

# ADVENTIST REVIEW

**JUNE 2019:** A WORLD WITHOUT FEATHERS, FINS,  
OR FUR + MORE THAN SHADOWS + ENDING WELL +  
THREE, TWO, ONE, BLASTOFF + NEW PLACE,  
SAME PROMISE + FOR SUCH A TIME AS THIS

## CAMP MEETING, HERE WE COME!



**Short.  
Shareable.  
Unexpected.  
On-Demand.**

**ARTV**

[artvnow.com](http://artvnow.com)

iOS fireTV Roku tvOS  
android  XBOX androidtv



## COVER FEATURE

### 18 **CAMP MEETING** | MERLE POIRIER

Adventists and camp meeting go together like hand and glove.

### 22 **CAMP MEETING MEMORIES**

- » CYCLE OF JOY
- » CAMP MEETING—WHAT'S THAT?
- » CAMPING WITH MY GRANDDAUGHTERS
- » A MISSIONARY KID'S CAMP MEETING

### 30 **OUR CAMP MEETINGS** | ELLEN G. WHITE

Do we show up for a blessing? Or do we just show up?

**As electricity had yet to be invented, torches were placed at nightfall strategically throughout the camp. Common meals were shared around a fire. And the first “Adventist Book Center,” constructed from three wooden planks, sold more than \$600 in literature (equivalent to more than \$10,000 today). Each night as people retired to their tents, J. N. Andrews, then General Conference president, walked up and down the tent rows asking, “Are you all comfortable for the night?”**

# 20

## ARTICLES

- 32 **ENOCH WAS A DADDY, TOO**  
LAEL CAESAR  
Perhaps one of the reasons he walked with God was that he knew what it was like to be a parent.
- 36 **BEING A FATHER TO THE FATHERLESS**  
LISA GREY  
We’ve all had mentors. Maybe it’s time to return the favor.
- 40 **10 STEPS TO FRUITFUL MINISTRY**  
AMY CUMMINGS  
It all begins with a willingness to say “Yes, Lord.”

- 44 **FAITHFUL TO THE END**  
KAREN BIRNEY  
We never know when that conversation will be our last.
- 46 **SEARCHING FOR GOD IN SPACE**  
MART DE GROOT  
“The heavens declare the glory of God.”
- 48 **PUSHING THE BOUNDARIES OF SPACE**  
STEPHEN CHAVEZ  
Meet Robert Ellington Shurney.

- 50 **THREE, TWO, ONE, BLASTOFF!**  
Juan A. Román has helped to engineer some of humanity’s great space explorations.
- 56 **ENDING WELL**  
After careers spent serving Adventist education, Niels-Erik and Demetra Andreasen share (some of) the lessons they’ve learned.
- 62 **A WORLD WITHOUT FEATHERS, FINS, OR FUR**  
CECILIA LUCK  
Where would humanity be without God’s other living creatures?
- 64 **“THIS IS GOOD.”**  
DOUGLAS MAXSON  
A son with a message to share and a father who wanted to learn

# 40



## NEWS | OPINION

- » How to Stop Membership Loss
- » New Zealand Adventists Connect With Muslims in the Wake of Mosque Attacks
- » Vegans Found to Have Disease-fighting Biomarkers
- » Business Magazine Examines How Adventists Spend Their Money
- » Would You Fly on a Boeing 737 Max 8?



### EDITORIAL

- 5 **BILL KNOTT**  
JUST SAY “YES!”

### DEPARTMENTS

- 6 **LETTERS**
- 60 **HOUSE CALL**
- 68 **CLOSER LOOK**
- 70 **VOICES**

### COLUMNS

- 39 **CURE FOR THE COMMON LIFE**  
HYVETH WILLIAMS
- 53 **TIPS FOR TRANSFORMATION**  
DELBERT W. BAKER
- 55 **INTRODUCING THE WHY**  
JIMMY PHILLIPS
- 64 **IN OTHER WORDS**  
STEPHEN CHAVEZ



FOUNDED 1849. PUBLISHED BY THE GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS®

**PUBLISHING BOARD**

Ted N. C. Wilson, *chair*  
Guillermo Biaggi, *vice chair*  
Bill Knott, *secretary*  
Lisa Beardsley-Hardy, Williams Costa, Daniel R. Jackson, Peter Landless, Brad Thorp, Geoffrey Mbwana, G. T. Ng, Daisy Orion, Juan Prestol-Puesán, Ella Simmons, Artur Stele, Ray Wahlen  
Karnik Doukmetzian, *legal advisor*

**EXECUTIVE EDITOR/DIRECTOR OF ADVENTIST REVIEW MINISTRIES** Bill Knott

**ASSOCIATE EDITORS/DIRECTORS, ADVENTIST REVIEW MINISTRIES**  
Lael Caesar, Gerald A. Klingbeil, Greg Scott

**COMMUNICATION DIRECTOR/NEWS EDITOR**  
Costin Jordache

**DIGITAL PLATFORMS DIRECTOR** Gabriel Begle

**ASSISTANT EDITORS** Sandra Blackmer, Stephen Chavez, Wilona Karimabadi

**FINANCIAL MANAGER** Kimberly Brown

**MARKETING** Jared Thurmon

**ART DIRECTION AND DESIGN**  
Bryan Gray/Types & Symbols

**LAYOUT TECHNICIAN** Fred Wuerstlin

**COPY EDITOR** James Cavin

**OPERATIONS MANAGER** Merle Poirier

**EDITORIAL ASSESSMENT COORDINATOR**  
Marvene Thorpe-Baptiste

**EDITORS-AT-LARGE** Mark A. Finley, John M. Fowler

**SENIOR ADVISOR** E. Edward Zinke

**AD SALES** Glen Gohlke, Seth Hill, Carlos Medley

**CIRCULATION/DISTRIBUTION**  
Rebecca Hilde, Sharon Tennyson

**TO WRITERS:** Writer's guidelines are available at the *Adventist Review* Web site: [www.adventistreview.org](http://www.adventistreview.org) and click "About the Review." For a printed copy, send a self-addressed envelope to: Writer's Guidelines, *Adventist Review*, 12501 Old Columbia Pike, Silver Spring, MD 20904.

**E-mail:** [revieweditor@gc.adventist.org](mailto:revieweditor@gc.adventist.org)

**Web site:** [www.adventistreview.org](http://www.adventistreview.org)

Unless otherwise noted, Bible texts in this issue are from the *Holy Bible, New International Version*. Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc. Used by permission. All rights reserved worldwide. Unless otherwise noted, all prominent photos are © Thinkstock 2017.

The *Adventist Review* (ISSN 0161-1119) is the general paper of the Seventh-day Adventist® Church. It is published monthly by the General Conference of Seventh-day Adventists®, 12501 Old Columbia Pike, Silver Spring, MD 20904. Periodicals postage paid at Silver Spring, MD, and additional mailing offices. Postmaster: Send address changes to *Adventist Review*, P.O. Box 5353, Nampa, ID 83653-5353.

Copyright ©2019, General Conference of Seventh-day Adventists®. PRINTED IN THE U.S.A.

**SUBSCRIPTIONS:** Twelve issues of the monthly *Adventist Review*, US\$19.95, plus additional postage outside North America. Single copy US\$2.00 plus shipping and handling.

To order, visit [adventistreview.org/subscriptions](http://adventistreview.org/subscriptions) or send your name, address, and payment to: *Adventist Review* subscription desk, P.O. Box 5353, Nampa, ID 83653-5353

**ADDRESS CHANGES AND SUBSCRIPTION QUERIES:**  
[adventistreview@pacificpress.com](mailto:adventistreview@pacificpress.com).  
OR call 1-800-545-2449

# TRENDING

THE MOST SHARED STORIES ON ADVENTISTREVIEW.ORG LAST MONTH:



- 1 Andrews University Invests in Sustainable Agriculture
- 2 Adventists in Ontario, Canada, Host Earth Summit
- 3 Schools In Fiji Resist Government Mandate
- 4 Adventists in Taiwan Prepare for Growth
- 5 Korean Adventists Train Women Leaders

## FOOTPRINTS ON THE MOON

MIRIAM WOOD



And now man,  
Created lower than the angels—  
But only a little lower—  
Has ascended to the silent moon.  
His footprints and his machines remain there,  
Mute testimony to his intellect, fashioned by God,  
As was the moon itself.

Unbelievably, the “giant leap,”  
Space (where God dwells), man now claims as his own.  
For what purpose then?  
Shall he praise the computer gods of his creation  
And say, Behold what hath Man wrought?  
Or shall he kneel in wondering awe,  
Considering not his own faint, mortal footprints,  
But transfixed by God’s celestial ones,  
Feel His throne now nearer than before?

Cry out, rocks from the silent moon—  
Brought to sinful, noisy earth—  
Cry out that God is Creator, Ruler of the universe,  
Ruler of mankind.  
Cry out that Christ will come,  
Threading His way through His own galaxies,  
Galaxies ablaze with glory,  
The moon silent no longer.

This poem appeared on the cover of the September 18, 1969 issue of *Review and Herald*.

# #MindBodySoul



**Lifestyle**  
Magazine  
[www.Lifestyle.org](http://www.Lifestyle.org)

mind  
body  
soul



Scan for Life Tips



*They know things that their church needs to know.*

## Just Say “Yes!”

He seems oblivious to the fact that the ceiling lights in this vast tech convention exhibit hall have blinked for the next-to-final time. One more blink, and we may have to find our way in pitch-blackness through the maze of hundreds of booths toward the light streaming through one open door.

“You see,” he says, “this app could solve a real-life problem for the church. Every year hundreds of thousands of Seventh-day Adventists around the globe attempt to transfer their membership from one congregation to another. The process frequently takes months, even years: the frustration gets to be enormous. Knowing how difficult it may be, many members now don’t even bother to request the traditional letter of transfer. They simply move to a new place, and start attending a new congregation. Church records rapidly get out-of-date. If there was a way that encrypted member information could be quickly and securely sent by wireless device from one church clerk to another . . .”

In another moment, we are going to have to rely on the light shining in his eyes to find our way to the door.

\*\*\*

She stands in the church lobby with a group of twentysomething young adults, deciding at which park they will convene for their weekly Sabbath afternoon “walk and talk.”

“I’m an agronomist for the World Bank,” she says with a gentle smile, knowing that her job title will require further explanation for a preacher schooled in history and theology. “I study soil composition patterns in eastern sub-Saharan Africa to recommend new grain products that provide better yields during periods of multiyear drought.”

Would her work have an impact on migration of populations in the region? I ask, trying to match my memory of geography with stories appearing in my newsfeed.

“Absolutely,” she says gently. “I think you’re getting it.”

\*\*\*

They are both astonished when I ask them if they have ever previously shared their ideas and their skills with persons in church leadership.

“No,” each says slowly, as though the question was slightly fantastical. “I didn’t think until just now that anyone might really be interested. But I would love to show my church how what I’ve learned and what I do could make a difference in the way we serve each other and the world.”

\*\*\*

Across the face of this world-circling movement, there are hundreds—no, make that tens of thousands—of Adventist young adults working in technology, science, education, business, and the arts who are willing—no, make that eager—to show the church

they love how it could find new efficiencies and methods to spread the gospel, feed hungry people, care for the displaced, and make the most of limited resources.

They aren’t asking for a job: most, in fact, would find it difficult to shoehorn their gifts and training into the traditional quadrants of Adventist employment. But they know things that their church needs to know: they have deep training and clear thinking, and they see the bridges between what is happening on the cutting edge of their areas of skill and the bleeding edge of a broken world’s needs.

It’s time—no, well past time—to invite them into the circle where policies are made, initiatives are planned, and resources are distributed.

Four years ago, I sat with one such talented young entrepreneur as he attended his first ministry committee. On the agenda was a plan to spend \$30,000 on a contract with a media firm to provide “social media support.”

He stared at me in disbelief, and when I nodded, slowly raised his hand. “I don’t want to be impertinent,” he said slowly to the committee, “but you should know that all that software is available for free on the web.”

“You earned the price of your ticket to be here today—many times over,” I told him after the meeting. “We need more people like you.”

And we do. Right now. Moving forward. ▀

The two years of Medical Cadet Corps (MCC) training in military courtesy and close order drill in the early 1950s gave me an excellent background for when I was drafted as a dentist in 1962.

**WILLIAM HEISLER**, ROSEVILLE, CALIFORNIA



## I HAVE BEEN DISTURBED

In response to the article “I Have Been Disturbed” (March 2019), I agree with the sentiment of Kenneth Wood’s editorial. There is balance. Yes, I am very much sympathetic to the letter writer to whom he responds. At the present time I see our church in the same condition, and probably in even worse circumstances.

I will give just one example. Many of our schools and academies have closed. Each succeeding generation of Adventism is losing the spirit of sacrifice. It appears that roughly one third of our membership carries the financial load. I believe that the latter rain is coming, and that about 14 classes of individuals will leave the ranks of honest believers. Prayers and best wishes.

**William Zelenak**

*Greensboro, North Carolina*

The choice of reprinting Kenneth Wood’s “I Have Been Disturbed” message from 1975 regarding the repentance and reform needed, not only by leaders but by all members, is an inspired one. Now is the time for our church to see and realize its true condition, plead with God for His cleansing of our lives, and determine to obey all His commands. His promises and foretelling are sure. All His biddings are enabling. In His strength and Word alone we will find courage

and wisdom to meet what lies ahead in faithfulness and truth. Let us pray earnestly that leaders, pastors, and those at all levels of His end-time church will lean closer to Jesus and thus to each other.

**Kelvin Johnson**

*McMinnville, Oregon*

## FOR THOSE WHO HAVE SERVED

The recap of our church’s service to military members by Richard Stenbakken (March 2019) brought many refreshing memories of my

service in the U.S. Army in Germany from 1962 to 1966.

The two years of Medical Cadet Corps (MCC) training in military courtesy and close order drill at Columbia Adventist Academy (CAA) in Battle Ground, Washington, in the early 1950s gave me an excellent background and a “leg up” on others for when I was drafted as a dentist in 1962.

As a student at Walla Walla College (now WWU), and the College of Medical Evangelists (now Loma Linda University), I benefited from a student deferment, making me ineligible for the draft until age 35. So when the Berlin Wall went up, I was one of those called to serve. My wife, Barbara, and I, with our two small sons, were privileged to be stationed near Frankfurt am Main, where the General Conference recently purchased a stately home to serve as the servicemen’s center and home of our civilian Adventist chaplain. At that time there were two other Adventist chaplains in Germany.



We need to educate our church, including our pastors, about how to help people suffering with depression, grief, anxiety, and other emotional illnesses.

SUE GILMORE, VIA WEB

Because our main chaplain, who served all of England, Europe, and North Africa, was often away, Barbara and I led out with assistance from other Adventist members. The annual military retreats in Bergtesgarten were especially meaningful to us service members. The time, effort, and money spent by our denomination to stay in contact with and support our members in service often came back manyfold and blessed in unexpected ways.

**William Heisler**  
*Roseville, California*

#### THANKFUL FOR GRACENOTES

Thanks for creating GraceNotes. I have downloaded them, and I am using them frequently on our Adventist radio station, Radio of Life—KTFJ 104 FM and internet radio, [www.radiooflife.org](http://www.radiooflife.org). God bless you.

**Donn Leiske**

#### HOW TO RESPOND?

Thank you so much for the article “Adverse Childhood Experiences, Mental Health, and the Adventist Church” (AR Online). I wholeheartedly agree. We need to educate our church, including our pastors, about how to help people suffering with depression, grief, anxiety, and other emotional illnesses.

People are afraid of mental

## IN A FEW WORDS...

### HOW ADVENTISTS SPEND THEIR MONEY, ACCORDING TO TOP BUSINESS MAGAZINE

I’m 65 and retired. I always thought the Lord would come before I reached this stage of life.

Being a tither since I was a child has kept me in closer touch with my income and resources. It has given me a good feel for exactly how much money I have to work with, how much I should reserve for the future, and continues to help to prevent overextending myself.

Too many people can’t wait to spend what they don’t have, with that risky behavior enabled by lenders making credit all too easy to obtain. So many fall for the ego-stroking advertising deception that says we “deserve” a bigger home, we “deserve” a fancier car, we “deserve” a faster boat, we “deserve” a motorhome AND a summer home on the lake, we “deserve” a deeper pool, we “deserve” an Ivy League education for the kids.

Tithing has helped me better understand two things: just what “thou shalt not covet” really means, and that bad decisions tend to snowball.

**Jim Peachley, Via Web**

illness. Many think if you have these diseases you somehow have less faith than others. They fail to see how it is a multi-faceted disease with physical factors. I hope we can make this

a priority, because depression is on the rise, even impacting children and teens. God bless you for speaking up.

**Sue Gilmore**  
*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](mailto:letters@adventistreview.org).

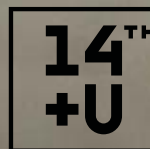
**BOLD.  
HONEST.  
RELEVANT.**



**CANDID CONVERSATION ABOUT  
ISSUES THAT MATTER TO YOU.**

**COMING IN JUNE**

A NEW WEEKLY VIDEO & PODCAST SERIES  
[ADVENTISTREVIEW.ORG/14THANDU](http://ADVENTISTREVIEW.ORG/14THANDU)



**“I hope I’ll still be an Adventist by age 40,” she answered, “but I’m not so sure about next year.”**

# NEWS



## HOW TO STOP THE ADVENTIST CHURCH MEMBERSHIP BLEEDING

**LEADERS SHARE WHAT IS WORKING TO KEEP MEMBERS IN CHURCH AND ENGAGED.**

BY MARCOS PASEGGI, ADVENTIST REVIEW

**D**o you think you’ll still be an Adventist by age 40?” asked Scottish Mission president Paul Tompkins to an 18-year-old a few years ago.

“I hope I’ll still be an Adventist by age 40,” she answered, “but I’m not so sure about next year.”

Tompkins, a presenter at the 2019 Nurture and Retention Summit at the Adventist Church headquarters on April 7, 2019, used this exchange to illustrate how young people often

relate to time. “Turning 40 seems far off,” he said. “They are more worried about the here and now.”

Tompkins said that an evaluation of risks in the region he serves has identified their number-one risk: children and young adults not buying into Adventism.

“Why are they leaving?” Tompkins asked. Answering his own question, he said that even though some reasons are difficult to articulate, there are some things any church and

church region can do to slow down and even prevent this disengagement process. Scores of other church leaders, who met in Silver Spring, Maryland, United States, for the three-day event, also shared what they are doing to reverse the trend.

### **MEANINGFUL RELATIONSHIPS AND DISCIPLESHIP**

Several presenters emphasized that staying in church often has more to do with the positive experiences

## Most church leaders believe a thorough auditing process of members—going over rolls to certify active, missing, or dead members—can have a positive effect on retaining members.

in the local church than with specific church doctrines. “When it comes to remaining an Adventist, the experience in the local church is much more significant,” Tompkins said. “They need a spiritual home to which they feel they belong.” The question, then, is how can we help our church become a spiritual home for young people?

Tompkins and others believe that an intentional discipleship program can help. “Every person should have an age-specific Bible study by age 14,” he said. “We also need key programs targeting 14- to 17-year-olds, and discipleship groups for those 18 to 25.”

The Trans-European Division, a church region that encompasses 22 European countries, is working to create safe spaces in which children and youth can interact with leaders, according to its executive secretary, Audrey Andersson. “We are creating resources for discipleship, mentoring, and conflict resolution,” she said.

The idea behind some of the latest efforts is to make of the local church a place of refuge, encouragement, and growth. Part of it is based on iCOR, the iChurch of Refuge, a concept developed at the Center for Youth Evangelism at Andrews University in Berrien Springs, Michigan, United States. According to its website, its key idea is that “the church as a safe haven that provides protection, mediation, justice, and long-term nurturing care.” At the same time, the initiative seeks to include “all generations,

all cultures, and all social classes.”

Pako Mokgwane, Adventist Church associate Youth director, presented on the importance of iCOR for young member retention. “In most local churches, participation is skewed toward adults, but the participation of young people in decision-making processes, in leadership, mission, and worship, heightens the feeling of belonging,” he said. “iCOR offers 10 values that foster healthy relationships, and healthy relationships beget healthy churches that keep members and attract more people.”

### POOLING RESOURCES

Church leaders also reported that they are pooling resources from various church ministries to support efforts to keep members—especially young people—engaged and involved in church life.

“Several church departments—Sabbath School and personal ministries, ministerial, women’s ministries—are working together with a discipleship emphasis,” said Leonard Johnson, Inter-American Division (IAD) executive secretary. Richard Sabuin, Northern Asia-Pacific Division (NSD) personal ministries and Sabbath School director, had a similar comment. “We are combining the assistance of the children, family, and education departments,” he said of the church union region based in Korea. “In that way we cover all areas: school, home, and church,” he emphasized.

For Lisa Beardsley-Hardy, Adventist Church Education director, it

makes sense to call on education, since Christian education has shown itself to be a strong predictor of young people staying in church beyond their teenage years. In a joint presentation with education associate director John Wesley Taylor V, Beardsley-Hardy explained that research demonstrates that students who attend an Adventist school are much more likely to be baptized and to remain Seventh-day Adventists.

“They are also more likely to marry a Seventh-day Adventist and to financially support the church through tithes,” she said. “Primary education has the greatest positive impact, followed by secondary then tertiary, education. The more years in Adventist education, the greater the likelihood of becoming and remaining a Seventh-day Adventist with a mature faith.”

### CHURCH MEMBERS’ AUDITING

On a more technical note, most church leaders believe a thorough auditing process of members—going over rolls to certify active, missing, or dead members—can have a positive effect on retaining members. “The more information about the members pastors have, the better pastoral care they can provide,” said Charles Rampanelli, South Brazilian Union Conference executive secretary. In his breakout session Rampanelli spoke about the system Adventist leaders have implemented in his region and the results they are getting.

Rampanelli shared that a spe-





On behalf of the Seventh-day Adventist Church, New Zealand Pacific Union Conference president Eddie Tupai (far left) and South New Zealand Conference president Mike Sikuri (third from left) met with local and international Muslim imams in Christchurch in the aftermath of the mosques attack. PHOTOS: ADVENTIST RECORD

cially appointed committee in local churches is dividing members into five categories, from those who regularly attend church to those who have stopped attending. It is something, he said, that allows pastors and local leaders to define what type of service and care should be provided to each. "It can also help to see trends," he added, "and make necessary adjustments."

### INVOLVED IN MISSION

Beyond specific tools, most leaders agree that one antidote against member losses is finding a place where every member can serve. It is a strong component, for instance, of the NSD SEEK 2020 initiative that looks to Search, Encourage, Empower, and Keep members. Sabuin explained, "When you empower members for service, it's easier for them to decide to stay."

Adventist Church president Ted Wilson agreed. "The greatest vaccination against people leaving the church is getting people involved in what the mission of the church is about," he said in closing remarks.

It is something that demands not only vision but also willingness to accommodate, Tompkins said, especially when members return to church. "People often come back with tangled lives," he said as he shared the story of Becky, an Adventist-born troubled teenager who, after years away from church, decided to return. "She was embraced and rebaptized, and now has a ministry to help other troubled teenagers," he said. ▀

## NEW ZEALAND ADVENTISTS CONNECT WITH MUSLIMS IN AFTERMATH OF MOSQUE ATTACKS

CHURCH OFFERS RESOURCES TO HELP MEMBERS SUPPORT MUSLIM FRIENDS AND NEIGHBORS.

BY JARROD STACKELROTH, ADVENTIST RECORD

In the wake of the devastating Christchurch attacks on March 15, 2019, the Seventh-day Adventist Church in the South New Zealand Conference has produced resources to help members connect with and support Muslim friends and neighbors in culturally appropriate ways.

With both video and printable assets, the simple techniques aim to break down barriers at a time the people of Christchurch are struggling, according to Mike Sikuri, South New Zealand Conference president.

"People here are tired," Sikuri said. "[The attack] has brought back recent trauma from the earthquakes. We are shocked that something like this can happen here. It raises questions about how we deal with people of other races and communities."

Making connections is where Sikuri sees the resources as being important to coach church members. Yet, he said, he also recognizes that it is not only the Muslim community that is hurting.

Christchurch Adventist School is quite close to the scene of one of the mosque attacks and was placed in lockdown during the incident. Although counselors and pastors provided support, Sikuri said, there has been a rise in the number of children responding violently to disagreements and having anxiety and panic attacks, particularly those who watched a video of the attack. Leaders in the conference church region are looking at how to best provide mental health first aid to the children and staff.

In the aftermath of the event, there was an outpouring of community support, Sikuri said, and the conference and ADRA are committed to long-term support as more needs become evident in the future. "We've touched base daily, offered accommodation at the Pascoe Park campground, including breakfasts from the Adventist food factory at the family center, but we are committed to helping with needs that may come up down the track."

Christchurch pastors have met regularly and were encouraged when they were joined by Eddie Tupai, leader of the New



After a vigil held at Latimer Square, South New Zealand Conference president Mike Sikuri and Peter Hira from Christchurch Worship Center greet each other with a traditional hongi.

Zealand Pacific Union, and Denison Grellmann, CEO of ADRA New Zealand. “Their support was important as it showed we are not alone, but part of one big family,” Sikuri said.

On the first Sabbath immediately after the attacks, most Adventist churches in South New Zealand made time in their services for reflection, and ministers adapted their sermons. “People had questions, fear, wondering what’s going on,” Sikuri said. “Some churches provided spaces where people could talk and process, or a special time for prayer.”

Sikuri paid tribute to his pastors, especially Christchurch regional coordinators Stephen Wilson and Younis Masih. Both have had experience working with Muslim communities in the past. Masih is originally from Pakistan, and Wilson worked in Albania.

“We had a vigil of Christian churches,” Sikuri said. “Imams and Muslims turned up because of the Adventist connection. Stephen and Younis have been there [at the family center] almost every day. They have developed our resources to coach people to be culturally sensitive, and we’ve shared those with other Christian churches.

“These two men, I’ve been proud of them. Muslim leaders have just been overwhelmed, with so much to process. Through those men they made the connections,” Sikuri said. But the work in Christchurch is not finished yet, he added. In the churches of that conference, leaders are now focused on asking what the needs are and supporting people in the Adventist Church at large.

“Over the next number of months, we may look at bringing somebody in, some Adventist specialists, to help people process things.”

Adventist churches are also gearing up for evangelism meetings in October. In some ways, Sikuri said, the tragedy has reminded local residents of the essential things in life, and they are prioritizing relationships and connections as never before. ♣

## VEGANS FOUND TO HAVE HIGHEST AMOUNT OF DISEASE-FIGHTING BIOMARKERS

**LACTO-OVO VEGETARIANS NEARLY TIED WITH PESCO-VEGETARIANS FOR SECOND PLACE.**

BY JAMES PONDER, LOMA LINDA UNIVERSITY HEALTH NEWS

**A** vegan diet was found to produce the healthiest levels of diet-related biomarkers compared to other diet patterns, according to a Loma Linda University study reported in the February 19, 2019, issue of the *Journal of Nutrition*.

Like clues at a crime scene, biomarkers in blood, urine, fat tissue, and other bio-specimens can serve as indicators or predictors of health and disease. Biomarkers may have favorable or unfavorable health effects, promoting or preventing cancer, cardiovascular and age-related diseases, and other chronic conditions.

Researchers at the Loma Linda University School of Public Health (LLUSPH) found that a vegan diet slightly outperformed other vegetarian diets, all of which fared better than semi-vegetarian or nonvegetarian diets.

The research study—“Plasma, Urine, and Adipose Tissue Biomarkers of Dietary Intake Differ Between Vegetarian and Nonvegetarian Diet Groups in the Adventist Health Study-2”—took its data from the long-running health study based at the school.

Fayth Miles, an assistant professor at LLUSPH and lead author of the study, said the examined biomarkers likely help explain

## Previous studies at Loma Linda University have shown that vegetarians live longer than those who eat meat, and have lower risk of cancer, diabetes, and cardiometabolic disorders.



other positive health outcomes that have been observed among vegetarians compared to nonvegetarians. She is optimistic about the implications of this study.

“An awareness that a healthier biomarker profile is obtained with a plant-based diet should motivate people to be proactive about dietary habits that promote good health and prevent disease,” Miles said.

Previous studies at Loma Linda University have shown that vege-

tarians live longer than those who eat meat, and have lower risk of cancer, diabetes, and cardiometabolic disorders. Miles and her colleagues wondered if five specific dietary patterns, characterized by differing levels of consumption of animal-based foods, might yield biomarkers that potentially correlate with these different health outcomes.

To find out, they examined data from 840 participants among five categories—vegans, who follow a

pure vegetarian diet and never or rarely eat eggs, dairy, fish, or meat; lacto-ovo vegetarians, who eat eggs and dairy more than once per month, but never or rarely eat fish or meat; pesco-vegetarians, who eat fish at least once per month, but never or rarely eat meat; semi-vegetarians, who eat meat, and perhaps fish, at least once per month, but less than once per week; and nonvegetarians, who consume meat at least once per week.

As predicted, vegans scored highest in terms of bioactive markers that prevent disease. Phytochemicals (compounds in plants), including carotenoids, isoflavones, and enterolactone were all higher among vegetarians and highest among vegans. Vegans also had the highest levels of total omega-3, attributable to higher amounts of alpha-linolenic acid, and lowest levels of saturated fatty acids.

Miles thought lacto-ovo vegetarians would take second place, but in reality, they nearly tied with pesco-vegetarians. She also expressed surprise that semi-vegetarians fared only slightly better than nonvegetarians, who took the last place.

“Overall, results for semi-vegetarians look very similar to non-vegetarians,” Miles said. “This research helps validate our previous classification of AHS-2 participants into various diet groups and paves the way for future studies elucidating mechanisms linking diet patterns to disease.”



## HOW ADVENTISTS SPEND THEIR MONEY, ACCORDING TO TOP BUSINESS MAGAZINE

**AUTHOR EXPLAINS HOW LOMA LINDA ADVENTISTS EAT, EXERCISE, PAY TITHE, AND SAVE.**

BY MARCOS PASEGGI, ADVENTIST REVIEW

One of the top business magazines in the United States recently published a story on Seventh-day Adventists and their relation to health and money.

The 1,900-word report posted by *Forbes* magazine on April 16, 2019, entitled “How the Oldest People in America’s Blue Zone Make Their Money Last,” was written by contributor Richard Eisenberg.

The author visited Loma Linda, California, United States, one of the so-called Blue Zones, a term coined by *National Geographic* writer Dan Buettner to designate “longevity pockets” around the world. Loma Linda is considered to be one of those pockets, as a significant percentage of residents are healthy and active even in their 80s, 90s, or beyond. Many of those

residents are Seventh-day Adventists, as the article acknowledges.

In his story Eisenberg refers to how Seventh-day Adventists eat, work, exercise, and keep socially active, and—in tune with *Forbes* magazine’s focus on finance and investing—how they save and spend their money, especially during their retirement years.

### BEYOND FOOD CHOICES

Not surprisingly, the *Forbes* story mentions that Seventh-day Adventists—whom Eisenberg describes as “energetic, upbeat, and social”—“typically don’t drink alcohol or smoke.” He also writes that “they are frequently vegan and favor nuts.”

But the author does not dwell on food choices so much as he

emphasizes many residents’ focus on exercise, recreation, and social ties. He quotes Loma Linda’s city manager, Jarb Thaipejr, who told him, “Vitality is a good term for [Loma Linda seniors]. There’s a different mindset. . . . Instead of competition, it’s more focused on community, compassion, and cooperation.”

Eisenberg also quotes Michael Orlich, one of the lead investigators of what he terms “Loma Linda University’s famed Adventist Health Study.” Orlich delved into research-based evidence that shows reductions in the risk of getting conditions such as cardiovascular disease and several types of cancer. Or, as Orlich acknowledged to Eisenberg, Seventh-day Adventists seem to get those conditions much later in life. “They seem to occur later,” Orlich said.

### SEVENTH-DAY ADVENTISTS AND MONEY

Understandably, *Forbes* discusses Seventh-day Adventists’ relation to money, especially during the retirement years. Eisenberg mentions that across the United States, running out of money before a person dies has recently been ranked as the number one fear of seniors.

Loma Linda Seventh-day Adventists, Eisenberg explained, usually have a different attitude. “The reason they tend not to worry about running out of money . . . is that they’ve saved



# Health-conscious living, a focus on keeping and enlarging one's social network, and careful investment planning can go a long way to helping people thrive in their senior years.

and invested diligently," he wrote.

The *Forbes* article also quotes retired pastor Dan Matthews, who explained to Eisenberg how tithing and offerings work for Seventh-day Adventists. "No money we earn . . . is totally ours; 90 percent is ours, and 10 percent belongs to God," Matthews is quoted as saying. "We always return . . . a faithful 10-percent tithe, and it probably turns out to be more like 20 percent."

Eisenberg also stresses Loma Linda Adventists' frugality, as they don't spend on cigarettes and alcohol, avoid buying meat, often grow their own vegetables, and eat out at restaurants sparingly.

## WHERE HEALTH AND MONEY INTERSECT

*Forbes* mentions the intersection between health and money as seen in Loma Linda Adventists. Diet and exercise, the article explains, can help keep health-care costs down.

The story also stresses the role of Bible study groups and friendship circles among Loma Linda Adventists, which, according to Eisenberg, "help relieve money concerns."

"Loma Linda Adventists tend to be cheery and sociable, which keeps their stress levels down and, in turn, their health costs," writes Eisenberg. He quotes 94-year-old resident Leland Juhl, who said, "Stress is definitely a killer; with prayer and turning things over to the Lord, there's less stress."



## IMITATING SEVENTH-DAY ADVENTISTS

Eisenberg's commendatory piece calls readers to take note and catch on to some of the Loma Linda Seventh-day Adventists' habits for healthy living and money management.

It starts, he stressed, with taking care of one's health. According to Eisenberg, it is something that not only can save thousands of dollars in health-care costs during the retirement years but can also help one to be more intentional in financial planning.

"Because the older people in Loma Linda expect to live long lives, they plan intentional ways to live them out well and not run out of money," Eisenberg wrote.

He also calls for readers to imitate Adventists' industriousness

as a way of keeping mentally and physically fit.

"Working not only provides income; it helps you stay mentally engaged, and that's good for your health," Eisenberg quotes 86-year-old Loma Linda resident Bob Bass as saying.

It is an industriousness, Eisenberg writes, that includes a needed day of rest, as Loma Linda Adventists don't work from sundown Friday through sundown Saturday.

Health-conscious living, focus on keeping and enlarging one's social network, careful investment planning, and making the most of government initiatives for seniors can go a long way to helping people thrive in their senior years, Eisenberg believes. Those are things that "could help people make their money last anywhere," he said. ▀



## WOULD YOU FLY ON A BOEING 737 MAX 8 AGAIN?

THE EXPERIENCES OF THE ILL-FATED AIRCRAFT BRING SOME LIFE LESSONS FOR THE REST OF US.

BY DWIGHT NELSON

**W**ould you fly on a Boeing 737 Max 8 today? Given the recent deadly 737 Max 8 crashes and the subsequent global grounding of all of Boeing's 737 Max fleet, you can understand why passengers have been rethinking their travel plans—to the point that South-

west Airlines, which flies only Boeing 737s, reported recent declining ticket sales.

(To answer my own question: sure, I'd fly a 737 Max 8 today. Because there isn't a 737 pilot alive who isn't now thoroughly updated and practiced on the precise safety measures to be taken should the plane "go erratic" again. In fact, this is probably the safest time ever to be a passenger on one of those 737 Max planes. But that's just me.)

Naturally, the immense human tragedy of 346 deaths from these two crashes rightfully overshadows all the chatter about the aircraft's future. But could it be that in the unfolding story of the ill-fated 737 Max 8 there are life lessons for the rest of us?

**Life Lesson 1:** *One very small malfunction is still a very big deal.* The faulty sensor, which mistakenly reported the planes were climbing into stall speed (when in fact they weren't) and thus automatically sought to correct the stall by repeatedly pushing the aircraft nose downward, is a tiny piece of technology. But how devastating its misguided response! One "tiny" sin, harbored in a single angelic heart, crashed an entire universe into "civil war" (see Eze. 28:15-17). The eventual death toll is beyond emotional calculation! Even so, one "tiny" personal sin (one habit, one indulgence unresisted) can bring down an entire life and lifetime. We all know the sad truth. Personally.

**Life Lesson 2:** *Sometimes the Creator has to ground His creation while a remedy is sought.* Boeing had no choice, given the global outcry against its 737 Max 8 aircraft. Everybody on the planet—laypersons and specialists alike—could tell something was dreadfully wrong with its newly released 737 Max model. So until the plane's maker designs a "fix" for the problem, the aircraft meant to spend its days and nights in the heavens is grounded. Just like the human race these days.

It was grounded soon after the Garden of Eden, because the rebel angel with the fallen heart tricked humans into joining his civil war against God's throne. The Creator had no choice but to ground the fledgling race. Grounded until an emergency plan (shaped in eternity past—Rev. 13:8) could save the ill-fated planet. "Look! The Lamb of God who takes away the sin of the world!" (John 1:29). Only then would they ever fly again.

**Life Lesson Number 3:** *How quickly life's fortunes and future can change!* Not just for the 346 victims of the two crashes, but for every family member-spouse, parent, child, friend, loved one and the web of lives that spreads away from this disaster. As the result of one split and tragic second, life will never, can never, be the same again. Why, even for a proud and mighty corporation that controls much of the airspace above our planet, even for Boeing, how the fortunes have instantly altered—"riding high in April, shot down in May" as the old song crooned.

It's a somber life lesson for our civilization, caught in the frenzied mix of life and work and play and pleasure and the unceasing quest to accumulate more and more when we need less and less. Crazy sad, really. Because just when we think earth, at last, has its act together, what does the Bible predict? "Now, brothers and sisters, about times and dates we do not need to write to you, for you know very well that the day of the Lord will come like a thief in the night. While people are saying, 'Peace and safety,' destruction will come on them suddenly, as labor pains on a pregnant woman, and they will not [Greek double negative, "no not"] escape" (1 Thess. 5:1-3).

Wasn't that Jesus' sobering point? As the days of Noah, so the end of the world will be: people "eating and drinking, marrying and giving in marriage" until the very last day when the heavens and earth exploded with water "and took them all away" (Matt. 24:36-39). Only a handful saved? God help us!

But that's good news. He promises: "For I am the Lord your God who takes hold of your right hand and says to you, Do not fear; I will help you" (Isa. 41:13). Wow! Divine help for every life lesson. Divine Helper for every day and night until, grounded no longer, we will fly with Him forever and ever. Amen. 📌



**NEW ACADEMIC PROGRAM DESIGNED TO BOOST KNOWLEDGE ABOUT ELLEN G. WHITE.** A new academic program sponsored by the General Conference of Seventh-day Adventists is expected to boost knowledge and expertise about the life and work of Ellen G. White. The Ellen G. White and Adventist Studies postgraduate certificate is a joint effort between the Ellen G. White Estate and Andrews University. Tuition will be free to students. World church administrative regions, or divisions, will recommend their students and cover travel and related expenses.



**COLOMBIAN ADVENTISTS RAISE FUNDS TO SUPPORT VENEZUELAN MIGRANTS.** Eager to assist the thousands of Venezuelans coming into Colombia, several Seventh-day Adventist churches in Rionegro, in the state of Antioquia, northern Colombia, hosted a special dinner with local business owners and politicians to raise funds to assist migrants needing medical attention and meals. More than 75 guests recently crowded into the El Porton Llanero restaurant to enjoy a musical program, Venezuelan dishes, and an opportunity to assist thousands in need.



**IN CYPRUS, YOUNG AND OLD LEARN HOW TO SHARE THEIR FAITH THROUGH SOCIAL MEDIA.** Adventists in Nicosia, Cyprus, recently came together to discuss the theology and practical skills of using social media for mission. More than 95 percent of the population in Cyprus has access to the Internet, and 65 percent make active use of social media. With approximately 200 Adventist Church members on the island of 1.2 million people, program participants recognized the need to be active and to increase the profile of the church using their personal social media access to share their faith.



**U.S. SUPREME COURT ASKS GOVERNMENT TO EXPRESS VIEW ON CHURCH MEMBER'S CASE.** The United States Supreme Court has asked the U.S. government to file a brief concerning the case of Darrell Patterson, an Adventist who was fired by Walgreens in 2011 because he refused to work at a call center on Saturday. This relatively rare request is made when the justices think the government, which is responsible for enforcing the law, can help inform its decision. If the Supreme Court decides to hear the case, it likely will be argued in early 2020.



**ADVENTIST HOUSE FOR HOMELESS WOMEN IN GERMANY TURNING 25.** The Overnight House for Homeless Women in Leipzig is celebrating 25 years of service. The home is sponsored by Advent-Wohlfahrtswerk (AWW), the social work arm of the Adventist Church in Germany. Work for those who are homeless in East Germany began after reunification. Previously, the official position had been that there were no homeless in East Germany. The home is a place for emergency overnight stays, with 24 beds. In 25 years it has served nearly 2,000 women.



**NEW ENDOWMENT AIMS TO SUPPORT COMMUNITY ARCHAEOLOGY IN JORDAN.** Archaeological excavations in the Middle East have long suffered from looting and damage, and expeditions have a track record of leaving significant holes and land disfigurements in their wake. The new Lawrence T. Geraty Community Archaeology Endowment, established at the American Schools of Oriental Research, based in Boston, Massachusetts, seeks to prevent damage to excavation sites in the Middle East and spur local ownership of cultural heritage, while creating economic opportunities.



**ADVENTIST CHURCH SPONSORS EARTH DAY SUMMIT.** More than 1,000 attended a first-ever Seventh-day Adventist Church-sponsored Earth Day Summit in Toronto, Ontario, Canada, April 21, 2019. Organizers sought to add a biblical perspective to this often secular celebration by emphasizing biblically sound stewardship strategies addressing the negative effects of climate change. Attendees heard from experts in a variety of areas of scientific pursuit, including physics, archaeology, marine biology, forestry, immunology, toxicology, ornithology, and epidemiology.





# CAMP MEETING

*A time of spiritual feasting*

**MERLE POIRIER**

**T**he church was humming along nicely. There were regular meetings; organization and structure; challenges discussed and met. All in all, the five-year old Seventh-day Adventist denomination was doing well.

The General Conference session of 1868 opened May 12 in Battle Creek, Michigan. Thirteen delegates were in attendance along with Ellen White, M. G. Kellogg, and A. W. Smith. The expected work of the session moved forward. J. H. Waggoner, a delegate, reported, “The business sessions throughout were largely attended, and characterized by a spirit of union and an earnest desire to advance the cause. Perhaps we have never held a conference where more perfect harmony prevailed. In this we have a complete vindication of our organization.”<sup>1</sup>

Waggoner spoke of the meetings being *largely attended*, an interesting description for a meeting of fewer than 20 delegates. James White, two months later, revealed a different perspective of the same meetings.<sup>2</sup>



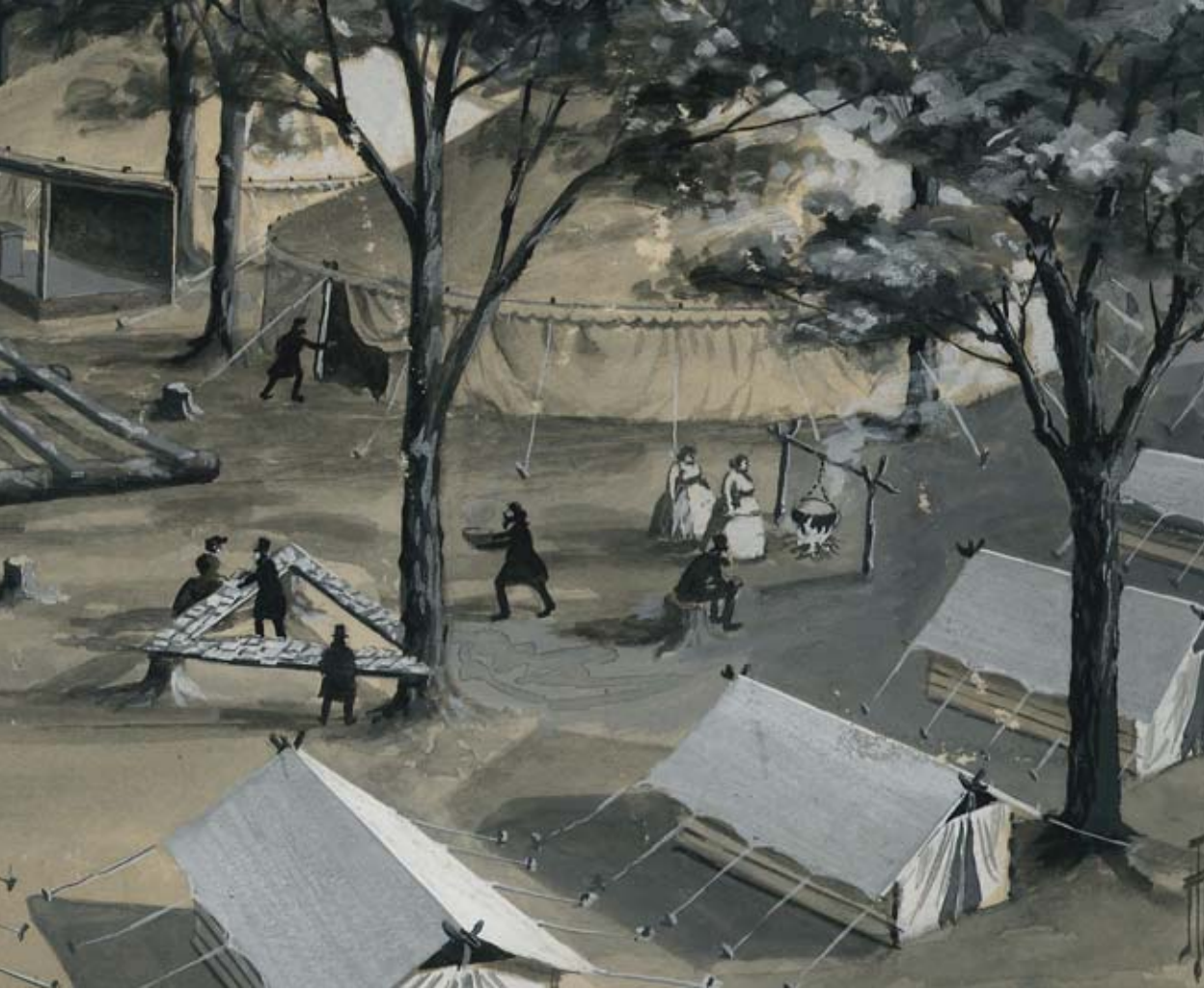


ILLUSTRATION COPYRIGHT © 1925 REVIEW AND HERALD PUBLISHING ASSOCIATION, ARTIST TK MARTIN

“This is not a good time for a general gathering of our brethren and sisters to enjoy a spiritual feast. Not understanding this, many have come to our annual conferences, spent a week’s time, and gone home disappointed. They had no special interest in the business sessions, thought they occupied too much time, and concluded that their brethren were becoming formal and backslidden. In this they were mistaken. Meetings for transaction of business are necessary and right. Let those attend our annual meeting who have a part to act in them; and let those who have no special part to act in our general assemblies for the transaction of business remain at home, instead of bringing their wives and children to such assemblies to burden the church that entertains them, for nearly or quite a week, they, meanwhile looking on, and getting tempted because there are no more religious exercises.”<sup>3</sup>

Fairly strong language from Brother White! But his intent was clear. The General Conference session was a time to do business. It was never

intended to be a spiritual convocation. So when their fellow church members arrived in Battle Creek, for a meeting to which they were not invited, the crowds were challenging to care for and distracting to the business at hand, and their expectations for coming not met. While Waggoner spoke of “harmony,” James White saw challenging logistics and misunderstood leadership. While his words may have come across as a bit intense and direct, he did present a potential solution.

“A general Convocation [sic], free from business sessions, where ministers and people could devote their entire time and energies to the spiritual interests of the assembly, would exactly meet the wants of the cause.”<sup>4</sup> White went on to propose the idea of a general “campmeeting” that would be held in a large tent with smaller tents to accommodate those who wished to stay. He suggested that a town in Michigan be considered, near a railroad line, and even proposed the following month of August as a date although

recognizing it didn't give much time for planning.

The idea was favorably received. It was announced that a camp meeting would be held at Wright, Michigan, August 26-31. Later the date was moved to September 1-7 to give more time to plan. Whether this is actually the first Seventh-day Adventist camp meeting is cause for debate, but it certainly appears to have been the answer to a problem that arose as a result of a growing church.

To hold a camp meeting was not new. Other denominations, including the Millerites, had done so decades earlier. What appears to be new for the Adventists at this time was to separate the formal business meetings of the church from meetings that would focus simply on "spiritual feasting." Camp meetings would allow people to come away from their everyday lives, fellowship with like believers, listen to dynamic preaching, and encourage one another.

In fact, the leaders expressed high expectations of this particular camp meeting.

"This meeting has not been appointed for the purpose of spending a few days in recreation and vanity. Nor has it been appointed as a novelty, for the purpose of calling out the idle and the curious who might not otherwise be reached. Nor do we by this means merely seek to gather a large concourse of people, that we may thereby make a display of our strength. We have a very different object in view.

"We desire to call out as many of our brethren, both preachers and people, as we can, and also as many of our unconverted fellowmen as we may be able to interest in this meeting, that we may do them good. We want all who shall come to this meeting to come for the purpose of seeking God. We want our brethren to come for the purpose of seeking a new conversion. We want our preachers to set them in this an example worthy of imitation. We desire also to see many of our fellowmen who have no interest in Christ, or at least no knowledge of the present truth, converted to the Lord, and rejoicing in the light of His truth."<sup>5</sup>

More than 300 people camped throughout the week in 22 tents provided by various churches. Some of the outdoor services attracted more than 2,000 attendees (some report up to 3,000). James and Ellen White and J. N. Andrews preached the main sermons, while other ministers offered encouragement.

As electricity had yet to be invented, torches were placed at nightfall strategically throughout the camp. Common meals were shared around a

# CAMP MEETING

## STILL HERE AFTER 150 YEARS

*What is it about this Adventist tradition that keeps people attending each year?*

**IVAN L. WILLIAMS, SR.**

From the very first camp meeting of the Seventh-day Adventist Church, held in 1868 on the farm of E. H. Root in Wright, Michigan,<sup>1</sup> to the 111 camp meetings held in the North American Division (NAD) in 2018, the benefits of these gatherings are still countless.

Having preached at many camp meetings the past few years, I am encouraged—and amazed—by the many members who attend. What attracts church members to drive for miles with tent or camper, stay in on-site cabins or off-site motels, bring food for picnics, and bear the dusty, hot summer heat to attend camp meeting? Most campgrounds are in remote, rural places in conference territories. Most of our members live in urban places. Why do we keep holding camp meetings? Why do urbanites keep returning?

Here are five of my observations about camp meeting, and why Adventists still attend.

### **IT SOLIDIFIES BIBLICAL FAITH.**

From Palau to Bermuda, from Alaska to Newfoundland to Florida, and everywhere in between, Adventists in the NAD still have the hope that Jesus is coming again soon. That hope is forged the stronger and solidified the more when we come together to open God's Word and are reminded that this world is not our home.

fire. And the first "Adventist Book Center," constructed from three wooden planks, sold more than \$600 in literature (equivalent to more than \$10,000 today). Each night as the people retired to their tents, J. N. Andrews, then General Conference president, walked up and down the tent rows asking, "Are you all comfortable for the night?"<sup>6</sup>

The camp meeting was so successful that two more were planned, one for September in Wisconsin, and another in October for Iowa. This became the beginning of a long tradition. Even as

Faith in God is renewed at camp meeting and, as quiet as it's kept, it is a great place to deal with, or combat, errant theology. Ellen White wrote that camp meetings were "to promote spiritual life among our own people. . . . We need to meet together and receive the divine touch."<sup>2</sup> Camp meetings keep us spiritually focused. They also give us an annual, corporate, and personal renewed-faith possibility.

### DAY-TO-DAY LIVING IS ENCOURAGED THROUGH FELLOWSHIP.

This annual gathering encourages cross pollination with like-minded believers from many congregations. Whether in cities or in rural towns and neighborhoods, our fellowship helps us relate to each other's common struggles and victories.

Fellowship is like iron sharpening iron (see Prov. 27:17). It was huge in the early church as those early believers broke bread together and prayed (see Acts 2:42). Isn't it just as important today?

### IT HELPS KEEP OUR FOCUS ON MISSION

Camp meetings done well require significant time, energy, and financial resources. The investment conferences give to camp meeting yields significant spiritual optimism, evangelistic momentum, and mission feedback, the effects of which can be felt throughout the subsequent year. When conference churches and constituencies join together, newfound stories and experiences are shared and mission is solidified.

### MOST CHURCH MEMBERS ATTEND ON WEEKENDS

Camp meeting attendance is largest on the weekends. Because of this, some conferences conduct only weekend seminars and preaching services. But even

in these situations, it is an annual occurrence of focus and intentionality.

### THE LORD BLESSES ABUNDANTLY

It's true that we get what we desire or expect from camp meeting. But one thing is certain: the Lord blesses human efforts on these dusty grounds.

I often hear such statements as "I've been attending

COURTESY OF THE NORTH PACIFIC UNION GLEANER



camp meeting for 32 years" or "I'll never miss camp meeting again" or "I was baptized at camp meeting." I know the Spirit of the living God accompanies our human frailty in a meeting that's been around a century and a half.

What spiritual benefit have you discovered at camp meeting? What urbanite friend could you invite to attend with you to experience the concentrated exposure to nature while listening to practical seminars and powerful preaching? I invite you to experience at camp meeting the refreshing outpouring of God's Spirit on your life. 🍷

<sup>1</sup> Arthur W. Spalding, *Origin and History of Seventh-day Adventists* (Washington, D.C.: Review and Herald Pub. Assn., 1962), vol. 2, p. 10.

<sup>2</sup> Ellen G. White, *Testimonies for the Church* (Mountain View, Calif.: Pacific Press Pub. Assn., 1948), vol. 6, p. 32.

Ivan L. Williams, Sr., is director of the Ministerial Association for the North American Division. This article is adapted from one that appeared on the website NADadventist.org in February 2019.

you read this article, somewhere in the world an Adventist camp meeting is being planned, held, or attended. James White's solution continues to be a beloved and cherished part of the Seventh-day Adventist Church. Whether it be a full 10-day meeting of tents and trailers or a one-day convocation in an un-air-conditioned gymnasium, hopefully the results are still as a meeting once described by editor Uriah Smith: "characterized by spirited and soul-cheering testimonies, the beaming eye, the voice of praise, the earnest and

stirring exhortation, and often the falling tear—scenes in which faith and love flame up anew."<sup>7</sup>

<sup>1</sup> J. H. Waggoner, *Advent Review and Sabbath Herald*, May 26, 1868.

<sup>2</sup> James White, *Advent Review and Sabbath Herald*, July 14, 1868.

<sup>3</sup> *Ibid.*

<sup>4</sup> *Ibid.*

<sup>5</sup> General Conference Committee, *Advent Review and Sabbath Herald*, August 18, 1868.

<sup>6</sup> Arthur L. White, *Ellen G. White, The Progressive Years, 1862-1876* (Washington, D.C.: Review and Herald Pub. Assn., 1986), vol. 2, p. 249.

<sup>7</sup> Uriah Smith, *Advent Review and Sabbath Herald*, May 23, 1865.

**Merle Poirier** is operations manager for Adventist Review Ministries.



### CYCLE OF JOY

Some time ago I was asked to bring a group together to share their stories on camp meeting. That same day the *Adventist Review* asked me to write my own camp meeting testimony. So this reminiscence is a story about camp meeting inside a camp meeting story—a story of my invitation to share a testimony in the Spanish tent of the Central California Conference’s Soquel camp meeting. My story was to be part of the launch of their annual event.

#### STORY OF A CAMP MEETING STORY

As I was getting ready to share my story I saw Pastor Alejandro Bullón, the week’s designated speaker. I was a Peruvian youth setting eyes on Adventism’s most famous Peruvian for the first time, at a camp meeting on America’s west coast. I was a freshly graduated young pastor, and many emotional thoughts surged within me. Before me was this renowned international evangelist with so much to say. But for now, I was to speak to him and all of the congregation.

Nervous, I shared my testimony, simple but very meaningful to me, of being mistreated during my canvassing in San José, but later, because of my insistence and perseverance, having a man decide



to give God a chance in his life and accept Bible studies.

Testimony concluded, I was able to go over to Elder Bullón and get a photo with him. Then Elder Bullón preached. It’s one of the most memorable sermons I’ve ever heard. Because it was just for me: John 17 and the truth of the Logos, for a youth just graduated, canvassing for the summer, searching for ministry opportunities, with fog on his future, but knowing, despite the gloom of circumstances, that God had called. I had shared my testimony on the work of faith rewarded, but inside me there was more deep longing than high confidence.

Bullón shared about Jesus’ prayer, both for His disciples back then and for others, me and all the rest, who would later believe (John 17:20). I saw myself in there, one of those later disciples Jesus prayed for. The truth of the Logos went right through my heart. Tears were falling from my eyes; I felt Jesus’ prayer; I felt His Word set me free. I

*“Tears were falling from my eyes; I felt Jesus’ prayer; I felt His Word set me free.”*



CAMP MEETING  
19

had shared a testimony, but now the testimony of the Scriptures had opened my eyes. I walked up a mountain trail on the campsite's perimeter to pray and reconnect with God as never before; I saw the sea and saw clearly the same God of heaven that the man saw. I was a new person; I had felt the "heartburn" that comes only from God. I was renewed. I shared it with friends in the tents. Since that day God has opened doors for me as never before, all at the right time. He is so good.

**IN SUMMARY**

In summary, camp meeting is a great opportunity to fellowship with family and friends, and to connect with saints from everywhere. But it's more. It's a time to renew your walk with God; to remember Jesus' prayer for you, and for His plans that you can accept as your plans. It is a time to share testimonies, testimonies that will last forever, testimonies inside other testimonies—like this one; testimonies that sustain the cycle of joyous faith, round and round and on and on, inspiring new experiences of joy in the Lord

**Jenner B. Laurel**, Maryland



**GEORGIA-CUMBERLAND  
OLDE TIME CAMP MEETING**



June 6-8, 2019



Meister Memorial Church  
1145 Meister Hills Road  
Deer Lodge, Tennessee 37726



**Speaker:** Chester Clark



**Fun Fact:** You can camp on the same grounds as the meeting. There will be a Sabbath afternoon music session, so banjos are welcome.



For more information, head to [www.gccsda.com](http://www.gccsda.com).



## CAMP MEETING— WHAT'S THAT?

**C**amp meeting, what's that? Camp meeting—a concept not in my vernacular, until a family friend invited our family on a trip to the country, on a Saturday. And so, as an impressionable teenager, I traveled with my mother, a few hours from our home in New York City to this friend's cherished event: a camp meeting.


### **FAITHFUL CHURCH FOLK**

Our family regularly attended religious services on Sunday and cherished the Christian training of our Baptist church. From American slavery to that camp meeting day our heritage was engrained in the Baptist tradition. To this day, my great-grandfather, emancipated in 1863, along with his wife, have their names embedded in the stained-glass window of a Baptist church still standing in the woods of the rural South. They, their children,

their children's children—my parents—were entrenched in the Baptist culture. This Saturday trip to a religious meeting seems to have piqued my mother's interest. Alternately, her loyalty to the family friend inspired her to consent to the trip. Whatever the reason we were on our way, and in a while had arrived at a lovely country setting.

### **CAMP MEETING IMPACT**

I saw tents and cabins and a huge pavilion. The sun was shining brightly and so were the faces of the people I observed. My mother conversed freely as her friend introduced her to strangers. The most vivid memory of my susceptible teenage mind was of strangers my age dressed in church apparel, chatting happily together: the glow on their faces was almost palpable. Their healthy glow, smiles, and wholesome persona were striking. It was remarkable. That moment and that picture of these camp meeting teenagers is frozen in time in my memory bank. An overwhelming sentiment,



*“The sun was shining brightly  
and so were the faces of the  
people I observed.”*



almost audible, arose in my thinking: *I want to be like them!*

**CAMP MEETING FOREVER!**

That was my first camp meeting, without even knowing what camp meeting was. It left an impression, a desire, a yearning to be more like them, which, in essence, was to be more like Jesus. After all, wasn't Jesus their reason for camp meeting!

Sometime thereafter, when the Spirit-empowered evangelist came to New York and shone the bright light on all 10 of God's commandments, my mother took the bold step of adding the three angels' messages onto her Baptist Christian foundation. So now, as members, we went on our own to camp meeting, faithful family friend now deceased. What a glorious meeting the next one with that friend will be!

Camp meeting—what's that? It's the place where my soul caught new fire, a greater desire to be more like Jesus. ✍

**Jacqueline Galloway Blake** lives in Detroit, Michigan, and hosts a weekly radio show named "Save Our Black Boys."



**ALLEGHENY EAST CONFERENCE  
PENNSYLVANIA**

This beloved regional conference camp meeting takes place near historic Pine Forge Academy campus, which was a stop on the underground railroad.

June 27-July 7, 2019



Allegheny East Conference Campground  
361 Pine Forge Road  
Pine Forge, Pennsylvania 19548



**Speakers:** Henry Wright (first Sabbath); Calvin Preston (second Sabbath)



**Fun Facts:** This is one of the few remaining conferences that still hold a 10-day experience. Because this year is an Oshkosh camporee year, AEC's Pathfinders will not hold a Pathfinder fair during the event. Instead, its Church Ministries Department will conduct a fair with resources, prizes, and other fun.



Go here for more information:  
[www.visitaec.org/campmeeting](http://www.visitaec.org/campmeeting)



## CAMPING WITH MY GRANDAUGHTERS

**F**or more than three decades in the Central California Conference, camp meeting for me was a single-day affair: Sabbath.

Who's the big name speaking at the divine hour? I attended one Sabbath per year, to hear that preferred speaker and nothing else.

Then everything changed when one of my teenage granddaughters found a job at the campsite; now I had to be there for the full 10 days. Planning and preparations for the event were well worth it: this would be grandpa's opportunity to bond with his granddaughter.

### NOT WHAT I EXPECTED

The bonding moments barely lasted two days: she found more satisfaction working long hours and making new friends; Grandpa was little more than her chef and butler. I had lived long enough to forget how the teenage years overflow with energy; how sleep comes second to fun and friendships. Still, I was excited to see her make so many friends in a short time. Pretty soon her waking hours were split between work, meetings, and just hanging out—it was the most social interaction I had ever seen her experience.



VICTOR CARREIRO

In the meantime I turned to the camp meeting calendar to select events I was interested in. To my surprise, camp meeting had more to offer than just some select Sabbath speaker. My days grew busy too: morning and evening worship services, workshops, even time to visit with friends and make new friends as well. By the end of camp meeting I wanted to do this whole thing all over again.

### BETTER STILL

Last year my camp meeting experience took on new dimensions; in addition to one teenager, I also took two 11-year-olds and a 7-year-old. Planning and prepping were still intense. But I rejoiced at the excitement that shone on the faces of my three younger granddaughters. Ten days with Grandpa in a camper—they couldn't wait! Then reality set in for me: I would be the lone two-generation older soul trying to manage four irrepressible grandkids. What was I thinking? Or perhaps, what were their parents thinking?

The date arrived and I settled in for this new

*“By the end of camp meeting I wanted to do this whole thing all over again.”*



adventure, totally unsure of how it would work. But bless their hearts, my grandkids' parents had trained them well: they were organized and demonstrated maturity well beyond their years. They soon registered for all of the activities in their age group and located their meeting places. As the days went by, I could tell that they were loving it and that they, too, were making friends along the way. I got less free time to attend meetings, since they were usually out before the adult events were over. However, watching their excitement at just being there and getting to participate in age-appropriate events was a sure thrill for me. Grandpa had done the right thing in bringing his grandkids to camp meeting.

#### BEST OF ALL

But the greatest thrill for me came when we met for Thanksgiving and they approached me together with glee in their eyes and an important question—about going back to camp meeting.

So, yes! A new generation is falling in love with camp meeting. Indeed, as I write this in April, we are all headed to Ottawa, Canada, for summer vacation. Exciting as that is, their grave concern is: "Are we getting back in time for camp meeting?" You know my answer. ▀

Steve M., Palo Alto, California



### SOQUEL CAMP MEETING CENTRAL CALIFORNIA CONFERENCE

July 11-20, 2019



Soquel Conference Center  
Soquel, California



**Speakers:** Debleaire Snell, Shawn Boonstra, and Alejandro Bullon (Spanish tent)



**Fun Facts:** This camp meeting is extremely popular! The Soquel Conference Center has housed this event since 1948. In July, California's Central Valley often has 15 to 25 consecutive days of triple-digit temperatures, but the cool weather of this beach community stays comfortably in the 70s. You are sure to enjoy your time here for that and so many other reasons.



For more information, visit  
[www.centralcaliforniaadventist.com/camp-meeting](http://www.centralcaliforniaadventist.com/camp-meeting).

## A MISSIONARY KID'S CAMP MEETING

I remember like it was just yesterday: one of my fondest memories of camp meeting. My dad was working at the headquarters of the former East Africa Division in Zimbabwe, so I was there until about 12 years old. Camp meeting, an Adventist world church tradition, was a family affair, and families came in groups.

### THE BIG DEAL: CAMP MEETING

Families prepared all year for camp meeting; they looked forward to it. Special outfits were made in preparation for camp meeting. It definitely felt like a banquet in honor of God. In some instances we stayed there for a week; sometimes it was just three days. We stayed in cabins out in the country. I loved the road trips, meeting and making new friends. Camp meeting became more than a tradition; it became a way to reconnect with other believers. The themes were inspirational and had a greater meaning behind them. I

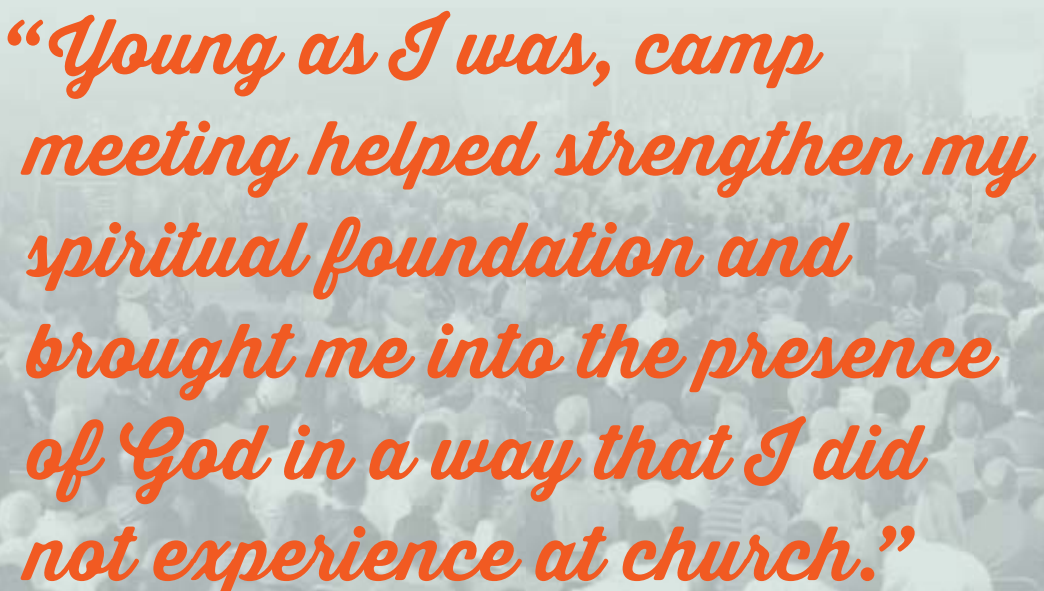
loved hearing the children's stories. There were songs and good preaching. Children were provided with good speakers. I participated in well-prepared children's activities. Families would eat together and enjoy worship together.

Most camp meetings were held in outdoor settings. I learned a lot about the Bible and about nature, God's second book. It taught me to appreciate nature and creation. I saw many kids getting baptized, giving their lives to God. There was also the memorable visit of a choir from South Africa that sang so powerfully it made me think of how heaven would be with all that singing.

Young as I was, camp meeting helped strengthen my spiritual foundation and brought me into the presence of God in a way that I did not experience at church. Being in nature and being around so many different people was just a beautiful experience. I may have been very young, but those memories have helped shape me into the woman of God that I am and strive to be.

### IT'S IMPORTANT

Why is camp meeting so important in the Adventist Church? To me as a child, camp meeting



*“Young as I was, camp meeting helped strengthen my spiritual foundation and brought me into the presence of God in a way that I did not experience at church.”*

meant stepping out of your comfort zone and being in the presence of God while fellowshiping with others who came from different parts of Zimbabwe or other countries close by.

And in Zimbabwe or wherever else, it's always an amazing experience to hear various perspectives from others while you are at camp meeting. By the time I was 8 years old I had already lived in two other countries. I can say that camp meeting helped me develop a wider worldview at a young age, and it works in America too, with people coming from everywhere. Though I'm not a kid anymore I still think that being a part of camp meeting was an experience of a lifetime. I come from a family of pastors: my grandfather was very much involved in camp meeting as an evangelist, and now my father has passed the banner on to his children. So what about you? Yes, go ahead: hoist your own camp meeting banner! 📌

Tanya M., Beltsville, Maryland



## GLADSTONE CAMP MEETING OREGON CONFERENCE



Spanish—July 11-13, 2019  
English—July 16-20, 2019



Gladstone Park Conference Center  
(Just off Interstate 205, exit 11) Gladstone, Oregon



**Speakers:** Yaqueline Tello (Spanish),  
Mark Witas (English)



**Fun Facts:** Gladstone Park was sold to Oregon Adventists in 1929. The property is now home to the Oregon Conference headquarters, an Adventist Book Center, Holden Convention Center, an assisted living facility, and 1,000 spaces for RVs and tents to house attendees during both English and Spanish meetings.



For more information, go to  
[www.oregonadventist.org](http://www.oregonadventist.org).





## OUR CAMP MEETINGS

*Ellen White's camp meeting blueprint*

ELLEN G. WHITE

I have been shown that some of our camp meetings are far from being what the Lord designed they should be. The people come unprepared for the visitation of God's Holy Spirit. Generally the sisters devote considerable time before the meeting to the preparation of garments for the outward adorning, while they entirely forget the inward adorning, which is in the sight of God of great price. There is also much time spent in needless cooking, in the preparation of rich pies and cakes and other articles of food that do positive injury to those who partake of them. Should our sisters provide good bread and some other healthful kinds of food, both they and their families would be better prepared to appreciate the words of life and far more susceptible to the influence of the Holy Spirit. . . .

### INTROSPECTION

While preparing for the meeting each individual should closely and critically examine his own heart before God. If there have been unpleasant feelings, discord, or strife in families, it should be one of the first acts of preparation to confess these faults one to another and pray with and for one another. Humble yourselves before God, and make an earnest effort to empty the soul temple of all rubbish—all envyings, all jealousies, all suspicions, all faultfindings. "Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your

joy to heaviness. Humble yourselves in the sight of the Lord, and He shall lift you up."

The Lord speaks; enter into your closet, and in silence commune with your own heart; listen to the voice of truth and conscience. Nothing will give such clear views of self as secret prayer. He who seeth in secret and knoweth all things will enlighten your understanding and answer your petitions. Plain, simple duties that must not be neglected will open before you. Make a covenant with God to yield yourselves and all your powers to His service. Do not carry this undone work to the camp meeting. If it is not done at home, your own soul will suffer, and others will be greatly injured by your coldness, your stupor, your spiritual lethargy.

I have seen the condition of the people professing the truth. The words of the prophet Ezekiel are applicable to them at this time: "Son of man, these men have set up their idols in their heart, and put the stumbling block of their iniquity before their face: should I be inquired of at all by them? Therefore speak unto them, and say unto them, Thus saith the Lord God; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling block of his iniquity before his face, and cometh to the prophet; I the Lord will answer him that cometh according to the multitude of his idols. . . ."

### PREPARATION FOR CAMP MEETING

Here is a work for families to engage in before coming up to our holy convocations. Let the preparation for eating and dressing be a secondary matter, but let deep heart searching commence at home. Pray three times a day, and, like Jacob, be importu-



nate. At home is the place to find Jesus; then take Him with you to the meeting, and how precious will be the hours you spend there. But how can you expect to feel the presence of the Lord and see His power displayed when the individual work of preparation for that time is neglected?

For your soul's sake, for Christ's sake, and for the sake of others, work at home. Pray as you are not accustomed to pray. Let the heart break before God. Set your house in order. Prepare your children for the occasion. Teach them that it is not of so much consequence that they appear with fine clothes as that they appear before God with clean hands and pure hearts. Remove every obstacle that may have been in their way,—all differences that may have existed among themselves or between you and them. By so doing you will invite the Lord's presence into your homes, and holy angels will attend you as you go up to the meeting, and their light and presence will press back the darkness of evil angels.

Even unbelievers will feel the holy atmosphere as they enter the encampment. Oh, how much is lost by neglecting this important work! You may be pleased with the preaching, you may become animated and revived, but the converting, reforming power of God will not be felt in the heart, and the work will not be so deep, thorough, and lasting as it should be. Let pride be crucified and the soul be clad with the priceless robe of Christ's righteousness, and what a meeting will you enjoy. It will be to your soul even as the gate of heaven. . . .

Would that I could impress upon ministers and people the necessity of a deeper work of grace in the heart and more thorough preparation to enter into the spirit and labor of our camp meetings, that they may receive the greatest possible benefit from these meetings. These yearly gatherings may be seasons of special blessing or they may be a great injury to spirituality. Which shall they be to you, dear reader? It remains for each to decide for himself. ♣

---

This excerpt was taken from *Testimonies for the Church* (Mountain View, Calif.: Pacific Press Pub. Assn., 1948), vol. 5, pp. 162-167. Seventh-day Adventists believe that Ellen G. White (1827-1915) exercised the biblical gift of prophecy during more than 70 years of public ministry.



A UNIQUE EXPERIENCE  
**COWBOY CAMP MEETING**  
ARKANSAS-LOUISIANA CONFERENCE



September 28, 29, 2019



709 Adventist Church Road  
Bonnerdale, Arkansas 71933



**Speaker:** Art Chadwick, Southwestern Adventist University



**Fun Facts:** A chili supper with Southern gospel music kicks things off on Friday evening. All meals on Sabbath—breakfast, lunch, and dinner—are free of charge. In fact, there is no preregistration requirement. There is plenty of room for tent camping, and spots for a few RVs. There are horse-drawn wagon rides, horses to ride, and a youth scavenger hunt on Sabbath afternoon.



For more information, e-mail  
[bpwestgate@gmail.com](mailto:bpwestgate@gmail.com).



## ENOCH WAS A DADDY, TOO

---

*More than just  
a holy man*

**LAEL CAESAR**

What do you mean, “Enoch was a daddy, too”?

### **ENOCH WAS MANY THINGS**

Because so many people remember him for so many other things.

To begin with, Enoch was just plain good: not conceited, just a person of “elevated and ennobled” character.<sup>1</sup> No scandals haunting his teenaged past; no smutty gossip whispering around his dignified, grownup head. Scandals and gossip, no. Furrowed brows, yes, because some people did worry about him—people who cared deeply

about him and couldn’t always understand his behavior; people who cared not one whit about him and could never understand his behavior; people who just cared about sanity and balance in general, and definitely understood his behavior.

The last group, society’s esteemed experts, could point out Enoch’s abnormalities by name; they had them described in multiple paragraphs of their *Diagnostic and Statistical Manual of Antediluvian Disorders*. They worried because they could definitively identify and confidently explain the syndrome whose elements manifested themselves in Enoch’s oddities—his going off alone like a hermit. His claim, unquestionably misconceived, that his walks were anything but lonely. Specific, observable traits associated with those walks, including how different he seemed to be when he returned from them. Concerned friend, clinical scientist, and cynical foe together conceded that upon his return it did seem, overall, as if he had recently shared quite affirming collegiality.

It was the extra optimism in his cheery step (“flighty,” said the clinicians), or the quiet pregnancy of his otherworldly countenance (“stupid and bemused,” said the cynics); or even, beyond his step or smile, the “sweet joyful sense of [some special] presence,”<sup>2</sup> (“intense delusions of grandeur,” the analysts explained). At minimum, Enoch was singular: he walked with invisible company. Cynics notwithstanding, the truth is that “in the midst of a life of active labor, Enoch steadfastly

maintained his communion with God.”<sup>3</sup>

More, Enoch was courageous—decidedly so: he took up, focused on, and determinedly pursued topics that made other people uncomfortable. In his youth his mom had talked to him about pragmatics: yes, his ideas were admirable; but pushing his beliefs so awkwardly was no proof of holiness. He needed to develop tact and discretion so that his idealistic interventions would also be graceful, not gauche. He needed more self-restraint; less impulsiveness. And if he would “let patience have her perfect work,” she quoted from Scripture (James 1:4, KJV), he’d become a wonderful missionary, though he wasn’t ready yet.

Son Enoch despaired much more about everybody’s need for God than he ever did about his gaucherie. And even maturity never made him tactful enough to satisfy the neighborhood’s important people. Looking back, he thanked God for his mom’s loving advice, and also thanked Him for courage to speak up even when he was diagnosed as socially insensitive and/or maladjusted.

Good, weird, and brave is not all Enoch was. He was smart, “a man of extensive knowledge.”<sup>4</sup> He was a prophet too: thousands of years after he’d disappeared, people remembered him predicting that the Lord would someday descend to earth “to judge everyone, and to convict all of them of all the ungodly acts they have committed in their ungodliness, and of all the defiant words ungodly sinners have spoken against him” (Jude 15). Thousands of years later (1872) Jesse E. Strout would echo his inspiration: “Lift up the trumpet and loud let it ring: Jesus is coming again!”

#### **DADDY ENOCH**

So Enoch was many important things: a meek, confident, testifier for God, oblivious to mockery even when one retort to his passionate testimonies about being saved became a standard refrain among society’s mockers: “We always knew you were lost!” It grieved him that so many gifted people let selfish indulgence destroy them. For him, helping others was the rule—particularly where the need was greatest.

Nevertheless, when he spoke of specific experiences that impacted his life the most, he always talked about was being a daddy. It meant a great deal to him. Biographical literature on Enoch’s

## **Enoch’s becoming a dad made him, more than ever before, a man who walked with God.**

epoch was almost exclusively about men, and paid attention to a series of six considerations: (1) a man’s age at the birth of his first son; (2) the son’s name; (3) the total remaining years of each father’s life; (4) reference to other offspring; (5) the father’s total years of life; and (6) a coda: “and he died.”

Enoch’s biography is longer than all of the six before it except for the first, Adam’s. Not that Adam’s has more information about age, children, or other details such as career highlights, social conditions, memorable weather events, or social happenings during his life. Adam’s is longer only because we treat the general introduction to biographies as part of his story. That general introduction is about humanity being created male and female in God’s likeness and invested with His blessing, facts that actually apply to everyone equally. So in a sense we measure the length of Adam’s Genesis 5 biography incorrectly.

That being said, when we get to Enoch’s story we find both similar and arrestingly different points highlighted. Like everybody else, he lives for a stated period (65 years—element number 1) and becomes a dad (Methuselah—element number 2). But from the point when he becomes a dad, Enoch’s story is different. The historian is led to make a comment not made on anyone’s life before: “Enoch walked with God three hundred years after he became the father of Methuselah” (verse 21, NASB).<sup>5</sup> The impact of Enoch’s personal involvement in Methuselah’s birth and development made the rest of his story different from all the others. It still contains elements common to other biographies, because Enoch is still a man among men.

## In his company men and women felt a quiet urgency calling them to God.

But it is also different, because though a man among men, Enoch's becoming a dad made him, more than ever before, a man who walked with God: going off on walks with company nobody saw; growing ever nobler in character; possessed completely by holy joy as he returned from those mysterious walks. The discretion his mom predicted was on full display as he shared his faith with all and sundry: faith in God's goodness; in His yearning to fill His children's lives with meaning as they acknowledged Him as life's loving giver; faith in the blessings that come from knowing you're blessed; being grateful and ascribing praise and honor to life's unique Author.

Enoch's prophetic voice rang more true than ever as he drew closer to God more than ever. He even gave his son a prophetic name, much like his heavenly Father would later do with His only-begotten Son: Jesus—"Saviour"; Immanuel—"God with us" (see Matt. 1:21; Isa. 7:14). Enoch's son's name meant that at his death waters would be sent out. It was a prediction of the coming flood of judgment. And living alongside his own flesh-and-blood prophecy—teaching, shaping, mentoring, fathering a divinely inspired prediction—gave grave authority to the sermons and counsel of this holy, humble man; in his company men and women felt a quiet urgency calling them to God even when he said nothing. Yes, Enoch's witness was strong even when his voice was silent.

Fathering kept Enoch growing in grace. "After the birth of his first son, Enoch reached a higher experience; he was drawn into a closer relationship with God. He realized more fully his own obligations and responsibility as a son of God. And as he saw the child's love for its father, its

simple trust in his protection; as he felt the deep, yearning tenderness of his own heart for that firstborn son, he learned a precious lesson of the wonderful love of God to men in the gift of His Son, and the confidence which the children of God may repose in their heavenly Father."<sup>6</sup>

Enoch was a daddy who learned much more about his own ultimate Dad, the Father of us all, when he became a daddy. He learned about his heavenly Father through his own experiences fathering a son. He learned so much, and it matured him so much, and it sanctified him so much, that at last his heavenly Father chose to keep son Enoch alive and take him to Himself in eternity: and that's where he is now, inhabiting eternity with his heavenly Father (Isa. 57:15), and looking forward to being reunited forever with his own son and the rest of his earthly family. It's a future we can all look forward to sharing because of our Father's gift of another Son to guarantee us that astonishing future.

### CONCLUSION

One more thing about Enoch: reading about him today helps us see how much our Father values the Enoch example, for it represents "what the lives and characters of all must be, if, like Enoch, they are subjects to be translated when Christ shall come."<sup>7</sup> In fact, with God, producing Enochs has never stopped: Daniel and his friends "walked with God as did Enoch."<sup>8</sup>

And closer to home, you may already have met some sweet saint your soul tells you is ready, ready to go where Enoch went; for "there are Enochs in this our day."<sup>9</sup>

<sup>1</sup> Ellen G. White, *Counsels on Health* (Mountain View, Calif.: Pacific Press Pub. Assn., 1923), p. 258.

<sup>2</sup> Ellen G. White, *Christ's Object Lessons* (Washington, D.C.: Review and Herald Pub. Assn., 1900, 1941), p. 129.

<sup>3</sup> Ellen G. White, *From Eternity Past* (Mountain View, Calif.: Pacific Press Pub. Assn., 1983), p. 48.

<sup>4</sup> *Ibid.*, p. 47.

<sup>5</sup> Scripture quotations marked NASB are from the *New American Standard Bible*, copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by The Lockman Foundation. Used by permission.

<sup>6</sup> Ellen G. White, *The Adventist Home* (Washington, D.C.: Review and Herald Pub. Assn., 1952), p. 160.

<sup>7</sup> Ellen G. White, *Gospel Workers* (Battle Creek, Mich.: Review and Herald Pub. Assn., 1892), p. 383.

<sup>8</sup> Ellen G. White, *A Call to Stand Apart* (Hagerstown, Md.: Review and Herald Pub. Assn., 2002), p. 55.

<sup>9</sup> Ellen G. White, *Christ's Object Lessons*, p. 332.

**Lael Caesar**, associate editor of the *Adventist Review*, covets the Enoch gifts.



**Have you ever wondered  
what it would look like if a  
design studio redesigned  
The Conflict of the Ages?**

**[TheConflictBeautiful.com](http://TheConflictBeautiful.com)**

The Conflict Beautiful  
is available for preorder.  
Ships in August.









# BEING A FATHER TO THE FATHERLESS

*It simply entails getting involved.*

LISA GREY

**M**ore children are in fatherless homes today than at any other point in history. According to the National Center for Fathering, the consequences of growing up in a fatherless home are severe in comparison to children who grow up in a home with two parents.

Fatherless families are 44 percent more likely to raise a child living in poverty, and 90 percent of all homeless and runaway children are fatherless. A staggering 71 percent of teens who abuse alcohol or drugs come from fatherless homes. Adolescents in psychiatric care are from fatherless homes 80 percent of the time, and they are two times as likely to commit suicide.<sup>1</sup>

The U.S. Department of Health and Human Services estimates that more than 25 percent of the households in the nation are fatherless—and this number continues to climb. To put that into emotional perspective, roughly one fourth of American children will not experience hugging their dads good night on a regular basis.<sup>2</sup>

## OUR HEAVENLY FATHER

As Christians, we have been taught that God is our heavenly Father. Those of us who have had a loving, interactive dad in our home have been blessed with a glimpse of God's love for us. So many children, however, have no idea what fatherly love looks like; they are neglected, abused, or nonexistent in the eyes of their biological parents.

Other children struggle with the role of a stepparent or other male resident in the home. Should they accept that man as a parent? What should they call him? Does he love them? With so much confusion about the true meaning of fatherhood,

these kids cannot even fathom what it means to say that God is their loving Father.

The book of Proverbs tells us: "Train up a child in the way he should go, and when he is old he will not depart from it" (Prov. 22:6, NKJV). Many people attribute this verse to parents only. But the author of this proverb does not specify it as "parents only" advice; children learn not only from their parents but also from extended family members and other adults in the community. Many others besides actual parents may serve as surrogate fathers or grandfathers, painting a picture of God the Father in a child's life.

## PRACTICAL APPLICATION

*So . . . what does this involve?*

Proverbs 22:6 involves much more than merely teaching a child the facts about God. Rather, "train up" implies that the teacher—whether parent or other role model—should consider who that child is as an individual *with regard to personality, talents, strengths, and weaknesses*. Shaping a child in a positive moral direction requires investing in that child as a *unique* person.

*But . . . if a child is unfamiliar or unknown to me, how do I start reaching out to them as a unique person?*

Consider Deuteronomy 6:4-7, in which God instructs His people—not just parents, but all His people—how to help children to know His commandments: "Hear, O Israel: . . . these words which I command you today shall be in your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up" (NKJV). In other words, in any given moment of the day there is an opportunity

## The more moments we share with fatherless children in our communities, the more we can lead them to understand better the love of their heavenly Father.

to help children to know their heavenly Father.

Applying that concept to children in today's world, we need to consider the moments that make up their days. Each of these moments is an opportunity to show love, encouragement, and support; it is often easier for kids to talk about things that are on their minds while they are completing a hands-on activity.

### TEN TIPS ON MODELING GODLY BEHAVIOR

Here are 10 practical ways to reach out to fatherless children. These opportunities will help us model godly behavior while also allowing plenty of time for conversation. The more of these moments we share with fatherless children in our community, the more we can lead them to understand better the love of their heavenly Father.

**Be a Homework Helper.** Your local after-school program would love to have an extra hand to help kids with homework. This is a great opportunity to model enthusiasm for learning and achievement. After homework, kids often have playtime, so you can become better acquainted by shooting hoops or playing an organized game with them.

**Assist a Coach.** You don't need to be a former all-star player to help with coaching. Having an extra hand will enable the coach to separate the kids into smaller groups for warm-ups. Players will then come to know their teammates, which gives you an opportunity to model cooperation and encouragement.

**Commit to a Clean-up.** Check your town's or city's website to discover how to volunteer to clean up parks or beaches. Invite some local fatherless kids to form a cleanup group. Then agree to volunteer as a group on a regular basis. This sets the example of stewardship of God's creation.

**Maintain Mom's Car.** Offer to teach basic auto mechanics or car-washing skills on a one-to-one basis so they can take care of their mothers' vehicles. Or help to organize an event at your church when single moms are blessed with oil changes, car

washes, and easy repairs—and encourage their children to help out. Not only are you teaching youth valuable skills; you're also modeling how to care for others and strengthening single-parent families.

**Build Something.** There's nothing like hands-on labor to instill in a child a sense of accomplishment. You don't have to reinvent the wheel; it could be as simple as hanging some shelves or building a skateboard ramp. Whatever the project, there will be lessons learned about success, failure, and trying again.

**Sow Seeds.** Gardening teaches patience and perseverance. If this is one of your strong points, help a child to grow something that will benefit the whole family. Even if there is limited yard space, you can create a patio garden. Research ideas online together. Once the garden is built, keep in touch weekly to provide tips and measure progress.

**Bond Over Breakfast.** This does not require anything fancy. Most kids love basic breakfast foods, and chances are high that they will care more about the extra attention than the menu. Before eating, pray together. After the meal, try a kid-friendly devotional activity.

**Serve Others.** Volunteer with a fatherless child to serve in the community on a regular basis. Helping those who are less fortunate encourages generosity. This is so important in our selfie-focused culture; self-absorption tends to dwindle when kids see how hard life is for others.

**Get Out Together.** Are you great with a rod and reel? Do you enjoy hiking, photography, or biking? Share your skills with fatherless children. Introduce them to the value of peace and solitude. Help them to become aware of God's presence in the quiet moments.

**Choose a Charity Walk.** Being in the company of so many other participants is a fantastic illustration of people working together for a common worthwhile goal. You will also set an example of determination, perseverance, and finishing what you start.

These simple, practical approaches to exemplifying God's love to others can change a young person's life—both here and for eternity. ■

<sup>1</sup> Statistics taken from the National Center for Fathering website at [fathers.com](http://fathers.com).

<sup>2</sup> [factfinder.census.gov/faces/tableservices/jsf/pages/productview.xhtml?pid=DEC\\_10\\_DP\\_DPDP1&src=pt](https://factfinder.census.gov/faces/tableservices/jsf/pages/productview.xhtml?pid=DEC_10_DP_DPDP1&src=pt)

**Lisa Grey** holds master's degrees in Psychology and Biblical Studies. In addition to freelance writing, she serves as a 9-1-1 dispatcher.



# MORE THAN SHADOWS

**W**ho are you, really? Before you answer, consider this: are you your thoughts, even those you are thinking right now?

Psychologists, philosophers, and theologians suggest that knowing who we are is one of the most important questions in a person's life. Most people are unable to answer because they don't know exactly what or who is this thing called "self." Some understand a great deal about the world: they can parent children blindfolded; mastermind the best smartphones and innovative social media; look at the sky and give an accurate weather forecast; yet not understand or know who they are.

Whether we describe ourselves as professors, pastors, or peace officers, these are just labels. As important as labels are, they are not who we really are. If we change our religion, country, profession, or political affiliation, that does not change who we are, because we are more than the places where we were born or the things we do.

We are created in the image of God (Gen. 1:26, 27). But what does this mean? In our English dictionaries the word "image" means a physical likeness, optical counterpart, or appearance produced by reflection from a mirror. It describes a mental representation, or resemblance to another. Thus, because we are created in the image of God, we resemble/reflect Him.

Being created in the image of God means more than physical look-alikeness. For instance, like Him, we are the only creatures who have the ability to think abstractly, to put ideas into words, to know the difference between right and

wrong. We are among the few creatures to think in cause-and-effect relationships, to recognize and remember. We have emotions and passions, exercise patience, and have freewill to make decisions and choices based on intellect and spirituality. But because of the presence of sin, we are only God's shadows in all these.

Speaking of shadow: because of our condition, being born in sin and raised in iniquity, we've become mere shadows of the image of God. As humanity came from God's hand, it "bore no blight of decay or shadow of the curse." Christ, our Creator, and Christ alone, can make us truly aware of who we are. He redeems, re-creates, and restores the original image of God in us when we accept Him as our personal Savior.

Life could be a banquet. But people, even Christians, starve to death because they don't know who they are. And if they don't know who they are, they can't figure out *whose* they are.

Those who know who they are have no reserves or plan B. They rely totally on faith and prayer, believing that God has their back. They have no regrets because they know that "in all things God works for the good of those who love him, who have been called according to his purpose" (Rom. 8:28). They have no cowardly retreats. They stand fast and firm in the face of challenges, accepting them as opportunities to be transformed into the likeness of Christ and restored from a shadow to the original image of God. 🍀

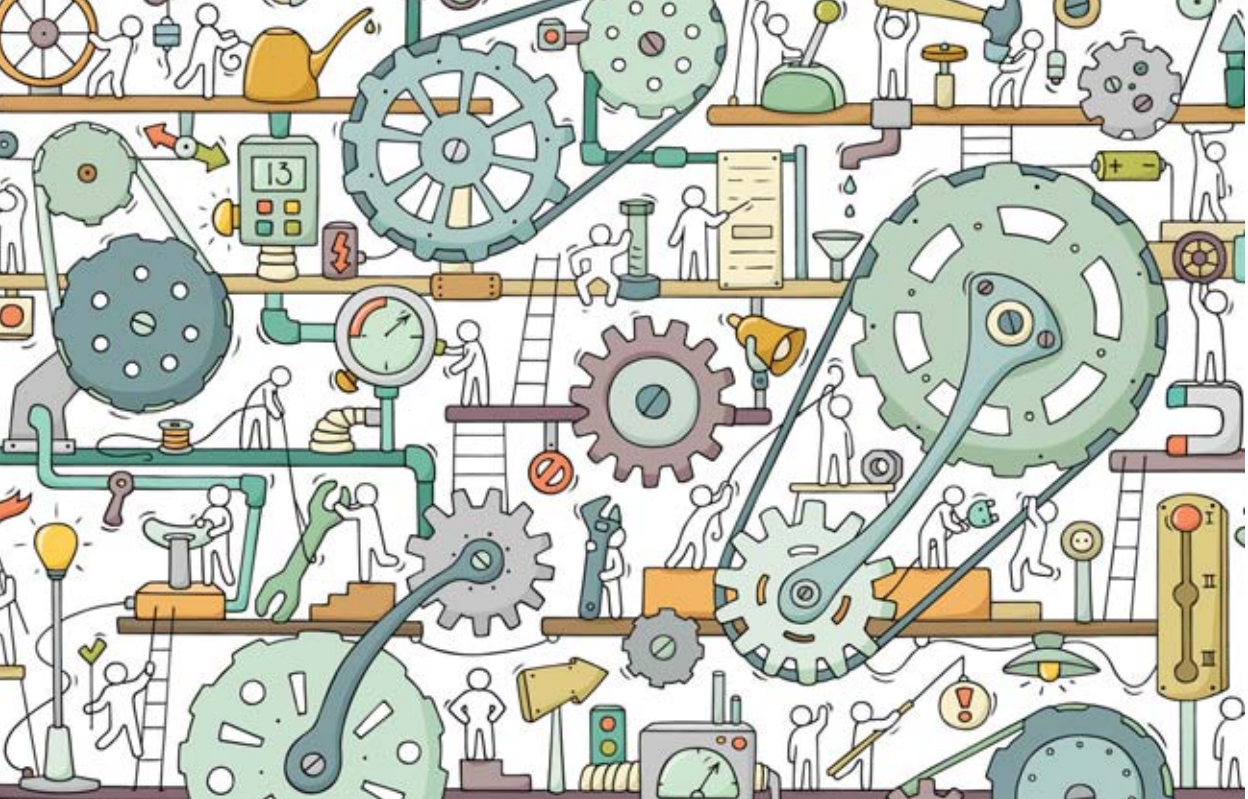
\* Ellen G. White, *Steps to Christ* (Mountain View, Calif.: Pacific Press Pub. Assn., 1956), p. 9.

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

CURE FOR THE  
COMMON LIFE  
HYVETH  
WILLIAMS



THOSE WHO KNOW  
WHO THEY ARE  
HAVE NO RESERVES  
OR PLAN B.



# 10 STEPS TO FRUITFUL MINISTRY

*You might be surprised  
by how easy it is!*

**AMY CUMMINGS**

If you had told me a few years ago that I would be helping to facilitate small-group discussions, I would have soundly rejected the notion. If you'd added that some of those people would be teenagers, I would have questioned your grasp of reality. If you'd then said I'd be a 37-year-old mom picking up a new musical instrument, I would have secretly felt a little giddy on the inside. Then if you'd mentioned that I'd also be playing it on stage, I'd have run away screaming.

But when God has plans for an insecure, spiritually hungry introvert, the unlikely happens. It took years, but God meandered with me to the foot of grace and helped me come to terms with the reality that if I truly believe in and trust Him, I have to "go all in."

God then showed me that the people I'd surrounded myself

with were safe people, people like me who want to do right by Him and each other. God grew a passion inside my heart to see others experience the healing of living inside His grace and love. But I was terrified of what it might require of me to do something about it.

The Bible says that "perfect love drives out fear" (1 John 4:18). God's tender handling of me through people in my life began to steadily drive back the fear of trying my voice, of connecting with people, of exploring interests, of being seen and known. Now, as I do my work as a "body part," I find it's sometimes deliciously challenging, and sometimes just hard work. But it's rewarding in all its forms.

When I let God draw me closer to Him, He showed me how He sees me. When God says you're valuable simply because you exist, that's the way it is. When

God says He made a church body a vessel of His perfect love on earth and that you're a necessary part of it, who can argue? (See 1 Cor. 12:27.)

You and I are bound together in holy ministry. Our primary purpose is to function as the body of Christ. It is who we are and what we do.

## STEPS TO MINISTRY

So, how does being a "body part" play out in real life? God's work in each individual is unique and far too big for a flowchart, but here are 10 steps to encourage you in discovering what you can do to make a difference and have a fruitful ministry.

**Give up.** We strive to make life secure and livable for ourselves, but we end up drained and frustrated. Surrender it all to God—every moment of it. Immerse yourself in God's Word, and practice gratitude for the big and small things God blesses you with. Trust in God's guidance.

**Keep moving.** Not sure what to do? Then pick the first of current options! Prayerfully follow your interests. A moving vehicle is easier to redirect than a stalled one. God can use even mistakes, if for no other reason than to show you where you don't want to be.

**Take risks.** Trying something new can be fun, and your bravery will be inspiring and contagious. Remember who you are in God, and your identity won't accidentally get tied up in what you do. You are free to discover. If it doesn't work out after a good effort, try something else. Romans 8:11 reminds us that the Spirit who raised Jesus from the dead also is in us. With the power of God that defeated death at work in us, what do we have to fear?

**Think "trashy."** Many of the most appreciated jobs in church aren't glamorous, but the results are! Check the trash cans. Scan the floors. Help move chairs. Wipe down tables. Set up a refreshments cart. A heart for service doesn't necessarily have to take a lot of time.

**Level up.** "Too many leaders and not enough followers?" *Au contraire!* Good leadership isn't about knowing the most, being powerful, or dazzling others with charisma. Leading means that you care and are willing to stand up and make sure valuable experiences happen. More leaders means less burden per leader, which means everyone thrives. More leaders means that pastors have time and energy for their primary mission of nurturing the flock. Children's Sabbath School

classes are precious and rewarding and always in need of more help. Events need leaders and organizational skills. There are opportunities of all kinds, and yes, you can! You might be surprised by how many people are simply waiting for someone to lead the way.

**Say "No."** As you get to know yourself better, it is important to learn how to say "No" to the things that drain you, so you have the capacity to say "Yes!" to that which energizes you.

**Be dependable.** What you do matters. What you unexpectedly don't do matters too. "It" still has to be done by somebody who wasn't planning to do it. Check your calendars. Set reminders. Find your replacements. When people know you can be counted on, they are more apt to be part of the team and feel less braced for a stressful or irritating salvage operation. More helpers and happier helpers is always a good thing!

**Treasure hunt.** Get to know somebody new to you. Build relationships. Discover the hidden abilities in others. Appreciate each other. Not many people see themselves and their abilities the way you see them; nudge those gems to the surface!

**Nourish.** A lot of people around you are struggling with something. Sometimes we can barely lift our heads up out of the water long enough to catch a breath, never mind having the capacity to rescue other swimmers. Encourage others. Listen to them. Pray with them. Find out what they need. Some friends simply need a brotherly or sisterly "kick in the pants" (avoid cleats). Suggest that they join you in a service opportunity, and they might remember how good it feels.

**Own it.** As Mahatma Gandhi reportedly said, "Be the change you wish to see." Be the "someone else" who will do it. God + you + me + them = the church. It's your church. It's my church. We are the body. You are part of God's equation, and God's math never fails.

There are no "mystery committees" that make a lot of these things happen; mostly, it's just too few people standing up to do too much work. That's a recipe for disaster. *We* have to get this done, together, through the power of Christ. When we work together with God, there is victory. ▀

---

**Amy Cummings** delights in Jesus, her husband, Brian, and their three homeschooled sons. She's thrilled to be involved in her Georgia church community with youth, small-group, and outreach ministries.





## Child Impact International

PO Box 763, Ooltewah, TN 37363

**email:** [support@childimpact.org](mailto:support@childimpact.org)

**phone:** (423) 910-0667

[childimpact.org](http://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

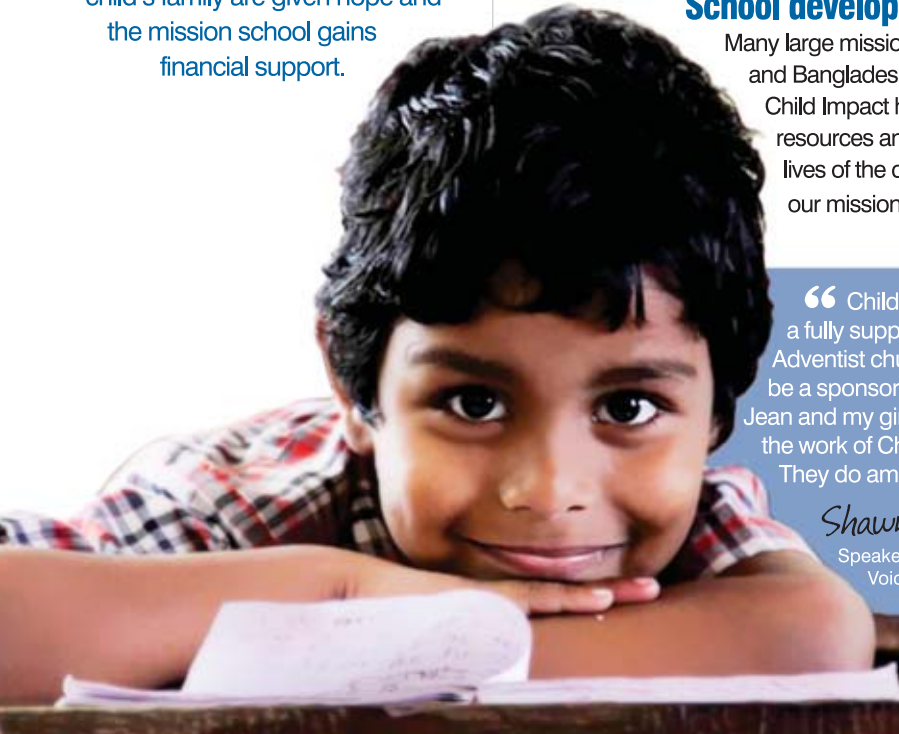
Many large mission schools in India, Myanmar and Bangladesh are struggling financially.

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](http://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.



# FAITHFUL TO THE END

*Remembering the simple things about my dad*

**KAREN BIRNEY**

**H**i, Karen! Are you lonely, or do you have company?" It wasn't his usual opening line. I was the one who usually called Mom and Dad, finding out that they had friends over, at which time we would make the conversation brief so they could go back to visiting. I guess Dad was trying to be creative.

"No, we don't have anyone over. But we're about to go see a Christian film called *The Least of These*."

"I think I've heard of it." We continued chatting for a few minutes, finding out about each other's day. We just hit the highlights, but it was always good to hear his voice and I savored the snippets.

Who knew that it would be our last conversation, and that 90 minutes later Dad would suddenly pass away?

Those next few days were filled with grief and reflection. Writing down my thoughts helped me heal.

**My dad truly lived these words:  
"Whatever your hand finds to do,  
do it with all your might" (Eccl. 9:10).**

## SELFLESS HANDS

His helpful, selfless hands—  
opened car doors for elderly widows when he  
picked them up to take them to church.  
His welcoming hands—  
shook other people's hands as he greeted  
arrivals with a welcoming smile.  
His fatherly hands—  
turned out his children's bedroom lights as he  
said goodnight.  
His caring hands—  
guided bicycles as his daughters learned to ride.  
His careful hands—  
tightened his daughter's roller skates—much  
tighter than she could have done them by  
herself.  
His thorough hands—  
vacuumed and arranged desks in preparation  
for his daughter's first teaching job.  
His helping hands—  
graded papers and guided students when he  
volunteered often in the succeeding years.  
His loving hands—  
washed dishes for Mom as she cooked and  
baked.  
His ministering hands—  
extended out to Mom's as she stepped across  
hazardous terrain.  
His sensitive hands—  
grasped the tiny hands of grandchildren and  
great-grandchildren who wanted to walk by  
his side around the neighborhood.  
His skillful hands—  
tightened screws, moved boxes, organized  
shelves, swept floors, punched phone num-  
bers, all with gusto.  
His devoted hands—  
opened the Bible as he shared God's Word  
with his family.  
His praying hands—  
folded together, supported his head as he knelt  
beside his bed and prayed for loved ones.

My dad truly lived these famous words: "What-  
ever your hand finds to do, do it with all your  
might" (Eccl. 9:10).

I long for the day when once again those hands  
and arms will be wrapped around my shoulders  
as he gives me a great daddy-loving squeeze and  
says, "I love you."

## JUST YESTERDAY

That first night after I arrived at my parents'  
place, after everyone had gone to bed, I leaned  
against the doorframe of his office, looked around,  
and envisioned my dad going through the routine  
of the day before. Just the day before I was on the  
phone talking to Dad. He was here in this place.  
It all happened so fast, and it seemed so surreal.  
I didn't want to lose the scene in my imagination,  
so I sat down and wrote:

Just yesterday—  
he was walking this hall.  
Just yesterday—  
he was grabbing a bowl from this cupboard.  
Just yesterday—  
he was getting ready for church.  
Just yesterday—  
he was talking to me on this phone.  
Just yesterday—  
he was sitting in this chair reading.  
Just yesterday—  
he was standing at the top of these stairs.  
But tomorrow—  
he will rise in the resurrection.  
And tomorrow—  
our eyes will meet and light up.  
And tomorrow—  
our hands will touch.  
And tomorrow —  
He'll grasp my own  
And I'll grasp his own  
As we rise together as a family toward  
heaven.  
And tomorrow—  
our voices will proclaim.  
And tomorrow that sound will be praise.  
Yes, tomorrow we'll proclaim praises  
to the King of kings, the Lord of lords!  
And tomorrow—  
Jesus will declare, "Well done, good and faith-  
ful servant! . . . Come and share your master's  
happiness!" (Matt. 25:23).  
And tomorrow—  
we will never part.

Yes, we experience pain in our yesterdays and  
today's. Yes, their losses give us sorrowful today's.  
But God be praised, we have tomorrow.

---

**Karen Birney** writes from Pasco, Washington.



When American astronauts Neil Armstrong and Buzz Aldrin stepped on the moon, July 21, 1969, few knew of the contributions of Seventh-day Adventist scientists to that achievement. Fifty years later this month's issue of the *Adventist Review* celebrates the event while highlighting the contributions of but a few of the thousands of Adventist scholars whose scientific research in space and astronomy continues to bless the world today.

BY MART DE GROOT

Lift up your eyes on high, and see who has created these things, who brings out their host by number; He calls them all by name, by the greatness of His might and the strength of His power; not one is missing" (Isa. 40:26).\*

#### IN THE BEGINNING

"In the beginning God created the heavens and the earth" (Gen. 1:1). Then, during the six days of Creation week, God transformed the formless, void, and dark earth into a habitat for all kinds of living creatures, culminating in the creation of Adam and Eve in His image (Gen. 1:3-28). Our first parents were given dominion over the earth and its creatures to fill and subdue it as God's stewards. When humans fell the curse affected the whole of creation (Rom. 8:20-22), ultimately contributing to heaven and earth passing away (Matt. 24:35).

Even though "the heavens declare the glory of God" (Ps. 19:1), can a dying universe witness to us about God's glory—His character, and His plan for humanity? In what follows I answer *yes*. Throughout, the expression "space science" includes both astronomical research and space exploration.

#### DOMINION

Before AD 1600 humans could observe the sky with the naked eye only. The invention of the telescope around AD 1600 made it possible to see much more and much farther. More recently, launching an animal—Laika, the dog—on board the Russian Sputnik 2, November 1957, and humans landing on the moon, July 1969, have led to space exploration.

Space science is part of a large collection of natural sciences, from astronomy to zoology, in which progress in one field is often linked with progress in another field: Kepler's and Tycho Brahe's observations of the planets led to the subsequent mathematical formulation of gravity by Newton; laboratory spectroscopy taught us about the chemical constitution of such celestial objects as stars and nebulae. Such links between disciplines bring people with different abilities and knowledge together in fruitful collaboration. Good stewardship!

#### APPLICATION

The applications of our research and exploration often bring widespread benefits. Artificial satellites gave us navigation by GPS, vastly improved understanding of global cultivation and of atmospheric circulation and weather forecasts. Space is the poor person's laboratory where matter in extreme conditions of pressure and temperature can be studied in our efforts to know about and learn from God's creation. And exactly because space science finds its hunting ground far removed from our everyday conditions, we now develop precious new and unusual ideas, problems, and possibilities.

#### LIFE IN THE UNIVERSE

The Bible implies the existence of intelligent life elsewhere in the universe: heaven's hosts worship God (Neh. 9:6) and delight in His works (Job 38:7).

# SEARCHING FOR GOD IN SPACE?

PHOTO BY DONALD GIANNATTI ON UNSPLASH



Laika and the Apollo 11 crew helped focus our attention on the search for extraterrestrial life. With our search thus far limited to life as we know it, the requirements for human life have come under scrutiny. The results have been surprising. Our studies show that life is not only very complex, but also requires dozens of favorable conditions for its origin and development. These conditions have to fall between extremely narrow limits: any one condition falling outside these limits is enough to make life impossible. Thus, the universe tells us that human life is very special and cannot originate at random. Intelligence, which is not a characteristic of lifeless matter, is required for the origin of life. What or who else can supply this intelligence but God, and what does this tell us about our Creator?

### NATURE'S BOOK

Early theologians believed the “book” of nature was a source of God’s revelation to humanity: when read alongside sacred Scripture, the study of God’s creation leads to knowledge of God Himself. Understanding nature’s language requires some knowledge of the natural sciences. This is where space research plays a crucial role too. Nature’s strict connection between cause and effect teaches us to distrust appearances and prompts us to look for deeper truths, the real values in life.

### POPULARIZATION

Humanity’s happiness requires the satisfaction of the primary necessities for life. Beyond that, the search for truth and understanding has become a further source of genuine joy in life. To

share the characteristics of nature—and therefore, of God’s glory—is a duty and privilege of those who are engaged in the natural sciences.

Astronomy in particular has been acclaimed as one of the highest scientific disciplines because it liberates us from the fear of seemingly capricious forces of nature ascribed to the working of mysterious personalities that we find in many older religions. The melody of science would sound poor and empty if people in general could not relate to it, if it did not evoke an echo from the community at large. Science can flourish only when an interested population provides a fertile ground of ideas and questions.

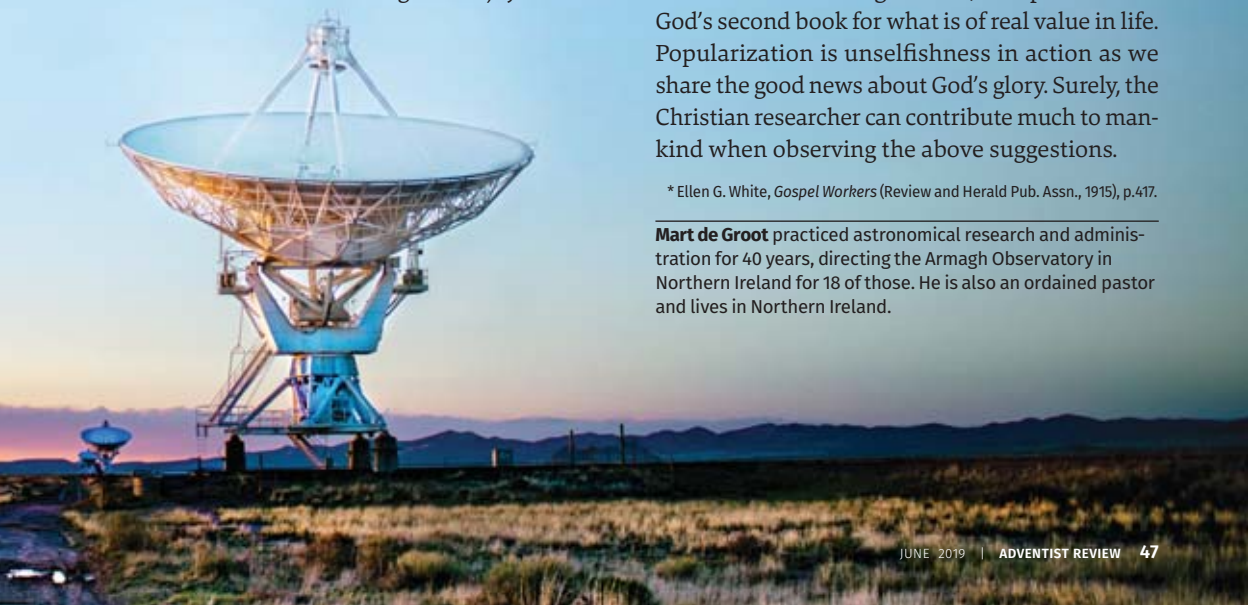
Scholars release their discoveries from being the egoistic privilege of the professional few when we bring them to the general public through education and popularization. We thus engender a better understanding of the book of nature and its God. The community that offers astronomers and space scientists the opportunity to dedicate our time to research and exploration has the right to have a share in the results of this undertaking. As Luis Feuillée (1660-1732) remarked: “Beginning at the university, science must spread out to all people as the fertility-bringing water comes down from the mountains to irrigate the valleys.”

### CONCLUSION

Our stewardship of creation is best done in cross-discipline collaboration that, when applied, creates new ideas and methods to the benefit of all. Searching for extraterrestrial life shows us God’s awesome design of life, and points us to God’s second book for what is of real value in life. Popularization is unselfishness in action as we share the good news about God’s glory. Surely, the Christian researcher can contribute much to mankind when observing the above suggestions.

\* Ellen G. White, *Gospel Workers* (Review and Herald Pub. Assn., 1915), p.417.

**Mart de Groot** practiced astronomical research and administration for 40 years, directing the Armagh Observatory in Northern Ireland for 18 of those. He is also an ordained pastor and lives in Northern Ireland.





## PUSHING THE BOUNDARIES OF SPACE

*One of the first African Americans to work for NASA was a Seventh-day Adventist.*

**STEPHEN CHAVEZ**

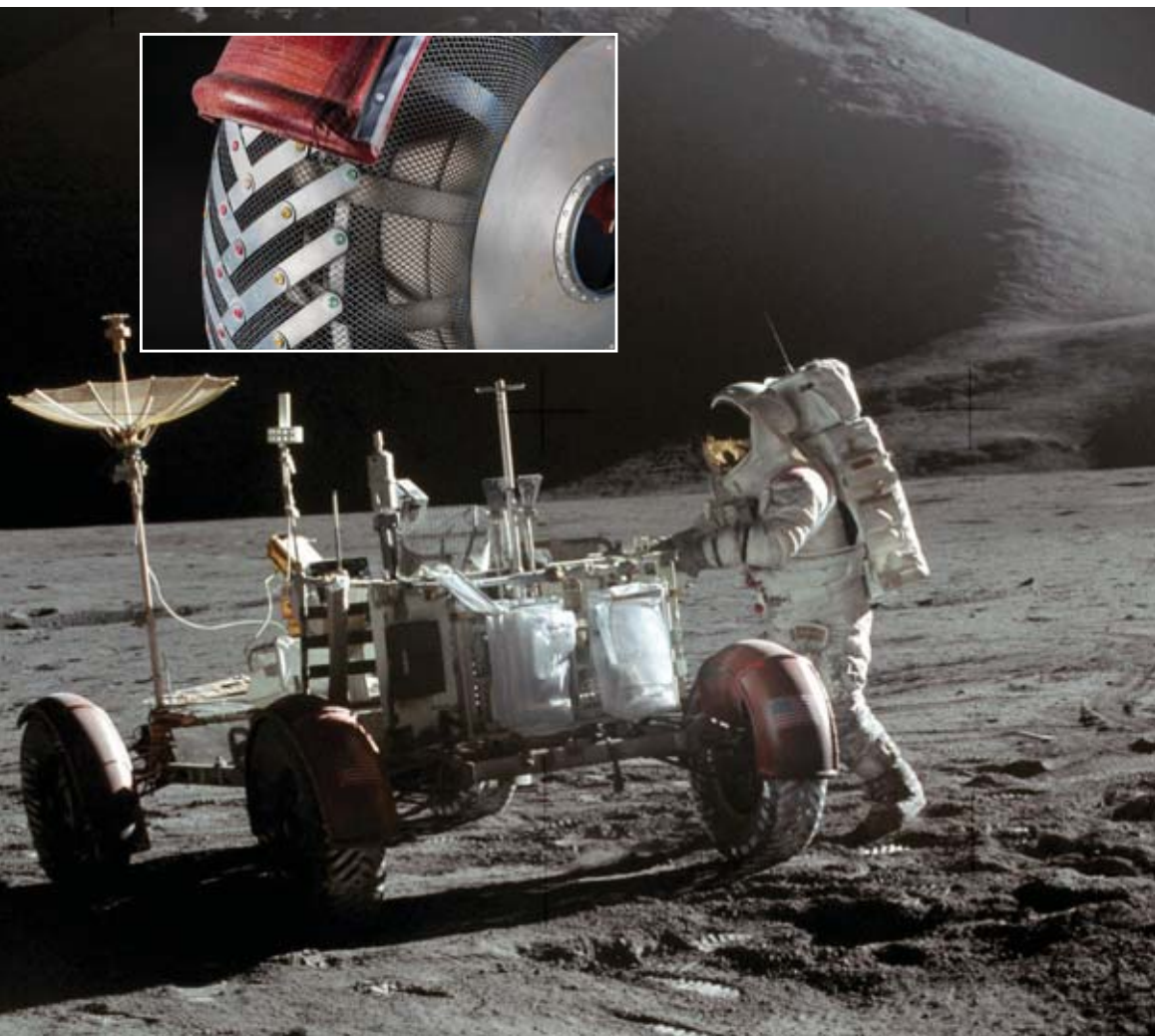
**R**obert Ellington Shurney never traveled into outer space. But he spent more than 500 hours in a weightless environment; he invented devices used by nearly every American and international astronaut in their space flights; and he helped design the tires that were used on the Falcon, the Lunar Roving Vehicle used during the United States missions to the moon.

Robert Shurney was also a Seventh-day Adventist.

Shurney, who retired in 1990 after a 28-year career with the National Aeronautics and Space Administration (NASA), died in 2007. But his legacy is notable for many reasons.

Shurney, an African American, was born in Dublin, Georgia. He served in the U.S. Army during World War II, then worked as a civilian at several military bases. He graduated in 1962 from





NASA PHOTOS

Tennessee State University in Nashville with a Bachelor of Science degree in physics and electrical engineering.

As the United States worked to build its space program in the early 1960s, Shurney was chosen by the John F. Kennedy administration as one of the first Black engineers hired by NASA. He began his career at the Marshall Space Flight Center in Huntsville, Alabama, and earned several more academic degrees.

Shurney was on the team that worked on early versions of the Saturn V rockets. He was a flight engineer on the KC-135 zero-G simulation aircraft (which used steep dives to simulate zero-gravity). He spent more than 500 hours in microgravity, testing the design and function of equipment used in space travel.

The space equipment he helped design included

the wheels of the lunar rover, a method for preserving and consuming food in space, a device used to extract soil from the moon's surface, solar shields and retractable solar panels, and a waste management system (a space-age toilet). His many citations include the Lunar Apollo Flight Award, Apollo Achievement Award, and Skylab Achievement Award.

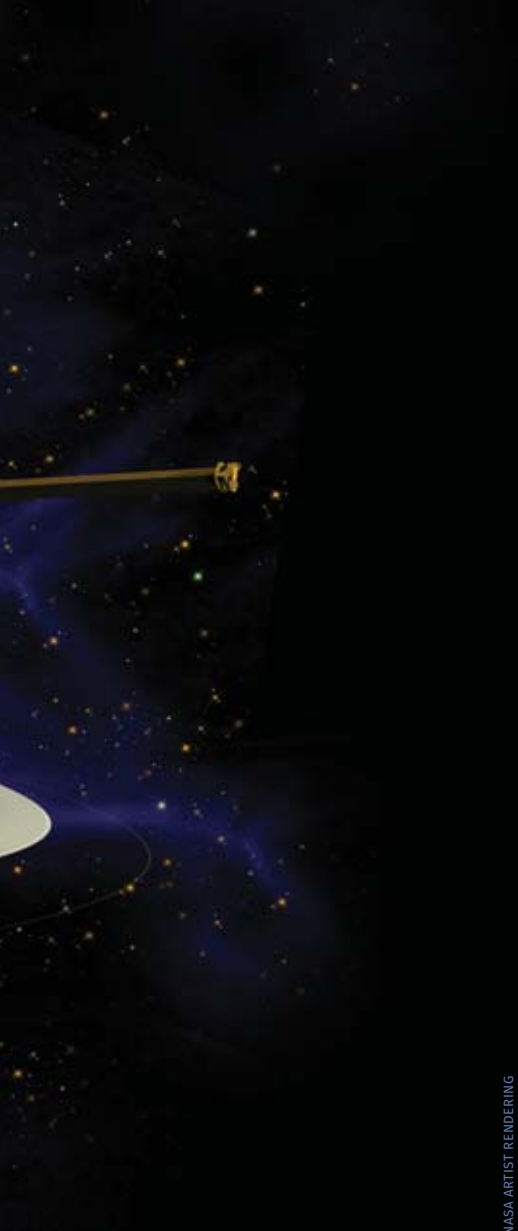
Shurney was also an active member of the Oakwood College Adventist Church. He served as a deacon; and he and his wife, Susie, helped establish the Huntsville Adventist Community Services Center.

Robert Ellington Shurney never traveled to outer space. But his work for NASA helped pave the way for significant advances in space travel. His hard work and creativity honored the God who is not limited to time and space. 🍀



**THREE, TWO,**





*Juan A. Román is deputy director of the engineering and technology directorate, NASA/Goddard Space Flight Center in Greenbelt, Maryland. He is one of several Adventists playing a role in science's continuing exploration of outer space. He recently agreed to answer a few questions. —Editors.*

**A**s a child, who were some role models who inspired you to consider a career in aeronautics?

I was almost 5 years old, and I remember watching the landing of the Apollo 11 Lunar Module with my family on a small black-and-white TV, and Neil Armstrong and Buzz Aldrin walking on the surface of moon. That was a very impactful event for me. I wasn't able to understand completely what was going on, but that event planted the initial seed. After that, space and space exploration captivated me.

**As an Adventist, were you encouraged to pursue a career in science (against some fears that it might lead away from faith)?**

I grew up in a very devoted Adventist family. Since I was very young, learning about God and His love for us was always front and center at home. My parents' education philosophy was: "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6, KJV). They provided me with a solid Christian foundation and always encouraged me to follow my dream to work at the National Aeronautics and Space Administration (NASA). They inspired me to be an example to others, and that's what I try to do as I work at NASA.

NASA ARTIST RENDERING

*A career in aeronautics is one way to see the Creator's handiwork.*

# ONE, BLASTOFF!



For 30 years Juan A. Román has used his career at NASA to explore God's hand in the mysteries of the universe.

### **How did you come to work for NASA?**

I decided to study engineering very early. When my brother was studying chemistry, he had a friend who was studying engineering. Every time my brother's friend would visit us at home, he would tell my brother about the classes he was taking and the problems he was assigned to solve. I became fascinated with engineering, and, combined with my passion for space exploration, working at NASA became my goal.

In 1988 I graduated with honors from the University of Puerto Rico at Mayaguez with a Bachelor of Science in Mechanical Engineering. I immediately started working at NASA's Goddard Space Flight Center in the Space Simulation Test Engineering Section as a test engineer. While working, I continued studying and earned a D.Sc. in systems engineering and technology management from the George Washington University. Throughout my 30 years at NASA I have occupied multiple technical and management positions, each one encompassing greater visibility and responsibility. As deputy director of the engineering and technology directorate, I provide leadership to more than 1,200 civil service engineers and 2,000 contractors, who provide multidiscipline engineering expertise to our many science and exploration missions.

### **How does the environment where you work challenge or affirm your faith?**

I have to say that working at NASA has made my faith in God even stronger. There are more than 10 billion galaxies in the observable universe, with an average of 100 billion stars per galaxy, and potentially billions of planets. Earth is a unique place: the only planet we have discovered that has life.

When we study earth and the different complex processes that take place in perfect balance to support life, I see the hand of God in all of it.

### **What are one or two of your most vivid memories over the course of your career?**

A few years after I started working at NASA, I was assigned as test engineer for the composite infrared spectrometer, which is one of the 12 science instruments on the Cassini mission designed to carry out sophisticated scientific studies of Saturn. I worked with an excellent team of scientists, engineers, and technicians to build, test, and deliver the instrument to the Jet Propulsion Laboratory for final integration into the spacecraft and launch. That was a great experience for a young engineer.

The Cassini mission was designed for a lifetime of only nine years (six years to get to Saturn, and three years of scientific observations from the planet). But it lasted for 20 years, much longer than anticipated. Cassini represented a staggering achievement of technical complexity, and revealed the beauty of Saturn, its rings and moons, inspiring our sense of wonder. Its many discoveries prompted scientists to rethink their understanding of the solar system.

### **What would you say to someone considering a career in the aerospace industry?**

The space industry is incredibly diverse and growing rapidly. It provides many opportunities for everyone who is interested in the science, technology, engineering and mathematics (STEM) related fields. There are also many non-technical roles associated with the space industry, from human resources, public relations, law, and many more. The industry offers high-paying jobs and rewarding careers.

My advice is to follow your dreams and be the best you can be in everything you do. Never give up. 🍀

# WHAT TO DO WITH A BURNING HEART

Were not our hearts burning within us?" are the seven memorable words of the two disciples on the Emmaus Road (Luke 24:32). The narrative begins with their hearts aching with grief and gloom. It ends with their hearts burning with gladness and glory. A complete change in a few hours. What happened?

We have to be conscious of whatever causes us to have burning hearts. We have to note what causes us to churn with intense feelings and emotions. Pay attention to whatever causes us to react, be it a person, place, thought, event, or circumstance. Don't let it slip by, because it is a valuable learning moment. Trace the where, what, and why of that burning sensation.

A constant danger to our spiritual progress is to be unaware of our emotions and what triggers them. This is further complicated by being ignorant of our unawareness—being unaware of our unawareness. The antidote? Be self-aware, pay attention, manage our emotions. But it takes humility and hard work.

Consider, in four steps, how the Emmaus-bound disciples teach us this practical truth.

**1. Emotions Examination (Luke 24:13-18).** First, the disciples were morose and melancholic. This was the time for them, and for us, to do an emotion check. Why are we so emotional (Ps. 42:5; 43:5)? Discover the origins and motivations by asking yourself questions about these emergent emotions.

**2. Alacrity Acceleration (Luke 24:18-24).** The disciples' emotions were creating havoc, taking them to dangerous destinations. They forgot the previous words of Jesus because of their overpowering emotions. When emotions intensify, use

emotional alacrity and bring them under control. We need to quickly ask ourselves three questions: (a) Where do these emotions come from (fear, anger, defense, lust, etc.)? (b) What attitudes and actions are they causing right now (faith, nobility, fight, flight, etc.)? (c) If we give in to these emotions, where will they lead (a better place, a worse place, a place where God would want me, etc.)?

**3. Spiritual Submission (verses 25-29).** A transformation of the disciples' emotional state took place between verses 25 and 29, when Christ, through the Holy Spirit, reasoned with them through Scriptures. That caused them to do an emotion check. They calmed down, collected themselves, and tamed their emotions. By the time they reached Emmaus they were in control. Instead of hopelessness they exhibited hope, hospitality, and a hunger for more truth.

**4. Valuation of Engagement (verses 30-34).** With emotions under control, the disciples were able to evaluate and replace their irrationality with reason. A new emotional burning took over; they cast off their blindness, and with joy they recognized Christ right in their midst. In that state of spiritual rationality they redirected their burning hearts from doom to delight and were able to rightly evaluate their situation in God's presence.

Next time our hearts burn, let's be intelligent about our emotions. Let's recognize, understand, and manage them. Let's resolve to do it for God's glory, for our own good, and for the good of all with whom we interact. ▀

---

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

TRANSFORMATION TIPS  
DELBERT W. BAKER



A CONSTANT DANGER TO OUR SPIRITUAL PROGRESS IS TO BE UNAWARE OF OUR EMOTIONS AND WHAT TRIGGERS THEM.



# Use your low-yield municipal bonds or CDs for good.

## **Do you own municipal bonds or CDs with a low or modest return?**

Help accomplish the mission of the Seventh-day Adventist Church by considering exchanging your bonds or CDs for a secure fixed payment charitable gift annuity (CGA). With a gift annuity, you can help further the mission and receive payments for the rest of your life. Your payments will be paid at a rate based on your age and a high percentage could be tax free! You will also receive a charitable deduction in the year you make your gift. The Seventh-day Adventist Church benefits from what remains after all gift annuity payments have been made.

To learn more about the benefits of creating a charitable gift annuity with municipal bonds or other low-yield investments, please call or visit the website.

301-680-5002

[willplan@gc.adventist.org](mailto:willplan@gc.adventist.org)

[www.willplan.org](http://www.willplan.org)



Planned Giving  
& Trust Services



# NEW PLACE, SAME PROMISE

I moped to my mailbox, downtrodden and drained. It was Labor Day, a time for family, outdoor cookouts, and celebrating summer turning to fall. But the most exciting part of my evening was getting a week's worth of mail after house-sitting. Bills, junk, and more bills. Then something different: a thick envelope, from a prison . . .

I moved to Bakersfield, California, in June 2008, three weeks after graduating from Union College. I knew one person, my new boss, the vice president of marketing at San Joaquin Community Hospital, where I'd accepted a job in marketing.

By September I was lonely and contemplating if I was cut out for the health-care business. At that point in my career I fashioned myself as a writer, having interned at *Adventist Review* and begun writing this monthly column.

*Bakersfield? Why here, God?*

There are a handful of moments in life that you never forget. I'm not talking about major events such as graduating from college, getting married, or having your first child. I'm talking about those seemingly nondescript everyday occurrences that seem trivial. But in that time and place, it's as if God reaches down from heaven, puts His arms around you, and says, "Don't worry, kiddo. I've got you."

This letter was one of those times.

## ONWARD AND UPWARD

I detailed the full story in a 2009 article for the *Review*, "Snail Mail From Jail." Here's an excerpt:

"As I opened the envelope and began reading the four-page letter, the writer identified himself as, sure enough, a prisoner in a California penitentiary. . . . The

man, we'll call him Ryan, had grown up in the church and attended Adventist schools. But somewhere in his volatile young-adult years, he'd fallen away from God and, thereafter, been sentenced to a term in prison."

In prison Ryan had found hope through a relationship with Jesus and began reading copies of the *Review* that were brought to the prison. He stumbled across one of my articles and decided to reach out. I have to admit that while I enjoyed reading his story, by page 4 I still wasn't sure why he'd decided to write me. Then he closed with these words:

"Jimmy, God has sent you to Bakersfield for a reason. You may not know what it is yet, but you don't need to know right now. When it is time, you'll know."

It's hard to explain how much that letter has meant to me. Every time I questioned anything about my life, thinking about those words would bring complete peace.

I'm reflecting because after 11 years, God has called me out of Bakersfield. This spring I accepted a role with Kettering Health Network as director of marketing.

The past few months have been an insane whirlwind. To summarize, I took the job within the same hour that my wife went into labor with our third child. I have to admit, the general craziness of it all has at times caused me to question this decision.

In these moments I take a deep breath and go back to that Labor Day night in 2008, hanging out in my dingy east Bakersfield apartment. I think about opening that letter and reading the climactic paragraph. Then I remember.

*Jimmy, God here. Don't worry, kiddo. I've got you.*

---

**Jimmy Phillips** is network marketing director of Kettering Health Network.

INTRODUCING  
THE WHY  
JIMMY  
PHILLIPS



EVERY TIME I  
QUESTIONED  
ANYTHING ABOUT  
MY LIFE, THINKING  
ABOUT THOSE  
WORDS WOULD  
BRING COMPLETE  
PEACE.



# ENDING WELL

*Fitting your finish to your start*

*Niels-Erik Andreasen and Demetra, his wife of 53 years, recently retired after an extended career of service in Seventh-day Adventist education. In the following conversation with Lael Caesar, Adventist Review associate editor, they share reflections on their transition to retirement, their greatest challenges and successes in higher-education leadership, and their vision for Adventist education today and tomorrow.*

**H**ow does a Dane become president of Adventism's historic institution of learning, Andrews University, in a country far removed from the land of his birth?

**NIELS-ERIK ANDREASEN (NEA):** I grew up in the Adventist Church in Denmark. We were few, but I knew I belonged to something grand, global, and multifaceted, with a gospel commission to reach the entire world. That gave me a dream. So I moved to England as a teenager, attended Newbold College,<sup>1</sup> migrated to the United States, completed my studies, then served in Adventist education, culminating with 22 years as president of Andrews University.<sup>2</sup> I consider myself blessed to belong to such a remarkable, visionary, worldwide church community.

**How does a Greek woman from Athens happen to fall in love with a Dane?**

**DEMETRA LOUGANI ANDREASEN (DLA):** It was an interesting and exciting time for me in a new country, England,<sup>3</sup> and visiting Niels-Erik's home in Denmark. I was very impressed with the Adventist way of life, and also the civility of the Danish people. Prior to meeting my future Danish husband, I was an active member of the Greek Orthodox Church.

**Share with us two or three major moments—**

**great leaps forward or awful setbacks—from your career in Adventist education.**

**NEA:** I was once asked by a university board to step down from my post as president on very short notice. We were going through one of those difficult periods: declining enrollment, very tight budgets, program changes—things that upset a campus community. My only preparation for managing failures was this piece of advice: never waste a good crisis—use it to make difficult changes success does not allow.

So it was that one of my best experiences came out of this painful one. The board reinstated me some weeks later, and the university made remarkable strides forward in those next few years: the campus was renovated, including a new entrance, and a proper pride was in place among students, alumni, and local community. A school of international education and distance learning soon emerged, and a year later the university had its best financial year ever—a \$15 million gain, equal to 15 percent in restricted and unrestricted funds. This was soon followed by the best-ever campus enrollment of more than 3,500 students.

I learned that, work and pray as you might, success is not guaranteed. Also, that failure need not be final for anyone.



**As his spouse, how do you recall those times?**

**DLA:** As a child I had lived through two catastrophic wars in Greece that took the life of my father prematurely. So the Andrews University challenge could not intimidate or threaten me. I was far away at the time, but I knew that no one could take away my husband's integrity, and I quietly supported him. I also knew that although we all make mistakes that may hurt, the best way to deal with them is to acknowledge, forgive, and forget; not hold grudges or be intimidated, but be benevolent and move on positively.

When challenges show up, we must be direct, transparent, and truthful. It's the best foundation for rebuilding life and finding a positive outcome.

**How did your professional expectations change after you met Niels-Erik?**

**DLA:** It wasn't just professional expectations: it was my total life goals. That included becoming a Seventh-day Adventist. In due course I married a person of the same faith, but I never gave up my close personal relationship with my Greek family and friends who were Orthodox. Significantly, maintaining relationships and friendships across denominational lines also made witnessing to my new faith easier.

**How did your life change, Niels-Erik, after you met Demetra?**

**NEA:** Demetra's work in a law office introduced

her to members of Athenian society—lawyers, professors, etc. However, her social group continued to include “the lame, the blind, the ill, and the poor,” Jesus' friends. Her professionalism, faith, and social responsibilities taught me to not be overly impressed by those who are high up, or forget that at the bottom we are all equal—in need of human friendship and God's grace. Demetra and I once thought of becoming missionaries. She would have been a good one.

**Demetra, describe your life as a woman married to a man who for many years was a high-profile intellectual in Adventist academia?**

**DLA:** I considered it a privilege to be married to a Christian intellectual known for his humility and integrity, who has helped the church's academic institutions globally. I have supported him in every way I could without letting his status interfere with my own down-to-earth position in the community where we worked.

**What suggestions would you give to spouses in similar situations?**

**DLA:** It is easy for a spouse to get swallowed up as a mere accessory to the institution. But as others did before me, I committed myself to maintaining my own individuality and working on my personal, intellectual, and spiritual development. It is the inner being that gives form and substance to the outer personality the spouse brings to this position.





One of the “difficult decisions” Andreasen made that has since earned much appreciation from both the public and the university family was building an entrance to the university, completed December, 2007.

PHOTOS BY DAVID SHERWIN

### How has retirement changed your situations in the social, administrative, and theological arenas?

**NEA:** After the wonderful retirement party compliments, you become almost invisible, especially if you move. Socially, it may mean a new circle of friends and acquaintances. Administratively, I share only if invited. I think that is really important. Theologically, Christ and His grace fill the center that the church and its programs once occupied.

Retirement is a recognition of the limitations God has placed on our lives. We cannot deny the aging process. We retire for the sake of many—our spouses, our children, colleagues, the next generation, our workplaces. Appropriate retirement passes the torch while it is still burning bright.

**DLA:** The administrative position we held in the university brought deferential treatment. By not becoming too used to something that disappears the instant you retire, we were neither surprised nor disappointed upon returning to “civilian life.” However, retirement brings not only changes but also new challenges regarding family, health, and sometimes finances.

### What do you mean, Niels-Erik, when you say we should retire for the sake of the workplace?

**NEA:** Retirement makes room for new talent, fresh ideas, new directions. A few years ago the *Wall Street Journal* reported a study of CEOs in German companies. It was found, not unexpectedly, that those CEOs who were oldest and had served the longest were also quite cautious about making new investments in their companies’ future, whereas young and recently appointed CEOs invested aggressively. It was

really a study of caution versus risk-taking.

There are times the cautious approach of senior leadership is needed, but the study concluded that in general the more aggressive, imaginative approach of new leadership eventually secured a more promising future for the company. A retirement or change in leadership can help achieve that.

Retirement is not quitting; it is installing next-generation leaders with all the goodwill, know-how, and support you can muster. That is not easy to do, but it is part of planning for good conclusions. Those who will not step aside can hold up progress or, worse, unwittingly undo at the conclusion of life some things they worked so hard to accomplish at its beginning.

### Your counsel is clearly still valued. You participated in planning the education summit in Chicago in 2018, where Adventist universities discussed collaboration in curriculum, services, and administrative overhead. What are your thoughts?

**NEA:** It was an important meeting, dealing with changes to North American Division (NAD) higher education. Early in my career most of our undergraduate students came from the local union academies. A decade or two later a third came from the local union academies, a third from other union academies, and a third from high schools. It points to a gradual decoupling of our enrollment from our local academy enrollment.

At present (2018), General Conference statistics for the NAD reveal that approximately 60 percent of our university students are Adventists and 40 percent are local community students not of our church family. We are changing, and the



Chicago summit intended to recognize that and respond to it.

The summit recommended generating cost efficiencies by sharing back-office services. Online courses could also be shared between institutions. These are good but small steps. The larger challenges facing NAD institutions have to do with college costs, college culture, and educational mission within the division. The summit urged NAD institutions to employ a unified approach to these challenges. I do not hear much enthusiasm for that, but the conversation should continue.

### **What about such programs as Adventist Colleges Abroad (ACA)?<sup>4</sup> Is it important? Are there downsides?**

**NEA:** I support the ACA program. It was a brilliant concept developed decades ago by La Sierra professors John T. Hamilton and Margaret Hill, that lets students spend six to nine months in an Adventist college abroad, return fluent in the language, and not miss years of college. I was a product of such an opportunity.

ACA does face the overall decline in college language programs, but in my view many more of the 145,000 students in Adventist colleges and universities worldwide should experience study abroad. Adventists are international people. Sharing with others is a “Christian obligation” that the first Pentecost wonderfully reinforced.

### **How do you reconcile the universities’ right to encourage free thought with the church’s right to theological orthodoxy?**

**NEA:** Alexander Pope wrote, “A little learning is a dangerous thing; drink deep, or taste not the Pierian spring: There shallow draughts intoxicate the brain, and drinking largely sobers us again.” We all need more, not less, learning.

The purpose of university education is to guide our thinking toward ever greater understanding: students may change their thinking as often as every semester. With the church, changing thinking takes decades, generations, centuries. Thus university thinking and church thinking may be out of sync sometimes. But the two must be mutually respectful. Respect for and openness to new understanding when it knocks on our door is the key, not thought control. Freedom to think will forever be God’s free gift.

### **Where to, Adventist higher education in North America?**

**NEA:** We often think of our church’s future as determined primarily by church councils, biblical research, and institutional policies leading to action plans. But external change agents such as economics and culture also influence our thinking about many things, including education. That complicates things for us.

First, we must courageously face the world as purveyors of Christian education to our own youth and others who share our educational ideals, wherever we find them. We probably have too many institutions and programs for the approximately 14,000 Adventist students currently enrolled in NAD tertiary education. We need a broader reach and a greater mix of students—some believers, others who are seekers. I believe we can develop this into a division-wide strategy, and in the process make our universities gateways to our church.

Second, our education must be more affordable: many of our students come from lower-income families.

### **Demetra, what would you be doing now if you had not retired?**

**DLA:** Having been a social worker by profession, I loved to mentor students at Andrews, especially foreign students. I understood their challenges to adapt to a new culture, perhaps also a new language, while being far away from their family and support group. I would have liked to continue doing this if we had not retired from the university.

### **Niels-Erik, what would you say to others who may be struggling with a retirement decision?**

**NEA:** I would recommend the same careful, thoughtful godly approach you used at the beginning of your life. Then retirement would be the natural and fulfilling conclusion to a long and productive life, leaving behind a good legacy for family, successors, former colleagues, and employers to contemplate.

<sup>1</sup> [www.newbold.ac.uk](http://www.newbold.ac.uk).

<sup>2</sup> [www.andrews.edu](http://www.andrews.edu); Andrews years followed 24 on America’s west coast at Pacific Union College and Loma Linda University in California, and Walla Walla College [now Walla Walla University] in Washington State.

<sup>3</sup> Demetra was working in England for an Athenian law firm.

<sup>4</sup> [www.acastudyabroad.com](http://www.acastudyabroad.com).



PETER N. LANDLESS

ZENO L. CHARLES-MARCEL

## Clinical Trials

*Are they worth the risk?*



**Q:** Even though my husband and I have followed a healthy vegetarian lifestyle for more than 25 years, my husband was recently diagnosed with a difficult-to-treat cancer. How could this happen? Our oncologist has offered to enroll my husband, free of cost, in a “clinical trial” using a drug regimen that is potentially much more effective than the current standard treatment. The standard treatment includes an expensive medication that our insurance does not cover. Who wants to be involved in a trial? How dangerous is being in a trial? Aren’t “clinical trials” just experiments using people as “guinea pigs”? How can we be sure he is getting the new medication and not just a worthless sugar pill? We want to do the best for my husband. We’re scared.\*

**A:** With all the advancement in cancer treatments, cancer is still a scary diagnosis. Most adults in the United States know—or know of—at least one cancer survivor; many people today have been considered cured! Your situation is serious but not hopeless.

A clinical trial is a research study in which human subjects are prospectively assigned some specific treatment to evaluate its effects on health outcomes. The patient is not on trial; the new treatment is. It is how we get to know how effective and safe (or not) treatments used on lab animals are for humans.

The feasibility and safety of human research are assessed by a mandatory review by a group that includes “regular,” or nonmedical, people who authorize or prohibit the study. Treatments now considered “standard” had to pass through this process with other volunteers. As with any treatment, even with lifestyle interventions, you should be provided (or seek out yourself) enough understandable information about it and reasonable alternatives to determine the potential benefits weighed against the potential risks and cost.

Because participants are randomly assigned, no one knows who will receive the “new” medication or the placebo; but everyone will receive at least the current standard. Your participation is voluntary and revocable at any time in the process. Call for prayer from your local church elders; involve your husband’s personal physician and longtime friends; prayerfully, carefully decide.

Healthful living reduces our risk of many diseases and can even reverse some diseases already established, but elimination of all diseases is not assured. Because our world is marred by sin, there is and will be sickness, suffering, and death. Yet this situation will not last forever, and we do not have to go it alone. Support from believing family, friends, and cancer survivors; being active in “doing the best you can under present circumstances”; and being especially close to God to find meaning even in hardship—all these bolster hope, the confident expectation of what God has promised: “Let not your heart be troubled” (John 14:1).

Plans are in place for the everlasting, permanent solution to cancer and all disease, even death. We join you in prayer. Hope’s strength is God’s faithfulness. 🍀

\* This query and answer are phrased to protect the questioner’s identity while providing good information about clinical trials.

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

# Conversations

WITH JOHN BRADSHAW

Join Pastor Bradshaw for stimulating conversation each week and discover inspiring stories of God's loving care through life's highs and lows.

Featured guests include:



**Barry C. Black**  
*United States  
Senate chaplain*



**Hendel Butoy**  
*former Disney  
animator/director*



**Juliet Van Heerden**  
*speaker/author*



**Herbert Blomstedt**  
*internationally  
renowned conductor*

**Watch Conversations  
Fridays at 7:30 p.m. E.T.**

Look for It Is Written TV on these platforms  
or watch on demand at [itiswritten.tv](http://itiswritten.tv)

**Roku**



ROKU is a registered trademark of Roku, Inc. in the United States and other countries. Google Play and the Google Play logo are trademarks of Google LLC. Apple TV is a trademark of Apple Inc., registered in the U.S. and other countries.

**IT IS WRITTEN®**

Copyright © 2019, It Is Written, Inc. All rights reserved.

 [itiswritten.com](http://itiswritten.com)  
 [facebook.com/itiswritten](https://facebook.com/itiswritten)  
 [twitter.com/itiswritten](https://twitter.com/itiswritten)  
 [instagram.com/itiswrittenmedia](https://instagram.com/itiswrittenmedia)



## A WORLD WITHOUT FEATHERS, FINS, OR FUR

---

*It's almost impossible to imagine, right?*

**T**ry something with me, please.

Close your eyes for 30 seconds.

For the first 10 seconds imagine the sky empty of life with wings.

For the next 10 seconds imagine the land around you empty of life with paws, hooves, and claws.

For the final 10 seconds imagine the waters below empty of life with fins and shells.

Were you successful in this exercise? I hope not.

The Creator couldn't imagine a world without animals either.

### PARADISE LOST

In the beginning God created animals—beasts, birds, bees, fish, and behemoths of the

seas—even before He created humanity. “And God saw every thing that he had made, and, behold, *it was very good*” (Gen. 1:31). Good in form, good in function, good in relationship: Adam and Eve had a perfect relationship with the animal kingdom, interactions of such an exalted nature as we hardly ever come close to fathoming. In fact, humanity “was placed, as God’s representative, over the lower orders of being.”<sup>1</sup> Animals that eat from God’s hand would have eaten from theirs (Ps. 104:28); in God’s stead humans would have been satisfying “the desire of every living thing” (Ps. 145:16).

Then sin happened. Humans sinned. Animals did not. Humans have suffered the consequences of their choices ever since, while animals have suffered the consequences of humanity’s choices.

When Adam and Eve chose to believe a lie about God and acted upon it, the purity of their relationship with animals came to a devastating end. As rebels against God they could not represent Him to His animal creation. Since that rebellion, animals have suffered gravely from the continuing tragedy of humanity’s decline from God’s image and character. They have been abused and killed. They have been abandoned and neglected. The evidence is heartbreaking, and we have much to answer for.

Our callousness strongly contrasts with God’s care for the animals, clearly seen from our first day, in His charge to us to exercise godly dominion and care over all of earth’s living creatures (Gen. 1:27, 28; 2:15). Multiple stories show how



closely He and they relate to each other: above and beyond His constant caring there's Balaam's talking donkey (Num. 22:27-33), Jonah's huge fish (1:17), Elijah's ravens (1 Kings 17:1-6). At the time of Noah's flood, birds, wild and domesticated animals, creepy-crawly critters—all showed more sensitivity to God's program than most humans did (Gen. 7:13-16).

And He thinks highly of them: note Jesus' choice to express His virtues by representing Himself as a lamb; also, as a lion. Oh, the lessons we need to learn from these comparisons!

### CARING AS GOD CARES

So why, you might ask, am I taking time to write about our God-given responsibility toward animals? Aren't there more important issues that demand humanity's attention, such as humanity itself? Aren't the lives of those who are poor and sick worth more of our attention than animals?

I suggest that the issue of animal welfare is just as important as any other in life. Why? Because God Himself structured our relationship with these creatures. Unfortunately, we have sometimes misused and neglected them. Whatever our gender, nationality, age, social class, etc., we have a responsibility to honor God's creation.

I recently served as an advocate, helping animals as a way to connect people to Jesus in a country in which no laws protect animals. With few exceptions, many get away with acts of violence against animals and are OK with it. Because of my sense of calling, and to help change conditions for animals, I've created the hashtag #AnimalsToo to enhance awareness.

Some say animals have no voice. So we need to be their voice. From the beginning, their suffering has been our fault; and today it continues to occur for diverse reasons: cultural traditions, lack of education, lack of empathy, kindness, and sensitivity.

The good news is that we can do better for God's creation. People can question harmful cultural practices, can be educated, can learn empathy and kindness, and can change health habits.

Here are several simple ways in which we, as lovers of Jesus, as Seventh-day Adventist Christians, as bearers and reflectors of God's image in humanity, can honor God's mandate for animal welfare. We can:

## Some say animals have no voice. They do have a voice; they just cannot speak humanity's language.

- sign appropriately worded and targeted online petitions for animal care.
- support enactment and enforcement of laws for the humane treatment of animals.
- be aware of animal treatment in tourist spots.
- find ways to engage those deeply entrenched in cultural traditions that harm animals;
- speak up and take action when we see cruelty toward creatures: caring for them is our stewardship.
- contact animal welfare organizations for ideas.
- engage with local schools in teaching children godly, Christian treatment of animals.

Through these avenues and the many others available that you are willing to employ, we can show the world what God had in mind when He created birds that fly, fish that swim and beasts that He gave into our care for our blessing and theirs. Our care can sweeten the songs of the creatures of the air and the field, music that even now testifies to the "tender, fatherly care of our God."<sup>2</sup> Their music and ours may ascend together to heaven in response to the stirring invitation of that glorious hymn expressing the thoughts of Francis of Assisi as paraphrased by William H. Draper: "All creatures of our God and King, lift up your voice with us and sing: Alleluia! Alleluia!"<sup>3</sup>

The future, fearless, carefree joy of birds on the wing and beasts in their lairs depends on us humans. It isn't too soon to let Jesus have His way with us. It isn't too soon to see Jesus descend, to return with anthems of aweful joy to our original garden home and revel together with them in Eden, our common home restored. ■

<sup>1</sup> Ellen G. White, *Patriarchs and Prophets* (Mountain View, Calif.: Pacific Press Pub. Assn., 1890, 1908), p. 45.

<sup>2</sup> Ellen G. White, *Steps to Christ* (Mountain View, Calif.: Pacific Press Pub. Assn., 1956), p. 9.

<sup>3</sup> "All Creatures of Our God and King," *The Seventh-day Adventist Hymnal* (Washington, D.C.: Review and Herald Pub. Assn, 1985), no. 2.

**Cecilia Luck** works in global community development, with her primary concentration in animal welfare.



## “THIS IS GOOD.”

---

*A father learns to read and falls in love with Jesus.*

**T**he devil had a head start, with 60 years of my father’s life under his belt. There was no reason to think Dad would make any lifestyle changes at that age. But God had a plan, and I was about to experience one of His greatest spiritual transformations.

### **AN EXPERIMENT**

I was a freshman at a small college in western Michigan. My dorm room was in the basement of a rented house with the dean of the school and his family. With their six children running and screaming overhead, it wasn’t always quiet.

After lunch one day at the

campus dining commons, I went to my room to study. There was a silence like never before, as if no one was there. But someone was there. A divine presence was about to take center stage.

The reason for this house call? It was the beginning of my quest for my father’s conversion. The purpose of God’s visit was to introduce me to prayer and fasting.

Fasting? I had no prior experience. I was a freshman in Bible college, and prayer and Bible reading were still in their infant stage. I was about to see what a dad’s son could do with the help of the Son of God.

God went to work first. Realizing the “dorm” was vacant

during the lunch period, His voice helped me to set aside every Tuesday and Thursday to pray and fast for my father. It was my first experience with the practice of fasting.

Don't think Satan never tried to tempt me by dangling the image of Twinkies in front of my face, but each week I grew more determined to see my father give his heart to the Lord. Days turned into weeks, weeks into months, and the burden I had was greater than the surpassing thought of time spent praying or my need for food. The lines carved in my face from weeks of tears were a reminder of my love not only for my dad, but also for my Savior, who inspired me.

One of my friends gave me a tract explaining the Christian plan of salvation in simple terms. I was somewhat reluctant to share this with my father because he read with difficulty. But while visiting my parents one weekend, I handed the tract to my father and said, "Read this, Dad. It'll do you good."

After months of praying, fasting, and a 10-cent tract, the seeds sown were starting to come to fruition. Dad told me how he would park downtown, reach into the glove box of his car, and pull out that tract. He read it so often that the pages were barely connected. He underlined many passages of interest, some with a small notation: "This is good."

As I continued to pray and fast, I wondered how long God expected me to rehearse this exercise until I actually spoke to my dad about the plan of salvation. Again, I hesitated because I wasn't sure how far I should go with my own witness to Dad. God never gave me the chance to spell out the good news; He was always a step ahead of me.

Before the school year ended, my father gave his life to the Lord. When he started to read that tract, God started to talk to him. And Dad met the Master.

He told me how God had graciously forgiven him. I could see the remnants of 60 years of sorrow washed by God's amazing grace. And what followed was truly amazing!

#### **ANOTHER TEST**

The next step of faith caused me to question God's tactics again. He spoke to me and said, "Get your dad his own Bible." I had good reason to ask why. Would he be able to comprehend such a masterful piece of literature? His reading ability

**Before my father's conversion, he would sit in his car in the church parking lot, waiting for my mother to get out of church.**

was limited by his lack of education.

I had obviously forgotten to whom I was speaking, and He was about to show me who the real Teacher was. God's message to me: "Get the Bible; I'll take care of everything"

I purchased a Bible with large print, making it easier for my father to see the words. He had an upstairs room in his home, where often he went to play his harmonica. But something else happened in that room. Those fingers that often gripped and warmed his harmonica found a new object to warm: the Bible.

Here's the miracle: I'll never forget when Dad said to me, "God is helping me to read better." Not only was the Bible becoming his textbook for Christian living, it was his textbook for learning new words. It was performing a dual role. I had no doubt the Holy Spirit became his master teacher. Dad's Bible had scripture after scripture underlined, as if he were studying for a test.

Before my father's conversion, he would sit in his car in the church parking lot, waiting for my mother to get out of church. Now he sat next to her in a church pew. That seating arrangement continued for the next 30 years.

Mom and Dad are both gone now, but if my freshman year at college was for that one purpose—to see my dad accept the Lord—it was worth every tear. As a reminder of my father's conversion, I take out his well-used Bible and review all those underlined scriptures. Some have that little notation: "This is good." I have to agree. ♣

---

**Douglas Maxson** lives in Cedar Springs, Michigan, where he is a member of the West Michigan Christian Writers' Critique Group, which has inspired him and educated him about writing.



# MISSIONARIES TO AUSTRALIA'S OUTBACK

*Do the crows really fly backwards?*



**CARTER REPORT**  
**ADVENTIST**  
**HEROES**

A missionary is a person with a mission on a mission. By that definition Pastor and Mrs. Totenhofer were real missionaries, even though they never left the Homeland. They were sent by the Church to a mining town in the

remote Australian Outback. Broken Hill became their home during 1962. Not only did their evangelistic campaign change the lives of many non-believers. It changed the lives of two inexperienced former Avondale College students...



Do the crows really fly backwards in the Outback? The myth is that the air is so thick that the crows need to do so to keep the *dust* out of their eyes. But there was nothing mythical about the messages Ed Totenhofer preached during his mission. He proclaimed an old-fashioned Gospel designed to save old-fashioned sinners. The "Tots," as they were fondly called by their friends, were a dynamic loving couple, real missionaries on a mission for God.

They lovingly took John and Beverley Carter under their wing. They taught them by example how to care for God's flock. They also taught them the Science of Salvation. They were experts in what was quickly becoming a lost art. They showed them how to advertise to attract an audience, how to progressively reveal God's Truth, and how to lead lost sinners to the Savior. John and Beverley had received valuable

formal theological information at Avondale. Now they were learning how to reach and save struggling sinners in an indifferent world where religious clichés just didn't work.

In the Silver City where vast wealth had been discovered, Ed and Joy shared the riches of the plan of Redemption. John and Beverley Carter today confess they owe much to the Tots. They patterned their ministry after these genuine "missionaries." In a special and real sense, Pastor and Mrs. Totenhofer are still changing lives today. Every time John Carter preaches, whether it be in Russia, Ukraine, El Salvador, India, Australia, America, Cuba, or the distant Isles of the Sea, some old friends say they hear the Tots, whispering their message of saving grace. ♦

**We lovingly proclaim Pastor and Mrs. Totenhofer genuine Carter Report heroes.**

**Request your FREE DVD entitled,  
 "The Game Changers — Elijah" Part 1 and 2  
 Please quote this code: RGC1811-1812  
 Call us at: 805-532-0038  
 or contact us: PO Box 1900, Thousand Oaks CA 91358**

**You may view Pastor John Carter on 3ABN, Amazon Fire, Apple TV, ROKU, SAFE TV, HOPE Ukraine, PLUS 112 NEW TV stations across America at 11:00 a.m. Sundays (check the CW Plus Network).**

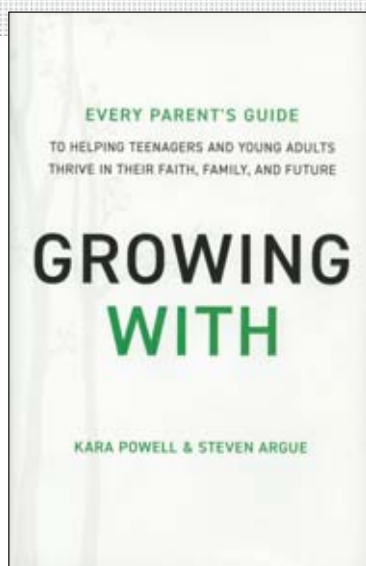
**Also tune in on 3ABN Radio.  
 Visit our website: [www.cartereport.org](http://www.cartereport.org)**



PO Box 1900 | Thousand Oaks CA 91358 | 805.532.0038  
[www.cartereport.org](http://www.cartereport.org) | email: [info@cartereport.org](mailto:info@cartereport.org)



# CLOSER LOOK



## See How They Grow

*Growing With: Every Parent's Guide to Helping Teenagers and Young Adults Thrive in Their Faith, Family, and Future*, Kara Powell and Steven Argue, Baker Books, 2019, 297 pages. Hardcover, US\$22.99. Reviewed by Stephen Chavez, *Adventist Review*.

It's no secret that young adults are an endangered species in Christian churches across most denominations in the industrialized world. And it's true not because some book reviewer says so. That statement is true because it's based on careful, documented, sociological studies done on Christian young adults and their

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

## Simple Guides

*A Simple Guide to the Book of Isaiah* (2017), *A Simple Guide to Paul's Epistles* (2015), *A Simple Guide to the Book of Revelation* (2018), Jeff Scoggins, Skapto Publishing. Hardcover, US\$16.99 (*Isaiah*), \$22.99 (*Epistles*), \$26.99 (*Revelation*). Reviewed by Stephen Chavez, *Adventist Review*.

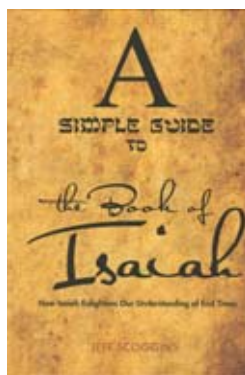
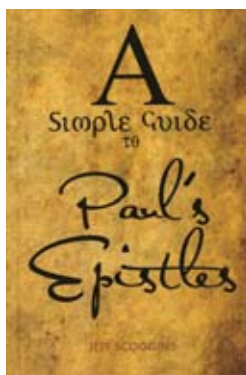
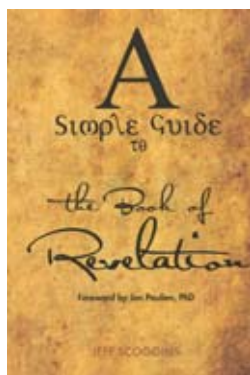
You don't have to be a pastor to study the Bible, but it helps. Every pastor knows the pressure of digging deep into the Scriptures in search of refreshing and relevant messages to share week after week. Those who do it will bless their congregations with insights that are biblically based and applicable to the everyday situations in which most of us live.

Jeff Scoggins' specialty is missions. He has served both in the Adventist Development and Relief Agency (ADRA) and in the Office of World Mission. He has also served as a pastor to congregations in Minnesota and received a Master of Arts in pastoral ministry from the Seventh-day Adventist Theological Seminary. In one of his

spiritual habits and practices.

The Fuller Youth Institute at Fuller Theological Seminary has been involved in such research, and has spent time, energy, and financial resources to develop strategies to help Christian youth and young adults embrace their Christian heritage and make it a vibrant, essential part of their life experience.

The book *Growing With* is a practical guide for parents and other influential adults who accompany youth as they transition into situations in which they make more of their own decisions, as they—the adults in their lives—make fewer decisions for them. The authors, Kara Powell and Steven Argue, faculty members at Fuller, use their own experience as parents to provide real, everyday examples of this process.



classes about the book of Revelation a professor's notes became the inspiration (with the professor's permission) for Scoggins' first book: *You Can Understand the Book of Revelation* (2013).

Since then Scoggins has added three more books to his portfolio. The word "simple" in each title is intentional and quite descriptive. Nobody reading these books will imagine that they were written by some academic for the sake of fellow professionals. Not that they don't contain good theology throughout, but because they're so readable, so understandable. Why use a \$3 word when a 50-cent word says the same thing? The author's years in pastoral ministry have packed these volumes with language that is easy to read and easy to digest.

*A Simple Guide to the Book of Revelation* is most like Bible commentary, with verse by verse explanations and comments. Scoggins' other two books, about Isaiah and Paul's letters, take a broader, more general approach. But all three are useful guides to uncovering the meaning and contemporary significance of the Bible authors' messages.

These books are self-published, meaning that the author has not gone out of his way to market them, other than to see that they appear in a few Adventist Book Centers. But they are available at your favorite online book seller.

These books reveal the author's passion for serious Bible study, and they will likely inspire others to cultivate a similar passion. ♣

One of the book's significant strengths is the research that supports each point. Powell and Argue are not simply theology professors repeating theories or maxims—they are Christian sociologists making points that are grounded in both the Bible and in certain social realities.

The book's four sections—parenting, family, faith, and future—are reminders that raising responsible adults is a process with many components. We learn by doing, and the process often involves trial and error. We do the best we can, but ultimately we have to allow for the fact that our children have to make their own decisions. Another of the great features of the book is that the authors are as transparent in admitting their failures as they are in celebrating their victories.

While it's tempting to throw up one's hands in

surrender to the many forces that seem intent to rob our children and grandchildren of their spiritual birthright, *Growing With* is a carefully reasoned, well-documented, truly readable prescription for dealing with the steady and intractable secularization of our society. If your children already have children, this book is an essential resource that has much to offer.

We want future generations to embrace Christianity because the future of our movement depends on the resources—spiritual, personal, and financial—that their presence provides. But we also want them to grasp sound, biblical Christianity, because that is where they meet the Savior, experience salvation, and learn to embody the values Christ came to impart. ♣



## TO UNDERSTAND AND TO BE UNDERSTOOD

When angry weapon wielders turn places of worship into scenes of slaughter, places for children's learning into crime scenes, and streets for pedestrian strolling into killing fields, what do God and sanity have to say? This month we offer timeless counsel—pithy, prophetic, pointed, and wise—from God's Word, the Bible, along with other sane voices about building bridges of understanding in our communities and in society in general.—Editors

"And this is what [Joseph] sent to his father: ten donkeys loaded with the best things of Egypt, and ten female donkeys loaded with grain and bread and other provisions for his journey. Then he sent his brothers away, and as they were leaving he said to them, 'Don't quarrel on the way!'"

**GENESIS 45:23, 24.**

"I have seen great intolerance shown in support of tolerance."

**SAMUEL TAYLOR COLERIDGE,**  
ENGLISH POET AND COMPOSER.

"How good and pleasant it is when God's people live together in unity!"

**KING DAVID (PS. 133:1).**

"We in the United States should be all the more thankful for the freedom and religious tolerance we enjoy. And we should always remember the lessons learned from the Holocaust, in hopes we stay vigilant against such inhumanity now and in the future."

**CHARLIE DENT,** AMERICAN POLITICIAN AND  
MEMBER OF THE U.S. HOUSE OF REPRESENTATIVES.

"Disentangling religion and government was good for both."

**JAMES MADISON,** AMERICAN FOUNDING FATHER

"We are here for each other, not against each other. Everything comes from an understanding that you are a gift in my life—whoever you are, whatever our differences."

**JOHN DENVER,**  
TWENTIETH-CENTURY AMERICAN ENTERTAINER.

"Change begins with understanding and understanding begins by identifying oneself with another person: in a word, empathy."

**RICHARD EYRE,**  
BRITISH MEDIA AUTHORITY.

"The truths of the Judaic-Christian tradition, are infinitely precious, . . . because they provide the moral impulse which alone can lead to that peace, in the true meaning of the word, for which we all long."

**MARGARET THATCHER,**  
FORMER BRITISH PRIME MINISTER

"I have a low tolerance for people who complain about things but never do anything to change them. This led me to conclude that the single largest pool of untapped natural resources in this world is human good intentions that are never translated into actions."

**CINDY GALLOP,** ENGLISH ADVERTISING CONSULTANT.

"Foreigners who bind themselves to the Lord to minister to him,  
to love the name of the Lord,  
and to be his servants,  
all who keep the Sabbath without desecrating it and who hold fast to my covenant—  
these I will bring to my holy mountain and give them joy in my house of prayer.  
Their burnt offerings and sacrifices will be accepted on my altar;  
for my house will be called  
a house of prayer for all nations."

**ISAIAH 56:6, 7.**





“Love the Lord your God with all your heart and with all your soul and with all your mind.’ This is the first and greatest commandment. And the second is like it: ‘Love your neighbor as yourself.’ All the Law and the Prophets hang on these two commandments.”

**JESUS (MATT. 22:37-40).**

---

**“Tolerance implies no lack of commitment to one’s own beliefs. Rather it condemns the oppression or persecution of others.”**

**JOHN F. KENNEDY, FORMER U.S. PRESIDENT.**

---

“Human progress is neither automatic nor inevitable. . . . Every step toward the goal of justice requires sacrifice, suffering, and struggle; the tireless exertions and passionate concern of dedicated individuals.”

**MARTIN LUTHER KING, JR.,  
TWENTIETH-CENTURY CIVIL RIGHTS LEADER.**

---

“Above all, love each other deeply, because love covers over a multitude of sins.”

**APOSTLE PETER (1 PETER 4:8).**

---

“Real understanding comes when we recognize our humanity in each other.”

**PHYLICIA RASHAD, AMERICAN ACTOR.**

---

“The test of courage comes when we are in the minority. The test of tolerance comes when we are in the majority.”

**RALPH W. SOCKMAN,  
TWENTIETH-CENTURY AMERICAN PASTOR.**

---

We don’t need holy wars. What we need is tolerance and brotherhood and simple humanity.”

**ARLEN SPECTER,  
AMERICAN POLITICIAN AND FORMER U.S. SENATOR.**

---

“God is still using His church to make known His purpose in the earth. Today the heralds of the cross are going from city to city, and from land to land, preparing the way for the second advent of Christ. The standard of God’s law is being exalted. The Spirit of the Almighty is moving upon men’s hearts, and those who respond to its influence become witnesses for God and His truth. In many places consecrated men and women may be seen communicating to others the light that has made plain to them the way of salvation through Christ. And as they continue to let their light shine, as did those who were baptized with the Spirit on the Day of Pentecost, they receive more and still more of the Spirit’s power. Thus the earth is to be lightened with the glory of God.”

**ELLEN G. WHITE, COFOUNDER OF THE SEVENTH-DAY ADVENTIST CHURCH (THE ACTS OF THE APOSTLES, P. 53).**

---

“[Jesus] showed that our neighbor does not mean merely one of the church or faith to which we belong. It has no reference to race, color, or class distinction. Our neighbor is every person who needs our help. Our neighbor is every soul who is wounded and bruised by the adversary. Our neighbor is every one who is the property of God.”

**ELLEN G. WHITE (CHRIST’S OBJECT LESSONS, P. 376).**

---

## For Such a Time as This

**W**e all know the story of Esther: how she bravely stood up for God's people; how, with godly cleverness, she helped to thwart Haman's plans to destroy the Jews.

When we think of events that challenge us to stand against seemingly insurmountable obstacles, we often think of Mordecai's question to Esther: "Who knows but that you have come to your royal position for such a time as this?" (Esther 4:14).

For all the causes and activism that permeate our society, an overwhelming attitude seems to be one of apathy. (Old joke: What's the difference between ignorance and apathy? I don't know and I don't care.)

Very early in the church, Christians began to put sins into categories. At the top of the list were the seven deadly sins: sins so venal that those who practiced them risked their eternal salvation.

In addition to sins such as gluttony, fornication, greed, and pride, was sloth. Sloth sounds like laziness; sounds like lying too long in the bathwater. But the original Greek word reflects the idea of apathy, a carelessness about the situations of those who live around us.

To see a child, cold, alone on the street, and say, "Well, he's not my kid."

To see an old man, alone on a bench in the park, and say, "Well, he's not my dad." To hurl one final insult at the world: "I don't care."

Another way of saying it: "It's not my problem."

You can't open a newspaper or see an

Internet newsfeed without reading about some new atrocity: worshipers killed in a church, mosque, or synagogue; school children targets of some unbalanced person armed with a gun; police officers shot in the line of duty; unarmed individuals shot by stray bullets while sitting at home or in a café.

Invariably, politicians and members of the clergy issue bland statements to the effect: "Our thoughts and prayers are with the survivors at this sad time." But what are we willing to do beyond that? Are we content to say "It's not my problem"?

Every Sabbath I go to church where a police cruiser is parked next to the front steps. Every Sabbath I greet the officer who patrols the building's hallways. Why? Because the problems that affect our society will eventually affect us.

Some see society's descent into chaos as inevitable signs of Christ's return. And some, unfortunately, say, "Let it burn; it's not our problem."

But I see the challenges that face society as things that can be mitigated by prayer, activism by voice and vote, and a willingness to be numbered with those who are victims of today's amorality. Because one of these days we may be among those victims.

Esther thought that being queen would isolate her from the problems that affected her fellow Jews. She had to be reminded by Mordecai: "Who knows but that you have come to your royal position for such a time as this?"<sup>\*</sup>

\* I am indebted to Fred Craddock and his sermon "Who Cares?" for this thought.

**Stephen Chavez**, an assistant editor of *Adventist Review*, has become more liberal in his old age.

**SOME SEE SOCIETY'S  
DESCENT INTO CHAOS  
AS INEVITABLE SIGNS  
OF CHRIST'S RETURN.**

# AR AUDIO

Let those  
who have  
ears, **listen!**



**ARAudio.org**  
Audio on Demand

Creation  
Sabbath

OCT 26



It's not just *any* Sabbath  
[creationsabbath.org](http://creationsabbath.org)

