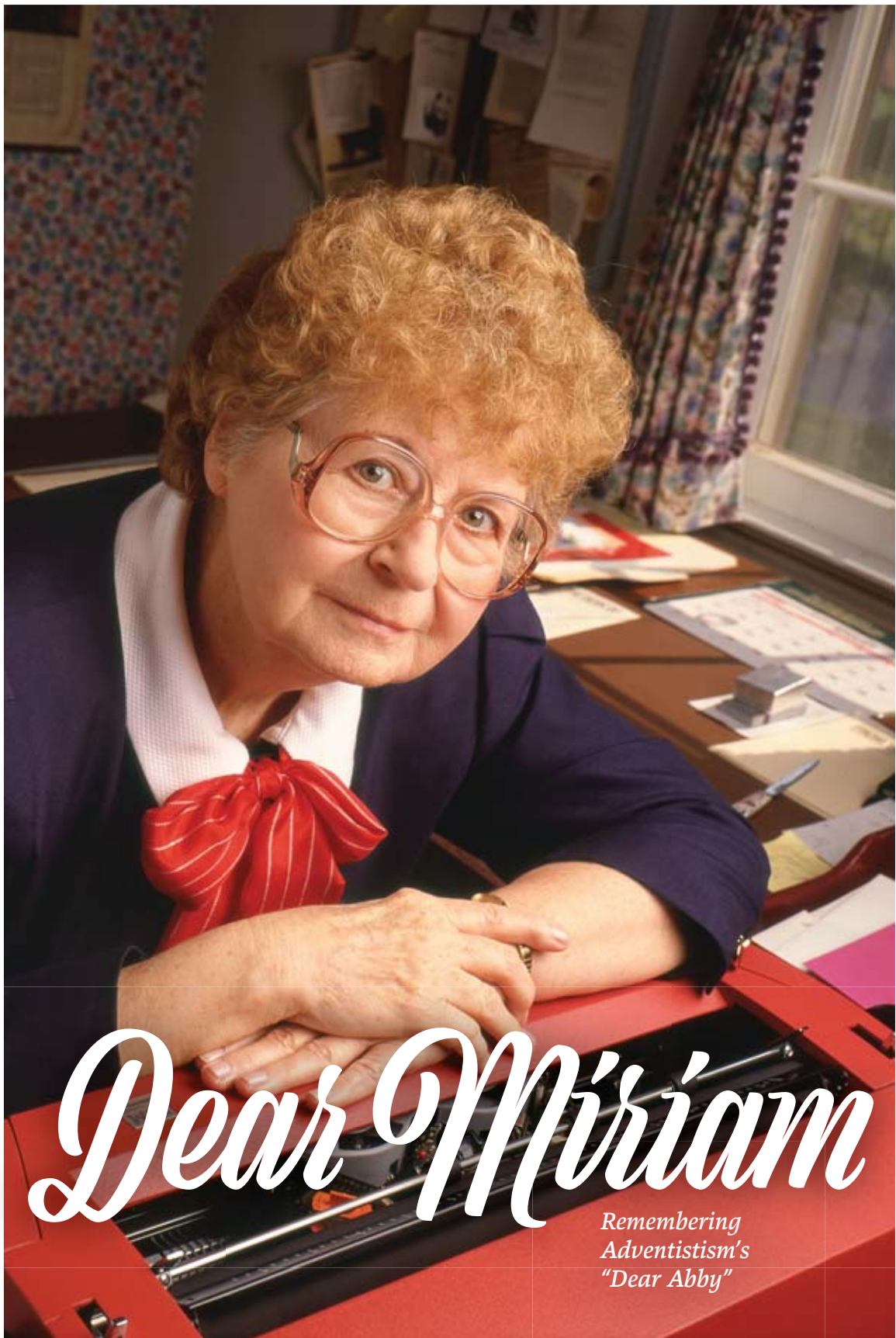
They flatter themselves that in comparison with these souls they are virtuous and righteous. They do not realize that these sad wrecks of character are the work of their own unbridled tongues and rebellious hearts. It is through their influence that these tempted ones have fallen.

So frivolity, selfish indulgence, and careless indifference on the part of professed Christians are turning away many souls from the path of life. Many there are who will fear to meet at the bar of God the results of their influence.

It is only through the grace of God that we can make a right use of this endowment. There is nothing in us of ourselves by which we can influence others for good. If we realize our helplessness and our need of divine power, we shall not trust to ourselves. We know not what results a day, an hour, or a moment may determine, and never should we begin the day without committing our ways to our heavenly Father. His angels are appointed to watch over us, and if we put ourselves under their guardianship, then in every time of danger they will be at our right hand.

When unconsciously we are in danger of exerting a wrong influence, the angels will be by our side, prompting us to a better course, choosing our words for us, and influencing our actions. Thus our influence may be a silent, unconscious, but mighty power in drawing others to Christ and the heavenly world. ▀

Seventh-day Adventists believe that **Ellen G. White** (1827-1915) exercised the biblical gift of prophecy during more than 70 years of public ministry. This excerpt was taken from *Christ's Object Lessons* (Washington, D.C.: Review and Herald Pub. Assn., 1900, 1941), pp. 338-342.



Dear Miriam

Remembering
Adventism's
"Dear Abby"

MERLE POIRIER

In 1982 William Johnsson, *Adventist Review* editor, invited Miriam Wood to write an advice column. Wood, no stranger to writing or the *Review*, had been a columnist for almost 20 years before. But offering advice? It was a challenge that intrigued her. What commenced was a 12-year ministry answering questions that ran the gamut from the heartfelt to the ridiculous. If they wrote, she answered. She received about 150 letters per month, answering each personally and always on a typewriter. While they all didn't appear in print, they all were answered. Here's a sampling:

Our family is in the midst of a crisis. Our children are grown and had left home, but now, because of economic factors, they all moved back with us again. . . . I feel like packing and disappearing. (March 1983)

Do you know any single Adventist girls aged 20-26 who would be good candidates for wives and haven't yet met their prince charming? (April 1983)

Please give me a firm definition of what it means to be worldly. I want you to prepare a list of "do's" and "don'ts" in detail. (May 1983)

I'm not sure that you'll be willing to answer this question. Why are there no ordained women ministers in the Adventist Church? (June 1984)

My wife and I need a little argument settled. I say there will be some form of taxation in heaven and the new earth. My wife says no, God will take care of everything. . . . Do you have any thoughts? (February 1989)

Her answers were succinct, friendly, but direct and to the point. She shied away from nothing, and in some cases she put people directly in their place.

At the present time I, who am single, am involved in a very rich and rewarding romantic, sexual relationship with a married man. . . . I feel that we have brought great blessings to each other. I wish we could be married, but I know he will never leave his wife and children. But we are certainly not hurting anyone, since his wife does not know and, we hope, never will. We are both church members in good standing. I suppose you will say such a relationship is wrong. (July 1989)

"Of course it's wrong. Moreover, I believe it is a sin in the eyes of the Lord. Think not only of the seventh commandment but also the eighth. Aren't you stealing a great deal from the wife and chil-

dren of your unadmirable paramour? Aren't you stealing time that belongs to them, the emotional energy of your other, which belongs to his family? . . . What do you mean when you say you are in good standing in the church? Have you asked the Lord's opinion on that?"

At times she wrote with an exceptional level of sympathy.

I am writing with a heavy heart, but I want you to know that I love the Adventist Church and will never leave it, even though I feel so rejected and lonely that at times I can hardly endure it. I am a lifelong Adventist, but my husband is not. . . . But the members in our small rural church will not associate with us. . . . We have tried so hard to be friendly, but nothing happens. (May 1984)

"Few letters have touched my heart as deeply as yours. If only I had the gift of miracles so I could create for you the climate of love, warmth, and understanding that you long for and need so badly. It is difficult for me to grasp the fact that such lack of love and kindness has been shown you through so many years of faithful membership. I cannot understand or explain it. I can tell you only that I am very sorry and that I care."

A postscript to the letter above was published two months later. An avalanche of letters from readers for the individual came to Wood. She sent the letters on; the messages greatly encouraged the individual. The member found another church, and her husband was, at that time, considering attending. Such was the impact of this column and its author.

Wood fielded questions on church leadership, pastors, even the General Conference president. During a particularly stressful financial period of the church, she received this letter:

I have decided not to pay my tithe in the regular channels. Can you give me any suggestions as to what to do with it? (April 1983)

"Every thinking person is brought up short at times by disturbing events, and questions the basic assumptions on which he had always operated his life, religious and otherwise. . . . It seems to me that if ever there is a time when tithe and other funds will be properly used in the church, it is now and in the future. I can assure you that every facet of church finance is being scrutinized so carefully that nothing will remain hidden or the same mis-

Still Relevant?

Dear Miriam: I just got my first job after college graduation. I thought it would be fun and exciting, but it's boring to work. What do you suggest?

I'll compose a parable for you. Once upon a time there was a race of human beings. They had wise leaders who instructed the young, preparing them for worthwhile lives.

The good teachers said, "God did not intend that life be lived in a euphoric haze. After sin, He intended that human beings get immense satisfaction from worshipping Him, from doing their best, and from contributing to the world around them. They were not to be merely consumers, but contributors."

So the crops were planted, the streets were clean, the houses were tidy, the offices hummed, the schools turned out educated, disciplined young people, and the churches were full of loving, satisfied worshippers.

But then other teachers arose and said, "Lo, life should be all fun and games. Everyone has a right to feel terrific all the time and never be bored. A human being should look in the mirror many times during the day and ask himself if he is fulfilled. At work he should insist that every day be exciting, not because he is putting anything into his work, but because it is his *right*."

Before long the young humans were so busy discussing how bored they were that the crops were not planted and the people starved; the streets were filthy, so diseases broke out; the houses were dirty, so all families were in bad tempers; the offices couldn't cope with the intricacies of government; and the schools turned out lazy, unprepared, sullen, unrealistic young people. And people didn't go to church because they were afraid they might be bored there. Spiritual life died. Tragedy was upon the land. END OF PARABLE.

One last question: Why do you think they call it "work"?

Taken from a column that appeared in the Adventist Review, July 14, 1983.

takes made again. . . . Would I continue to pay my tithe into the regular channels? Yes."

Sometimes this brought into question whether she was simply giving the party-line.

Recently [several people] insisted that you have absolutely no freedom to say what you think and that any deviation from the "party line" would result in your being fired. Is this so? The truth, please.

"Your letter gave me a much-needed chuckle for the day. How do you fire someone who isn't receiving a salary? . . . When I was asked to conduct this column not one word was said to me about parameters. . . . My answers are my own—they are not cleared by anyone else. . . . Therefore, as you think of me at my typewriter, strike off those imaginary chains. The only constraints are my own, and I hope and pray that the Lord will always impress me forcibly if I am typing down a path that would hurt rather than build up the church."

Wood was asked several times what questions surprised her the most or which topics appeared most frequently.

"I don't think I have received any major surprises," Wood wrote in December 1983. "But the aspect that has saddened me most is the absorption of so many people in monitoring the conduct

of others and in fiercely defending their own pet practices and customs. I get the feeling that the great principles of salvation often are buried beneath this mountain of fretful concern."

Two years later she wrote, "I am finding that many church members spend their lives suffering with the most intense guilt over sins they committed when they were young, and they simply cannot accept the fact that though they have sincerely repented and begged the Lord's forgiveness, Christ has really forgiven them."

Her final column in December 1994 reveals her conclusions for the church: Be kinder to one another; resist setting up your own list of do's and don'ts condemning those who deviate from them; build strong Adventist homes; and, as conditions and customs change, decide what really matters.

It has been 25 years since Miriam wrote one of her columns. Yet if you spend time reading through them, you will find that not much has changed with people or the church. I can only hope there are more "Miriams" out there—prayerfully contemplating answers to questions deciding first to love one another and then to determine what really matters. ♣

Merle Poirier is operations manager for Adventist Review Ministries, as well as the designer of *KidsView*.



PETER N. LANDLESS ZENO L. CHARLES-MARCEL

Forgetfulness

Is it aging or Alzheimer's?

Q: My husband is 69 years old, in overall good health, and recently retired. He has become extremely absentminded during the last two years. It's affecting his quality of life. He was forced to retire at 65 by a new boss from a job he loved, and it hit him hard. He became depressed and was put on medication. He responded well to the medication, but now this absentmindedness has developed. Is this something we should just expect at our age, or could it be something more?

A: Concerns about declining thinking and memory skills rank among the top fears people have as they age. But unless forgetfulness and memory distortions occur abruptly, become extreme, or are persistent, they are usually not considered indicators of Alzheimer's, or other memory-impairing illnesses. Moments of forgetfulness or memory distortions about facts, where we put the keys, why we walked into a room, or recalling someone's name are common. But forgetting how to get back home from shopping, how to turn off the shower, or recognizing relatives or yourself requires prompt medical attention. Research shows that thinking skills, except vocabulary, generally decline over time.

Memory involves multiple parts of the brain that are responsible for three processes: intake (uploading), recording (storing), and retrieval (accessing for use). Illness, injury, chemical alterations, or degeneration may affect these functions and therefore reduce the brain's ability, speed, and accuracy.

Short-term information is subject to spontaneous decay or competition among its elements for recall. Working memory uses this information along with what is retrieved from long-term storage as a scratchpad for decisions and actions throughout the day. Focus, information rehearsal, and moderate-intensity aerobic exercise improve short-term and working memory; while depression, anxiety, stress, medications, alcohol, and inadequate sleep impair them. Why some individuals are more affected than others is still unknown.

By God's design, physical and mental activity is the best prescription for maintaining a healthy brain and a resilient memory. The capsules below may help you detect possible reasons for prompt medical attention for your husband. 📌

Peter N. Landless, a board-certified nuclear cardiologist, is director of the General Conference Health Ministries Department. **Zeno L. Charles-Marcel**, a board-certified internist, is an associate director of Adventist Health Ministries at the General Conference.

MEMORY CAPSULES

CAUSAL ASSOCIATIONS
Inadequate sleep
Medical illness, e.g., low thyroid, infection, and head trauma
Stress
Depression, anxiety, and other mental illness
Medications, drugs, alcohol, and other chemicals

PREVENTIVE MEASURES
Get adequate rest and sleep.
Manage stress and anxiety.
Treat depression appropriately.
If you smoke or drink alcohol, STOP!
Do aerobic exercise and stimulating mental exercises.
Protect the brain from chemical and physical injury.

COPING TECHNIQUES
Say out loud and rehearse things to remember.
Associate new with old, established information.
Have a set place for things such as keys and reading glasses.
Break up information into chunks, e.g., telephone numbers.
Make a note or list or have a digital voice assistant for things to remember.
Cherish your spouse and keep them close at hand. ☺



INTERGALACTIC IDENTITY DOCUMENT

*Crossing borders
requires the
right papers.*

Traveling without documents is risky; sometimes impossible: traveling without proper documentation is an invitation to problems.

WHY DOCUMENTS MATTER

Why is having an ID so important? An ID says who we are, where we are from, and where we belong. Our permission to act is based on such identification. Being without ID can be one of two extremes: it can be like not existing, since there's no confirming documentation of a person's existence. Or it can be a form of imprisonment, with its severe restriction of movement, particularly between countries and across borders.

And if ID is so important on this planet, what would it be like if we needed some equivalent document to travel beyond Planet Earth? Might there be some interplanetary or intergalactic document that grants us permission for travel beyond this planet—for visiting beings from other planets and living without known space-time limitations?

SECURING YOUR DOCUMENT

Remarkably enough, the book of Revelation gives answers to precisely these questions.

The book of Revelation transports us to intergalactic realities while expanding our wonder at grace. First of all, the person in charge at the interplanetary ID office is phenomenal, one “who is, and who was, and who is to come” (Rev. 1:4, 8), eternal and wonderfully generous. Against intense resistance to our obtaining our intergalactic identity document (IID), He sacrificed His life to guarantee that our ID document comes free to us.

The head of the resistance “was, now is not, and yet will come up out of the Abyss and go to its destruction” (Rev. 17:8). This powerful being destroyed his identity document, refusing to accept the reigning government and bear an ID that would imply acknowledgment of that government. He also organized a war against God, its King, to prevent others from obtaining their eternal ID. The story of the war includes explanations of how IIDs are obtained.

WHO GETS AN IID

Distribution of IIDs involves a judgment to determine who has the characteristics as represented in the IID. The process is so serious that

voices are heard crying out “Who can stand?” (see Rev. 6:17). In response to this question, candidates with the correct characteristics are identified.

It turns out that at the end of time on earth there will be “servants of God” (see Rev. 7:3), whose traits of character confirm their right to own IIDs. And there will be multitudes of them. The size of their group is expressed in a symbolic number, 144,000— $12 \times 12 \times 1,000$ —that points to both external and internal, physical and spiritual, dimensions.

The Bible associates the number 12 with such significant issues as divine election and full authority. Though more than 12 tribes of Israel existed, beginning with Jacob claiming Joseph's two sons (Gen. 48:5), the nation is consistently said to comprise 12 tribes (Gen. 49:28; Ex. 24:4; Eze. 47:13; Matt. 19:28).

Then in Jesus' recapitulation of the history of Israel, He chose 12 of His faithful followers as apostles in His first step “in the organization of the church that after Christ's departure was to be His representative on earth.”¹ Interestingly, in reference to His intergalactic government, Jesus mentioned having 12 legions of angels at His disposal (Matt. 26:53).

Other examples of the number's biblical value include the 12 stars crowning the pure woman who represents the church that is the locus of God's government on earth (Rev. 12:1). Also, the number is the basis for expressing the dimensions of the wall of the Holy City, New Jerusalem, in terms of length, breadth, and height, each of which is 12,000 furlongs (Rev. 21:16, KJV).²

One thousand was the largest Roman numeral—there was no million, billion, or quintillion. The size of the group deemed by God to be deserving of IIDs is stated symbolically as the square of the great number 12 (144) multiplied by the largest Roman numeral, 1000, hence 144,000. Evidently God's government has end-time representatives on earth on a large scale. Their mission, the same as that of ancient Israel and the New Testament church, is both to proclaim and to represent God's kingdom on earth.

The book of Revelation declares that God's kingdom will spread across the earth despite all opposition. It will guard the truth of God's plan of salvation in Christ as represented in the sanctuary.³ The IID thus marks both the place where they belong and the role they play in announcing

IIDs rest on three simple points: source, authority and power, and ID design.

God's sanctuary-based salvation program (Rev. 1:6; 1 Peter 2:9). And yes, they are a great multitude (Rev. 7:9) who come from all the ages of humanity, a glorious fruit of the gospel of salvation.

DIFFICULTIES TO OVERCOME

As John's vision proceeds through a scene of seven trumpets announcing important points in the future of God's salvation program, a parenthesis occurs between the two woes of the sixth and seventh trumpets (Rev. 10:1-11:14). It comes just as the conflict for gaining control of earth reaches its climax. As God explains how He will frustrate persecution against His truth He gives John two scenes that illustrate this. These scenes show that those who receive their IID will have various problems to overcome.

Their first problem appears in Revelation 10, where something seems to go wrong when God's IID-bearing servants preach enthusiastically the good news of salvation indicated in the prophecy John is receiving. A voice from heaven instructs John to take from the hand of the angel standing on land and sea "the little book" that is open in his hand (verse 8, KJV). But as John does so, the angel handing over the book warns him, "It will turn your stomach sour, but in your mouth it will be as sweet as honey" (verse 9).

This description of the book's effect is called metonymy, in which the book stands for something closely associated with it, namely, the book's message. Once preached, the message produces a thoroughly awkward result for its proclaimers. Jesus presents the scene on sour stomachs and bitter embarrassment before He lays out the message that will produce such a problem.

Chapter 11 makes things plainer. Its opening command is that John "measure the temple of God and the altar" (verse 1), focusing directly on the location of Christ's high-priestly ministry (verse 1). In "the outer court" beyond this sacred precinct, "the Gentiles" will fight against God's program and His two witnesses for more than a millennium, 42

months, or 1,260 prophetic days (verses 2, 3). For a while they are even slain, their dead bodies left lying in the disgrace of public exposure (verses 7-10). Later God "revives" His witnesses whose word lays out the instructions for obtaining valid IIDs (verse 11). Restoring them to life validates the truth of their witness, a validation that climaxes when God transports them to glory (verse 12).

This scene tells us that God will restore the truth about His kingdom and His salvation, though they seemed stifled for centuries. When revived, His witnesses continue announcing that He soon will finish the conflict over the rightful rule of Earth and the universe (Rev. 11:3-14).

The problem of Revelation 10 follows from the problem of chapter 11, which shows that God's Word suffered wrong interpretations and mistreatment for centuries until a great awakening, the product of the study of the prophecies of Daniel and Revelation. In the United States in the 1830s to 1840s William Miller's preaching on the sanctuary and the Bible's end-time prophecies brought great spiritual revival. But believers failed to interpret some details correctly, and the sweet message of Jesus' soon coming became a bitter disappointment when He did not appear as preached and expected. Still, that disappointment led to a restudy of the prophecies. While many Bible students and observers concluded that Bible study—particularly using it to set dates for important events—was a bad idea after all, others appreciated that their misinterpretations did not mean that the Bible was at fault.

These IID-bearing "servants" of God would have to preach the message again, but this time with a better understanding of the salvation program operated by Christ in His heavenly sanctuary. The identity of the 144,000 would have to be well founded by the guidance of God's two "witnesses," the Old and New Testaments, known together as the Bible. Through further and excruciatingly careful study they would better understand and more accurately proclaim the work of Christ in the heavenly sanctuary.

THE FINAL MESSAGE

The three angels' messages of Revelation 14 are God's final word on Christ's ministry in the heavenly sanctuary. They show what He designs His IID-bearing servants to preach and practice as the ultimate witness to His character. These highly important messages appear as a parenthesis between the second and third of three signs that are part of John's extended vision (Rev. 12:3; 15:1).

The first two signs (Rev. 12:1, 3) describe the intensity of the long struggle between those who have the valid IID (the "descendants" or followers, literally, "seed" of the woman, see verse 17, KJV) and those who have a fake ID ("descendants" of the dragon). Then, before God appears with His judgments to separate the true from the false, another parenthesis is divided into three scenes.

The first scene, Revelation 14:1-5, gives advanced insight into the result of the two scenes that follow (verses 6-11 and 14-20). Its message of hope inspires those caught up in the terror-filled conflict of the two previous chapters (chaps. 12 and 13). It shows the 144,000 who bear the valid IID enjoying their final destination, having completed their earthly tasks. As often in Revelation, the future is shown before telling how it is reached.

In scene two, God's end-time servants give their message accurately this time. The message dwells on how to get the valid IID. The true identity (Rev. 14:6-11) contrasts with the false identity conferred by representatives of the triple "6" series (Rev. 13:18). For many centuries this alliance has sought to prevent access to a valid ID by obscuring the instructions that rest on three simple points: source, authority and power, and ID design.

Issue 1: source—who supplies the document. At the end of time, the rebel who has led the war against God is engaged in an intense campaign, using the force of earthly governments where possible to force-feed fake IDs to the public (Rev. 13:4, 8, 12). Meanwhile, God's IDs only go to those who choose for themselves to receive the valid

ID. While there is no compulsion involved, He warns that it is decisive for future participation in intergalactic travel.

Issue 2: who reigns. The dragon exposes his pretense of authority by having to forcibly impose his fake identity (Rev. 12:5, 13-15). With God, it is a matter of recognizing Him as the original ruler of life, and also the one who singlehandedly saves human beings from their situation in the cosmic conflict (Rev. 11:1). God will finally manifest His power by destroying the dragon's headquarters, known as Babylon (Rev. 14:8).

Issue 3: ID design. Valid IDs bear a specific logo, the seal of God (verses 9-11). No document missing this seal will serve as an intergalactic pass or guarantor of eternal life. But missing the valid ID will not be God's fault: He has made it clear that whosoever wishes may freely receive it (John 3:16).

SHARING THE MIRACLE

Individuals who receive IIDs spend themselves continuously in trying to attract others. Using IID recipients is God's principal strategy. Thus those who hear their appeal constantly experience the powerful attractiveness of God's salvation program as they marvel at what it has done to their brothers, sisters, enemies, and friends. They see what God's miracle of grace can do. They can join in and become His ambassadors too, beseeching others to claim their own IID, having experienced the wonder and joy of testifying to the new ID that is theirs, yet not theirs, but Christ's who lives in them. Truly IIDs testify to a wondrous and never-ending miracle. ♣

¹ Ellen G. White, *The Desire of Ages* (Mountain View, Calif.: Pacific Press Pub. Assn., 1898, 1940), p. 291.

² Either so, or the entire city measures 12,000 furlongs (about 1,500 miles).

³ For a study of how the order of Israel's tribes around the earthly sanctuary (Num. 2; Eze. 48) symbolized the nation's duty to spread the gospel to the world, see Silvia Scholtus, "Los 144.000 en el plan de salvación," *Theologika* 29, no. 1 (2014): 36-81.

Silvia C. Scholtus de Roscher is a New Testament scholar who coordinates the Adventist Heritage Center at River Plate Adventist University in Argentina, South America.



TAKING A STAND

Facing the challenges of food, clothing, and education

**JANET WILDMAN SCHLUNT AND
BEVERLY WILDMAN NOBLE**

During World War II my parents moved from Wisconsin to Battle Creek, Michigan, where they could educate their growing family of six children in a Seventh-day Adventist school.

Our father ran an elevator and worked as night clerk at Battle Creek Sanitarium. He also kept accounts for Battle Creek Academy as a means of helping to pay for the tuition of the four children already in school. At the same time church members pitched in to help with tuition. When she was in seventh and eighth grade my sister, Beverly, cleaned her classroom after school to help pay tuition.

STRUGGLING TO MAKE ENDS MEET

The country had not fully recovered from the Great Depression when the war came along.

Times were tough. Money was tight. With eight mouths to feed, plus all the other needs, Daddy looked for a better-paying job.

He responded to an ad in the local newspaper and became a civilian employee at Fort Custer, employed as general manager of the post exchange (PX). Each company or battalion had a branch PX that offered fewer items than the main PX to make it more convenient for military personnel. Each branch PX kept a small safe in which to keep cash. Part of Daddy's job as general manager was to change the combinations on the safes once a month (more often if someone had attempted to break in). He was proud of the fact that he knew by heart all the combinations for the month, and set new combinations for the next month.

A major problem with the job

was that it required him to work on Saturdays. I was very young at the time, maybe 4 years old. But I still remember part of what happened.

Daddy no longer went to church with us. I don't remember asking why. As young children generally do, I simply accepted it as a fact of life. I was never aware of any friction over the issue, but I'm certain that my parents must have had serious conversations about it behind closed doors.

My mother was a gentle person, very principled, very firm in her position on Sabbath observance. The rest of us continued going to church. We lived about a mile and a half from church, a half mile from the bus stop. Mama didn't know how to drive, and we had only one car, which Daddy drove to work. But our resourceful mother always managed to get all seven of us to Sabbath School every Sabbath, and we were always on time.

Sometimes neighbors squeezed Mother, Louis, and me into their car. Sometimes we walked the half mile to catch the bus. Durward and Don usually walked the entire distance. Beverly and Joyce usually walked or caught rides with friends. Staying home was not an option as far as Mother was concerned. As far as I know, none of us ever considered that either.

WHEN THEY NOTICED

How long we went to church without Daddy, I don't know. But I do know that it was long enough for church members to take notice. That's when the drama took place.

During a church board meeting one member brought up the issue of Mr. Wildman, and the fact that he worked every Sabbath. "We need to take his name off the church membership list," someone recommended. Other heads nodded in agreement.

The young pastor, E. L. Pingent, possessed insight, wisdom, and tact. "Friends," he said, "that isn't the way we do things. Has anyone talked to Brother Wildman about this?"

Silence reigned.

Then the pastor asked, "How many of you have six children to feed, clothe, and educate? How many of you have offered to help the family? Who has offered to help Brother Wildman find a job so that he doesn't have to work on Sabbaths?" The silence was awkward.

Tom Sprague, a local businessman, finally stood

**"Friends," he said,
"that isn't the way we
do things."**

and said, "I'll offer him a job."

Thus ended the discussion about dropping Mr. Wildman from church membership. But that isn't the end of the story.

WHEN THE CHURCH TAKES A STAND

Tom hired our father to work in his accounting office. The business grew, and eventually the two men operated their two businesses out of the same office space.

Daddy returned to church and was a faithful Sabbathkeeper the rest of his life. He became a church elder. He chaired the Battle Creek Academy school board when a new school was built following a fire that destroyed the old one. Another child, Gordon, was born into our family, and all seven of us graduated from Battle Creek Academy and attended Emmanuel Missionary College (now Andrews University). Christian education was a priority in the Wildman family.

Questions often come to mind. What would have happened if the church board had summarily dropped my father's name without redemptive action? What would have happened if Tom Sprague had not been willing to reach out to help a brother in need? Would our parents have continued to send us to Adventist schools? Would I still be a Seventh-day Adventist?

Details of this story were told to me after Tom and Pearl Sprague died. I have often wished I had known the story while they were still alive. I have wished I could simply say, "Thank you, Pastor Pingent! Thank you, Tom!"

Janet Wildman Schlunt is retired after serving the church in four world divisions. She lives in Terre Haute, Indiana.

Beverly Wildman Noble served the church as a Bible worker, office assistant, and academy registrar. She lives in Scottsdale, Arizona.

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THE DREADED DIAGNOSIS

The nagging pain persisted. It didn't wake me at night, didn't interrupt my work. But it sat there, regardless. A dull ache reminding me something wasn't right.

Fear nibbled in the back of my mind. *What was causing this? Just ignore it, Jill. I tried that for a week, then two. A month slipped by, then three and four. It's nothing. You're too young to be really sick.*

The pain refused to disappear. One day I picked up the phone and dialed my doctor. The doctor's evaluation during my appointment wasn't conclusive. Tests were scheduled for the following week. I put a brave face on at work, didn't tell people, continued life as usual. The results came back, with a referral to an oncologic surgeon.

Fear lived in my soul. I told a couple close friends, asking them for prayer. *Where was my faith? I knew God could heal. But would He do it now? For me? It was hard to know how to pray. Should I pray for healing? for acceptance of God's will? for strength to endure?* I "stuffed" the unanswered questions and focused on work.

The day arrived. Greg sat with me in the exam room. Funny how vulnerable you can feel, sitting on the table, waiting for the doctor. *What am I doing in an oncology office? I'm not sick. Am I, God?*

The surgeon explained how the tests done near our home showed some signs for concern. They wanted to redo some of them because they had better, more sophisticated equipment. Greg went into the waiting room while I was shuffled to another area. More patients sat there. Some talked and laughed while others

cried. *Perhaps they'd just been diagnosed. Did they have any support? What were their chances?*

I made small talk with the woman next to me. *Why is it that when we go through a crisis, it's hard to talk about what's really inside?* We discussed the weather and her mom, who was having a test as we spoke. She talked about her fears, but I could hardly listen. *Was I prepared for a diagnosis like this?*

"Jill." The voice broke into my whirling thoughts. Slowly I brought the nurse into focus. *Oh, yes, that was me.* I stood up and headed for the testing area. Sometime later another doctor came in. He seemed enormous as I looked at him. Larger than life, somehow. He was short, abrupt, almost rude. He answered my questions in an irritated manner. I headed back to the surgeon. She was nicer; she seemed to genuinely care. She patted my arm, "I'm pretty sure you'll be OK, but we'd better run this pathology to be sure."

Time dragged by. I waited a couple days, then called the hospital. *Did they have the results back? Nothing. Was I prepared for what could happen?*

The pathology finally came back—benign! A little dance, great joy, and a precious reminder of the shortness and sweetness of life.

I want every moment to count, to live life for Jesus, to share Him with others. For one day it will be my last. ▀

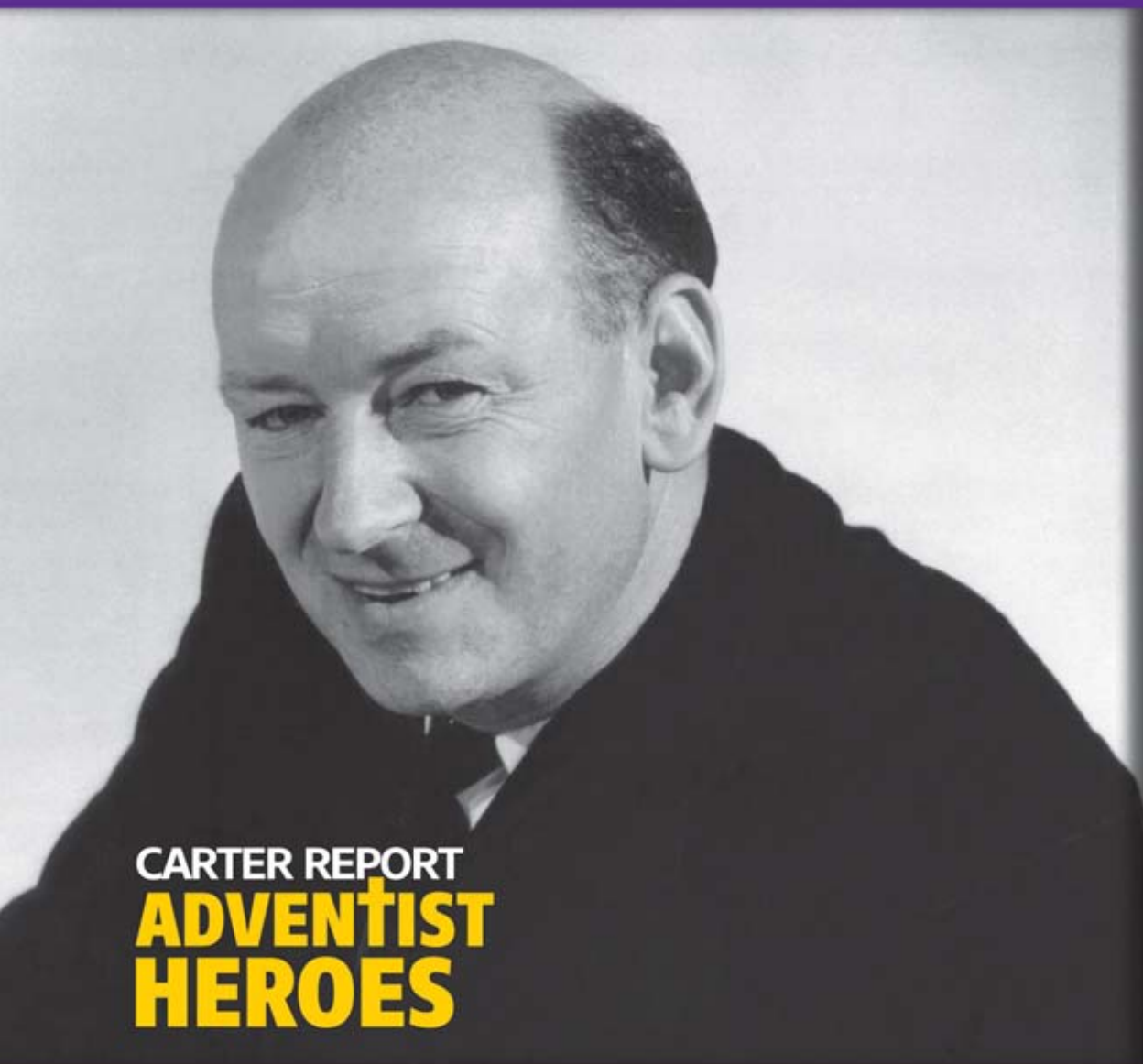
Jill Morikone is general manager for 3 Angels Broadcasting Network, a supporting Adventist television network. She and her husband, Greg, live in southern Illinois and enjoy ministering together for Jesus.

JOURNEYS
WITH JESUS
JILL
MORIKONE



FEAR LIVED IN MY
SOUL. I TOLD A
COUPLE CLOSE
FRIENDS, ASKING
THEM FOR PRAYER.

BURNSIDE LIGHTS A FIRE



CARTER REPORT ADVENTIST HEROES

George Burnside was a fearless advocate of Christ and Truth. After preaching for an hour, people wanted Burnside to keep going. One worldly teenager said, "Why

does he have to stop?" Among the audience in this Australian country town, John Carter sat taking notes. What he heard and saw changed his life forever...

Pastor George Burnside was the Ministerial Secretary of the Australasian Division. He was no armchair theologian, but a Gospel warrior who delighted in the battle to save lost souls. He was first and foremost an evangelist of the old school who held back nothing but preached the whole Message. He also



John Carter prepares for ministry at Avondale College

didn't suffer fools gladly as the young inexperienced John Carter was soon to discover. Being threatened with the sack for dropping the great man's charts on the dusty stage floor had a tendency to sharpen John's focus. Charts in those days were very large canvas paintings that illustrated biblical topics. They were extremely effective.

John Carter was mesmerized by the preaching of George Burnside. He had the unique ability to present the great truths of the Bible in a way that kept the attention of even indifferent teenagers who seemingly couldn't get enough of the plain-spoken man. "Why does he have to stop?" one particularly rebellious

young man was heard to exclaim. George did not disappoint. After going for one hour, he usually obliged by going for another hour. Indeed this is hard to comprehend in today's world where presidents are elected by the 10-second sound bite. But Pastor Burnside was unique, even back in 1964 when most

people apparently had a larger mental capacity to absorb profound theological concepts. Burnside was not a preacher of trivia. He preached from the Word of God and taught his audience to understand the great message of the Bible. John Carter listened, watched, and kept notes. Burnside's message and methodology got down deep in his soul. The fire that the Holy Spirit kindled in Wagga Wagga so many years ago is still burning. ❖

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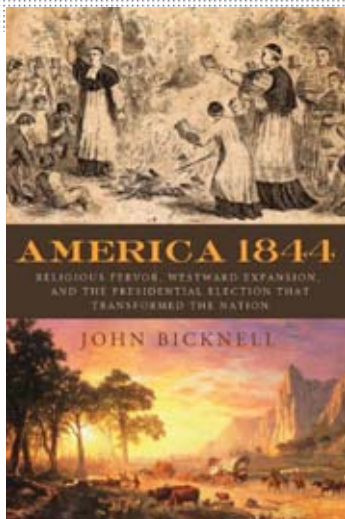
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CLOSER LOOK



Our Place in History America 1844: Religious Fervor, Westward Expansion, and the Presidential Election That Transformed the Nation

John Bicknell, Chicago Review Press, 2015, 305 pages. Hardcover, US\$26.95. Reviewed by Stephen Chavez, *Adventist Review*.

The year 1844 figures prominently in Seventh-day Adventist history and identity. To most people 1844 is merely a 12-month intermission between 1843 and 1845. But we Adventists see 1844, and a cast of characters that includes William Miller, Joshua V. Himes, Joseph Bates, and James and Ellen White, as a pivotal moment in sacred as well as secular history.

When a friend who knows that I'm a Seventh-day Adventist received this book for Christmas, he lent it to me, thinking I would enjoy reading a historian's take on a seminal year in United States history. My friend nailed it.

America 1844 is a fascinating book about a fascinating

Adventist Review commentary on books, films or other items here considered does not constitute endorsement of items analyzed in such commentary.

God's Word for Leaders

The Maxwell Leadership Bible, Thomas Nelson, 2018, 1,629 pages. Hardcover, \$49.99 (e-book, \$39.99). Reviewed by Stephen Chavez, *Adventist Review*.

When a review copy of this book landed on my desk I thought, *Great! Just what the world needs: another study Bible!*

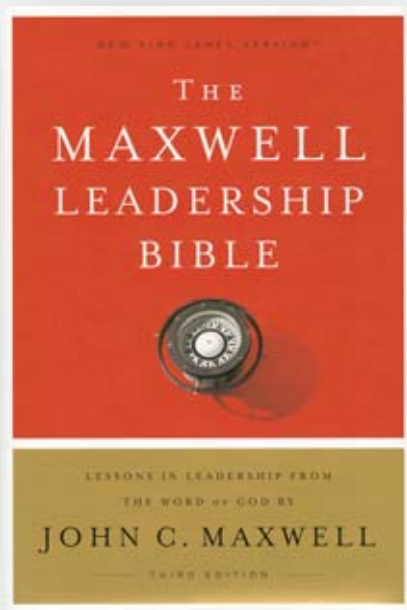
Christian bookstores have no shortage of study Bibles. There are study Bibles for men, women, teens, young adults, athletes, grandparents, you name it. One can only wonder how many more study Bibles Christendom can absorb.

But a quick look at *The Maxwell Study Bible* reveals it to be a book with a significant contribution to contemporary Christianity: counsel about how to be more effective leaders. This is not just a book for pastors; it is for everyone who assumes a leadership role on any level in any segment of society.

Nearly every familiar Bible story, nearly every character, is analyzed in terms of what constitutes good leadership. Consider this, from "The Law of Sacrifice: Abraham Pays a Price" (Gen. 22:18): 1. Leaders get tested at each stage of growth. 2. The

year in United States social, religious, and political history. Its author, John Bicknell, is a journalist who has written for the *Congressional Quarterly* and *Roll Call*. His articles have appeared in the *Washington Post* and *USA Today*.

In Bicknell's skillful retelling of the important events of 1844 William Miller and his followers are significant figures. But they have to share the stage with such historic figures as U.S. president John Tyler, presidential candidate James K. Polk, explorer John C. Fremont, inventors Charles Goodyear and Samuel F. B. Morse, U.S. senator Henry Clay, Mormon



leader's goal is to pass the test. 3. Testing always precedes promotion. 4. Self-promotion or promotion by others can never replace divine promotion. 5. Promotion requires sacrifice.

John C. Maxwell began his career in pastoral ministry, but since 1995 has devoted himself to developing leadership skills among Christians. Along the way he has presented to Fortune 500 companies, government leaders, and organiza-

tions both religious and secular. He has written for the *New York Times* and *Wall Street Journal*.

Each book of the Bible begins with notes about its author and some of the primary themes addressed in that book. Along the way sidebars at various places throughout each book pull out principles of spiritual leadership. These principles are insightful comments, not trite clichés.

It's in its last 75 pages that this book seems to shine the brightest. In more than 20 articles (they're not really articles, more like outlines) Maxwell provides biblically based advice on these and other topics: Profiles in Leadership, Ethics 101, Today Matters, Three Laws of Growth, Leadership Lessons From the Nativity, Learning to Listen to God, Finishing Well, and so on. Again, these are substantive topics, dealt with in a thoroughly biblical way. Even serious students of the Bible will find lessons that will benefit their personal lives and their public presentations.

I confess: Before I read *The Maxwell Leadership Bible* I didn't know much about John Maxwell or his leadership style. But after spending time in this Bible, I'm convinced that it teaches things that will make us better leaders and better Christians.

pioneers Joseph Smith and Brigham Young, and many others who made headlines that year.

America 1844 is not a new release. First published in 2015, its relevance continues. The events portrayed are historical, and many of the persons and events described influence our society still. The book does an admirable job describing their significance then and their lasting effects now.

For Adventists, perhaps the most useful takeaway is that the events of our early history didn't happen in a vacuum. We like to imagine that William Miller and his predictions about prophecy captured everyone's attention and monopolized headlines in every newspaper. In fact, Miller's was

just one of many voices trying to be heard in 1844. Yes, he had supporters; yes, he had critics. But while many people heard of him, many others had no opinion about him or his message.

One would expect a journalist to tell all sides of a story, and this author does. Millerite Adventists (remember, there were no Seventh-day Adventists until 1860) are treated fairly and sympathetically in *America 1844*. So are Mormons, politicians, and other public figures.

Adventists who read this book will probably be reminded how many more still need to hear our voice and understand our message.

LOOKING BACK, LOOKING AHEAD

We Christians simultaneously inhabit three realities: our past, our present, and the future promised us in God's Word. Our lives are informed by each of those realities, but we failed to keep them in balance when dwelling on past blunders blights our past perspective; or constant longing for times gone by paralyzes our today; or worry about the future simply incapacitates us for present service to God and our fellow humanity.

The following observations show how past experience and future hope can make us productive members of society and servants of God.—Editors.

The more you know of your history, the more liberated you are.

MAYA ANGELOU, TWENTY-FIRST-CENTURY AMERICAN AUTHOR.

History is a vast early warning system.

NORMAN COUSINS, TWENTIETH-CENTURY AMERICAN AUTHOR AND ESSAYIST.

Someday, after mastering the winds, the waves, the tides and gravity, we shall harness for God the energies of love, and then, for a second time in the history of the world, man will have discovered fire.

PIERRE TEILHARD DE CHARDIN, TWENTIETH-CENTURY PHILOSOPHER.

Neither a wise man nor a brave man lies down on the tracks of history to wait for the train of the future to run over him.

DWIGHT D. EISENHOWER, FORMER U.S. PRESIDENT.

History never really says goodbye. History says, "See you later."

EDUARDO GALEANO, TWENTIETH-CENTURY LATIN AMERICAN JOURNALIST AND AUTHOR.

God has wisely kept us in the dark concerning future events and reserved for himself the knowledge of them, that he may train us up in a dependence upon himself and a continued readiness for every event.

MATTHEW HENRY, SEVENTEENTH-CENTURY BIBLE COMMENTATOR.

I've read the last page of the Bible. It's all going to turn out all right.

BILLY GRAHAM, TWENTIETH-CENTURY AMERICAN EVANGELIST.

I know that some are always studying the meaning of the fourth toe of the right foot of some beast in prophecy and have never used either foot to go and bring men to Christ. I do not know who the 666 is in Revelation, but I know the world is sick, sick, sick, and the best way to speed the Lord's return is to win more souls for Him.

VANCE HAVNER, TWENTIETH-CENTURY AMERICAN EVANGELIST.

If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but do not have love, I am nothing.

APOSTLE PAUL (1 COR. 13:2).

Blessed is the one who reads aloud the words of this prophecy, and blessed are those who hear it and take to heart what is written in it, because the time is near.

JOHN THE REVELATOR (REV. 1:3).

The history of the past is but one long struggle upward to equality.

ELIZABETH CADY STANTON, NINETEENTH-CENTURY SOCIAL ACTIVIST.



History will have to record that the greatest tragedy of this period of social transition was not the strident clamor of the bad people, but the appalling silence of the good people.

MARTIN LUTHER KING, JR., TWENTIETH-CENTURY AMERICAN CIVIL RIGHTS ACTIVIST.

Above all, you must understand that no prophecy of Scripture came about by the prophet's own interpretation of things. For prophecy never had its origin in the human will, but prophets, though human, spoke from God as they were carried along by the Holy Spirit.

APOSTLE PETER (2 PETER 1:20, 21).

The dogmas of the quiet past are inadequate to the stormy present. The occasion is piled high with difficulty, and we must rise with the occasion. As our case is new, so we must think anew and act anew.

Abraham Lincoln, former U.S. president.

It is important for all of us to appreciate where we come from and how that history has really shaped us in ways that we might not understand.

SONIA SOTOMAYOR, U.S. SUPREME COURT JUSTICE.

If you are neutral in situations of injustice, you have chosen the side of the oppressor. If an elephant has its foot on the tail of a mouse and you say that you are neutral, the mouse will not appreciate your neutrality.

DESMOND TUTU, TWENTY-FIRST CENTURY SOUTH AFRICAN CLERIC AND HUMAN RIGHTS ACTIVIST.

You will bear me witness, my friends, that it is exceedingly seldom I ever intrude into the mysteries of the future with regard either to the Second Advent, the millennial reign, or the first and second resurrection. As often as we come across it in our expositions, we do not turn aside from the point, but if guilty at all on this point, it is rather in being too silent than saying too much.

—CHARLES SPURGEON, NINETEENTH-CENTURY AMERICAN EVANGELIST.

There is nothing new in the world except the history you do not know.

HARRY S. TRUMAN, FORMER U.S. PRESIDENT.

As we see the fulfillment of prophecy, our faith in the final triumph of Christ's kingdom should strengthen; and we should go forth with renewed courage to do our appointed work.

ELLEN G. WHITE, COFOUNDER, SEVENTH-DAY ADVENTIST CHURCH (GOSPEL WORKERS [WASHINGTON, D.C.: REVIEW AND HERALD PUB. ASSN., 1915], PP. 26, 27).

Let all who have received the light, who have had the opportunity of reading and hearing the prophecy, "take heed to those things that are written therein; for the time is at hand."

ELLEN G. WHITE (COUNSELS FOR THE CHURCH [NAMPA, IDAHO: PACIFIC PRESS PUB. ASSN., 1991], P. 342).

In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what the Lord has wrought, I am filled with astonishment, and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history.

ELLEN G. WHITE (LIFE SKETCHES OF ELLEN G. WHITE [MOUNTAIN VIEW, CALIF.: PACIFIC PRESS PUB. ASSN., 1915], P. 196).

An Accidental Witness

When you have to speak unapologetically

I'm sorry, but I won't be coming in to use the computer on Saturday," I responded quietly, or so I thought. Suddenly it seemed as though the entire room went quiet and all eyes were looking at me questioningly. *Oh, dear! What have I done? Lord, help me to find the right words,* I breathed.

"Why?" asked my subcontractor as he looked at me in disbelief. He and, it appeared, everyone else awaited my answer.

We were working at the city's record office in the late 1990s, back when the computer system was just coming into its own. All the records were being computerized, which meant that we, the abstractors, were forced to jostle with John Q. Public to retrieve pertinent information in order to complete our reports.

At the time most of the computers were unusable for more than a week, which led to long lines of individuals, including the public, having to wait to use the two computers that worked. This prevented individuals from completing purchases of property or obtaining their refinance/loan money. The anxiety level was high, everyone was backed up, and complaints of lost revenue (the inability to record legal documents, deeds, loan documents, etc.) were made to the director of the record office.

The director, in consultation with the mayor, decided to open the office on Saturdays to accommodate the title companies only. This was huge! It had never been done before.

That's why my response seemed incredible to those listening in the room. My

subcontractor knew that we were behind in our workload and thought that I should take advantage of this grand opportunity.

To answer his question (and that of everyone else), I gently explained that Saturday was my Sabbath—the day on which I worshipped—and that I preferred to keep the day holy, attend church, and commune with God rather than come in to work.

"But surely God knows your predicament and would understand if just this once you came to work instead," he said.

"Yes, He knows," I replied. "But it's my choice to honor Him and observe the Sabbath commitment I've made." I was painfully self-conscious as I explained my religious beliefs to him (and the ears of others), because the room was deadly silent.

Another coworker broke the silence by saying, "Wow! That's neat!" and proceeded to talk about an article he'd just read in which a rabbi extolled the virtues of Sabbath rest while pointing out that this was the origin of the phrase "taking a sabbatical." His interruption gave me a chance to breathe and graciously answer the ensuing questions from other coworkers, some of whom were not quite as familiar with Sabbathkeeping and Adventism.

While speaking, however, I was mentally imploring God to help me catch up with my workload, because happy clients were the ones who kept me in business. By God's grace I did catch up during the ensuing weeks and was thankful for the strength to be a witness without having to compromise.

Marvene Thorpe-Baptiste is editorial assessment coordinator for *Adventist Review*.

A COWORKER BROKE
THE SILENCE BY
SAYING, "WOW!
THAT'S NEAT!"

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