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THE MOST SHARED STORIES ON ADVENTISTREVIEW.ORG LAST MONTH:



- 1 More Than 1,000 Young People Gather for Evangelistic Meetings in Mongolia
- 2 U.S. Senate Chaplain Recognized for His Defense of Religious Liberty
- 3 Reaching the Secular Mind: The Lineage Journey
- 4 Donor Has Pledged to Pay Full Tuition for Adventist Academy Students

167 YEARS AGO IN ADVENTIST REVIEW:



Have Courage

By R. F. Cottrell

O, lift up your heads, your redemption draws near,
Let nothing discourage, or cause you to fear;
Our Saviour is faithful, his promise is sure
To all who bear trials, hold fast and endure.

Well may you have courage, your cause is the Lord's,
Attested by signs, and with Scripture accords;
And though all the powers of the Dragon assail,
The truth, it is mighty, 't will surely prevail.

Hold fast what though hast, nor e'er lay it down;
Firm endure to the end, that none take thy crown;
The spirits of darkness will see to devour,
But Jesus and angels excel them in power.

Rich promise to all who shall now overcome!
To be a firm pillar in God's sacred dome,
Inscribed with his name and the Son of his love,
And that of the City which comes from above.

Mill Grove, NY

—Roswell F. Cottrell was a minister, poet, and writer. He converted from the Seventh-day Baptist faith to Adventism by reading the *Review*. This poem was printed in the August 5, 1852, *Advent Review and Sabbath Herald*.

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BILL KNOTT



My sentences were studded with the language of obligation: "should," "ought," and "must."

The Source of Holy Boldness

"God isn't beholden to the majority! Heaven doesn't stand and wait until 51 percent of the church is ready to move!"

I sat in the shadowed recesses of my first pastoral office, behind the makeshift desk made from a stained lumberyard door. A fake-brass 1960s gooseneck lamp illuminated my aging Selectric typewriter.

Late on a Thursday night, I was pondering the audacity of the lines I had just written—measuring them against the two tiny congregations to whom I would preach in 36 hours. These were saints accustomed to strong, inspiring words. Their previous pastors had included Mark Finley, Russell Burrill, and Ron Halvorsen, among other Adventist luminaries.

And yet the darkness hadn't receded much. Decades after their organization, both congregations struggled to gather 35 souls on a pleasant Sabbath morning. Tucked into the tangle of small towns, deep woods, and mostly untillable land between Hartford and Worcester, Springfield and Providence, these congregations and these believers were little like the confident, self-assured churches in which I had grown up on Adventist campuses.

The struggle to continue to believe was apparent on their upturned faces every Sabbath morning. Half were "spiritual widows"—godly women whose

husbands never joined them for worship. Another 25 percent were children and teens awaiting their chance to move toward things upscale—in houses, jobs, and yes, churches. Only a handful of intact "nuclear families" dotted the two congregations.

Whom was I trying to persuade with my exclamation points? Myself?

The Adventism I had inherited in those large and well-lit sanctuaries had made it seem that everything that needed to be accomplished could be achieved through the diligent application of well-planned effort. Though the double-barreled dictum of the fourth-century bishop Augustine never showed up in the church bulletins of my childhood, it was infused in every line: *"Pray as though everything depended on God. Work as though everything depended on you."* And there was no lingering doubt about which of those two activities was more important.

My world was saturated with Adventist nouns: "effort," "risk," and "faith." My sentences were studded with the language of obligation: "should," "ought," and "must." I prayed only until my impatience with sitting still made me bolt from my hand-me-down office chair and go out there to draw visitation maps, drive many miles, and, metaphorically at least, "rally the troops."

Missing was an adequate theology of grace and prayer, and of

the holy boldness that ultimately derives better from 40 hours of open-hearted praying than 4,000 miles a month on the Subaru odometer. The time not spent in prayer will always be 100 times more taxing, and rarely reaches either heaven's goals or ours.

The source of the remnant church's needed courage and risk-taking in these last days won't be the strategic brilliance of its well-planned initiatives or the tireless investments of its leaders, members, pastors, and evangelists. "For thus says the Lord God, the Holy One of Israel: 'In returning and rest you shall be saved; in quietness and confidence shall be your strength'" (Isa. 30:15, KJV).

Unless the gospel—with its undying declaration of the unmatched power and grace of Jesus—suffuses all our doing, we will exhaust wave after wave of us-inspired armies to attack the barricades of secularism and unbelief and thus "wear out the saints." Good praying—long, earnest humility before a God who declares that nothing can hinder Him from saving "by many or by few" (1 Sam. 14:6)—will help us find the new methods, the innovative strategies—the five smooth stones—that ultimately bring the giants tumbling down.

The church I want to belong to is . . . prayerfully courageous. ♣

Bill Knott

Even though NASA's Goddard Space Flight Center is a world-class center for science and engineering, many Bible-believing Christians work there.

DANIEL ENDRES, RUCKERSVILLE, VIRGINIA



STOPPING THE BLEEDING

I was touched by the article “How to Stop the Adventist Church Membership Bleeding” (June 2019). It’s a perennial issue. I was taken back to the 1980s, when I wrote Roger L. Dudley about the matter, and he later wrote the book *Why Our Teenagers Leave the Church*. It seems the issue has not changed.

We have many ways to help and keep young people. The home is the basic element. John Wesley’s mother spent time every day nurturing her 10 children. Children and youth must be taught in the home and introduced to Jesus.

The church plays a vital part by helping young people feel loved by their members, involving them in positions and programs. Pathfinders and Adventurers keep them in the church.

Youth look for models to strengthen their Christian experience. We must challenge them to be involved in mission work, foreign and domestic, sponsored by our schools and local churches. When they come back, they will never be the same again.

We work so hard to win people for Christ; let us redouble our efforts to keep them active as Seventh-day Adventist Christians.

Leo Ranzolin, Sr.
Estero, Florida

SCIENTISTS WHO STUDY THE BIBLE

I found the article by Juan Román, “Three, Two, One, Blastoff,” interesting (June 2019). Readers may also be interested to know that a few Seventh-day Adventists have worked at NASA’s Goddard Space Flight

Center in both science and engineering (I can count five off the top of my head).

Indeed, several Bible study groups have met at Goddard over the years, in addition to an officially sanctioned Bible club, which has even had Seventh-day Adventist speakers on occasion.

The club was started by the man who was Roman’s predecessor, who later became director of engineering. For many years this club promoted creationism with speakers from major creation science organizations and through various videos. When Ken Ham, of Answers in Genesis, spoke, more than 125 people attended.

Even though NASA’s Goddard Space Flight Center is a world-class center for science and engineering, many Bible-believing Christians work there, including Seventh-day Adventists.

Daniel Endres
Ruckersville, Virginia

“GREEN” GRATITUDE

Allow me to express my appreciation for the issue “Being Green: Adventists and the Environment” (April 2019). Besides Bill Knott’s fine editorial, I wish to shine a spotlight on the article by Jen Logan. She can really write! I hope to read more from her.

Blessings on “green” journalists.

A reader from New England

ANIMALS AND THEIR CREATOR

Thank you for publishing my article “A World Without Feathers, Fins, or Fur” (June

After all these years it is amazing, but understandable, to see a single Mexican state with no fewer than eight conferences called the Chiapas Mexican Union.

STEVE COOK, VIA WEB

2019). I hope it helps make a point.

I thought I had included a quote from *Patriarchs and Prophets* in my original manuscript (it turns out I had not). It's from Ellen White's section about the Flood.

"Again they [the people] rejected his words, and raised their voices in jest and scoffing. Suddenly a silence fell upon the mocking throng. Beasts of every description, the fiercest as well as the most gentle, were seen coming from mountain and forest and quietly making their way toward the ark. A noise as of a rushing wind was heard, and lo, birds were flocking from all directions, their numbers darkening the heavens, and in perfect order they passed to the ark. *Animals obeyed the command of God, while [men and women] were disobedient*" (pp. 97, 98; italics supplied).

This is just another example of the care with which the Creator brought forth creatures that crawl, swim, and fly.

Cecilia Luck

Caldwell, Idaho

THANK YOU

I have enjoyed reading Bill Knott's pieces over the years. He is obviously in the right place to serve our members.

IN A FEW WORDS...

ADVENTISTS INCREASE IMPACT ON HEALTH WITH NEW MEDICAL TRANSPORT VEHICLES

Forty years ago we worked in Yerba Buena, a self-supporting institution in the mountains of Chiapas, Mexico. On one journey into the mountains, we visited a small community where lay workers were holding a rally into the wee hours of the night. I was struck by the diligence of the Adventist lay effort. After all these years it is amazing, but understandable, to see a single Mexican state with no fewer than eight conferences called the Chiapas Mexican Union. What God has wrought!

Steve Cook, via web

IN COLOMBIA, ADVENTISTS TEAM UP TO HELP FELLOW ADVENTISTS FROM VENEZUELA

Amen and amen, people helping people as Jesus did.

Glenda Schafer, via web

ADVENTIST CHURCH PRESIDENT SHARES BIBLE TIPS WITH PAKISTANI MINISTER

This is one of the best stories I have ever read. It's one of the best and most powerful testimonies of Christ Jesus for this time and age.

Jean Ntakirutimana, via web

I salute DeWitt S. Williams for his article "Two Are Better Than Three" (May 2019). He is to be commended for taking the

responsibility of getting healthy on his own.

Floyd Seaman
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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“Few spiritual leaders are as gifted as Chaplain Black in providing caring, courageous ministry in a pluralistic religious environment.”

Mark Rienzi, president of Becket, p. 11

NEWS



© EUROPEAN UNION 2017 (PHOTO BY MALLIKA PANDEY)

ADRA'S STATEMENT FOR WORLD REFUGEE DAY

THE ADVENTIST CHURCH'S HUMANITARIAN AGENCY REMAINS COMMITTED TO SUPPORTING AND PROTECTING REFUGEES

BY ADRA NEWS

On June 20, World Refugee Day, the Adventist Development and Relief Agency (ADRA) joined the United Nations and the rest of the world to commemorate the strength, courage, and perseverance of millions of refugees, and show support for families and individuals forced to leave their homes because of persecution or armed conflict.

ADRA remains committed to supporting and protecting refugees

and other displaced children, women, and men, providing food, shelter, safe water, hygiene goods, psychosocial support, and other services in 40 countries.

ADRA believes that refugees have a right to live their lives free from the shame of ostracism, or bound by the shackles of persecution and war. That's why ADRA continues doing what it does best—serving all who are in need.

To have greater impact, ADRA seeks not only to be the hands and feet of Jesus but also to be a voice for those who have been displaced from their homes, overlooked, dismissed, and even shunned.

Along with the work of 131 network offices and the Adventist Church, ADRA is focusing its efforts on raising awareness about the importance of education for young people, particularly refugee children and youth.

FOUR MILLION REFUGEE CHILDREN

Four million refugee children and youth are not attending school, according to the UNESCO Institute for Statistics. Further, refugee children



are five times more likely to be out of school than nonrefugee children.

The staggering numbers are reason enough that education for refugee and displaced children is of the utmost importance and requires our undivided attention.

The institute report additionally indicated that should conflict, displacement, and economic collapse continue, these children and youth will be deprived of years of education, hampering any chances for success in their future. Imagine, if that child or young person were given the opportunity to read, to reason, to reflect, and be on their way to accomplishing their full potential, how many communities would be positively affected by their service because they went to school!

Attending school also helps refugee children integrate with their host communities, giving them the opportunity to learn the language, make new friends, and, in the future, attain the qualifications and skills necessary to be self-sufficient; increase confidence, self-

worth, and dignity; and contribute to their local communities and host countries.

This is why it is more important than ever that we set the example found in Matthew 25 of serving others, regardless of whether those we serve are refugees or have differences in class status, gender, ethnicity, or disability. ADRA is taking a stand to be Jesus' voice for change so that all may live as God intended.

ADRA promises to speak up on behalf of children who lack access to education, and will rally support for displaced children and all children around the world to have access to education and be given the means to be in school. Future generations of our world should never be denied opportunities to realize their potential and strive for educational excellence.

With established schools, trained teachers, and safe learning environments, children and young people living in refuge can lift themselves out of a cycle of poverty, live in a world in which infancy

death rates and malnourishment are significantly reduced, and live in countries free from conflict. An educated population can have a significant impact on reducing the risk of conflict and contribute positively to a prosperous society.

We wish to be the change the world needs, but reaching the goal will take more than ADRA itself.

ONE MILLION SIGNATURES

ADRA needs 1 million signatures to send a message to world leaders that education for all—no exceptions—matters in many ways. Action must be taken to ensure EVERY CHILD. EVERYWHERE. IN SCHOOL. Sign the petition that sends an unequivocal message that refugee children—all children—matter. They deserve a bright future accessible only through the life-changing power of education.

The petition will be presented to UNICEF and other world leaders in a call to action to ensure EVERY CHILD. EVERYWHERE. IN SCHOOL.

The original press release was posted on the ADRA website. 🍀



Barry C. Black, sixty-second chaplain of the U.S. Senate and an Adventist pastor, has been named Becket's 2019 Canterbury Medalist for his defense of religious liberty. PHOTO: BECKET FUND

U.S. SENATE CHAPLAIN RECOGNIZED FOR HIS DEFENSE OF RELIGIOUS LIBERTY

BARRY BLACK NAMED 2019 CANTERBURY MEDALIST BY THE BECKET FUND ORGANIZATION.

BY BECKET MEDIA RELATIONS

Barry C. Black, sixty-second chaplain of the U.S. Senate and an Adventist pastor, has been named Becket's 2019 Canterbury medalist for his defense of religious liberty for people of all faiths.

The Canterbury Medal, Becket's highest honor, recognizes an individual who has demonstrated courage and commitment to defending religious liberty in the United States and around the world. In carrying out a tradition that goes back to the first Continental Congress in 1774, Chaplain Black was honored for using his position as the Founders asked—with courage and faith in democracy. Becket honored Black with the 2019 Canterbury Medal at its annual Gala in New York on May 23, 2019.

Barry C. Black has served as Senate chaplain since 2003. The first-ever Seventh-day Adventist and African American Senate chaplain, he is the spiritual advisor for not only 100 of the most powerful lawmakers in the nation but also their staff and families—a combined constituency of more than 7,000

people. Each morning as he opens the Senate with a prayer, Black sets the discourse for the day in one of the highest chambers in the nation, contributing to the spiritual tone of the country.

In her tribute to Black, evangelist Alveda King noted, "There are those who would separate the soul of an individual from the actions they take. The chaplaincy and Chaplain Black can be a bastion against this excessive separation. May Chaplain Black follow in the footsteps of Christ, while seeking human rights and civil rights as leaders like my uncle, Martin Luther King, Jr., did. May God bless Chaplain Black as he seeks the fostering of a well-developed conscience in the Senate."

Before serving on Capitol Hill, Black served in the U.S. Navy for more than 27 years, ending his career as the chief of Navy chaplains. Known for sporting his signature bowtie on the Senate floor, Black is a sought-after spiritual guide and source of encouraging words on faith and unity. His books on those themes include *The Blessing of Ad-*

versity, Nothing to Fear, Make Your Voice Heard in Heaven, and his autobiography of overcoming personal adversity, *From the Hood to the Hill*.

"Few spiritual leaders are as gifted as Chaplain Black in providing caring, courageous ministry in a pluralistic religious environment," said Mark Rienzi, president of Becket. "For almost two decades our nation has benefited from his chaplaincy, and this year we humbly thank him for his work to safeguard religious liberty."

The Canterbury Medal draws its name from one of history's most dramatic religious liberty stand-offs, which occurred between Archbishop of Canterbury Thomas à Becket, the law firm's namesake, and King Henry II of England. The annual Canterbury Gala honors the award recipient in a black-tie event at the Pierre Hotel in New York and is attended by the world's most distinguished religious leaders and religious liberty advocates.

Past medalists include the late Nobel Peace Prize laureate and Holocaust survivor Elie Wiesel; Cuban poet and former political prisoner Armando Valladares; supreme knight of the Knights of Columbus, Carl Anderson; New York *Times* best-selling author and radio host Eric Metaxas; Learned Hand law professor Mary Ann Glendon of Harvard; Orthodox rabbi of the oldest Jewish congregation in the U.S., Rabbi Meir Soloveichik; and first counselor in the First Presidency of the Church of Jesus Christ of Latter-day Saints, Dallin H. Oaks. ▀



A Seventh-day Adventist from Venezuela receives supplies during the special program for Adventist migrants in Cúcuta, Colombia, May 19, 2019. PHOTO: KENDY SANTANDER

COLOMBIAN ADVENTISTS TEAM UP TO HELP ADVENTISTS FROM VENEZUELA

THE INITIATIVE CONTINUES ASSISTANCE TO MIGRANT FAMILIES CROSSING THE BORDER.

BY DANIELA ARRIETA, IAD NEWS STAFF

If cancer hasn't beaten me, neither will hunger," said Norbis Sánchez before leaving her native Venezuela for Colombia to get away from the economic, social, and political strife plaguing her home country.

Sánchez, a Seventh-day Adventist, lives in Cúcuta, Colombia, a city that shares a border with Venezuela, the border she and her family crossed with no money or passports.

"My passport is the Lord," she said in front of more than 550 Venezuelans who gathered on May 19, 2019, at the Juan Frío Adventist Recreational Center in Valle del Rosario, Norte Santander. The program was organized for Adventists from Venezuela living in Cúcuta.

The activity was meant to gather church members in Colombia, encourage their continued involvement in community projects, and

share with them what Venezuelans are going through.

"We are very happy to be able to develop this program for Seventh-day Adventists from Venezuela," said Edilberto Ortíz, president of the church in the Northeast Colombian Conference church region. "We started working with all Venezuelan migrants without thinking about their culture or religion; then we decided to also focus on seeking out and welcoming Adventists."

Since the beginning of the crisis at the border several years ago, ADRA Colombia and the Northeast Colombian Conference have been running projects to benefit thousands of Venezuelan migrants with food baskets, mattresses, toiletries, blankets, shoes, and basic health services, Ortíz explained.

The hundreds of migrants who came to the special program were

treated to a dinner, music, and time to share their experiences with the group.

"I faithfully asked God for His help, and He helped. So I am going to remain in this church and get baptized," said migrant Dora Luz, who has been attending church but is not yet a member.

During the program, 190 food baskets were distributed to the group thanks to donations by ADRA Colombia, ADRA Puerto Rico, and Changing People's Lives International, a nongovernment organization.

According to the most recent data, more than 300 Venezuelan Adventist families reside in Cúcuta.

"We have received great assistance from ADRA Puerto Rico, which was represented by Jose Alberto Rodríguez, who delivered resources to help migrants who are now living in Cúcuta," Ortíz said.

Yovanny Ruíz, who arrived in Cúcuta in search of a better future, thanked God, volunteers, and everyone who donated to help him and his fellow citizens.

"We are so thankful for this wonderful token of love," Ruíz said. "Jesus is [present] throughout the world and is using you as instruments. My family, and all of us staying in my house, are so grateful for all that the church has done for us."

The local ADRA office in Cúcuta plans to work on a project in which children from the church in Cúcuta will raise funds and collect clothes and toys for Venezuelan migrant children, church leaders said. 🍀



School principals in the Madang Manus Mission territory of Papua New Guinea look forward to using Bible picture rolls supplied by the South Pacific Division. PHOTO: ADVENTIST RECORD

PICTURE ROLLS MAKE A COMEBACK IN PAPUA NEW GUINEA

EVANGELISTIC TOOL MAKES WITNESSING EASIER FOR THOSE IN RURAL AREAS, LEADERS SAID.

BY ADVENTIST RECORD STAFF AND ADVENTIST REVIEW

The picture roll—a popular discipleship tool of the past—is being reintroduced to Papua New Guinea communities with the support of the South Pacific Division church region.

On June 20, 2019, Madang Manus Mission president Garry Laukei met with the principals of Adventist schools in Madang. He demonstrated the picture roll as one of the best tools schools can use to share biblical messages without the need for a projector and a laptop computer. Among those attending the meeting, four of the principals said they would immediately introduce picture rolls into their schools: Steven Masu (Akurai Primary School), Margaret Kamana (Asai Primary School), Fred Nasukra (Sama Primary School), and Joe Benjamin (Riwo Primary School).

Benjamin invited Laukei to his school to officially present the picture rolls the following day. The president encouraged both staff and students to use the new resources every Sabbath morning for their branch Sabbath School,

and during the week for small group Bible studies. The teachers expressed excitement in being able to use the picture rolls to evangelize the 60 percent of students who are not Adventist, and to the wider Riwo community.

“The use of the picture roll was something of the past, and many students today have not seen one in their schools and do not know what it is,” Laukei said. “It disappeared many years ago in Papua



The newly designed picture rolls were introduced at the 2017 Adventist-laymen’s Services and Industries Convention in Houston, Texas, United States.

PHOTO: ADVENTIST REVIEW

New Guinea. For the young generation [born] after the year 2000, the introduction of the picture roll is a new development.

“I would like to see more schools in Madang and Manus involved in discipleship using the tool our church region has provided,” Laukei added. “Madang Manus Mission is pleased to receive the picture rolls from the division and would like to thank them for reintroducing the picture rolls to make witnessing easier for those in the rural areas where technology cannot reach them.”

ABOUT THE PICTURE ROLLS

The new picture rolls carry the logo of Adventist-laymen’s Services and Industries (ASI), a lay-led organization that—in the past couple years—has invested hundreds of thousands of dollars to develop picture rolls on biblical and health topics. The historically tried-and-true evangelistic tool has been adapted with a new look and contemporary artistic renderings, people behind the initiative said.

The picture roll set includes seven Bible pictures plus one health poster for each of the 26 presentations of the ASI New Beginning series.

“We believe these picture rolls will lead thousands of people to Christ,” said ASI vice president for evangelism Norm Reitz, when introducing the concept in 2017. “People will come to know the God of heaven and Christ as their Savior thanks to these pictures.”



Nippon Broadcasting System, one of the largest radio networks in Japan, has given the Seventh-day Adventist Church a primetime slot for a question-and-answer health program.

PHOTO: NORTHERN ASIA-PACIFIC DIVISION NEWS

TOP RADIO STATION GIVES PRIME TIME TO ADVENTIST HEALTH PROGRAM

JAPANESE RADIO STATIONS HELP CONNECT PEOPLE WITH THE ADVENTIST CHURCH.

BY NORTHERN ASIA-PACIFIC DIVISION NEWS AND ADVENTIST REVIEW

The All Japan 2018 Maranatha Project, during which 161 evangelistic meetings were held in Japan for three weeks in May 2018, brought a good harvest across the country, according to church leaders. This year those leaders have expanded Adventist Church efforts in relation to the 2019 Maranatha project, which will be carried out in October.

The project is based on the concept of Total Member Involvement (TMI), an initiative of the world church to get members involved in sharing Jesus with others. Adventist media is an important component in support of these initiatives, leaders said.

“In November 2017 we started with Radio Nikkei, a shortwave radio station, to broadcast health programs on the radio five days a week,” said Norihiko Hanada, director of the Adventist Television Network and Media Publishing of the Japan Union Conference (JUC). “In February 2018 we added seven community FM stations in Tokyo to broadcast the same health programs. In January 2019 we were able to enter into one of the biggest radio stations in Japan, Nippon Broadcasting System.”

Instead of a radio slot between 4:00 and 5:00 in the morning, or sometime after midnight, “we were accepted to broadcast during

primetime, between 4:00 and 5:00 in the afternoon, during live programming,” Hanada said.

The live program is run by Mitsuyo Kusano, a well-known former TV news anchor. This program already has 340,000 followers.

“Our program is being incorporated into this live program in the form of a question-and-answer-style session, in which doctors from Tokyo Adventist Hospital answer health-related questions from listeners,” Hanada said. “It is the first time in the history of Nippon Broadcasting that a particular religious denomination has had a spot during prime time. We believe this is a miracle. Only God can make this happen.”

Hanada explained that radio stations are a connecting tool to bring people to local churches.

“In the Tokyo metropolitan area we have health seminars, using our local churches as venues. The radio stations are announcing each health seminar in different locations, hoping to bring people there. At the same time, we are able to introduce the Seventh-day Adventist Church, and related organizations, through radio broadcasting,” he said. Now local churches need

IN THE UNITED KINGDOM, ADVENTIST YOUTH MARCH AGAINST KNIFE AND GUN CRIME

CHURCHES HAVE A KEY ROLE IN HELPING TO PREVENT CRIME PROACTIVELY, LONDON OFFICIAL SAYS.

BY DARELL J. PHILIP, TRANS-EUROPEAN DIVISION, AND ADVENTIST REVIEW

to open their doors to their communities. “Many churches struggle because even though they hold seminars and events in their churches, visitors do not necessarily make personal connections and start Bible studies or stay in the churches,” he said. “That’s why the Health Ministries Department of JUC has tried to create a health program that helps connect visitors with the local church members by using activity-based seminars, which include workshops, games, role plays, and team activities that foster interaction between participants.”

It is different from typical health seminars that are only lecture-based, Hanada explained. “Visitors enjoy learning about health through many activities. In this activity-based seminar we do not have to invite health professionals as guest speakers. We have all the tools necessary, such as health books, presentation slides, tracts, and so on, for church members to create their own health activities and build relationships with people in their communities,” he said.

At the JUC media center leaders have put their best effort into fully supporting the Maranatha 2019 project by producing various types of media promotions. Local churches and the JUC are working closely together.

“Our common goal is to bring precious souls to Jesus,” Hanada said. “Keep us in your prayers so that we may have a great harvest this year!”

In the opening months of 2019, United Kingdom Home Department secretary Sajid Javid described the escalation in knife crime as a “national emergency,” with a special emphasis needed to “tackle violence among young people,” according to *The Guardian*. For their part in tackling the problem, Seventh-day Adventists in the United Kingdom and Ireland set aside two consecutive Saturdays (Sabbaths) as days of silent prayer, particularly in local communities affected by gun and knife crime.

Hackney Seventh-day Adventist Church in London is just one of the churches that took part in the “rise up in prayer and take back the streets” prayer walks on May 18 and 25, 2019. On the second Sabbath, donning red clothes to symbolize lives taken by knives, and the blood shed by Christ for those lives cruelly taken, members silently walked in pairs—the silence in tribute to those taken from their communities because of the violence.

The second day of silent prayer was followed by a much noisier peace march on May 27, a bank holiday. Led by members of the Hackney church, the march brought together members of the local council, including the mayor and counselors, along with community leaders and members of the public who are concerned with the rise in crime throughout the country.

Members of the area’s Pathfinder Clubs led the march, and many members of the public opened their windows, front doors, or businesses to watch the group of young drummers making noise for all the right reasons—letting people know that the bloodshed on the

“IT IS VERY CLEAR THAT THE COMMUNITIES OF HACKNEY CARE ABOUT OUR YOUNG PEOPLE. . . . MARCHES LIKE THIS ARE IMPORTANT TO SHOW THAT THE COMMUNITY CAN COME TOGETHER IN A SPIRIT OF PEACE AND HARMONY.”



Hackney Seventh-day Adventist Church in London is one of the churches that took part in the “rise up in prayer and take back the streets” prayer walks on May 18 and 25, 2019.

PHOTO: TRANS-EUROPEAN DIVISION NEWS

streets must stop and that the lives of young people are important. ITV News London, the *Hackney Gazette*, and Adventist Radio London brought the march to both local and national attention.

As the march climaxed at Dalston Square, Hackney pastor Joojo Bonnie told the crowd, “We are fed up with the dying, we are fed up with the gun violence, and we are fed up with the knife killing. We need to come together as one community and take a stand against this issue plaguing our communities.”

Mayor Philip Glanville publicly thanked the Adventist Church for taking the lead in bringing the community together in solidarity in the fight against a problem that has become a national epidemic. He said, “It is very clear that the communities of Hackney care about our young people. The council and I, as mayor, believe in our young people. Marches like this are important to show that the commu-

nity can come together in a spirit of peace and harmony.”

Councillor Ian Rathbone is responsible for the faith communities in Hackney. He was positive about the role the church can play.

“We know that the police and the government can do things. But it is us [the community and the church] who can do the most. Without us, the work cannot succeed; but with us together, we can succeed.”

Trans-European Division Teen and Community Ministries director Alastair Agbaje said, “This is the second year this church has led a march, and I am very impressed with the way the local church has collaborated with other organizations and church groups to positively impact the local community.”

This is one of the 30 projects that have received more than £25,000 (US\$31,900) seed funding from Agbaje’s department this year.

Deji Adeosun, Youth Leadership

manager for Hackney Council, told Nigel Maunganidze of Adventist Radio London that the church has a key role to play in reaching out to youth within the community. “Churches can employ young people to run positive activities in the communities,” he said. “Many young people are gifted and talented in a particular area, but because of a lack of resources and funding are not given an opportunity to shine, which stifles their full potential.” He added, “Churches must reach out to these young people and give them this opportunity before they are caught up by other influences that lead to a life of crime, with the result, in some cases, of death because of knife crime.”

Interviewed on ITV News, Pathfinder Riann Brooks emphasized that “it’s important for people to see that young people are doing something positive. It’s good for other young people to see that there’s another option.”



NEW PRESIDENT NAMED AT LA SIERRA UNIVERSITY. The La Sierra University board of trustees announced the selection of a new leader to take the university's helm following President Randal Wisbey's retirement at the end of June. In a vote on May 29, 2019, the university trustees elected Joy Fehr, La Sierra's provost, to serve as the university's next president. She took office on July 1. Fehr has held the provost's position since 2016.



ADVENTIST CHURCH PRESIDENT SHARES BIBLE TIPS WITH PAKISTANI MINISTER. Adventist Church president Ted Wilson recently prayed and shared biblical advice with an influential Pakistani leader. Wilson and an accompanying delegation were welcomed by the leader of Pakistan's Sindh province in Karachi, the country's largest city and commercial hub. Wilson thanked chief minister Syed Murad Ali Shah for the religious freedom that authorities grant people of all faiths.



RELIGIOUS FREEDOM TAKES CENTER STAGE IN BRAZIL'S LARGEST CITY. A full agenda of events and high-level visits marked the recent Religious Freedom Week in the Brazilian city of São Paulo. Celebrations were coordinated by Adventist member and state representative Damaris Moura, an attorney and longtime religious freedom advocate. Moura helped organize the events in partnership with the Brazilian Association of Religious Freedom and Citizenship (ABLIRC). Events brought together religious leaders, government officials, and human rights associations.



ADVENTISTS FEATURE IN SOCIETY OF LIFESTYLE MEDICINE CONFERENCE. The Adventist Church was represented at the recent Australian Society of Lifestyle Medicine (ASLM) Conference in Auckland, New Zealand, in June 2019. More than 300 general practitioner physicians (GPs), medical specialists, allied health practitioners, educators, academics, and laypersons attended the event, approximately a dozen of whom were Adventists. The conference, designed to promote lifestyle as a viable means of treating disease, emphasized the importance of a whole-food, plant-based diet for long-term health.



DONOR HAS PLEDGED TO PAY FULL TUITION FOR ADVENTIST ACADEMY STUDENTS. As the school year came to an end in May 2019, the Holland Adventist Academy school board in Holland, Michigan, received some unexpected news: an anonymous donor had stepped forward to pay the tuition for any high school student for the upcoming school year. Forty-seven students were enrolled in the K-10 junior academy in the last school year, but only five were in ninth and tenth grades. School leaders hope this generous sponsorship will cause those numbers to grow.



IN SINT MAARTEN, MEMBERS REDEDICATE CHURCH BUILDING DESTROYED BY HURRICANE. Twenty-one months after the Ephesus Seventh-day Adventist Church on the island of Sint Maarten was destroyed by the Category 5 hurricane named Irma, the church opened its doors to members and friends for a special celebration on June 2, 2019. More than 300 members were seated in the newly refurbished church building for the rededication service. Since the storm, Ephesus members have been working at Philipsburg Adventist Church, which sustained minimal damage.



YOUNG PEOPLE GATHER FOR EVANGELISTIC MEETINGS IN MONGOLIA. In early 2019 Public Campus Ministries (PCM) leaders in Mongolia planned for what was thought impossible: an evangelistic series that 1,000 young people would attend. By the fourth night more than 1,000 young people were in attendance. Ninety percent were not Adventists, reported organizers. More than 250 young people indicated their decision to follow Jesus and to live a life of mission and service. On May 4 the first group of 60 attendees was baptized.

The Church I Want to Belong to is . . .

Terrible!

*Fulfilling our role in
history and prophecy*

JARED THURMON

These aren't easy words to write—or read. Like every author wrestling with an assignment to deliver a difficult message, I looked for a comfortable backdoor that would preclude the need of disappointing some and infuriating others. The fact that you are reading these words is in that sense my failure to escape an assignment—not only from the editor, but from the Spirit's calling.

I was privileged to be raised in the Seventh-day Adventist Church. I attended 16 years of Adventist schooling; I was active in Pathfinders and eventually graduated from Southern Adventist University, where I found my wife, Annette. I love Jesus. I love the Spirit of Prophecy. I love the truths of the Seventh-day Adventist Church.

For more than four years I've had the honor of serving the world church at the General Conference, sitting on numerous committees, working on many projects, and giving my all to Adventist





Review Ministries. Last but not least, I'm a volunteer lay pastor of a wonderful church in Adairsville, Georgia.

As I look at those with whom I grew up in this movement, too many of them are missing. These are my friends, your children, your grandchildren, nieces, nephews, friends, family. Large numbers don't attend church anymore, or at least a Seventh-day Adventist church. I'm sad to say that I think most of them don't want anything to do with it. And I've come to a prayerful conclusion:

The church I want to belong to is . . . terrible!

Now that you've sensed the difference between this article and most others you read in this magazine, do something brave: keep reading.

Today I'm going to practice something you'll hear me preach about often: candor. Max Dupree wrote: "The first responsibility of a leader is to define reality."

Each of us is, in at least one sense, a leader. We lead a home, perhaps a ministry, an institution, a classroom, even a child. Many of us are leaders on multiple levels of life.

So as a leader, I'd like to describe what I see as our reality.

A CALL TO STAND

The world by most accounts—both secular and religious—is a ticking time bomb. Whether it's the destruction of the family, alarms about climate change; growing intolerance to free speech; ever-increasing tribalism and racism, or countless attacks on the moral code once given to all of us on Sinai—we need no more evidence that we are in the end of days. Ellen White's words are truer than ever: "Thinking men and women of all classes, have their attention fixed upon the events taking place about us. . . . They observe . . . that the world is on the verge of a stupendous crisis."¹

But the Bible says that final events are being held back until something dramatic, climactic, and terribly disruptive happens with the remnant church of Bible prophecy. The Bible reminds us: "Do not harm the land or the sea or the trees until we put a seal on the foreheads of the servants of our God" (Rev. 7:3).

But that settling into the truth has been stalling of late. The temptation for leaders on every level for whom numbers determine position, personnel, and pay is to use whatever number sounds good

as long as it achieves the end goal of creating a picture that helps and doesn't hurt *me, my team, my ministry, my company, my church, my conference, my union conference, my division, my delegates, my reelection.*

It's tempting to share graphs of the millions of visitors to our websites; the millions of followers on our social media accounts; the millions of dollars in our bank accounts, offerings, and reserve funds. Or national news stories about how Seventh-day Adventists live longer; how we are the most diverse, fastest-growing denomination in the United States; or even the success of our health-care and educational institutions. We then could end the slide show with a few pictures of soccer stadiums full of believers in line for baptism.

But I have a duty, as you have a duty as a leader, to describe what I see. Here are a few examples from the recent Global Church Member Survey by the General Conference.²

- » The growing disparity between numbers of members on the books and those who attend services each week
- » Numbers of Adventists dissatisfied with the state of their local church
- » Number of people joining and leaving, or worse, joining and staying, who don't even understand our message
- » Growing doubt among Adventists about a literal Creation week, a heavenly judgment, and the state of the dead
- » Recent data on Adventists' perspective on the Second Coming as decades in the future
- » Diminishing numbers of Adventists engaged in intentional witness and faith sharing
- » Orientation of focus—less on distinctives, more on what we have in common.

Friends—my church family—we have a problem. We have a crisis of leadership. The crisis is not who is in leadership—it's the lack of courage in leadership. We have a crisis of courage. Where are the men and women willing to stand for the truth though the heavens fall? Where are those who are as true to duty as the needle is to the pole? Those unafraid to call sin by its right name, unafraid to lay their careers on the line to do what's right?

A LESSON FROM HISTORY

Israel also had a crisis of courage. The tribes

finally got what they wanted: a king—a leader like that of the nations around them. They wanted to blend in. And Saul, the king they wanted, though he was a head taller than anyone else, blended in: he wasn't a courageous leader.

The Lord sends the prophet Samuel to Bethlehem, to Jesse's house, to look for someone with courage and conviction on whom anointing oil would be poured.

Samuel, the original kingmaker, arrives. Who will be the next king, the next leader of Israel? One by one, Jesse's sons come before the prophet.

This must be the one, Samuel thinks. *All the degrees; all the letters after his name; the rich olive skin tone; the experience. He looks the part.*

But the Lord says, "No, I have refused him, I don't see as you do. Humans look at the outward appearance, but I look at the heart" (see 1 Sam. 16:7).

LESSON 1

Appearances can be deceiving. Humans often look for all the wrong things as qualities in a leader. A title doesn't make a leader. A pedigree doesn't make a leader. The color of one's skin

shouldn't be the differentiating factor. Many today follow those with titles because they believe they have to, not because they want to. We need leaders who fear nothing, who crave duty, and who take up responsibility for such a time as this.

Finally Samuel runs out of strapping young men to anoint as king. Anyone else, Jesse? Yeah, one out in the pasture.

David is anointed by God's prophet that day, and told that one day he will become king. He goes back to what Ellen White says is one of two important things for character development: caring for animals. David spends his days caring for sheep, composing and playing music, and slinging rocks.

Saul, meanwhile, is miserable. His counselors advise him: you need some calming music. They knew the power of music on mood, and conjuring or conquering demonic spirits. David is invited to play before the king. It works: Saul is at peace. This future leader of Israel learns the toxic culture of leadership firsthand at the highest levels of the movement.

What happens when young, aspiring followers

**We need leaders who fear nothing,
who crave duty, and who take up
responsibility for such a time as this.**



of Jesus are exposed to self-absorbed, self-serving leaders? They inevitably get discouraged.

We are told in Scripture that we will know a tree by its fruit. Saul was an unkind, impatient coward who made excuses. Is it possible that when people come around us as leaders of this Advent movement, they see trees producing abundant flowers but yielding instead bitter fruit?

Ellen White wrote: “[Men and women] may profess faith in the truth; but if it does not make them sincere, kind, patient, forbearing, heavenly-minded, it is a curse to its possessors, and through their influence it is a curse to the world.”³

Insincere and timid leadership was a curse to ancient Israel. Insincere and timid leadership is a curse to God’s people today, on every level, and ultimately to the world.

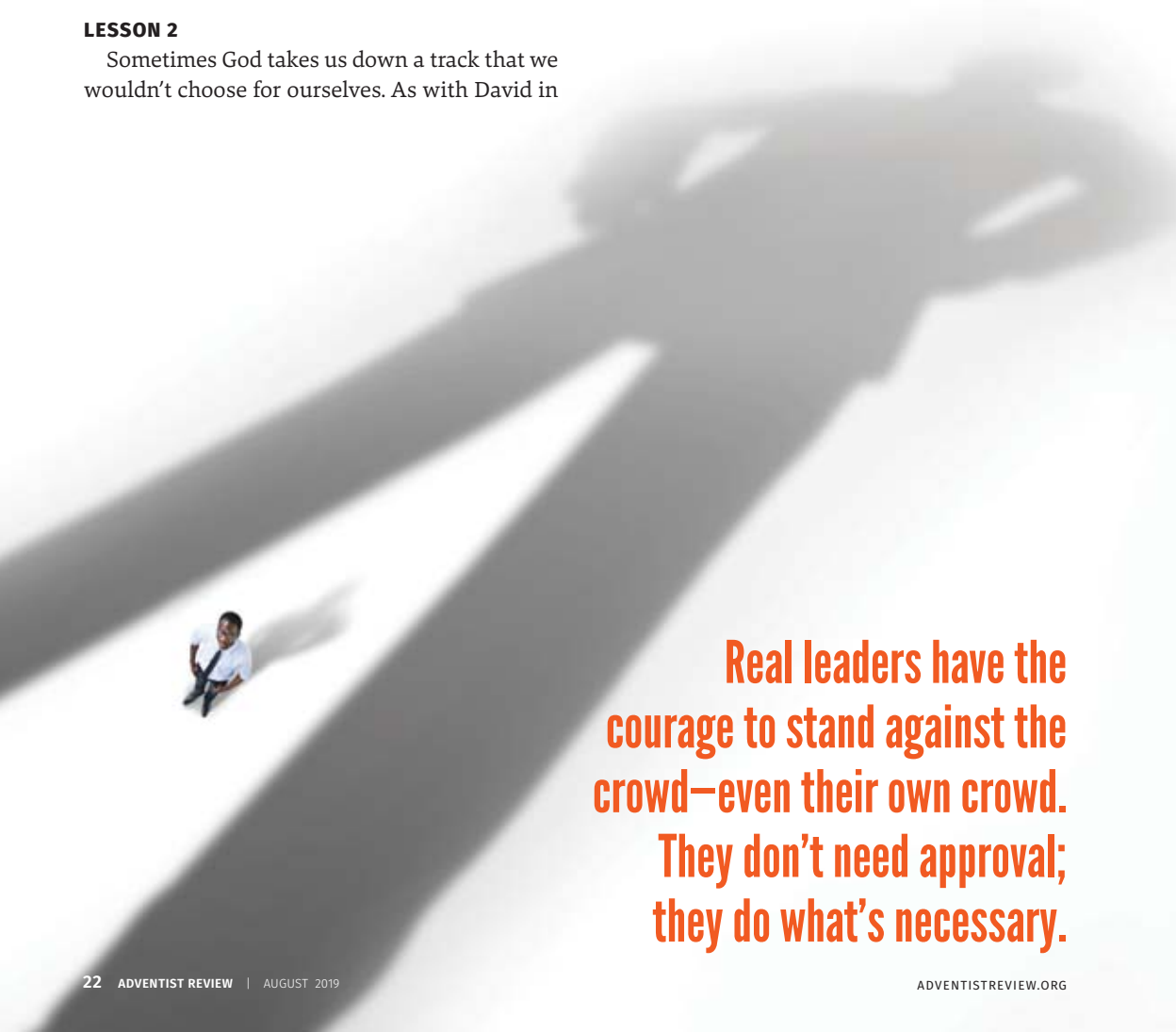
LESSON 2

Sometimes God takes us down a track that we wouldn’t choose for ourselves. As with David in

the court of Saul, there are times we are exposed to leaders and organizations from whom we learn—take a deep breath—what *not* to do when our time comes around to lead.

We are told that after his days at court, David loved to go back home to the pastures, under the azure firmament, to see the stars staring down at him.

But a day of decision was coming. Israel was on the brink of a time of trouble such as never was with God’s enemies. For 40 days Goliath had been taunting Israel. All—all in Israel—were filled with fear. Just then the shepherd and the singer, the fighter and the slinger of stones, shows up in the camp of Israel. He hears the taunts of the Philistines. He asks why—why men who were supposed to be warriors, watchmen in Israel, were allowing Goliath to say such blasphemous things? Why didn’t they do something about it?



**Real leaders have the
courage to stand against the
crowd—even their own crowd.
They don’t need approval;
they do what’s necessary.**

There are vibrant spirits among us today, those who see a different reality than the one often painted by leaders. And they have every right to ask, “Why are you standing there, in that position, doing nothing? Why don’t you do something?”

“This is the way we’ve always done it,” won’t work any longer. “This is what it says in the policy book, section 12, paragraph 3” won’t lead anyone into battle.

“If God abhors one sin above another, of which His people are guilty,” wrote Ellen White, “it is doing nothing in case of an emergency. Indifference or neutrality in a religious crisis is regarded of God as a grievous crime and equal to the very worst type of hostility against God.”⁴

David has come to the kingdom for this moment. He knows this is the time to speak a word for the Lord, to overcome the temptation in his own heart to keep silent. This is no time for indifference and the status quo. It is time for disruption.

Israel was in a crisis of leadership. Saul didn’t have the courage to do what was needed in that moment. But God had a leader “waiting in the wings.” And those wings were the wings of angels.

Ellen White admonished: “To stand in defense of truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few—this will be our test. At this time we must gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason.”⁵

When David gains an audience with King Saul, he explains his concerns about the status quo. He shares with the king his awesome résumé: “I kill bears and lions. This giant will be as one of them” (see 1 Sam. 17:36).

True to form, Saul surrenders. David is given some armor—some methods for doing things as they’ve always been done. He’s tempted to fight in another’s armor, but finally turns back toward the tent. He hears the whispers when he turns back. “*Has fear gotten the best of him?*” No, it is lightness and speed he needs, not shields and armor. He comes from the tent with just a stick and a sling.

There was a reason Israel was afraid. In order to compete with the world, to be players on the world stage, they had to go to the world to get their weapons (see 1 Sam. 13:19-21). They didn’t even

know how to fight. Their armor was foreign to them. But the leaders who had been schooled in the West Point of fear and the Annapolis of timidity told them that this was how the world did it.

LESSON 3

Real leaders have the courage to stand against the crowd—even their own crowd. They don’t need approval; they just need a calling. They don’t do what’s easy. They describe reality. They do what’s necessary.

David walks into that valley fully confident in his God and in the methods God has taught him. But I think something else was going through David’s mind as he walked alone toward the impending crisis.

Do you think David was proud of what Israel—God’s chosen people—had become?

Or is it possible that the demons of doubt and discouragement tried to whisper in his ears: *What’s the point? Why risk your life, your career, your reputation?*

In that moment of destiny David realized that God had been preparing him his entire life for this moment. He didn’t like what Israel had become—a commune of cowards. But what Israel could become—the holy Israel of God that shone in his sanctified imagination, the Israel he wanted to belong to—drove him to keep moving forward. Faith in *what was to be*, kept him moving beyond *what was*.

Ellen White warned: “Unless the church, which is now being leavened with her own backsliding, shall repent and be converted, she will eat of the fruit of her own doing, until she shall abhor herself.”⁶

Are we eating the fruit of our own doing? Are we concerned enough about what we have become?

CHARACTER REVEALED

Allow me to describe some more reality. Today we see a movement in which so many of our young adults go through Adventist schools only to be inoculated against our message and mission. And yes, my friends, this is a tragedy that deserves our immediate attention. If we did some soul searching with the fruit, with the results, with the reality of our educational system, would we be proud of what we see? Data from church surveys

True repentance and confession are more than words, votes, documents, and coalitions.

consistently show that nearly 70 percent of our best and brightest, our future, *leave* us as soon as they are no longer under our immediate care.

Before the crisis broke, Saul and Israel thought they were fine. All was well. After all, they were God's chosen people, weren't they? But character is revealed in a crisis.

The message Ellen White shared more than a century ago applies to us: "The message to the Laodiceans is applicable to Seventh-day Adventists who have had great light and have not walked in the light. It is those who have made great profession, but have not kept in step with their Leader, that will be spewed out of His mouth unless they repent."⁷

What does receiving the Laodicean message look like? Ellen White wrote: "This testimony, if received, will arouse to action and lead to self-abasement and confession of sins."⁸

It will lead to us to begin to think differently; to do differently. True repentance and confession are more than words, votes, documents, and coalitions.

The great sin in Christ's day was the belief that a "mere assent to the truth constituted righteousness."⁹ Because we think right, we assume we are right. Such self-absorption will lead many to reject the Messiah at His coming.

We can't keep silent any longer. We can't keep touting that we are rich, increased in membership, and in need of nothing. We know too well that something isn't right.

If the winds of prophecy are truly being held back because Jesus loves His remnant too much to see them lost, what are we to do?

When we recognize what we have become; when we admit the impossibility of putting a good face on everything we do, then by God's grace we will confess to the world and to the Lord that we really are miserable, wretched, poor, blind, and naked; we really have gloried in ourselves rather than in His glory; we really have heaped up the blessings of heaven for ourselves.

I admit in my own life that I came to a point that I nearly gave up on the Advent movement.

I felt overwhelmed by discouragement. I found myself reading the Bible and the Spirit of Prophecy, and realizing that what I read and what I saw were two entirely different realities. Should I give up believing that this movement has the testimony of Jesus, or should I give up on the movement itself? I asked what Jesus' disciples asked: "Where else would I go?"

I have friends; you have sons and daughters, classmates, nieces and nephews, grandchildren, who have left this movement. Their absence keeps me up at night. I toss and turn in my bed when I think of the dozens of my classmates who no longer walk with the Lord or with His remnant church. Why did they leave? Why am I still here?

From that tossing in the middle of the night, this thought emerged: *I don't think those friends, and sons, and daughters, classmates, nieces and nephews, and grandchildren all left the remnant church. For some, it left them. It left them thinking that the current state of the church—the church of Laodicea—was the remnant foretold in prophecy. What they learned to call Adventism, Jesus weeps over as Laodicea.*

So why do I stay in this movement declared by its prophetic messenger herself to be enfeebled and defective? Because I know its past. I've read the future in those red books on my library shelf. I've seen glimmers of hope, not from what I see around me, but from what I read, from conversations I have, from moments like this.

I proudly call myself a Seventh-day Adventist, not because of what is, but because of what *we can be*. I fear sometimes that we have done nearly everything God warned us not to, but He hasn't given up on this movement. His bride—His church; this remnant people—is the only object on earth upon which He bestows His supreme regard, and it is still the theater of His grace.¹⁰

Look at God's goodness, and the blessings He

still grants us in mercy. We sit on a gold mine of truth, a treasure trove of answers about how to live with abundance, and thrive to the fullest. We're called and equipped to share that experience with everyone we know.

I've read about the church I want to belong to—a living, breathing movement—that keeps moving closer and closer to the role for which Jesus has called her.

As that rock left David's sling, all heaven rejoiced at the courage of one man. In a moment the fate of Israel, the culture of Israel, and the trajectory of God's movement changed.

Never forget how one man, one woman, one young adult, and yes—every leader—can make a difference.

I still believe that this movement can pivot, and that it's big, decisive pivot will forever change the course of history. I still believe that a divine disruption is coming. But it's going to require us to confess our selfishness and, by the grace of Jesus, begin to act differently.

David had the faith of Jesus. He saw what can be, not just what was. He saw possibilities, not just impossibilities.

GOD'S GLORIOUS FUTURE

With that in mind I share two things on my heart.

First, with Jesus, I weep over what we have become. I confess my sin and selfishness in every way that has brought us to this point. I hope and pray that more leaders—leaders like you—will do the same.

Second, countless individuals in this movement are desperately looking for hope. I'd like to start a conversation about *what can be*.

If what we have been told is true, one day we will recognize how God qualifies men and women by His Spirit, not just by our votes. One day we will see a mighty movement such as we haven't yet witnessed. One day we will stop building programs and buildings for our reputations and we will go into cities and relieve the suffering of the world around us. We will do this, not for our own glory, but for the glory of Him who sits upon the throne, and of the Lamb.

One day we will remember our first calling to prevention and education in health care. One day we will get back to true education, teaching young

men and women how to think and not be mere reflectors of other's thoughts.

One day more of us will be unashamed to preach about the giant of our day: the culture of Babylon and her system of selfishness. One day those who identify with the remnant of Bible prophecy will be known as the kindest, most patient, unselfish people on the earth.

One day Jesus will stand up and say, "My people are ready; they have held nothing back. They have finally invested their treasure in heaven; a world has been warned; and many have been won to the remnant—the bride of Christ."

That day may not be today, but it will be—one day. I'm going to wait and pray for the patience of the saints until the day when Jesus does for us what we clearly cannot do for ourselves.

My prayer is this:

"Lord, we have gloried in our growth, yet so many we love are not with us anymore. We have gloried in our rightness rather than in Your righteousness. Help us glory in this, that we know You.

"Lord, please forgive us. Please bring Your glory back to this movement.

"Lord, prepare us for the day in which we joyfully inhabit, not just the church I want to belong to, but the one our friends, family, sons and daughters want to belong to as well.

"Lord, we want to be that church of which Solomon writes:

'Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?'" (S. of Sol. 6:10, KJV).

Ah yes, my friends, the church I want to belong to is . . . terrible! 🍌

¹ Ellen G. White, *Education* (Mountain View, Calif.: Pacific Press Pub. Assn., 1903, 1952), p. 179.

² "Reaching the World: How Did We Do?" ASTR Global Church Member Survey 2018.

³ Ellen G. White, *The Desire of Ages* (Mountain View, Calif.: Pacific Press Pub. Assn., 1898, 1940), p. 310.

⁴ Ellen G. White, *Testimonies for the Church* (Mountain View, Calif.: Pacific Press Pub. Assn., 1948), vol. 3, p. 281.

⁵ *Ibid.*, vol. 5, p. 136.

⁶ *Ibid.*, vol. 8, p. 250.

⁷ Ellen G. White, *Selected Messages* (Washington, D.C.: Review and Herald Pub. Assn., 1958), book 2, p. 66.

⁸ E. G. White, *Testimonies*, vol. 3, p. 259.

⁹ E. G. White, *The Desire of Ages*, p. 309.

¹⁰ See Ellen G. White, *The Acts of the Apostles* (Mountain View, Calif.: Pacific Press Pub. Assn., 1911), p. 12.

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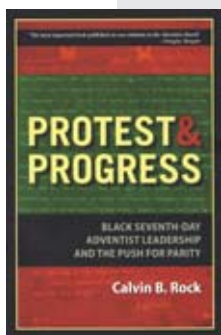


Few stories in the past century have been more pivotal to the way that Seventh-day Adventists talk and think about issues of race and inclusivity than that of Lucille Byard, an African American woman, who in 1943 was not allowed standard medical care at Washington Sanitarium and Hospital (now Adventist HealthCare Washington Adventist Hospital) and later died at Freedman's Hospital in Washington, D.C.

Many versions of that story have appeared in church periodicals in recent decades, including Message, North American Regional Voice, Ministry, and most recently, a major feature in the March 2019 Columbia Union Visitor. Prominent Adventist authors, including Delbert Baker, William Johnsson, Leslie Pollard, Louis Reynolds, Bryan Strayer, and Carlos Medley have shared the difficult story in brief or in full, based on evidence available to them.

At least five tellings of Lucille Byard's story have appeared in this magazine, including a 2009 article by historian Benjamin Baker, whose persistent work on this defining narrative has provided a fuller, and in some ways corrective understanding of the difficult dynamics involved. His research provided important source material for Dr. Calvin Rock's 2018 book, Protest & Progress: Black Seventh-day Adventist Leadership and the Push for Parity (excerpted here pp. 42-45), and undergirded recent materials in the Columbia Union Visitor (March 2019).

Rock, now retired, is a former president of Oakwood University and general vice president of the church's General Conference. We reprint here his account of Lucille Byard's story as a tribute to the woman whose unfair treatment spurred the Seventh-day Adventist Church in North America to structural change, and to the courage that Rock and dozens of African American Adventist leaders have demonstrated in moving the faith they love to greater inclusiveness, justice, and participation.—Bill Knott, Executive Editor





THE

LUCILLE BYARD

AFFAIR

Lucille Byard (1877-1943), a 66-year-old Black Seventh-day Adventist woman residing in Jamaica, Long Island, New York, had developed liver cancer with a chronic case of cachexia (“the wasting syndrome”) by the summer of 1943. She and her husband James wanted her to be treated in an Adventist facility for obvious reasons, and were impressed that the Washington Sanitarium and Hospital in Takoma Park, Maryland, was the best option. The Byards asked Jeter E. Cox, Sr. (1885-1961), Black pastor of the nearby Bethel Seventh-day Adventist Church in Brooklyn and former employee of the Columbia Union (where the Sanitarium was located), to write a letter of introduction to the Washington Sanitarium, arranging for Lucy Byard to be admitted there. Cox agreed, making arrangements and confirming with the Sanitarium that Byard would be admitted on September 21, 1943.

The Byards apparently could not afford the expenses, and so the Bethel church assumed her medical bills. Most significantly, the staff of the Sanitarium did not know that Byard was Black when they confirmed her admission to their facility.

It is important to note that in 1943 the Washington Sanitarium was just that, a sanitarium. In the early 1940s the Sanitarium was moving more toward

the acute care hospital model instead of the traditional Battle Creek lifestyle and retreat center. However, it still adopted a more holistic approach to health and wellness, with a central social component. Sanitarium patients would socialize together indoors in the dining room and other meetings, and out of doors on the sanitarium grounds in the seasons when the weather was pleasant, all as part of their treatment. Because of this social aspect, the Sanitarium did not admit Blacks in 1943, although earlier it had, on rare occasions, admitted them to an isolated section of the facility to be treated by physicians during off-hours.

There are two extant accounts of what occurred when the Byards arrived at the Washington Sanitarium on that fateful day—one from James Byard and the other from Robert Hare (1890-1965), the medical director of the sanitarium. Byard wrote the following to G. E. Peters, then secretary of the Colored Department, six days after the episode.

“We, after much effort, arrived in Washington by rail and went directly to the Sanitarium. I went to the office and informed them that I was Mr. James Byard, of Jamaica, Long Island, and that Elder Cox had made reservations for my sick wife. The attendant acknowledged my reservation, went out and spoke to my wife, and proceeded upstairs.



He returned shortly and called me into the office, and told me that he regretted to say this, but it was against the law of the State of Maryland to admit colored people into the Sanitarium.

"I, of course, was stunned, for my wife had been looking forward with much anticipation to going to this particular Sanitarium, because she felt that she would be among her own people. There would be an understanding among them that she could not expect in an outside hospital. In fact her hopes were so high that her health was much better than it had been for days, and she even suffered the tiresome and painful train ride because of the expected destination. I warned the attendant of my wife's condition, and reminded him that she needed immediate attention; also that I was not acquainted with any hospital in Washington, D.C., hoping that he might examine her and find out her critical state, but to no avail. I was utterly confused and tried to get in touch with you, but was unsuccessful. The attendant recommended me to Freedman's Hospital, and assured me that she would be accepted there. He called a taxi, told the driver the hospital to take us to, and my wife and I were driven away!"¹

Robert Hare's account to GC president McElhany, and treasurer and Washington Sanitarium Board chair W. E. Nelson (1883-1953), on November 15, 1943—after the episode had created an uproar in the Black Adventist community—was somewhat different:

"On September 27, a telegram was received at 11:00 P.M., stating that Mrs. Byard would arrive on the 7:05 train Wednesday morning—Elder Cox asking that she be met. As we do not have special means of meeting patients they took a taxicab and arrived at the Sanitarium between 9:00 and 10:00.

"Mr. Baker called me immediately and told me of the fact that Mrs. Byard was a colored person. In view of the fact that we had carried on our correspondence, not knowing that she was colored, I advised that we receive her into the institution giving her a private room and arrange for her meals to be sent on trays, and plan for her examination and diagnosis by our physicians in off hours, hoping that Mrs. Byard would see the fairness of this in view of our misunderstanding and the social sentiment that exists in Maryland. As an alternative Mr. Baker and I suggested the idea that she might go to Freedman's Hospital in Washington and have diagnostic work done which she desired. I did not come to the office to meet Mrs. Byard at the time, feeling that in all probability she would elect to take the private room. When I finished my rounds I came back to my office and inquired what she had decided to do. I learned then that she and her husband had refused to accept our offer of a private room and had gone to Freedman's Hospital."²

Contrary to the common narrative, Lucy Byard did not die on the way to Freedman's Hospital, or even shortly after. She died more than a month later on October 30, 1943, in Freedman's Hospital,

her immediate cause of death being cachexia from liver cancer.³

There was an immediate uproar in the Black Adventist community over the egregious episode even before Byard's death. Indignant Black laypersons ignored all lines of communication and expressed their displeasure to the highest church official: GC president J. L. McElhany. First Jamaica Seventh-day Adventist church, Byard's home congregation, wrote a letter to McElhany on October 25, signed by sixteen members, including James Byard, five days before Byard's death:

"Dear Elder McElhany:

"We, the members [sic] of the First Jamaica S.D.A. church of Jamaica, Long Island, who are acquainted with the way sister Byard was treated at the Washington Sanitarium, do hereby resent such treatments which was [sic] shown our beloved sick sister.

"We would like to make the following suggestions to you, as our leader and representative who made contact for her going there; It seems that since they were expecting her down as a patient, knowing she was a SEVENTH DAY [sic] ADVENTIST and after seeing her condition on arrival there (VERY ILL, AN AGED WOMAN AND WEARY FROM TRAVELING) [sic] Regardless to any thing else we feel that she should have been accepted in said institution. But by being inhumanly turned away and in no condition to travel back to New York had to seek immediate medical attention in a worldly institution.

"This of course is a disadvantage to her husband and loved ones unnecessarily [sic]. Realizing there are many good worldly institutions here in our own community, WE FEEL THAT ALL UNNECESSARY EXPENSE SHOULD BE CHARGED TO THIS INSTITUTION AND A BILL OF SAME PRESENTED TO THEM. TO BE PAID ON DEMAND.

"If not paid immediately, action should be taken in the form of a lawsuit for damages."⁴

Never before had Black laypeople threatened a sitting General Conference president with a lawsuit against one of the church's institutions. Two days before Christmas, the Sharon Seventh-day Adventist Church, a congregation in Byard's home borough of Jamaica, Long Island, sent a written protest to McElhany on December 23, 1943:

"We, the undersigned members of the Sharon S.D.A. Seventh-day Adventist church, hereby protest the treatment that was shown our late beloved

sister Lucy Byard of the Jamaica S.D.A. Church of Jamaica, New York, at the Washington Sanitarium September 22, 1943.

"We as a people are standing for better treatment and conditions for Colored Seventh-Day Adventist [sic] throughout this last warning message to a prejudice, wicked and dying world."⁵

Not sensing the magnitude of the Byard infraction, on Sabbath morning, October 16, just weeks after Byard was turned away from the Washington Sanitarium, GC vice president and president of the North American Division W. G. Turner (1885-1978), who was White, delivered the sermon at Ephesus Seventh-day Adventist Church, the largest Black congregation in the Washington, D.C., area. His text was from 1 Peter 4:12, 13: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened to you; but rejoice to the extent that you partake of Christ's sufferings." Turner had—in the words of Jacob Justiss, who later became pastor of Ephesus—"hardly sat down" when, incensed by Turner's temerity, James O. Montgomery went to the front and said:

"Yes, I think it very strange that there is an Adventist college [Washington Missionary College, now Washington Adventist University] nearby to which I cannot send my children. Yes, I think it is strange! A denominational cafeteria in which I cannot be served, and now this incident—I think it mighty strange! I am not prepared to hear you say 'Servants obey your masters,' meaning the General Conference our master."⁶

The unfortunate circumstances of Byard's death, the misplaced emphasis of Pastor Turner's attempt at damage control, and the activism of Black New York and D.C. laypeople evoked a new level of Black Adventist protest intensity throughout the country. ♣

¹ James H. Byard to G. E. Peters, September 28, 1943, cited in Benjamin Baker, "The Real Lucy Byard Story" (unpublished manuscript), p. 3.

² Robert A. Hare to J. L. McElhany, W. E. Nelson, et al., November 15, 1943, cited in Baker, p. 4.

³ Baker, p. 5.

⁴ First Jamaica Seventh-day Adventist Church to J. L. McElhany, October 25, 1943, cited in Baker, p. 5.

⁵ Sharon Seventh-day Adventist Church to J. L. McElhany, December 23, 1943, cited in Baker, p. 6.

⁶ Jacob Justiss, *Angels in Ebony*, pp. 43, 44. (blacksdahistory.org/files/101257366.pdf).

Calvin Rock's book, *Protest and Progress: Black Seventh-day Adventist Leadership and the Push for Parity*, is available from Andrews University Press, andrewspress.andrews.edu/catalog.



Amanda Rodríguez shares with Costin Jordache how she embraced a career of combatting human trafficking.

going to do with this degree, realizing that I was coming to the end of my college career.

As the rain poured down, these words flowed through my head: *Lord, just guide my path.*

Suddenly I heard as clear as day: “Go to law school.”

I went straight to my counselor’s office and asked what my options were. She said, “If your GPA is at a certain level, you can use your last year of undergrad as your first year of law school. But you have to take the LSAT.”

I got a high enough score [on the LSAT] to get into law school. . . ; everything fell into place at just the right moment.

Years later, married, in my last year of law school, I thought, *Lord, I don’t know what I’m going to do.* So I started praying again. I went to a career counselor who said, “The only job available is as a prosecutor in Baltimore County.” I interviewed; and I got the job even before I left the building. “When can you start?” they asked.

Twenty years ago I was a terrified little teenager. I could not stand in public and speak at all. I thought, *I’m going to be a transactional lawyer; I’m going to sit behind a desk. I’m never going to speak in public.*

But the Lord kept opening opportunities for me to build confidence, and I ended up as a prosecutor, speaking in court in public every day. It was an amazing journey.

As you studied in law school, what thoughts went through

STANDING WITH VICTIMS

While evil is all around, so are those willing to fight it.

Amanda Rodríguez is chief counsel for policy and legal advocacy for the SAFE Center at the University of Maryland. SAFE stands for support, advocacy, freedom, and empowerment for survivors of human trafficking. Costin Jordache, communication director and news editor for Adventist Review Ministries, recently talked with Rodríguez about the fight against human trafficking. This article is abridged from their conversation.—Editors.

Tell us about yourself: your life, your profession, your calling.

I am a mother of two (that’s always number one), married to a wonderful husband. I’m an attorney by trade. I work in the anti-trafficking field. I’ve found that it’s what God called me to do. I’ve worked with survivors of many different types on this journey—domestic violence, sexual violence. I finally landed in this area of human trafficking.

Why did you decide to become an attorney?

I was an English major at the University of Maryland, College Park, and I had no idea what I wanted to do with my life. It was a perfect movie moment: it was raining, I was walking back to my car, I was upset, I was praying because I had no idea what I was



your mind about how you would impact society?

I was very much into myself then. My husband had said to my mother-in-law, “I’m interested in law school; I think this is what I’m going to do.”

She asked him, “How are you going to help others?”

That question lives with me. We [attorneys] get cast as villains in movies. I wanted to make sure I could have an impact on others. As I thought about the law career I had in mind, I wanted to sit in an office that didn’t involve people—that’s how shy I was. But the classes I excelled at were classes that forced me into the world in which I was speaking publicly.

They started an immigration clinic at my law school, and I was the first lawyer to be part of this clinic. I worked with seasoned attorneys. I had an asylum case: a man who was completely defeated because he had lost his asylum, and his daughters were back in his home country being abused and mutilated. I was able to walk him through the process, and it changed me.

I just kept opening myself to whatever God wanted to fill me with. He gave me the strength.

In law school I was very internal. *How is this going to affect my life?* I should have been asking, “How is this going to affect others?”

Define human trafficking. What does it look like around the world?

At its core human trafficking is the recruitment, the moving, the harboring of individuals either to perform sex acts or to perform service or labor by force, fraud, or coercion.

With human trafficking we see individuals who are vulnerable—for a lot of reasons. Maybe they grew up in poverty, they were abused, maybe they grew up in foster care. Sinister individuals exploit them for their own gain.

We see cases of foreign nationals and domestic survivors. There may be a misconception that it happens only “over there,” that it happens only to those coming into the country. That’s not true. There’s a significant problem here, in Maryland, in the United States, where our domestic or home-grown kids are falling victim to this.

It’s a global issue. In terms of who’s affected by this, the numbers are in the millions. We are just beginning to scrape the surface in terms of how we can address the problem.

I just kept opening myself to whatever God wanted to fill me with. He gave me the strength.

Is it getting better or worse?

That’s the million-dollar question. We don’t know. There’s more awareness about it. That always leads to positive things, because we’re thinking about solutions to the problem.

When I started this work 15 years ago, no one was really talking about it. I was the lone voice in my office.

How did your journey lead you to this issue?

I was still in law school. I was taking a business writing class, and the teacher gave us the opportunity to write about anything that involved the buying or selling of goods in the context of law. I was interested in immigration law because my husband is an immigrant. I was into immigration reform, looking at different areas in which it could be expanded.

When I googled “buying and selling,” I came up with “human trafficking.” I wrote a paper, put it on the shelf, didn’t think any more about it.

I was sitting in my office years later as a prosecutor, and my boss put a file on my desk. He said, “We think this is just prostitution; do what you want [with it].”

I looked at it and started to scrape back those onion layers. I realized that it was much more nefarious than that. I had a ton of different types of trafficking cases in my career, but what changed for me was knowing that I could make a difference. Nobody else was looking at it; nobody else was working on it. Over the next five years it just became a niche for me.

There’s a Matthew West song, “Do Something.” Every individual has the capacity to make a difference in this world. I am so blessed that God has given me the opportunity to help bring [trafficking] to an end, put bad guys away, and see survivors walk strong and know that their story is ongoing.

God still works in this world, and He gave me the opportunity to watch the story and be part of it. ♣

An unabridged version of this interview is available at ARTVNow.com.



EVEREST? IWO JIMA? CALVARY?

*The difference that
height does not make*

Tenzing Norgay, called a Sherpa because of his eastern Nepalese ethnic origins, was the world's most experienced Everest mountaineer. A British expedition paired him with New Zealander Edmund Hillary for an attempt at reaching the mountain's summit in 1953. On May 29 they stood on Everest's summit together for 15 minutes: 29,035 feet—more than five miles—above sea level.

EVEREST, IWO JIMA, MEANING

Men had died before, attempting what they accomplished

that day. But now they believed that fascination with Everest's conquest would fade away: "Both Tenzing and I thought that once we'd climbed the mountain, it was unlikely anyone would ever make another attempt."¹ Unintentionally for him, no doubt, Hillary's words could be heard to imply that conquering Everest was, perhaps, just whimsical idea.

He and Norgay were greatly mistaken about Everest's subsequent history. They would be stunned to hear that today, on Himalayan steeps, "death and rescue operations on the 8000ers [peaks like Everest, more than 8,000 meters (26,246.72 feet) high] have spiraled out of control."² One mountainous irony of Everest more than 60 years later is the overcrowding on its slopes: "Celebrities trying their luck, a hedge fund manager renting out an entire guiding team and a 16- and 79-year old aiming to defy the physiologic limitations of maturation and age."³

Besides the striving gamblers, billionaires, and fanatics fallen bodies complicate physical movement in the high snows and deepen the ethical anguish in survivors' souls: 11 would-be summiteers recently died among the mountain's outcrops and crevices within 16 days.⁴ Climbers struggle inwardly with stepping over corpses lying where they faltered on the rocks that dashed to death their unrelenting dreams, where summit seduction became their fatal elixir. Mastering Everest did not end for all the world just because two men could prove that they had done it. Mastering mountains, literal



or metaphorical, can be complicated, highly personal, tragic, and, upon occasion, photoshopped.

Sometimes the only success possible is vicarious. Less than 3 percent of high school footballers will get to show their game in NCAA Division I.⁵ For basketball it's 1 percent: we simply cannot all be there to sink the three-pointer from way beyond the arc as the clock runs out and every blood-pumping loyalist heart in the home stadium virtually explodes with ecstasy because we—yes, we—have won.

We won't all get to run, shoot, and score on the basketball floor; or breast the tape; or finish boot camp and swear to "obey the orders of the President of the United States"⁶ But when Usain Bolt finishes first, all Jamaicans are champions; when Seth Curry's shot settles the score, all citizenry of the Bay Area are winning Warriors. If Curry fails, and Kawhi Leonard succeeds, then it's ecstatic cries of "We did it!" bursting out from fans in Toronto, Canada, more than 2,600 miles to the east from Oakland, California, where the action has taken place.⁷

Norman Rockwell's "Rosie" cover on the *Saturday Evening Post* of Memorial Day, May 29, 1943, offers millions of American women an artistic reminder of their contribution to America's effort against global tyranny; and Joe Rosenthal's iconic photograph from Iwo Jima⁸ serves as historical testimony for U.S. marines—and scores of millions of proud Americans besides—of American soldiers' undaunted courage that helped to save the world from fascist supremacist ideologies. I know of no dismissive-sounding statement about winning World War II that equates to Hillary's concerning his conquest of Everest. But even the Allies in World War II did not touch humanity's ultimate summit. We still need much courage: there are yet many summits ahead.

Haleigh Morgus, a high school junior making the honor roll while invested in sports and multiple civic activities, is her own courageous mountaineer and war winner. Commenting on reaching summits, she says: "The extra effort is going to be totally worth it in the end, no matter how tough

the climb."⁹ Morgus is clearly committed, but is she correct?

A more searing question may echo Hillary and Tenzing: could Morgus ever have been more mistaken? Sure, she may point to her own success: moving on to an NCAA Division I school—Loyola, Maryland—to make outstanding contributions for Loyola Greyhounds tennis. But like the fallen bodies on Everest's rocks, hundreds of thousands of her fellow students, wide-eyed with hope, stumble and fall every year along the path that Morgus so confidently negotiated in pursuit of fantasies of fame and the wealth it brings.

A measly 1.9 percent of male high school athletes and 2.1 percent of their female counterparts (overall, 143,000/4,300,000-plus)¹⁰ can expect to progress from high school stardom to the fields that Morgus and a paltry few others like her occupy with distinction. The globe overflows with treacherous terrain, some elevated, some apparently unremarkable, where men and women, youth, children, and

others of long maturity have tripped and failed after toiling forever up some hill to experience the enthralling view at the top: after all, didn't someone say that no matter what, the cost would be worth the climb!

CALVARY, DIFFERENCE MAKER

Hillary, Norgay, and Morgus are not odd for investing personal effort and striving for the mastery (see 1 Cor. 9:25). American women (grandmothers, aunts, and sisters), American men (fathers, sons, and brothers), joined—by blood, nationality, and desperate hope, or other—to U.S. marines on Mount Suribachi, are not in the least misguided at identifying with their sons and soul brother heroes who raised a flag for them. Nor are screaming Torontonians more than 2,600 miles from Oakland, California, to be thought either odd or even flawed because they can rejoice in triumph attained on their behalf. The validity of vicarious success, the reasonability of representative democracy, the effectiveness of substitutionary atonement, are not determined by the distance between





He knows how I can conquer personal vices that persist long after the world has declared victory over ugly international ideologies.

an American and a Canadian city; or diminished by the absurdity that Suribachi, 554 feet (169 meters) high, is called a mountain; or the fact that its island, Iwo Jima, barely eight square miles in all, was for a while seen as a site of such definitive strategic significance during World War II.

The courageous service of those who have died in our place must never be minimized: civil America, north and south, audience of Abraham Lincoln's immortal Gettysburg address, may never, responsibly, dismiss the freedom "for which [dead soldiers] gave the last full measure of devotion"; or flippantly mock the sacrifice of citizen Americans who "gave their lives that that nation might live."¹¹

Hillary's implication—likely unintended—was that for him and Norgay, Everest's summit was, as much as anything, a curiosity less compelling once discovered. Its sacrifices do not match the moral import of Gettysburg or Iwo Jima. Yet we profit the most from Lincoln's language when it translates us to another place where an infinite sacrifice saves us from all that civil wars cannot. In Lincoln's words, Gettysburg's investment of blood was so that one nation, formed by its fathers "four score and seven years" before, might survive and know "a new birth of freedom."¹² The cosmic sacrifice we think of when triggered by his words on giving life that others might live, involves a mountain named Calvary.

There the many do not die for the preservation of one nation. Rather, the one gives Himself for the transgression of many (Rom. 5:15); His righteousness for the justification of life to all humanity (verse 18); His obedience for the disobedience that blighted all humanity through ancestral Adam (verse 19). Conscientious humans everywhere face personal spiritual mountains that loom much larger than any Mount Everest. We need a victory that transcends Everest for height and Gettysburg or Suribachi for personal spiritual implication. Mount Calvary alone guarantees such victory over the treacherous, snowy peaks of sin "through our Lord Jesus Christ" (1 Cor. 15:57). He who is the way to the summit commits to living out His victory in us if we would will to cooperate (John 14:6; Gal. 2:20; Isa. 1:19). He knows how I can conquer personal vices that persist long after the world has declared victory over ugly international ideologies; He has the speed and energy to help me breast the tape in a victory that assures me of much more than a corruptible crown (1 Cor. 9:24-27).

HOW CALVARY COUNTS

The one who, in our stead, climbs Mount Calvary is adequate to all our circumstances. Calvary matters on every level conceivable: humans are lost, and Jesus, the Son of man, comes to seek and save us (Luke 19:10); we are accused as guilty of violation of the law of life, God's moral law, and are incapable of exonerating ourselves; found guilty, we are doomed to eternal death, but instead God gives us Jesus and eternal life (Rom. 6:23); we are chattel in the marketplace being sold for whatever Satan, our unscrupulous slave owner, can get for us, and Jesus purchases us at an astonishing price: "it was not with perishable things such as silver or gold that [we] were redeemed . . . , but with the precious blood of Christ, a lamb without blemish or defect" (1 Peter 1:18, 19; see also 1 Cor. 6:20; 7:23).

No metaphor of human language ever fully communicates the truth of God, in particular the miracle of His saving love; and the redemption metaphor can be especially difficult. Standard redemption involves a business transaction: someone pays to get back, i.e., redeem, property they want, or are obliged by law, as in ancient Israel (see Lev. 25:23ff.), to rescue from the marketplace. In the case of prophet Hosea, the cost of repurchasing his wife, Gomer, was 15 pieces of silver and one and a half homers of barley (Hosea 3:2).

But the Bible's free use of the redemption metaphor as one way of describing our salvation does not signify any enrichment for Satan in the transaction by which Jesus pays for our redemption. Satan's argument for the guilt of high priest Joshua brings the devil no gain. His arguments for integrity (Job 1; 2; Zech. 3:1-5) are sheer hypocrisy, spiritual reality's ultimate fake news. It is God's own broken law, not some satanic scheme, that brings Jesus to Mount Calvary. That broken law "demanded the life of the sinner,"¹³ and only Jesus could pay that price without God's creation of life on Earth becoming a total shambles, for the justice that demanded the sinner's life meant oblivion for the sinner. Everything God set up here on Creation week would go to nothing.

But from eternity past, life's Author had devised a means for satisfying His law's demand that, rather than death, guaranteed abundant living to all the guilty who would respect Heaven's genius (John 10:10). "Justice" in that program "demanded the humiliation of the Lawgiver Himself." To make

it work, "God humbled Himself in the humiliation of His only begotten Son and became obedient unto death, even the death of the Cross." By this means, "He restored holiness to the law of God's kingdom, dignity to the divine government; and by bearing in His own body the curse of sin, He placed happiness and immortality within the reach of all."¹⁴ Such is the miracle of Mount Calvary, highest summit of all.

Mount Calvary works on every level possible because Jesus is our omniscient substitute. An incompetent sub would fail at the required task. But no question need arise about the competence of one who "is able to do exceeding abundantly above all that we ask or think" (Eph. 3:20, KJV).

The single limitation on Jesus' success is our acquiescence. Shall we balk at being blessed by one who is able? How will He lift us above every Everest to the heights of glory if we resist? Shall we not ascend with Him to Calvary's pinnacle, and from that height joyfully flail the flags He gives us to display on behalf of the truth (Ps. 60:4), the wondrous, glorious truth that Jesus saves! ♣

¹ Edmund Hillary's words quoted in David Roberts, "Everest 1953: First Footsteps—Sir Edmund Hillary and Tenzing Norgay," www.nationalgeographic.com/adventure/features/everest/sir-edmund-hillary-tenzing-norgay-1953/.

² Ash Routen, "Death, Carnage, Chaos: Analysing the 2019 Himalayan Climbing Season," UKC, June 3, 2019, www.ukclimbing.com/articles/features/death_carnage_chaos_analysing_the_2019_himalayan_climbing_season-11996.

³ Ash Routen, "Maurice Wilson—Everest's Most Peculiar Casualty," UKC, August 21, 2018, www.ukclimbing.com/articles/features/maurice_wilson__everests_most_peculiar_casualty-10573.

⁴ See the conversation.com/everest-11-climbers-dead-in-16-days-how-should-we-deal-with-the-bodies-on-the-mountain-118374, accessed June 11, 2019.

⁵ The National Collegiate Athletic Association—regulates college and university athletics in the United States, with Division I being the highest level of such competition.

⁶ See Rod Powers, "Oath of Enlistment for Military Service," *The Balance Careers*, online, October 18, 2018: www.thebalancecareers.com/oath-of-enlistment-3354049.

⁷ "Toronto Raptors: Basketball Fever Sweeps Canada After Team's Historic Win," BBC News online, Friday, June 14, 2019: www.bbc.com/news/world-us-canada-48612468.

⁸ Read about it again at <https://www.history.com/this-day-in-history/marines-raise-the-flag-on-mt-suribachi>.

⁹ In Kat Hale, "Time Management: How Student-Athletes Stay on Top," High School OT.com, Nov 24, 2010: www.highschoolot.com/content/blogpost/8684433/.

¹⁰ ncaaorg.s3.amazonaws.com/research/pro_beyond/2019RES_ProbabilityBeyondHSFiguresMethod.pdf.

¹¹ www.abrahamlincolnonline.org/lincoln/speeches/gettysburg.htm.

¹² *Ibid.*

¹³ Ellen G. White, *Patriarchs and Prophets* (Mountain View, Calif.: Pacific Press Pub. Assn., 1890, 1908), p. 63.

¹⁴ Ellen G. White letter 6, 1903.

Lael Caesar, *Adventist Review* associate editor, loves standing with Jesus on Mount Calvary, highest mountain of them all.



FROM STREET GANG TO GOD'S FAMILY

When God's ways seem unimaginable

MARK DUBON

I was born and raised in Los Angeles, California. My parents migrated from El Salvador, chasing the American dream and seeking prosperity. But my father was killed, leaving my mom to fill both parental roles.

I didn't have a positive family environment at home, so I sought a family on the streets and ended up joining a street gang.

THE LONG, STEEP DOWNHILL

I went from carrying books in my school bag to carrying guns and knives. My life as a gang member eventually led me to use drugs and tattoo the gang's name on my body to prove my loyalty. Juvenile hall and camp facilities became my second home, and sleeping on a concrete slab did not feel like such a big deal.

By age 15 I had been shot and was heavily addicted to drugs. But God's mercy followed me.

I was arrested for armed robbery, and the same judge who had been dealing with me since I was 12 saw me for the last time. He sentenced me to five and a half years with the California Youth Authority.

While waiting for my sentence to pass, I became bitter, angry, and confused, and had no sense of purpose in life. The unavoidable law of nature came true: I became what I contemplated. I fed my mind with corruption until my character bore the likeness of Satan. Sin took its toll on me, and my heart became hardened.

At age 19, just as I was close to finishing my sentence, I got into trouble again. I was involved in a felony case inside the correctional facility, was tried as an adult, and was required to serve four more years in California State Prison. Taking into account time served, I was finally released at the age of 21.

I had lost my teenage years to prison. Since I went in as a youth and came out as an adult, I didn't know how to act in the outside world. I got arrested and sentenced to a rehabilitation center. Then I began to hear God through a counselor speaking to my heart. I successfully completed the program and began working at a restaurant.

My past came back to haunt me. I found myself surrounded by deputy sheriffs, rearrested, and

taken to Los Angeles County Jail. Now I faced a sentence that could literally end my life: the death penalty. Tired and broken, I just wanted peace. God saw the turmoil of my soul and provided me with a small Bible from another inmate. I began to read:

“Some sat in darkness, in utter darkness, prisoners suffering in iron chains, because they rebelled against God’s commands and despised the plans of the Most High. So he subjected them to bitter labor; they stumbled, and there was no one to help. Then they cried to the Lord in their trouble, and he saved them from their distress. He brought them out of darkness, the utter darkness, and broke away their chains. Let them give thanks to the Lord for his unfailing love and his wonderful deeds for mankind, for he breaks down gates of bronze and cuts through bars of iron” (Ps. 107:10-16).

THE PATH OF GRACE

As I read that small Bible, I fell in love with Jesus. God’s Word changed me. I fell on Jesus, the Rock, and was broken. I surrendered my life to Him and repented of my sins. The power of His saving grace began to take away my filthy language, my anger, my pain, and my bitterness. Christ took over my heart and gave me the joy of His salvation. He gave me peace. God began using me to hold Bible studies and prayer circles with other inmates.

I prayed that God’s will would be done in my case. Whether I spent the rest of my life in prison or was released, I purposed in my heart to serve Him.

My lawyer told me that the district attorney was dropping the death penalty, but was still pushing for a sentence of life without the possibility of parole. After two years of fighting my case, the district attorney wanted to cut me a deal: 20 years in prison if I pleaded guilty. “No, let’s fight to the end,” I said.

After three years and three months the judge came back with a verdict: not guilty.

THE ONGOING STRUGGLE

I imagine Satan standing in the courtroom accusing me before God the Father, and Jesus Christ standing next to me, interceding for me: “This is My son. Is not this a brand plucked from the fire? I have redeemed him with My blood. I have washed

I faced a sentence that could literally end my life: the death penalty.

away his guilty stains; I have paid the ransom.”

I was released on October 24, 2006, while wearing an all-white jumpsuit (imagine that). A day before my release I committed a fast to the Lord. During my three-day fast, the Lord convicted me of the Sabbath truth. On the first Saturday of my release I decided to go to a Seventh-day Adventist church that some of my relatives attended. I began taking Bible studies with an elder there and was baptized on February 10, 2007. I later had the privilege of going back to the streets of Los Angeles and sharing the good news of God’s love and forgiveness.

I never graduated from junior high, high school, or college, but by God’s grace I was able to get a GED. I attended Ouachita Hills College and graduated with a B.A. in theology. I now serve as a pastor in the Texas Conference.

The moment I became truly free was not when I was physically released from prison, but when I accepted God’s grace, forgiveness, and peace.

Many live behind the prison walls of sin and fear, but Jesus wants to give them peace and set them free. We all stand guilty before a holy God (Rom. 3:23). We all face the death penalty; no one is exempt. At some point we have to recognize that we deserve to be on death row. But Jesus is our advocate. He pleads on our behalf.

The Bible says that all must appear before the judgment seat of Christ (2 Cor. 5:10). How will we stand on that great day? Will Jesus declare us not guilty, or will we be weighed in the balance and found wanting?

When we surrender our lives to Jesus, He becomes our Savior and friend, and we wear the wedding garment of His righteousness. ✦

Mark Dubon is pastor of the Seventh-day Adventist church in Stephenville, Texas.

THE MINISTRY OF FILM

Videomission.com uses quality media to spread the Word.

SCOTT MAYER

In the late 1990s I studied film and immediately became passionate about media. I moved to Hollywood and worked in television for almost a decade until I was called to work in video ministry. Around this time I had the chance to work on a documentary and quickly fell in love with the genre. The thing I like most about documentary work is being able to produce a feature-length project on a minimal budget. Because the world responds very well to visual media, we can use media to illustrate concepts of faith in attractive ways.

A CHALLENGE

Funding has always been a major challenge for Christian productions, and we've had to be quite creative when illustrating certain topics. The Bible has an inexhaustible number of subjects to tackle, but it's always challenging when creating a video that illustrates concepts such as the Second Coming, Jesus' crucifixion, the sanctuary, or heaven. We need quality animations and cinematic footage for such projects, but they are expensive.

AN EXCITING RESPONSE

Thankfully, we have a solution: VideoMission.com. VideoMission.com is an Adventist-owned Christian stock media platform that offers high-

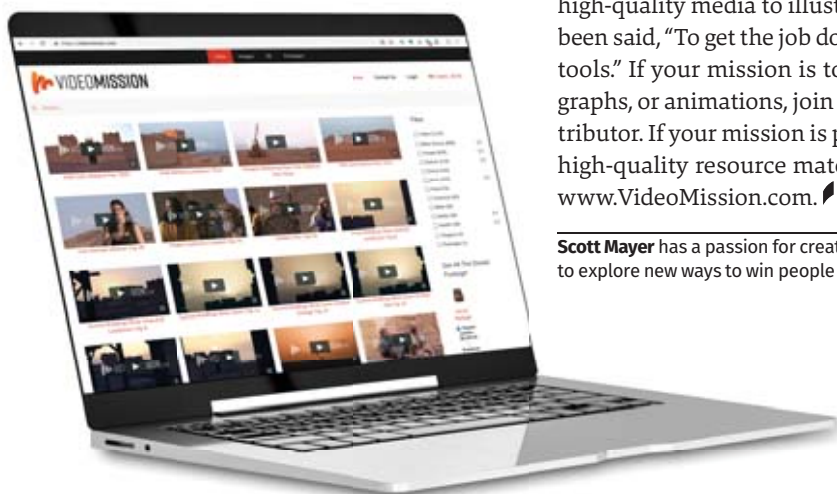
quality but affordable video footage. How are we able to offer this? We work with media content creators from all over the world who contribute reenactments and raw footage. We connect these content-creators with people who need visual aids for preaching or teaching. As the content is sold multiple times to different churches and ministries, the creator has the opportunity to recoup the costs of production.

We have been given the Great Commission to spread the gospel to the world. Today, thanks to media, our world is connected as never before. With the current generation's obsession with media, the need for uplifting Christian video content is ever-growing.

These are exciting times to be involved in media ministry. You can create a project in the United States, upload it to your favorite platform, and instantaneously share it with a worldwide audience. It's not only large organizations with huge broadcast budgets that can have a big influence, but smaller digital media teams as well. The playing field has been leveled. As more and more people jump on the bandwagon of personalized technologies, we have access to them via YouTube, Facebook, and a host of related outlets.

Churches, evangelists, filmmakers, and broadcast media groups all have the same need: high-quality media to illustrate the gospel. It has been said, "To get the job done, you need the right tools." If your mission is to create video, photographs, or animations, join us in becoming a contributor. If your mission is preaching or teaching, high-quality resource materials are available at www.VideoMission.com. 🎬

Scott Mayer has a passion for creativity and design and strives to explore new ways to win people to Christ using media.





FROM CONVICT TO COLPORTEUR

BRENDA NIEVES

This book saved my life," says Joshua Holly enthusiastically, holding up an ASI edition of *Patriarchs and Prophets*. Holly first found the book propping up a TV in his prison cell. "My cellmate handed it to me and said, 'I think you'll like this.'"

PENITENTIARY SURPRISE

Holly had been raised in a home that considered itself "Christian," but in which drug use was a family affair, much like playing games or watching TV might be for another family. At age 17 he was sentenced to the Oklahoma State Penitentiary. In prison Holly was introduced to gang life and became more deeply involved in drug use. After seven years, "I'd earned myself a spot in maximum security," he says wryly. There God spoke to him.

"My best friend had committed suicide about a year before, and now I had hit such a low point that the thought of death was starting to appeal to me as well. I remember leaning against the door of my cell, completely and utterly depressed. God had to wait until I was that low before I was ready to listen. Suddenly all the hair on my arms and on the back of my neck stood up. I could feel the Holy Spirit in the room. God clearly told me, 'I am real, and the Bible is true.'"

To that point, Holly says, the only use he'd had

for a Bible was tearing out its pages to roll cigarettes. But now he picked up the Bible and started to read Romans. For the first time he learned of hope for a changed life. The encouragement to "keep reading" came. He began a period of intense Bible study, reading 12 hours a day, seven days a week. Holly estimates that over the next six months he probably read the Bible 40 or 50 times.

Yet despite his deep familiarity with the Word, he was confused. "Genesis was very confusing—I still believed in evolution, thinking that God had used it to create the world, and I couldn't figure out who Lucifer was. God knew the burning desire of my heart to understand these things." That's when his cellmate, who had also become a Christian, pulled a book from the stack that was holding up the TV. As Holly read *Patriarchs and Prophets*, the Bible began to make sense. Holly's questions about Lucifer were answered, and he realized that the Old Testament was not a collection of moral fairy tales, but rather true stories. He read the book through once, then again, with his Bible in hand.

God continued providentially providing for Holly's spiritual growth. The same week that he found *Patriarchs and Prophets*, the prison TV system began showing sermons from Leo Schreven's Prophecy Seminar. But Holly still had

more questions, and God had more answers.

Holly was moved to a new cell. Under his bunk he found a stack of books taped together as a prop for doing push-ups. Holly broke open the stack and took out a new volume, *The Great Controversy*—another ASI edition. He started reading, and for the first time Revelation 13 began to make sense. He read the entire book.

After eight years and three months of incarceration, Holly was released. On his first Sabbath of freedom he found Adventist Fellowship, a church in Tulsa, Oklahoma, that Pastor Schreven had invited him to through the Prophecy seminars shown on the prison TV. Holly was baptized. Says Holly, “I didn’t understand the idea of being ‘dead to self.’ I thought that it was up to me to live up to the rules—but I really didn’t understand *why* I needed to keep those rules.”

THE CHALLENGE OF LIVING IT

With his immature faith and a family atmosphere actively working against his new Christian values, Holly easily slid back into his former lifestyle. “Sometimes I would try to recommit my life to God, but in the back of my mind I was always holding something back.” Not until he found himself running from a gun pointed at his head was Holly ready to surrender completely.

Just at that time a judge gave his mother, who was also struggling with drug addiction, an ultimatum: rehab or prison. It was time to act. With his desire for a new life and his reluctant mother in tow, Holly drove to City of Hope, a family-run Seventh-day Adventist rehabilitation center in Oklahoma City, where they both entered the rehab program. There they discovered the heart of the gospel: new life in Jesus. His mother was baptized into the Seventh-day Adventist Church for the first time, and Holly was rebaptized—this time dying to self and being raised to a life powered by Jesus Christ.

As part of the six-month program, participants were required to attend the Oklahoma Conference camp meeting, where Holly shared his testimony with anyone who would listen. Hearing about his experience with Ellen White’s books, “someone told me about colporteuring. Right then I sensed God speaking to my heart, again saying, ‘You can make a living doing that.’”

Holly was excited. He’d never had trouble finding

work, but he frequently ran into problems because he always kept the Sabbath, even after returning to his old life after his first baptism. “Over those seven years I’d lost three or four jobs because I wouldn’t work on Sabbath.” The other problem was that his coworkers continually introduced the very temptations he needed to avoid. Selling books sounded ideal.

God provided the books and the means, and Holly started knocking on doors. “The first time money [for a book] hit my hand, I thought, *I just got paid to share my testimony!*” He was elated, but he found the work exhausting. “I could only do it for two or three hours at a time. I was pouring out my story at each door.” Holly began searching for colporteur training and a team to work with.

WINNING WITH JESUS

In January 2018 Holly was accepted as a theology student at Ouachita Hills College (OHC), an ASI member institution, where tuition costs are kept low through the income generated by student canvassing. With the training he’s received at OHC, Holly says that he’s now easily able to canvass eight hours a day.

Working with a team of OHC students, Holly has sold various books, but the ASI editions of the Conflict of the Ages Series remain his favorites. “I want to have a trunkful of these books [to sell] for the rest of my life. They are so beautiful—the cover art, the way they’re laid out. The paper isn’t dreary; it’s a nice white. And they have the most beautiful illustrations. When I’m showing these at the door, if I can just get people to listen long enough for me to open the book, 99 percent of the time they buy it.”

“Josh’s testimony shows the value of the work that ASI has done by investing in these books,” says Magda Rodriguez, president of OHC. “[Ellen White wrote]: ‘One soul saved, to live throughout the ages of eternity, to praise God and the Lamb, is of more value than millions in money.’* Holly’s testimony and his enthusiasm are already having an impact here on the OHC campus and wherever he tells his story. But it is only in eternity, when we are around the throne of Jesus, that we will see the true worth of our investments here on earth.”

*Ellen G. White, *Testimonies for the Church* (Mountain View, Calif.: Pacific Press Pub. Assn., 1948), vol. 2, p. 246.

Brenda Nieves teaches English at Ouachita Hills College.

ELLEN WHITE FOR MADISON AVENUE

MARK COOK

I grew up as a pastor's kid in the 1980s and 1990s surrounded by a family that loved Ellen White and did its best to help me appreciate my Adventist heritage. However, many people along the way chose to use her writings as a vehicle for correction rather than as a resource to encourage and uplift.

FINDING IT FOR MYSELF

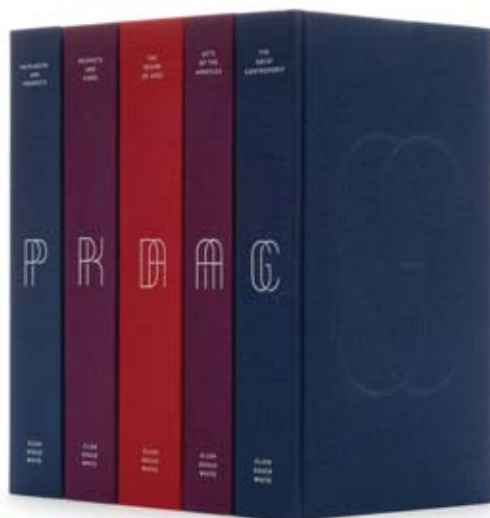
Unfortunately, those interactions were frequent enough to cast a negative light on her work. As a result I viewed Ellen White as a negative person, and her books as another set of rules to be followed. Many years later, with enough time and distance, I was able to give her writings another chance and read them for myself. In doing so, I recognized how profoundly I had misunderstood her.

As I started reading through her books, I quickly discovered that she speaks so beautifully of Jesus and His love. I recognized that knowing what Jesus is like is so much more powerful than knowing what I shouldn't be like. I realized that by not reading her for myself, I had missed out on something moving and compelling. Then I understood why so many Adventists treasure her writings and encourage others to read them.

This understanding sparked an interest in exploring how I, as a graphic designer, might also help share her writings with others. A few years ago I founded Types & Symbols with the goal of creating beautiful Adventist experiences. My business partner, Ivan, and I knew from the very beginning that along with client work we wanted to develop our own projects, one of which would be a redesigned Conflict of the Ages Series. We have been blessed to grow over the past few years, and with more clients and more employees, we've also had more time to finally pursue this vision.

TELLING IT TO YOU

We had the privilege of launching this project, which we are calling The Conflict Beautiful, at the



2018 ASI international convention. The response was encouraging. We had many people tell us that this is the edition of the Conflict of the Ages Series they've always wanted. We were overwhelmed with how positive the feedback was, especially from young people who said they were excited to finally have a set of these books that they could proudly display in their homes or give as gifts.

The Conflict Beautiful is not just a set of beautiful books; we want this edition to provide the best reading experience anyone will have with Ellen White's work. We are laboring over the details of font choice, font size, margins, line length, line height, binding, paper, and cover materials to create books that are a joy to read and that reflect the beauty of the message inside.

We hope that through this new, premium-quality design people will understand what a treasure these writings are. We pray that as individuals read these books, they will ultimately acquire a greater understanding of the story of the Bible and God's character of love. To learn more about the project, visit theconflictbeautiful.com. 📖

Mark Cook is a graphic designer and founder of Types & Symbols.

REDEMPTION AND RESTORATION

Learning to live with a silent loss

DIANNE WAGNER AND KRISTI JENSEN

Six months before my wedding day I found out that I was pregnant. My fiancé and I had been intimate only one time, one time too many. Life quickly became a frantic blur. I was afraid, embarrassed, and didn't know what to do. I didn't want to break my grandmother's heart, and I didn't want anyone in my church to know.

I had recently had a series of X-rays on my lower back, and I wondered what the radiation might have done to the fetus. I called several doctors and asked about the radiation from the X-rays. Everyone said I should abort.

Abortion—a word that had never before entered into my personal thought processes. In a panic I called a clinic. I was told how much it would cost, and how far along in the pregnancy I had to be. I set a date.

The day of my appointment I had to meet with a counselor. She assured me that “it” was only a small fuzzball, and that I had nothing to worry about. The procedure was a nightmare. Something inside me died that day—literally—and I became emotionally numb.

The joys of preparing for my wedding faded, and I found myself wanting to run away from it all. Matters worsened when one day our wedding photographer locked me in his studio and attempted to hold me down and rape me. I was able to escape, but I never said a word about the incident. Had I lost my self-value? Did I now deserve this kind of treatment?



SIGNS OF TRAUMA

The choice to abort my baby just about destroyed me. I had no clue how it would impact me, my marriage, my family, and my relationships. What was supposed to have been a solution to a crisis only created a larger-than-life crisis. I was convinced that I was a failure and could never be a fit mother. So when I got pregnant after I was married, I had another abortion.

My husband and I went to counseling, only to be told that our marriage couldn't be saved. I began taking drugs for depression. One night in desperation I called an abortion hotline: "Christian help for the post-abortive woman." I told the woman on the other end of the line what I had done, and that I needed help. Her response: "You know that abortion is murder, don't you?"

Soon after, my husband and I visited a local church with friends. The sermon was about abortion. The pastor ranted and raved, finally declaring that God would not, could not, forgive a woman who aborted her baby. He confirmed how I felt about myself, and I fell deeper into despair.

The shame was unbearable. I felt entirely alone—nowhere to go, no one to turn to. I became bulimic. Food began to control me. I would binge-eat until I could hardly swallow another bite, then purge. The eating disorder only added to my shame, proving to me that I was a failure.

The years passed, and I finally became a mother. I had three beautiful children, a son and twins, a boy and a girl. I was in love with my babies, and I had each one dedicated to the Lord. But I was still a broken woman. I was insecure and bulimic, and my marriage was in shambles.

A GLIMMER OF HOPE

My sister suggested that I visit a Christian acquaintance of hers. This kind woman earned my trust, and I told her about my abortions. She did not condemn or shame me, but encouraged me to repent of those sins. She assured me God would forgive. Together we prayed. After that I never again struggled with bulimia, and I had renewed strength to fight for my marriage.

Although I believed God had forgiven me, I still felt miserable. When a baby dies because of an abortion, the mother often feels too ashamed to

grieve, thinking it hypocritical for her to grieve a death over which she had control. My unresolved grief continued to surface in other areas of my life. I continued to carry my heartache.

Twenty years later, at a Generation of Youth for Christ (GYC) conference, I realized that I had to grieve. I met Antionette Duck and became acquainted with her ministry, Mafgia. Antionette addressed the issue of abortion, and she was like a breath of fresh air. I left GYC with hope. My story wasn't over yet. I had experienced redemption, but I wanted more. I wanted restoration.

As I researched abortion recovery programs, I realized I wasn't alone. My pain and emptiness was not uncommon, and there was help. My desire for restoration continued to grow. I wanted a full life. I wanted all that the Lord had in store for me.

I finally attended an abortion recovery weekend retreat and was blessed beyond words. I was given the opportunity to shed tears of grief for what I had lost. I took my babies out of the sea of statistics, gave them names, and claimed them as my own. There will always be a scar, but there will no longer be an empty hole.

Since then I've had the privilege of joining Antionette as cospeaker with Mafgia Ministries. We offer hope, redemption, and restoration through Jesus Christ for those who have been impacted by an abortion. In a compassionate, noncondemning atmosphere, we seek to educate and equip those who have a burden for this issue.

We encourage those in leadership positions to take up this cross and break the silence. We believe abortion would never be considered an option if our young people were properly educated about the nature of abortion and given a chance to explore their own personal values.

I tell my story because it needs to be told. I'm only one of millions who have walked this valley of trouble. After decades of lonely incompleteness, I have experienced the Lord's redemptive power in my life. 📌

For more information about Mafgia, contact info@mafgia.com.

Dianne Wagner lives in North Carolina with her husband, David. They have four adult children. **Kristi Jensen** is editor of *Inside ASI*.

A MINISTRY FOR ALL MINISTRIES

Combatting misinformation online is crucial to spreading the gospel.

FELECIA DATUS

Beth and Robert* walked into a Seventh-day Adventist church one Saturday morning, eager to worship on the Sabbath. After studying the Bible, they realized the seventh-day Sabbath was still relevant. For a full year they worshipped and spent much time with their new Adventist friends.

One day Robert went online to find out more about Seventh-day Adventists and their beliefs. Google search results instantly showed dozens of websites and videos denouncing Adventism as a cult. Some websites claimed that members followed a false prophet and that the doctrines of the church were unbiblical.

By the time members noticed that Beth and Robert had stopped attending services and Bible study, the damage was done. The couple wanted nothing more to do with the Adventist Church. They believed church members held back information from them, and the negative online content they encountered made a stronger impression than a full year of studying and interacting with Adventists.

A CYBER SOLUTION

This is only one of countless stories with similar outcomes. In this digital age people naturally turn to Google for reviews about a business, product, service, or church. So when a canvasser shows up at a door with *The Great Controversy*, or when an Adventist ministry’s local mission work is featured in the newspaper, what often follows is a quick online search about Adventists or Ellen White. Unfortunately, negative and inaccurate content can easily outrank the truth.

Additionally, many people Google questions related to faith, the Bible, and Jesus Christ. Others facing hopeless circumstances often go online to find answers or comfort. This presents an opportunity moment to share how the gospel changes

lives. But according to Google’s search results, a thriving Adventist presence is lacking.

Because of this, the Center for Online Evangelism is dedicated to supporting and bolstering work in the digital mission field. We launched Project Caleb, a special initiative designed to help counter misleading online content and help stop the bleed of prospective members. Project Caleb’s major step forward was signing a memorandum of understanding with the Ellen G. White Estate during ASI’s 2018 convention. This collaboration is crucial to moving our work ahead.

Every Adventist ministry runs the risk of being incorrectly labeled because of defaming online content. Whether ministries are focused on health, sharing literature, education, empowering inmates, or feeding the homeless, they can easily be negatively affected by what people read about Adventists online. To ignore the problem is to ignore thousands of those who could know the truth about Jesus Christ.

Project Caleb teaches ministries how to improve their online presence while reaching more people for Christ. It also gives hope to church members who have felt the results of inaccurate online information.

We have listened to heartbreaking accounts of people who have seen friends or family members reject sound doctrine after going online to research Adventists. One sadly recounted the story of a young woman named Sharon.* She was convicted of the truth but stopped attending church after reading defaming information about Ellen White. When a member followed up with her, Sharon said, “I will never join that church.”

“They’re a cult,” her husband added.

This couple might have been faithful members had they encountered accurate information about our church beliefs instead of false content.

Through ASI’s annual convention, this individual



along with other church members and leaders were given hope that God is working through online evangelism. Many were inspired with creative ideas to help promote the gospel online.

Because the Center for Online Evangelism is the only ministry specifically focused on strengthening the Adventist presence in the digital space through online reputation management, digital marketing, and professional training, our work impacts every single Adventist church and ministry. We want to see all of our denomination's evangelistic and service efforts succeed.

Managing the online reputation of the Adventist Church is a challenge. When it seems like an impossible task, we remember those we've encountered through our work: digital missionaries such as Michael Farris and Tim Perenick, who are dedicated to sharing the truth online; and church members like Juan, who perseveres in his

faith despite his family's objections. We are also encouraged to continue this work for church members such as Denise and Catherine,* who lost friends and fellow members because of false information online.

Millions of people go online to know about forgiveness, hope, and gaining victory over sin. Our church has these answers, and we know how to direct seekers to the Bible and to a saving relationship with Jesus Christ. It's our mission at the Center for Online Evangelism, along with our partners, to empower our members with the guidance, content, and training to reach the online mission field with this life-changing message. ✍️

*pseudonyms

Felecia Datus writes from the Center for Online Evangelism, a missionary project devoted to developing online mission stations.

TITHE? OR MORTGAGE?

When it seems that you can't do both

MICHELLE PITTS

When my husband, David, could no longer work because of a disability as a result of a car accident, we lost our primary source of income. While we were waiting for Social Security disability income to be approved, my job was our only source of support. Suddenly we were faced with a financial crisis that left us having to make difficult choices about our expenditures. It wasn't long before we had exhausted our savings and all other emergency funds.

NOT ABOUT FINANCES

One afternoon in 2009 I found myself in a spiritual battle about whether to return God's tithe or make our mortgage payment. I had recently explained our circumstances to the mortgage company and had been granted a temporary modified payment to keep from defaulting on our loan. But my paycheck was short that pay period because I had to take a few days of unpaid leave to care for David.

Having been a faithful tithe payer for many years, I had already experienced countless acts of God's provision. I knew that withholding tithe for any reason was wrong. I also had firsthand experience proving that God's Word is 100 percent trustworthy.

Yet when faced with the choice of breaking my agreement with the mortgage company or stealing from God to meet our temporal need of shelter, I found myself in an intense spiritual battle.

As I struggled, I prayed about my decision. At first I complained to God that tithe was the *only* payment in which I was not behind. I asked Him how I could possibly be expected to make such a difficult choice. Couldn't I be exempt because of our circumstances? How were we going to live on only 40 percent of our former income? We couldn't even cover bare necessities, and I could do nothing else to keep us afloat. I didn't know where to turn for help when God let me struggle like this.

After a while I realized that my fear was really a sinful lack of faith in God's promise to provide for our needs. I confessed and repented of my selfish unbelief. I expressed my sorrow for being

more afraid of the potential consequences of not making the mortgage payment on time than I was of stealing from God. I asked Him to give me strength to take my eyes off of circumstances and simply believe His Word.

AN OBJECT LESSON

It took several hours of praying, but God won the battle. I paid God's tithe. Afterward I called the mortgage company to pay them the money I had remaining.

Before I could explain to the representative that I had only a partial payment, she told me that the amount due was less than our agreed-upon amount because of an escrow overage that had already been applied as partial payment. The amount she told me to pay for that month was *exactly* what we had left after paying tithe.

I hung up from the call praising God, shocked by how easily He had solved our seemingly impossible difficulty. He had parted the Jordan, so to speak, as soon as I obediently put my foot in the water. It reminded me of Ellen White's statement: "Our heavenly Father has a thousand ways to provide for us, of which we know nothing."¹

Ellen White also wrote: "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."²

Nothing is impossible with God! Jesus said, "But seek first his kingdom and his righteousness, and all these things will be given to you as well" (Matt. 6:33).

Like the widow in 1 Kings 17:13, who gave her last meal to Elijah, I was supernaturally sustained after giving first to God. I am a witness to the power of God's promise: "Trust in the Lord with all your heart and lean not on your own understanding; in all your ways submit to him, and he will make your paths straight" (Prov. 3:5, 6).[♣]

¹ Ellen G. White, *The Desire of Ages* (Mountain View, Calif.: Pacific Press Pub. Assn., 1898, 1940), p. 330.

² Ellen G. White, *Life Sketches of Ellen G. White* (Mountain View, Calif.: Pacific Press Pub. Assn., 1915), p. 196.

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PETER N. LANDLESS ZENO L. CHARLES-MARCEL

Healthy Salt?

Q: The attendant at our local health food store said that some types of salt are more healthful than others and have less negative effects on heart disease and blood pressure. I have hypertension, but I always thought that salt is salt. Isn't it?

A: As with many health issues today, what once appeared to be quite straightforward has become "complicated." Even the word "salt" has different meanings depending on its use in regular language or in chemistry, for instance. We assume that we're dealing here with the common, nonchemistry use of the word, which refers to "a crystalline food seasoning or preservative that gives seawater its characteristic taste." In general use, "salt" and "sodium" are synonymous, even though salt is really only 40 percent sodium and 60 percent chloride. There's evidence that chloride itself may also be an important link between salt and blood pressure, but we'll concentrate on sodium in our response.

The sodium content in salt is thought to be responsible for salt's effects on health. Sodium is involved in many important biochemical and physiological functions of our cells, tissues, organs, and systems. Flawed methodology of some high-profile studies a few years ago produced some confusion as to the effects of varied dietary intakes of sodium on heart disease, strokes, blood pressure, and overall death rates. Nonetheless, current evidence shows that as the *amount* of dietary salt increases, so does the risk of cardiovascular disease. So it's relevant to know if all types of salt are equivalent.

The claims that "some types of salt are healthier than others" is potentially true but not generally so. Salt varieties all have roughly the same amount of sodium by weight; so they will be expected to have the similar sodium-related health effects depending on the amount ingested. Nonetheless, each type of salt has a different sodium content by volume, so one teaspoon of table salt has about twice the



Type of salt	Percent of sodium by weight	Salt in grams per teaspoon	Sodium content per teaspoon	Special feature
Table salt (iodized)	~ 39	6	~ 2325	iodine and anti-clumping chemicals added
Sea salt	~38	5	~ 1870	potassium, iron, zinc included
Kosher salt	~ 38	3	~ 1120	
Pink Himalayan salt	~ 37	5	~ 1870	iron oxide

amount of sodium as does one teaspoon of kosher salt (see table). So following a recipe and substituting one kind of salt for another may not only give different taste outcomes; it also may confer different health risks because the amount of sodium will vary—although not because of the inherent properties of the specific type of salt (sodium) itself.

A little salt is essential for life, but too much is dangerous, regardless of the source. Choose the type of salt for its culinary properties, not for speculated health benefits that are likely to be insignificant compared to an overall healthful, balanced diet. Also, it's important to be careful about where we get our health advice. 📌

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Child Impact International

PO Box 763, Ooltewah, TN 37363

email: support@childimpact.org

phone: (423) 910-0667

childimpact.org

CHILDIMPACT INTERNATIONAL

Previously Asian Aid USA

Child Impact International is a fully supportive ministry of the Seventh-day Adventist church and a member of ASI.

Its outreach is to take children based on need and sponsor them in an Adventist Mission school.

Child Impact operates in India, Nepal, Sri Lanka, Bangladesh, Myanmar and supports a project in Papua New Guinea.

Child sponsorship is a very effective outreach as the children are given an education and introduced to Jesus. The impact is wider as the child's family are given hope and the mission school gains financial support.

Key outreach for Child Impact International includes:

Child sponsorship

You can sponsor a specific child or contribute to our **Un-sponsored Child fund**. Sponsors receive correspondence and a school report from their child.

Orphanages

Child Impact supports three Adventist church orphanages in India including Sunrise home which it funds 100%. These homes give **HOPE!** to those who have no hope.

Special Needs schools

Child Impact fully funds a Blind school and Deaf school operated by the church in India. These schools serve rural India which is very poor and give these children an education would never have.

You can make a big **IMPACT** supporting these schools.

Operation Child Rescue

In Bangalore, India, Child Impact, through its **Operation Child Rescue** program funds and manages a rescue operation and rescue home for trafficked girls rescued from the sex trade. The problem is overwhelming but this program makes a difference in their lives.

School development

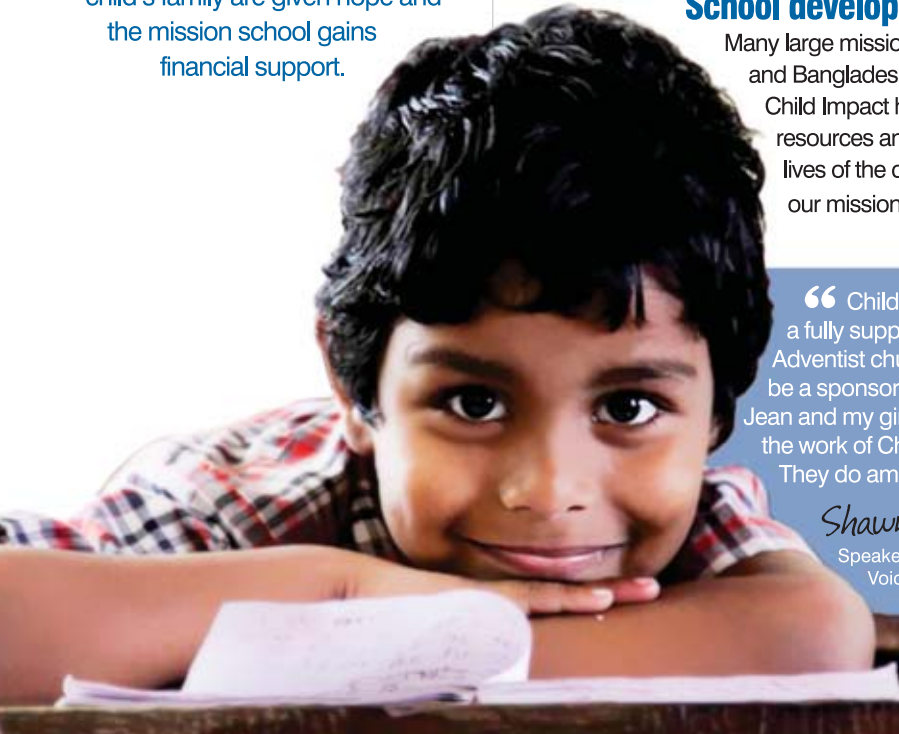
Many large mission schools in India, Myanmar and Bangladesh are struggling financially.

Child Impact helps these schools with resources and equipment that impact the lives of the children and give resources to our mission schools.

“ Child Impact International is a fully supportive ministry of the Adventist church. My family are excited to be a sponsor of a child with Child Impact Jean and my girls have visited her and the work of Child Impact in India. They do amazing work! ”

Shawn Boonstra

Speaker/Director
Voice of Prophecy



**Catastrophic floods & now
high food costs for Mission
schools in Bangladesh!**

**EMERGENCY!
REPEAT
Mission
Appeal**

**FEED
CHILDREN &
HELP
ADVENTIST
MISSION
SCHOOLS**



**CHILDIMPACT
INTERNATIONAL**

PLEASE DONATE AS MANY BAGS OF RICE AS YOU CAN TO ASSIST (\$35 PER BAG)

Last year we had a special rice appeal following the catastrophic Bangladesh flooding in 2017. We are repeating the appeal as food costs have remained high and Adventist Mission schools are struggling with costs. Because of high food costs, non-sponsored children's parents are having trouble paying fees, leaving Mission schools unable to purchase food and incurring debt. The threat of closure is still real. Your gift to the "HUNGRY MONEY" fund will provide rice & vegetables ensuring food for the children and critical financial relief for the school! The Adventist schools in Bangladesh (with over 9,000 students) are the key outreach for the school in Bangladesh. **PLEASE HELP!**

 : www.childimpact.org | Project "HUNGRY MONEY"  : (423) 910-0667

 : Mail check to Child Impact, PO Box 763, Ooltewah, TN 37363

Child Impact International (previously Asian Aid) is a supporting ministry of Seventh-day Adventist church.

*The Child Impact HUNGRY MONEY fund Bangladesh appeal will only be used to purchase & deliver rice & vegetables to Seventh-day Adventist schools in Bangladesh.

BEAUTIFUL, WONDERFUL WORDS



SARAH KANNANAIKEL

I can still remember the excitement and exhilaration I felt, all those years ago, when I first learned to read; when I started to learn about words and how writers used them in my favorite books and stories.

FAVORITE THINGS

One of my favorite things to do while growing up was to read Bible stories with my mom. I simply loved to hear the words in the Bible, though all I had was a child's grasp of what they meant. As I got older, I learned through experience the power of words: power to build up and create, power to tear down and destroy. By His words Jesus created and formed all life on earth. By our words humans have the power to bring blessing or cursing (James 3:10).

A while ago, at a time I just needed more from God's Word, I started a word project. My relationship with God and my spiritual growth felt stagnant; destructive thought patterns and weaknesses were holding me back from truly knowing God. I felt that I had only a superficial knowledge of God, and that I couldn't break through the surface to a deeper knowledge. I didn't know how to put my finger on the exact problem, or where to go for help. Being in that perplexing place showed me how much I needed God to help me. And He did.

BEGINNING BOOK

One day I picked up an unfamiliar book by one of my favorite authors. I read about something I love—words! Words we say and think; how these words affect our brains, our bodies, those around us. Most important, it was about how we can use God's Word to re-create us the way Jesus used His words to create the earth and the universe.

It changed everything for me. I read about how words and thoughts can cause different chemical reactions in the brain, initiating and creating the range of emotions we experience—from fear, frustration, and anger to excitement, serenity, and affection. Every word we use, every thought we think, plays its part in this phenomenon of creation. So much so that it is impossible to exaggerate the importance of words.

I think of words that opened my mind to the

difficult yet important task of examining every part of myself, words advising me that the atmosphere around me 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."¹

Self-examination can be awkward. But it is no tragedy if exposing my need points me more sharply than ever to Jesus, my solution. I hit rock bottom and discover the Rock of my salvation, anchorage that is sure and steadfast: Jesus, who lifts me up into a wide place—a place of acceptance, love, and peace. Through the Word I realize that for every existing sin, weakness, bad habit, or bad word, Scripture offers a word, a promise, to empower me against it.

VICTORY: MORE AND MORE

I am a worrier by nature, a Martha perhaps, anxious or fearful about many things (see Luke 10:41). I looked up verses that soothed my fear and anxiety. On my way to work each morning, I repeated promises three or four times. The same on my way home as well. Before long I had many memorized. After a week went by, I started to realize that I wasn't so anxious; I was more at peace; I just felt generally stable in a way I couldn't accurately describe or understand.

As weeks went by, I started to see that every time I felt fear rise up within me, God's words, God's promises, came immediately into my head, and fear fled away. After struggling with fear for my whole life, I was amazed by what was happening.

Since then I've taken things a step further: I now have a system in which I have promises to repeat at any spare moment. If I'm in line somewhere, if I'm waiting for a document to print, when I'm in the car, if I'm waiting for someone, I make sure I have verses to repeat.

One of the verses I repeat urges meditation on God's law "day and night" (Joshua 1:8, 9). Day and night! It hit me. I was making strides in meditating on the Word during the day. What about at night? How does one meditate on God's Word at night?

For me, it was downloading an audio Bible and playing it at night.

For me, it was downloading an audio Bible and playing it at night; turning it on just before bed and listening as I fell asleep. It would play all night long and I'd turn it off when I woke up in the morning.

I have always had difficulty shutting my brain off at night. Sometimes it can be hard to get to sleep. I don't have that problem anymore! As time went by, I started to wake up well before my alarm and pray. This isn't always easy; but the mornings that I listen to the call and actually get up to pray have always brought some extra blessing and protection into my day. Sometimes I awaken, for no apparent reason, just at the moment the Bible is relating some beautiful and comforting promise. An indescribable feeling of peace and love washes over me. I fall right back to sleep, to awaken in the morning with that same feeling, and the knowledge that God woke me up just to hear that message, whether I fully remember the words or not.

I wish I could say that my word project has turned me into a perfect human being, that I no longer have trouble with sin or weakness of any sort. But because of what the Word has done in my life in these past few years, I now have a strong hope that God will finish the work He has started in me and will perfect that which concerns me (see Phil. 1:6).

As Paul says, I'm not perfect, but I'm focused: "Forgetting what is behind and straining toward what is ahead, I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus" (Phil. 3:13). Paul evidently kept his focus by day and night meditation on "everything that was written in the past" because he understood that it "was written to teach us" so we "might have hope" (Rom. 15:4). Paul understood that hope is not some vague emotion out of nowhere, like a stomachache. Hope is the confidence that the stupendous future the Word of the Spirit promises is going to come true. The God of such hope fills us "with all joy and peace as we trust in him" until we "overflow with hope by the power of the Holy Spirit" (verse 13).

GUIDANCE ALL THE WAY

Everybody needs guidance in life. The best imaginable the Bible. Ellen White wrote: "The Bible presents a perfect standard of character; it is an infallible guide under all circumstances, even to the end of the journey of life. Take it as . . . the rule of your daily life."²

In the Scriptures thousands of gems of truth lie hidden from the surface seeker. The mine of truth is never exhausted. The more we search the Scriptures with humble hearts, the greater will be our interest, and the more we will feel like exclaiming with Paul: "Oh, the depth of the riches of the wisdom and knowledge of God! How unsearchable his judgments, and his paths beyond tracing out!" (Rom. 11:33).

We should learn something new from the Scriptures every day, searching them "as for hid treasure, for they contain the words of eternal life. Pray for wisdom to comprehend these holy writings. If you would do this you would find new glories in the Word of God; you would feel that you had received new and precious light on subjects connected with the truth, and the Scriptures would gain constantly a new value in your estimation."³

The person who meditates on God's Word "is like a tree planted by streams of water which yields its fruit in season, and whose leaf does not wither—whatever they do prospers. Not so the wicked! They are like chaff that the wind blows away" (Ps. 1:3, 4).

Who would not delight to read a book, the reading of which would change one from useless chaff to a mighty cedar of Lebanon, from a Texas dust bowl to a Hawaiian orchard? Nobody deep down wants to be chaff—rootless, weightless, useless. All of us want to draw strength from some deep river of reality and become fruitful, useful people. That river of reality is the Word of God. All God's great saints have been made great by it.

Can you feel the powerful urge to immerse yourself in the life-giving, life-changing Word of God? ♣

¹ Ellen G. White, *Christ's Object Lessons* (Washington, D.C.: Review and Herald Pub. Assn., 1900, 1941), p. 339.

² Ellen G. White, *Testimonies for the Church* (Mountain View, Calif.: Pacific Press Pub. Assn., 1948), vol. 5, p. 264.

³ Ellen G. White, in *Signs of the Times*, Sept. 5, 1906.

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FIVE LEVELS OF PERSONAL PEACE

Ellen White once wrote about a “region of peace,” a realm of trust and harmony with God. It sounds inviting. Who wouldn’t want to live in such a place? While no ultimate peace exists in this world, we are invited to enter this spiritual realm in our Christian walk.

Notice Ellen White’s words: “When we believe in Christ as our personal Savior, the peace of Christ is ours. . . . Entering into communion with our Saviour, we enter the region of peace.”

To reach this privileged region, we are challenged to ascend to multiple levels of peace. Here are five:

An Intellectual Peace: This is a rational understanding of peace. It is relief from fear, anxiety, and stress. This peace can also refer to inner peace or peace with God, but it is only cerebral; no commitment or action has taken place. It is head knowledge, as opposed to heart (commitment) or hand (action) activity.

Our task: to recognize our need of divine peace and put forth efforts to secure it.

A Given Peace: This peace is given supernaturally from God and is characterized by oneness between God and humanity. It has been effected by Christ’s sacrificial death on the cross (Col. 1:20). As we respond to God’s at-one-ment with love and obedience, this *peace connection* is maintained by Christ, our high priest. He intercedes on behalf of all who “come to God through him” (Heb. 7:25). This is conversion and is a prerequisite for the next level of peace.

Our Task: to come to Christ by faith, prayer, and a daily walk with Him.

A Learned Peace: The Bible says we

will be kept in “perfect peace” if our minds are “steadfast” in God (Isa. 26:3). This represents the powerful *cooperative-collaborative divine/human principle*. God gives us His peace. By cooperating with the Holy Spirit, we choose to focus our minds on Him continually. Our peace of mind is perfect, or imperfect, based on the degree to which our minds are focused on God rather than ourselves or our problems. We resolutely believe in God’s providence and purpose for our lives (Ps. 139:1-12).

Our Task: to maximize our peace *with* God into the perfect peace *of* God.

An Operational Peace: When we allow the Spirit of God to rule our lives, we experience His peace and become peace-makers (Matt. 5:9). We bring life-giving peace to others (Rom. 8:6). With His peace, we pursue and reflect interpersonal peace with others (Rom. 12:18), and become publishers of peace (Isa. 52:7) and ministers of reconciliation (2 Cor. 5:18).

Our Task: to internalize God’s peace and become agents of interpersonal peace with others.

A Habitual Peace: The four previous levels result in a state of peaceful trust in God (Rom. 8:31-39). We now come to the point in which we know that all things work for good because we love God (Rom. 8:28). Even God’s discipline results in our good (Heb. 12:11). This sanctifying peace results in our “eternal glory” (2 Cor. 4:17).

Our Task: to make it the goal of our walk with Christ to reach and reside in this fifth level.

May we reside in the region of peace. 🍀

* Ellen G. White, in *Advent Review and Sabbath Herald*, May 19, 1896.

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TRANSFORMATION TIPS
DELBERT W. BAKER



WHILE NO ULTIMATE PEACE EXISTS IN THIS WORLD, WE ARE INVITED TO ENTER THIS SPIRITUAL REALM IN OUR CHRISTIAN WALK.

Growing up near the intersection of 14th and U streets in Washington, D.C., Rico Hill would often pass the busy intersection with his mother when she visited a friend nearby.

When Hill recently had an idea for a television show about today's hottest topics, he went back to 14th and U. Looking at

extemporaneously into the details of, say, surveillance, fake news, or abortion law. They steer the discussion gradually toward foundational principles that are biblical—all in 15 minutes.

"This is not for Christians," Hill said. "This is aggressively evangelistic, in that we're there to get the opinions of those people. Then how do we take it and discuss it? We bring it into, I guess you could say, the moral center, or the metanarrative, to see what the Bible says."

As the show's developer and coproducer, Hill cares not only about the message but also the viewer experience. "If we're doing something to attract people to Jesus, we are developing it even more to make sure that it's watchable, appealing, attractive, high quality."

The show has no typical TV show lead-in: it goes directly to the conversation between two thoughtful friends in the café. Video clips of people on the corner of 14th and U introduce the topic. Esmond and Goldstein comment on what the clips say, skillfully steering their conversation into what the subject means in the light of Bible truth. Viewers need no biblical background and do not feel preached at.

Gabriel Begle, director of digital platforms for Adventist Review Ministries and coproducer with Hill, sees the show as a modern way of using parables as Jesus did. "He [Jesus] took from what was common to people, the common discussions and topics, things they could touch and see, and used those things to explain what was completely unknown to them. You meet people where they are and start a dialogue



14th AND YOU

The TV show about all our irritating issues

the crowds and stores and traffic, in a spot with as diverse a cross section of people as you can find in America, he said to himself, *Boy, it would be great to come and talk to people here about the subjects that interest them, and call the show 14th and U. So we did it!*

The new show is a weekly outing to 14th and U to ask people on the street for their thoughts about what's happening in the world today—not what is top of mind for Christians or Seventh-day Adventists, but for the world in general. The kicker is to take those responses into a live discussion to find a topic's moral grounding, and eventually its biblical center. He could think of no better avid conversationalists to handle these issues than Dwain Esmond and Cliff Goldstein.

In the show the two men sit at a booth in a café, ostensibly at 14th and U, and lead viewers

about things that everyone is discussing,” he said.

The appeal of the show, Hill points out, is that current generations value authenticity above almost everything else. The street interviews are real; the conversations are real; the friendship of the two men is real. “You go along for the ride, and you get to listen in,” he said. The show’s relevance comes from dealing with matters that everyone is currently concerned about.

FLAVOR OF THE DAY

One of the possible dangers for a weekly show on current topics is how frequently society changes the subject. Every news day brings new controversy and agitation. At the same time, as Hill pointed out, many of the issues troubling people today keep coming around again and again. They lead naturally to discussions about where the world is going and what prophecy can tell us. If anything, the cyclical nature of news, and vastly more open access to information, benefit a nimble show such as *14th and U*, which takes on issues as they come up.

I asked Hill if the show will ever get political, and he said no. “We live in a culture of lies,” he said, “and where do you take that? We clearly can deal with that from the Bible.” He mentioned the example of Jussie Smollett, whose recent legal difficulties brought up questions of racism and truth, which, in a discussion, can lead to the idea that God is no respecter of persons; also, that Jesus came to tear down walls that people have put up between them. Ultimately, the problem is not color but sin.

GUEST STARS

As the show develops a following, Hill said, he intends to bring in an occasional guest to the café conversation—typically, someone who has written a recent, well-known book on the topic of the week; not a Christian necessarily, but someone who knows the issues well. Guests with a large social media following can open up exposure for *14th and U* to new audiences. Hosts and guests will engage in unscripted conversations that bring in helpful expertise and a fresh perspective.

THE HOSTS’ HOT DYNAMIC

Hill said he believes that providence brought hosts Esmond and Goldstein to *14th and U*. The two men have been friends for many years, are articulate and well informed, and often disagree on some aspect

Show title:	<i>14th and U</i>
Genre:	reality show—podcast hybrid
Audience:	secular mind, male, millennial to Gen-X
Hosts:	Cliff Goldstein, Dwain Esmond
Duration:	15 minutes
Frequency:	weekly
Setting:	friends in conversation, seated at a café booth
POV:	secularist
Tone:	conversational
Set location:	14 th and U streets, Washington, D.C.
Focus:	current affairs; popular, perplexing issues
Result:	a. authentic, accessible discussion b. insight into biblical perspective on current events and issues
Showtime:	Fridays, on ARTv
Producers:	Rico Hill; Gabriel Begle
Archives:	ARTv YouTube channel

of an issue. If anyone could be asked to sit in a café and have a real conversation we all want to hear, these two would be the ones to do it, he said.

“You can’t leave out how God has been leading,” Hill said. “It’s not the wisdom of men. You start to see how everything was put in place without you doing certain things to make it happen.”

SPREADING THE WORD

When he goes to 14th and U streets each week to meet people and interview them, Hill hands out cards with information about the show. The invitation is to “check out the matters that matter to you.” His intent is to draw ordinary people from all walks of life to hear sides of a topic they’ve never heard before.

Eventually, he said, the intent is to go into topics that challenge people, such as “seeing” loved ones after they die, and other false notions the public sometimes has. With so much current entertainment focusing on the supernatural, “we would be irresponsible not to address those false ideas.”

New episodes of *14th and U* are being released every Friday on ARTv and will begin to populate a YouTube channel as the shows accumulate. Every show will also be released as a podcast. 🗨️

Tim Lale is a freelance writer and editor.



COURAGE

Conquering in the strength of God's Spirit

ELLEN G. WHITE

God's servants are not to be easily discouraged by difficulties or opposition. Those who proclaim the third angel's message must stand bravely at their post, in the face of detraction and falsehood, fighting the good fight of faith, and resisting the enemy with the weapon that Christ used, "It is written."

In the great crisis through which they are soon to pass, the servants of God will encounter the same hardness of heart, the same cruel determination, the same unyielding hatred, encountered by Christ and the apostles.

IN NEED OF COURAGE

All who in that evil day would faithfully serve God according

to the dictates of conscience will need courage, firmness, and a knowledge of God and His Word; for those who are true to God will be persecuted, their motives will be impugned, their best efforts misinterpreted, and their names cast out as evil.

Satan will work with his deceptive power to influence the heart and becloud the understanding, to make evil appear good, and good evil. The stronger and purer the faith of God's people, and the firmer their determination to obey Him, the more fiercely will Satan strive to stir up against them the rage of those who, while claiming to be righteous, trample upon the law of God. It will require the firmest trust, the most heroic purpose, to hold fast the faith once delivered to the saints.

The messengers of the cross must arm themselves with watchfulness and prayer, and move forward in faith and courage, working always in the name of Jesus. They must have confidence in their Leader; for troublous times are before us. . . . Soon God is to rise out of His place to shake terribly the earth, and to punish the wicked for their iniquity. Then He will stand up in behalf of His people, and will give them His protecting care. . . .

COURAGE IN THE LORD

After the passing of the time in 1844, a number of brethren and sisters were assembled in a meeting. All were very sad, for the disappointment had been sore. Presently a man came in, crying, "Courage in the Lord, brethren; courage in the Lord!" This he repeated again and again, till every face was

aglow, and every voice lifted in praise to God.

Today I say to every worker for the Master, "Courage in the Lord!" Ever since 1844 I have been proclaiming present truth, and today this truth is dearer to me than ever before.

Some look always at the objectionable and discouraging features, and therefore discouragement overtakes them. They forget that the heavenly universe is waiting to make them agencies of blessing to the world; and that the Lord Jesus is a never-failing storehouse from which human beings may draw strength and courage.

There is no need for despondency and apprehension. The time will never come when the shadow of Satan will not be cast athwart our pathway. Thus the enemy seeks to hide the light shining from the Sun of Righteousness. But our faith should pierce this shadow.

CHRIST OUR EXAMPLE

God calls for cheerful coworkers, who refuse to become discouraged and disheartened by opposing agencies. The Lord is leading us, and we may go forward courageously, assured that He will be with us, as He was in past years, when we labored in feebleness, but under the power of the Holy Spirit.

Angels ministered to Christ, but their presence did not make His life one of ease and freedom from temptation. He "was in all points tempted like as we are, yet without sin" (Hebrews 4:15, KJV). If ministers, while engaged in the work that the Master has appointed them, have trials and perplexities and temptations, should they be discouraged? Should they cast away their confidence because their labors do not always bring the results that they so greatly desire to see? True workers will not despond in view of the work before them, arduous though it may be. Shrinking from hardship, complaining under tribulation, makes the servants of God weak and inefficient. . . .

TRUST AND PRIVILEGE

The present is a season of solemn privilege and sacred trust. If the servants of God keep faithfully the trust given to them, great will be their reward when the Master shall say, "Give an account of thy stewardship" (Luke 16:2, KJV). The earnest toil, the unselfish work, the patient, persevering effort, will be abundantly rewarded. Jesus will say, Henceforth I call you not servants, but friends (see John 15:15).

God calls for cheerful coworkers, who refuse to become discouraged and disheartened by opposing agencies.

The approval of the Master is not given because of the greatness of the work performed, but because of fidelity in all that has been done. It is not the results we attain, but the motives from which we act, that weigh with God. He prizes goodness and faithfulness above all else.

I entreat the heralds of the gospel of Christ never to become discouraged, never to regard the most hardened sinner as beyond the reach of the grace of God. . . . He who turns the hearts of men as the rivers of water are turned, can bring the most selfish, sin-hardened soul to Christ. Is anything too hard for God to do? "My word," He declares, "shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isaiah 55:11, KJV). . . .

Few realize the significance of the words of Luke, that when Paul saw his brethren, "he thanked God, and took courage" (Acts 28:15, KJV). In the midst of the weeping, sympathizing company of believers, who were not ashamed of his bonds, the apostle praised God aloud. The cloud of sadness that had rested upon his spirit was swept away. His Christian life had been a succession of trials, sufferings, and disappointments, but in that hour he felt abundantly repaid.

With firmer step and joyful heart he continued on his way. He would not complain of the past, nor fear for the future. Bonds and afflictions awaited him, he knew; but he knew also that it had been his to deliver souls from a bondage infinitely more terrible, and he rejoiced in his sufferings for Christ's sake. ♣

These excerpts were taken from *Gospel Workers* (Washington, D.C.: Review and Herald Pub. Assn., 1915), pp. 264-268, and *The Acts of the Apostles* (Mountain View, Calif.: Pacific Press Pub. Assn., 1911), p. 449. Seventh-day Adventists believe that **Ellen G. White** (1827-1915) exercised the biblical gift of prophecy during more than 70 years of public ministry.



WHAT IS A CHAPLAIN?

That's a lot of jobs.

Chaplains are clergypersons (pastors, ministers, priests, rabbis, imams, purohits, etc.) authorized by their denominations to perform all sacramental functions. They are ministers assigned to the whole range of institutions where clergy work—schools of all grades, police and fire departments, corporations, military, health-care institutions, governments, prisons, sports teams, cruise ships, radio stations, airports, other workplaces, and many other settings.

As a major resource for those who seek more information on

this vital area of ministry, I recommend the widely available book, *The Work of the Chaplain*, by Naomi Paget and Janet R. McCormack.

GENERAL HISTORY

The word “chaplain” dates back to the fourteenth century:

“Chaplains (Latin, *cappellani*) were so called because they kept St. Martin’s famous half cape (*cappella*, diminutive of *cappa*). This sacred relic gave its name to the tent and later to the simple oratory or chapel where it was preserved. To it were added

other relics that were guarded by chaplains appointed by the king during the Merovingian and Carolingian periods, and particularly during the reign of Charlemagne, who appointed clerical ministers (*capellani*) who lived within the royal palace. In addition to their primary duty of guarding the sacred relics, they performed royal mass for the king on feast days, worked in conjunction with the royal notaries, and wrote any documents the king required of them. In their duties chaplains thus gradually became more identified with direct service to the monarch as advisers in both ecclesiastical and secular matters. The practice of kings appointing their own chaplains spread throughout western Christendom. Many of the royal chaplains were appointed bishoprics and the highest offices in the church; and down to the present day the British monarchs have appointed their own royal chaplains. British monarchs still appoint the members of the Royal College of Chaplains, whose duties now involve little more than preaching occasionally in the chapel royal.¹

The most common uses of chaplains today involve the military, health care, educational institutions, prisons, and police and fire departments. Areas of ministry have not diminished in today's hypersecular world: people everywhere still struggle to cope with traumatic events.

University chaplains are sometimes called to minister to students who find the lifeless body of their roommate hanging in a dorm room. Hospital chaplains need to be there to accompany the emergency room nurse walking with a dead baby in her arms looking for a blanket in which to wrap the cold body. Police chaplains need to listen to their colleague officer trying to make sense of her most recent call, in which she had to assist in a horrific multicar crash, or to help a distraught woman who saw her only two children die. Warrior servants need a chaplain when their fellow soldier is sliced in half by an improvised explosive device (IED). Prison chaplains must continue to minister after they and inmates prove incapable of stopping a fight, and witness one inmate hacked to death by a fellow inmate.

These traumatic job hazards inflict grievous mental "scars." Without correct treatment they cause permanent damage that affects multiple basic behaviors such as sleeping and eating; they produce mood disorders that can lead to death—by suicide sometimes.² Lives can be changed instantly: spouses

As an unbiased part of the care team, chaplains are valuable in providing a safe harbor and bridging difficult conversations.

are left widowed; children become orphans; parents bury their children, as the sky seems to fall. Tragedy will not end as long as we live on this earth, but chaplains can help someone start to pick up and, hopefully, start to put the broken pieces of their lives back together again. For chaplains themselves to survive and continue ministering through these traumatic events (PTSD), self-care is of vital importance. Knowing when and how to care for themselves can be the difference between survival and burnout.

ACADEMIC OR EDUCATIONAL CHAPLAINS

Navigating the halls of academia and establishing good rapport with school leaders can be filled with obstacles and challenges. Earning respect and building trust with school personnel deserves the time put in. Sitting on significant committees—dean's council, disciplinary committee, administrative committee, and others—helps chaplains gain an understanding of what is going on in the administrative leaders' world. Chaplains may participate in many committees, and, through these committees, improve acquaintance and understanding of people and their needs.

Much of educational chaplains' time providing counseling and spiritual guidance is similar to the time and work between pastors and their congregations. Beyond this, there are things specific to the student population. Lots of these are university "firsts": loss of a grandparent or friend; first funeral attended. Successful high schoolers may for the first time experience failure or perhaps not being the smartest one in class. Chaplains may help students deal with their "firsts"; they can

Chaplains adhere to absolute confidentiality and are prepared to handle work-related issues, combat stress, deployment, marriage and family, substance abuse, and grief.

provide faith-specific counseling in times of stress or grief, or simply offer a listening ear to a nonreligious student whose mind is precisely as curious about the world as academe is intended to foster. Chaplains may lead campus worship services, run meet-and-greets, or organize meal programs. Good ethics does not allow proselytizing within such a breadth of clientele and obligations.³

HOSPITAL CHAPLAINS

In hospital chaplaincy, professionally trained clergy provide spiritual care to patients and staff with spiritual and religious concerns. They are clinically trained to help navigate the specialized world of health care, and are specially trained to support belief systems across faiths and cultures.

In order to better meet patients' needs, chaplains receive more than 1,600 hours of training focused specifically in health-care settings. This clinical pastoral education (CPE) prepares them to act not only as spiritual counselors but as advocates for patients and staff. Their training and presence ideally contribute to better decisions about care, improve clinical outcomes, and enhance the morale of staff as well as patients and visitors. The trust they establish with patients transfers to other members of the care team, leading to better care and better outcomes. As an unbiased part of the care team, chaplains are valuable in providing a safe harbor and bridging difficult conversations.⁴

CORRECTIONS CHAPLAINS

Chaplains assist corrections administrations in the fulfillment of inmates' religious and spiritual rights as required by the Religious Freedom Restoration Act.⁵ In this capacity, chaplains help pris-

oners adjust psychologically to incarceration, aid in reduction of recidivism by helping them find meaning and purpose, assist with acquiring job-skills training, communicate with family, and support reentry into the community through resources and access to social networks.

Inmates who engage in religious practices are less likely to break rules in prison.⁶ Chaplains who show that they care can be an inspiration and encouragement to individuals who suffer from the loneliness that incarceration imposes. Included in this meaningful, life-impacting role is attentiveness to varied needs in religion, diet, reading, and otherwise. Despite reduced opportunities for one-on-one attention, chaplains may assist staff and guide volunteers in managing the institutional program to the benefit of inmates whom they know, and whose feelings and wishes they know and care about.⁷

POLICE CHAPLAINS

Police chaplains may be called upon to assist in death notifications, assist and support victims in times of crisis, respond to suicides, and serve as part of a crisis response team. They visit sick or injured personnel, are a resource for counseling for members of the agency and their families, and serve as liaisons with other clergy in the community. They are called upon to deliver the invocation or benediction at public ceremonies as representatives of the police department. They also are on hand to serve inside the police department.⁸

Police officers, from rookie to veteran, auxiliary to chief, highly value the resource that chaplains represent. They are seen as a great help, not only in crisis or on the street, but also when officers' emotional health is in peril.

MILITARY CHAPLAINS

Military chaplains are the military's experts in religious matters, and are responsible for tending to the spiritual and moral well-being of service members and their families. Besides church functioning, including conducting services, chaplains visit with service members, develop religious education programs and religious youth activities, conduct seminars and retreats, accompany service members into combat, advise commanders on religious and moral matters, and provide not only combat stress support but also counseling for service members and their families.

AREA OF CHAPLAINCY	ECD	ESD	IAD	EUD	NAD	NSD	SAD	SID	SPD	SSD	SUD	TED	WAD	TOTAL BY AREA
CAMPUS	10	1	80	5	123	1	1	28	0	2	2	0	19	272
COMMUNITY	0	0	16	0	43	0	0	0	0	0	0	0	0	59
CORRECTIONS	0	3	4	1	43	0	0	3	0	0	0	0	1	55
HEALTH CARE	6	8	37	1	548	13	2	6	2	2	2	1	19	647
MILITARY	0	0	3	0	201	0	0	6	0	0	0	0	6	216
SPECIALIZED MINISTRIES	0	10	22	2	17	1	0	0	0	0	0	0	1	53
TOTAL	16	22	162	9	975	15	3	43	2	4	4	1	46	1302

Though not typically licensed clinical counselors, chaplains can be counted on to adhere to absolute confidentiality and are prepared to handle work-related issues, combat stress, deployment, marriage and family, substance abuse, grief, finances, etc.⁹

CONCLUSION

In the military, at the hospital, at the forefront in times and instances of high delight and profound trauma, from moments of birth to seasons of death, chaplains can be counted on to be there.

Yet when the disaster strikes they cannot break under the pressure: their empathy does not allow them to collapse under the strain of suffering, the pressure of pent-up emotions, or the weight of horrible circumstance.

Considering what they must regularly witness and share firsthand, they may be forgiven for crying out with Paul, “Who is sufficient for these things?” (2 Cor. 2:16, KJV). But they need not lose heart. For

one answer of the Lord, elsewhere, to Paul, is still true and still good enough for all: “My grace is sufficient for you” (2 Cor. 12:9). Chaplains may find their sufficiency in Him (2 Cor. 3:5).¹

¹ www.britannica.com/topic/chaplain.

² www.ox.ac.uk/news/2015-08-04-trauma-experiences-change-brain-even-those-without-ptsd.

³ www.universityaffairs.ca/features/feature-article/role-university-chaplain-evolves-times/.

⁴ intermountainhealthcare.org/blogs/topics/transforming-health-care/2017/04/chaplains-and-the-role-of-spiritual-care-in-healthcare/

⁵ study.com/academy/lesson/religious-freedom-restoration-act-summary.html.

⁶ Thomas P. O’Connor and Michael Perreyclear, “Prison Religion in Action and Its Influence on Offender Rehabilitation,” abstract, *Journal of Offender Rehabilitation* 35, no. 3-4 (2002): 11-33, accessed Feb. 23, 2016.

⁷ leeb.fbi.gov/articles/featured-articles/law-enforcement-chaplains-defining-their-roles.

⁸ www.policeone.com/police-jobs-and-careers/articles/5728400-How-police-chaplains-can-serve-your-community/.

⁹ www.militaryonesource.mil/family-relationships/spouse/getting-married-in-the-military/the-unit-chaplain-roles-and-responsibilities.

Mario Ceballos directs Adventist Chaplaincy Ministries at the General Conference of Seventh-day Adventists.

FIVE LEVELS OF PERSONAL PEACE

Ellen White once wrote about a “region of peace,” a realm of trust and harmony with God. It sounds inviting. Who wouldn’t want to live in such a place? While no ultimate peace exists in this world, we are invited to enter this spiritual realm in our Christian walk.

Notice Ellen White’s words: “When we believe in Christ as our personal Savior, the peace of Christ is ours. . . . Entering into communion with our Saviour, we enter the region of peace.”

To reach this privileged region, we are challenged to ascend to multiple levels of peace. Here are five:

An Intellectual Peace: This is a rational understanding of peace. It is relief from fear, anxiety, and stress. This peace can also refer to inner peace or peace with God, but it is only cerebral; no commitment or action has taken place. It is head knowledge, as opposed to heart (commitment) or hand (action) activity.

Our task: to recognize our need of divine peace and put forth efforts to secure it.

A Given Peace: This peace is given supernaturally from God and is characterized by oneness between God and humanity. It has been effected by Christ’s sacrificial death on the cross (Col. 1:20). As we respond to God’s at-one-ment with love and obedience, this *peace connection* is maintained by Christ, our high priest. He intercedes on behalf of all who “come to God through him” (Heb. 7:25). This is conversion and is a prerequisite for the next level of peace.

Our Task: to come to Christ by faith, prayer, and a daily walk with Him.

A Learned Peace: The Bible says we

will be kept in “perfect peace” if our minds are “steadfast” in God (Isa. 26:3). This represents the powerful *cooperative-collaborative divine/human principle*. God gives us His peace. By cooperating with the Holy Spirit, we choose to focus our minds on Him continually. Our peace of mind is perfect, or imperfect, based on the degree to which our minds are focused on God rather than ourselves or our problems. We resolutely believe in God’s providence and purpose for our lives (Ps. 139:1-12).

Our Task: to maximize our peace *with* God into the perfect peace *of* God.

An Operational Peace: When we allow the Spirit of God to rule our lives, we experience His peace and become peace-makers (Matt. 5:9). We bring life-giving peace to others (Rom. 8:6). With His peace, we pursue and reflect interpersonal peace with others (Rom. 12:18), and become publishers of peace (Isa. 52:7) and ministers of reconciliation (2 Cor. 5:18).

Our Task: to internalize God’s peace and become agents of interpersonal peace with others.

A Habitual Peace: The four previous levels result in a state of peaceful trust in God (Rom. 8:31-39). We now come to the point in which we know that all things work for good because we love God (Rom. 8:28). Even God’s discipline results in our good (Heb. 12:11). This sanctifying peace results in our “eternal glory” (2 Cor. 4:17).

Our Task: to make it the goal of our walk with Christ to reach and reside in this fifth level.

May we reside in the region of peace. 🍀

* Ellen G. White, in *Advent Review and Sabbath Herald*, May 19, 1896.

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TRANSFORMATION TIPS
DELBERT W. BAKER



WHILE NO ULTIMATE PEACE EXISTS IN THIS WORLD, WE ARE INVITED TO ENTER THIS SPIRITUAL REALM IN OUR CHRISTIAN WALK.

Growing up near the intersection of 14th and U streets in Washington, D.C., Rico Hill would often pass the busy intersection with his mother when she visited a friend nearby.

When Hill recently had an idea for a television show about today's hottest topics, he went back to 14th and U. Looking at

extemporaneously into the details of, say, surveillance, fake news, or abortion law. They steer the discussion gradually toward foundational principles that are biblical—all in 15 minutes.

"This is not for Christians," Hill said. "This is aggressively evangelistic, in that we're there to get the opinions of those people. Then how do we take it and discuss it? We bring it into, I guess you could say, the moral center, or the metanarrative, to see what the Bible says."

As the show's developer and coproducer, Hill cares not only about the message but also the viewer experience. "If we're doing something to attract people to Jesus, we are developing it even more to make sure that it's watchable, appealing, attractive, high quality."

The show has no typical TV show lead-in: it goes directly to the conversation between two thoughtful friends in the café. Video clips of people on the corner of 14th and U introduce the topic. Esmond and Goldstein comment on what the clips say, skillfully steering their conversation into what the subject means in the light of Bible truth. Viewers need no biblical background and do not feel preached at.

Gabriel Begle, director of digital platforms for Adventist Review Ministries and coproducer with Hill, sees the show as a modern way of using parables as Jesus did. "He [Jesus] took from what was common to people, the common discussions and topics, things they could touch and see, and used those things to explain what was completely unknown to them. You meet people where they are and start a dialogue



14th AND YOU

The TV show about all our irritating issues

the crowds and stores and traffic, in a spot with as diverse a cross section of people as you can find in America, he said to himself, *Boy, it would be great to come and talk to people here about the subjects that interest them, and call the show 14th and U. So we did it!*

The new show is a weekly outing to 14th and U to ask people on the street for their thoughts about what's happening in the world today—not what is top of mind for Christians or Seventh-day Adventists, but for the world in general. The kicker is to take those responses into a live discussion to find a topic's moral grounding, and eventually its biblical center. He could think of no better avid conversationalists to handle these issues than Dwain Esmond and Cliff Goldstein.

In the show the two men sit at a booth in a café, ostensibly at 14th and U, and lead viewers



UNASHAMED

Witnessing opportunities aren't always obvious.

ABIGAIL DUMAN

The Lord knew that I needed a job. At the tender age of 20 I clearly remember the day of my interview as rain drizzled on the sidewalk that led to the single-story hospital.

Months had passed in my employment search without obtaining a single interview for a position as a medical assistant. Sitting before the manager's desk with hands folded, I answered the woman's anticipated questions and prayed that this interview was finally God's

answer to my need.

"What are your strengths? Your weaknesses?"

As the interview progressed, I felt a growing impression to share my faith with the interviewer. In a fleeting second I wondered whether, by sharing my faith, I risked lowering my prospects of obtaining the job. *Be unashamed.* With these words echoing in my mind, I took a deep breath.

"What brought you here from New England?"



"I'm marrying a Southerner," I responded. Then I plunged forward. "I feel certain that God has led me to Alabama. I want to live up to His standard of excellence for me as a Christian, and I intend to carry this into all my future endeavors."

The woman tucked a blond curl behind her ear. "Wonderful," she said, almost reverently. "I want this to work out. I should mention one more thing . . ." She paused to the sound of a gentle clock ticking on the sterile office wall.

"The doctor you would be assisting is single, and he likes young women. Would your fiancé be uncomfortable knowing this?"

"He has no reason to doubt my faithfulness," I said, wondering naively if questions of such a

nature were typically discussed with prospective employees.

"Very good." She rose from her chair. "I'll call you within the week to keep you updated."

I felt strangely drawn to this job. Her description exactly fit all my hopes for a schedule and hours with surprisingly low-stress labor. I prayed for God to rule according to His great power. To my delight, the manager offered me the job.

A REPUTATION

"Which doctor will you be working with?" the Pulmonary Department's manager asked as he fitted a mask around my face to complete the day's orientation.

"Dr. Williams, I believe."

The man chuckled. "Well, bless your heart."

Dr. Williams* was a short man in his 50s with a warm smile. His keen sense of humor, combined with strong political opinions, kept the nurses' station where I worked teeming with interesting thoughts, newspapers, and warm coffee brewing. He whistled Christmas carols as he strolled the long hallway. "Nice to meet you," he extended a hand.

"Let me take you to see Lesa." The manager, Evelyn, led me to a glass window where a woman lifted a dark head of thick hair and repositioned her glasses. A certain frankness and sincerity of heart exuded from her as she surveyed my slender form as I stood in front of her, all 5' 2" of me.

"I look forward to becoming better acquainted," she said simply, with a faint light of surprise in her eyes.

The beginning days of work seemed simple. Evelyn managed the department kindly, and Lesa carried a soft heart behind an unyielding manner. From time to time nurses whispered in hushed tones and the doctor mysteriously disappeared from the office as Lesa tapped her fingers across the smooth desk, eyeing the clock. In those moments this honest Baptist looked at me wistfully. "Oh, Abigail, there are so many things I wish I could tell you."

I returned her gaze, understanding and clueless at the same time. I felt only thankfulness to have been given this job, content to give each day my best.

One weekend I still remember the pointed question from a friend: "Have you had any opportuni-

We mustn't measure an apparent lack of witnessing breakthroughs as an indicator of how many we have reached for Christ.

ties to share your faith at work?”

To tell her the truth, work had become a routine; nothing stood out as an area in which I had witnessed. I wracked my brain as questions peppered my mind. Why am I not having more opportunities to share? Am I doing something wrong?

A SHINING LIGHT

Six months passed. Moments after I sat at my desk one morning, I sensed something amiss.

“Abigail,” Evelyn approached me, “I need to speak with you.” I gave her my full attention. “In a few months Dr. Williams will no longer work here.”

A surprising unsettledness hovered over me as I wondered what this meant.

“You will continue to have a job,” she assured me, sensing my question.

Half stunned, I turned to Lesa. My coworker appeared visibly shaken, although not completely surprised. A buildup of exasperation seemed to lift from her shoulders as she pulled up a nearby chair.

“You deserve an explanation,” Lesa said. “Dr. Williams has repeatedly been partner to several affairs with young married women at this hospital.” Tears spilled from her eyes as her voice broke. “I’ve prayed, counseled, and pleaded, but to no avail. The doctor was placed on probation, and that’s why you were hired.”

One could hear a pin drop as the outside world suddenly seemed far away.

“Leadership decided to hire someone to keep an eye on him, as a test to ensure that he wouldn’t repeat the same behavior.”

“No one ever breathed a word,” I said.

Lesa continued: “In the early days I went to Evelyn’s office and pleaded your case: how you

needed this job; how both you and your husband depended on it.”

Then the puzzle pieces of the past few months began to slide into place. “What happened at this hospital nearly breaks my heart,” Lesa said. “When the hiring process began, I told Evelyn to find someone older and unattractive so that we would never have to deal with a repeat of the past. Then you were brought to my desk, so young and innocent.”

She paused for a breath. “I marched to the manager’s desk to question her. ‘Why did you hire a young married woman to be introduced into such a situation?’

“Evelyn looked at me and said, ‘This girl’s fidelity to God is so strong that I know she will not waver.’”

Lesa leaned forward in a moment I’ll never forget. “Abigail, your faith in God got you your job.”

A thrill of amazement and holy fear struck at my heart’s core. I had innocently taken up the routine of work, little realizing that every moment my faithfulness to God was being tested. I recalled my hesitancy at the job interview to share my faith, and how I came close to brushing away that conviction. What if, out of fear that it would cost me, I had neglected to mention my relationship with God?

“The whole hospital was watching you, Abigail. Watching to see how you would respond to the situation you were placed in. God was proved faithful through your witness.”

WORTHWHILE WITNESSES

A world *is* watching. We mustn’t measure an apparent lack of witnessing breakthroughs as an indicator of how many we have reached for Christ. The testimony of our lives is the biggest witness we can give on behalf of Christ. Many peculiar, unique situations may never be revealed or told until we reach the gates of eternity, when we learn that amid the routine of life there were those who saw Christ in us.

God can accomplish great things with humble followers who confess Him before others, then cement their words with faithfulness. Such testimonies cannot help being apparent to all the people we touch, though they watch silently. 🦋

*Names changed for privacy

Abigail Duman lives in Alabama and works as a certified medical assistant.

AM I IN THE WAY?

I'm sorry I'm in your way."

I stopped so suddenly that the leather sole of my dress shoes scuffed audibly against the coarse pavement. I turned around to address the man who had aired this falsity.

"You're not in my way. I just didn't want to bump into you."

SOMEWHERE TO BE

It was my second week at Kettering Health Network (see my column in *Adventist Review*, June 2019). But in the world of health-care marketing, there is no time to get up to speed; you just grab on to the moving vehicle, hold on tight, and hope for the best.

On this particular day we were filming a television commercial for Kettering Brain and Spine, our neurological center of excellence located next to the main hospital. Between filming I popped down to the cafeteria for a quick bite with an old friend. Realizing that I was a bit late in getting back, I picked up the pace to the highest level of appropriateness for someone wearing a suit and carrying a briefcase. As the sidewalk narrowed, I noticed a man about 10 steps in front of me, walking with a slight limp.

I had somewhere to be, and he didn't.

So I did the polite thing: I stepped down off the curb so as not to startle or bump into him. As I glided past, he apologized unnecessarily.

"I'm sorry I'm in your way."

He might as well have taken my briefcase, got a running start, and wacked me over the head. That's how stopped-dead-in-my-tracks I was.

"You're not in my way. I just didn't want to bump into you."

This was the truth, on the surface at least. But if I'm honest with myself, I stepped off the sidewalk not just to avoid physical contact, but to avoid being engaged. After all, I had somewhere to be. But looking into the weathered face of this man (who I later found out was my age but looked about 20 years older), I knew my meeting could wait.

The words started pouring out. Release from recovery after surgery, but still in pain. Worried he wouldn't have a job because "factories don't care about a doctor's note." Paying almost \$1,000 a month in child support for two kids who live right here in Dayton but whom he hadn't seen in two years. Going through a divorce. No direction, no hope.

I listened, offered words of encouragement, and spent a few minutes praying with him. As we departed, he said how grateful he was that we'd bumped into each other, and that "he was going to think about me all day."

Yay me.

Because here's the thing: the very thing that happened is what I was trying to avoid. The only reason we even started talking was that he apologized to me.

How often am I exactly where God wants me to be, but too busy focused on where I'm going?

How often do I avoid human contact, for fear I'll get sucked in?

How often is a divine appointment right in front of me, but me and my schedule get in the way?

God, I'm sorry I'm in Your way. 🍀

Jimmy Phillips is network marketing director for Kettering Health Network.

INTRODUCING
THE WHY
JIMMY
PHILLIPS



IF I'M HONEST WITH MYSELF, I STEPPED OFF THE SIDEWALK NOT JUST TO AVOID PHYSICAL CONTACT, BUT TO AVOID BEING ENGAGED.

CHRISTIAN SOLDIER SLEEPS UPRIGHT



CARTER REPORT **ADVENTIST HEROES**

Norman Matiko worked so hard that sometimes he would sleep upright on the overcrowded Moscow Metro. No seat, no problem. Even the swaying of the train and the noisy clatter could not interrupt the peaceful repose of

this great Christian soldier. Pastor Matiko was a Canadian who traced his ancestry to Ukraine. In his heart was a burning desire to share Christ with the suffering people of the former Soviet Union...

When John Carter invited Pastor Matiko to join his mission outreach to Russia and Ukraine, he responded, *“Yes, I am ready.”* He wanted no more than to return to the land of his parents who had experienced the brutal persecutions of the godless Communist regime. Norm wanted to bring to the survivors of the Soviet holocaust a message of life and hope. He was not easily moved to tears. But when he saw *his* people literally break down the doors to gain access to the cavernous Palace of Sport in Kiev, Norm wept for joy. This was a new day in the history of his people who for seventy years had been imprisoned behind the Iron Curtain.

“Every day is beautiful,” was one of his favorite sayings. He never complained even when the pressure was on and the days and nights were long and weary. We would send him ahead to help prepare for the campaign. It was a bit like a military operation. Hundreds of thousands would attend the meetings, and even with the help of the local pastors and their churches, our resources were stretched to the breaking point. He would leave a month beforehand and his responsibilities

were large and consequential. There were a thousand things to organize. He always got them done.

Few understood the blood, sweat, and tears that were needed for a large citywide campaign.

Preparation included:

- TV, radio and newspaper advertising
- Securing a hall
- Printing a 1,000,000 handbills
- Finding accommodation
- Providing food for the workers
- Purchasing 50,000 Bibles
- Building a giant stage and video screens
- Raising \$1,000,000.00
- and much, much more

Stormin’ Norman, as we lovingly called him, worked to make sure everything was ready to go. He sang, he prayed, and he worked long hours for Jesus. He never counted the hours but rejoiced over the souls won to Christ’s Kingdom. No wonder he could sleep upright. ❖

For God’s glory, we acclaim Pastor Norman Matiko a distinguished Carter Report hero.

You may view Pastor John Carter on 3ABN, Amazon Fire, Apple TV, ROKU, SAFE TV, HOPE Ukraine, Cross.TV, Vimeo, YouTube, PLUS 112 NEW TV stations across America at 11:00 a.m. Sundays (check the CW Plus Network). Also tune in on 3ABN Radio. Visit our website: www.carterreport.org

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KNOW YOUR ENEMY

The people of God are in a war. It's a battle bigger than D-Day. But we're not fighting against flesh and blood (other humans, especially believers in our community of faith), and definitely not with bombs or bullets, but with words (the gospel) that convict or condemn. This battle is a spiritual one known as the great controversy between good and evil. One of the foremost rules of warfare is to know your enemy.

Paul described our enemy as "the powers of this dark world . . . the spiritual forces of evil" (Eph. 6:12). We know him as Satan, the devil. Jesus called him "a murderer from the beginning," "a liar and the father of lies" (John 8:44). John the revelator described him as "the great dragon . . . that ancient serpent . . . who leads the whole world astray" (Rev. 12:9).

Satan has many names. He is a "con" who deceived one third of heaven's angels, Adam and Eve, and now us, out of our material inheritance. He and his fallen angels are living creatures who know exactly what heaven is like. Yet they do every evil to keep us from that rich, everlasting legacy. He was the "guardian cherub" in heaven (Eze. 28:14-16), but he started a war and rebellion there because of his great pride and unsanctified motives. He was thrown down to earth (Luke 10:18; Rev. 12:9), where he conned Adam and Eve out of their heritage (Gen. 3:1-6).

Why do I write about him? First, because the more we know about our enemy, the better we can devise means of counteracting his moves and rejecting him.

Second, because our mission is to join Jesus in seeking and saving those who are lost. While we pursue it, Satan is a prowling, roaring lion, stirring up trouble among us so that we are distracted to focus more on politically or otherwise motivated policies than on our divinely inspired commission.

Third, it is Satan's nature to destroy, kill relationships, distract us from worshipping in spirit and truth, destroy our emotional health, and devastate anyone who claims Jesus as Savior. The devil seeks our destruction. He is a fierce opponent, a deadly enemy, and we do ourselves a serious disservice if we discount his existence, take him lightly, or believe that we are capable of defeating him in our own strength.

But we can resist the devil by being sober, not being intoxicated with our own self-importance, being alert; because our adversary stalks us like a roaring lion.

Because Jesus is the "Lion of the tribe of Judah" (Rev. 5:5), Satan tries to duplicate His character; but Satan can be only "like a lion." While Satan prowls and roars, seeking to devour God's saints, Jesus is the one who protects sinners, transforms us into saints, and provides every resource to make us victorious.

We can successfully resist the devil by putting on the full armor of God (Eph. 6:13), submitting ourselves totally to God (James 4:7), and by claiming the blood of the Lamb (Rev. 12:11). 🗡️

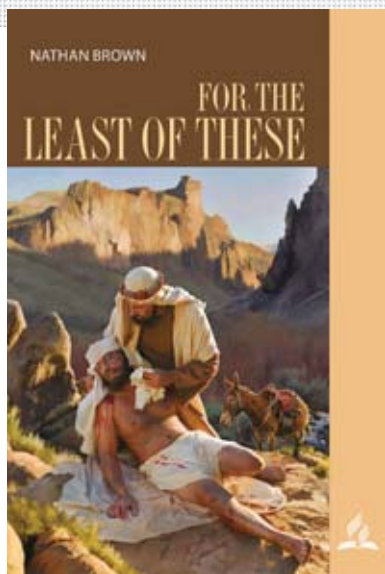
Hyveth Williams is a professor at the Seventh-day Adventist Theological Seminary at Andrews University.

CURE FOR THE
COMMON LIFE
HYVETH
WILLIAMS



**JESUS IS THE ONE
WHO PROTECTS
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US VICTORIOUS.**

CLOSER LOOK



INASMUCH

For the Least of These, Nathan Brown, Pacific Press Publishing Association, 2018, 120 pages. Softcover, US\$14.99 (\$7.99, Kindle edition). Reviewed by Stephen Chavez, *Adventist Review*.

In the book's preface author Nathan Brown writes: "The hardest part about writing this book has been choosing what to leave out." He goes on to assert that the Bible contains roughly 2,100 references about how God regards those who are poor and disenfranchised, and how His people are to lighten the load of those crushed by poverty, sickness, and homelessness.

Part of the author's dilemma stems from the fact that his book was written to accompany the *Adult Sabbath School Bible Study Guide* for the third quarter of 2019 (July through September). So this short book has only 13 chapters, one for each week in the quarter. But each chapter is packed with thoughtful, poignant anecdotes to which he attaches biblical and socially relevant commentaries.

Reviews and commentaries about books, films, or other items do not constitute endorsement by the editorial staff of Adventist Review Ministries.

DIET AS LIFESTYLE

Eat Plants, Feel Whole George E. Guthrie, M.D., M.P.H., C.D.E., AdventHealth Press, Orlando, Florida, 2019, 448 pages. Hardcover, US\$29.99. Reviewed by Fred Hardinge, Dr.Ph., R.D., former associate director of the General Conference Adventist Health Ministries.

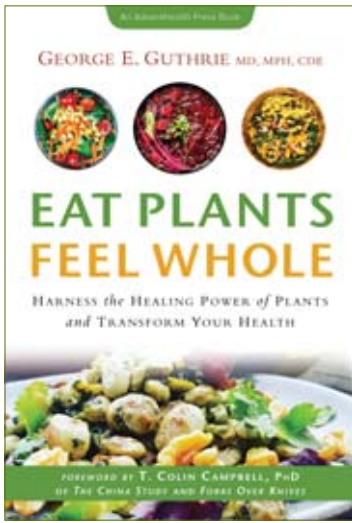
After a lifetime of involvement in nutrition and health I have become almost jaded regarding health books. The vast majority are written with book sales as the primary focus—making science, physiology, scientific principles, and common sense hard to find. This book is different.

Using real-life examples taken from his patients, George Guthrie, a family medicine physician who teaches lifestyle medicine at AdventHealth, Orlando, leads readers to an accurate understanding of the history, market forces, and challenges of the typical American diet, along with the unhealthy consequences for most who choose to follow popular patterns of eating.

We routinely hear numerous nutrition terms, but rarely do we really understand what they mean. This book guides readers to common sense understandings about many of these in an easy-

This book, and the lessons in the *Adult Sabbath School Bible Study Guide* (authored by ADRA president Jonathan Duffy) not only focus on the biblical mandate to care for those who are materially impoverished, but also highlight the work done by the Adventist Development and Relief Agency (ADRA) to extend Christ's hands of service, healing, and restoration to a world in desperate need of it. Hardly a place on earth can't benefit from a demonstration of Christian compassion.

Perhaps the greatest strength of the



to-grasp, practical way that is consistent with current scientific fact.

Have you ever wondered about trans fats, artificial sweeteners, free radicals, metabolic syndrome, diabetes, the microbiome and your genes, the Paleo diet, whole-food plant-based diets—to name just a few? You will need to read the whole book to benefit fully from the knowledge Guthrie shares.

I appreciate the author's sense of balance in dealing with these diet and health matters—a rare commodity today. He recognizes that there are unhealthy ways of following "healthful" diets, and clearly makes the case for a lifestyle, not just a diet. Health is the result of more than just follow-

ing a good diet. Even vegetarian or plant-based diets can be practiced in unhealthy ways.

The 18-day meal plan, and the recipes included, form a helpful and practical approach to making wholesome changes in one's diet that should result in better health. The author's strong recommendation to include vitamin B₁₂ supplements is much appreciated, and too often ignored by those promoting this kind of diet. He recognizes that a strict, total vegetarian (vegan) diet may not be best for all—but easily makes the case for a diet based primarily on whole plant foods.

As a nutritionist, I found a few points in this book with which I disagree, but they're relatively minor. That is to be expected.

While focusing on what and how we eat, the author does a good job of also informing readers of the importance and value of exercise. Including something about the role of sleep and rest in supporting healthful choices, reducing the risk for metabolic disorders, and improving clarity of thought and decision-making would have been valuable.

Eat Plants, Feel Whole is well worth the read. Even more valuable is to apply the principles to our lifestyle. They will make a positive difference! 🍌

book (and the accompanying Sabbath school lessons) is the reminder that when we call ourselves Christ's disciples, we are obligating ourselves to carry on the ministry He so often highlighted in both word and deed during His earthly life. We can help by financially supporting this charity or that, or we can roll up our sleeves and get involved on a regular basis with some group that serves those who have needs in our own communities.

An added bonus is the author's perceptive linking of loving God with all our hearts and loving our neighbors as ourselves; in other words, how we demonstrate our love for God by our service

to others. We Adventists have understood this mandate from our beginning as a movement. To the extent that we've become inactive we simply must brush away the cobwebs and rediscover service. When God gave His prophets a prophetic message, it was often to remind people with means of their duty to those who were poor: to care for widows, orphans, and strangers. To be truly prophetic, we have to likewise stand with those who are impoverished.

Take your time with this book. Its message has always been relevant, but perhaps never more so than now. 🍌

Wordless Ministry

The nurses and other health-care staff seemed somewhat downcast when the three of us with our therapy dogs breezed through the doors of the VA medical center’s hospice unit. We’d already visited the patients in the center’s rehab facility. Ivy, the black Maltese; Winston, the tricolored collie; and my golden retriever, Brody, had provided a pleasant distraction to the residents by happily meeting and greeting each one. We’d now moved on to hospice, looking forward to seeing some of our “regulars.” The news the staff shared, however, was disheartening.

“We’ve lost nine patients in the past 13 days,” they said. “We’re feeling sad today.”

The health-care professionals who work in hospice units are well prepared to deal emotionally with the passing of their patients. But we’re all still human, and it’s difficult not to become attached to these dear people. I haven’t been doing dog therapy at the VA medical center as long as some others, but I clearly remembered a couple of the patients, now gone. The man who loved to watch the birds eating at the feeder outside his window. The woman who was so over-the-top thrilled to see the dogs that it brought tears to my eyes. *I’m glad we had the opportunity to visit them, I thought.*

Because we’re not trained counselors or chaplains, we’re instructed not to discuss personal medical conditions, politics, or religion with hospital and nursing home residents. We’re there to handle the dogs, we’re told, and to have cheerful, “light” discussions. I view my dog therapy work as a ministry, but I’ve been asked how I can consider it as such when “all

we do is let people pet our dogs.” We’re not giving Bible studies or preaching sermons or teaching vegetarian cooking classes. Can this really be a ministry?

I’ve determined that the answer is yes. Even though it’s a “small” ministry, I believe that God can communicate His unconditional love even through His four-legged creatures who speak only in “canine.”

In one nursing home an elderly man was slumped over in his wheelchair in the hallway. Even though I expected he would be unresponsive, I asked him if he would like to say hello to Brody. Surprisingly, he very slowly lifted his head, opened his eyes, then reached out and wrapped his arms around Brody. Tears flowed down his face. I attempted a conversation, but he never did speak. He only hung on to the dog. I truly believe the Lord knew he needed a visit from a dog that day. I also remember going to a high school following a teen suicide. What struck me was that no prayers were offered, no encouragement from God’s Word was shared. Amid tragedies in our Adventist school system we can point to the One who provides needed hope and strength, but not so in this environment. As I watched the teens hug and cry on the dogs, however, I still felt the Holy Spirit was there, sharing God’s love and His own brokenness of heart through the dogs.

Pet therapy may not be one of the more overt ways to minister to others, but God uses many methods—even small ones—to reach His children. ♣

To read about the physical and emotional benefits of pet therapy, go to www.ucla-health.org/pac/animal-assisted-therapy.

Sandra Blackmer is an assistant editor of *Adventist Review*.



Therapy dogs Brody and Winston pose on the grounds of the VA Medical Center in Boise, Idaho.

GO TEAM THERAPY DOGS



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THAT
MATTER
TO YOU**

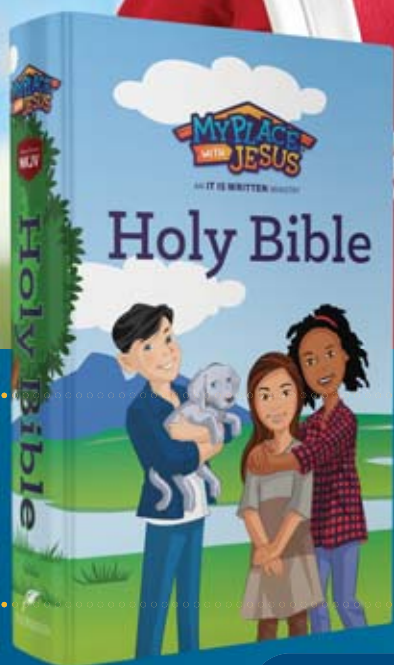
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