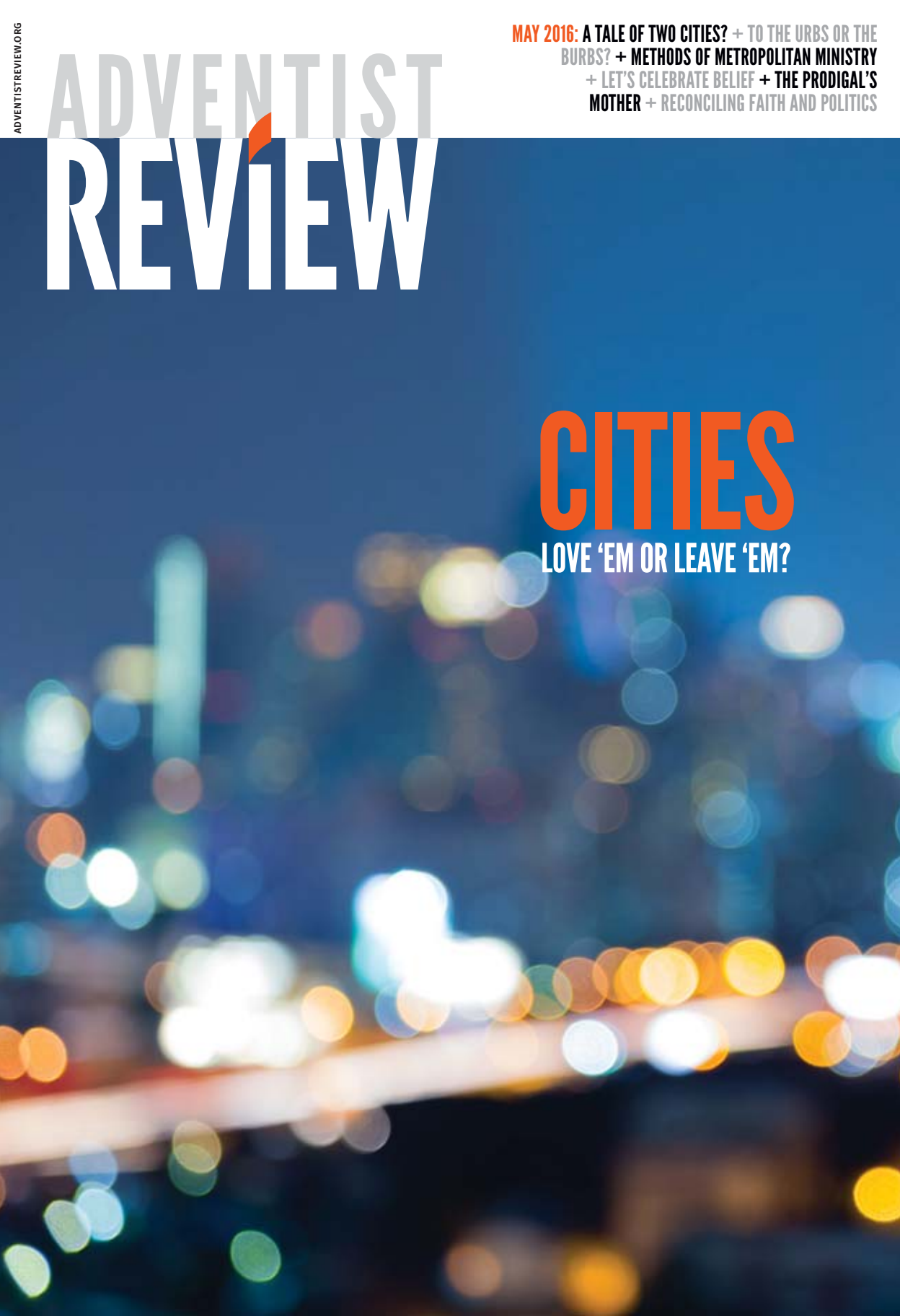


ADVENTIST REVIEW

MAY 2016: A TALE OF TWO CITIES? + TO THE URBS OR THE BURBS? + METHODS OF METROPOLITAN MINISTRY + LET'S CELEBRATE BELIEF + THE PRODIGAL'S MOTHER + RECONCILING FAITH AND POLITICS

CITIES

LOVE 'EM OR LEAVE 'EM?



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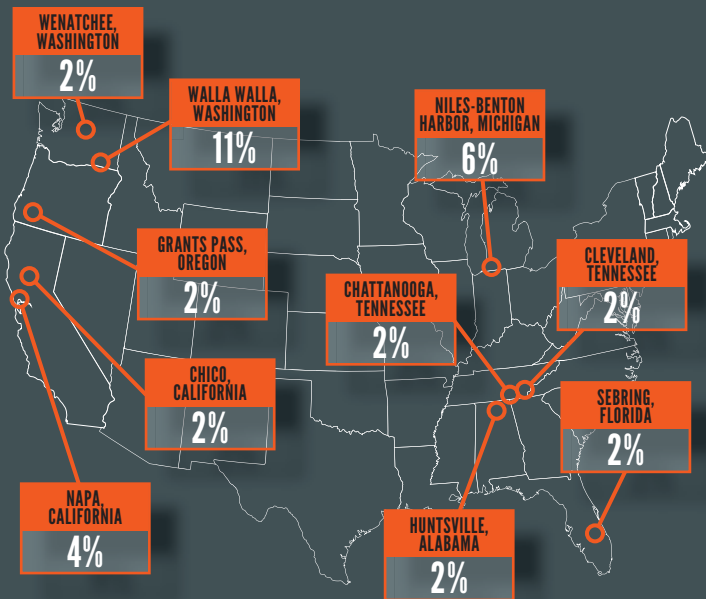
THE MOST SHARED STORIES ON ADVENTISTREVIEW.ORG LAST MONTH:



- 1 Unknown vandals spray paint 666 on sign at Adventist Church in Florida
- 2 Unprecedented 100,000 baptisms expected in Rwanda
- 3 2 Ukranian Adventists are making a big difference in Africa
- 4 Adventist leader in Norway narrowly misses subway explosion
- 5 Forgiving the killers of my wife and nine children

AMERICAN CITIES WITH THE GREATEST PERCENTAGE OF POPULATION THAT IS ADVENTIST*

SEE THE UNITED STATES OF ADVENTISTS ON PAGE 26 FOR MORE.



* The percentage of Adventists in the total population of North America is a little less than 4 percent. Each of the cities listed has more than five times that figure. The first five communities have major Adventist campuses in them or nearby (as does Huntsville). Source: United States Census of Religion 2010. Extracted from Association of Religion Data Archives (ARDA).



mind·ful of my time

Jonathan Peter, MBA Graduate

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BILL KNOTT



Not every dispute is the Diet of Worms replayed.

Luther, Remembered

It was the finest way to spend a rainy afternoon.

As an Adventist school kid in the 1960s, I remember being annually treated to a showing of the award-winning 1953 biopic, *Martin Luther*, usually on stormy afternoons when outdoor recess was a dismal impossibility. Even the clattering of the obsolete film projector couldn't ultimately distract from the gripping drama playing on the once-white screen.

Luther was a good guy. The best. I want to be like Luther.

The message of actor Niall MacGinnis' portrayal of the 16th-century reformer was impossible to miss, and made unnecessary the usual after-film interpretations by the home-room teacher. Yes, the film had been financed by Lutheran Church Productions, but there was something essentially Adventist about it. Every Adventist—every little Protestant—had some of Luther's DNA. Perhaps I wasn't the only one whose vivid imagination projected him into half-whispered enunciations of *"Here I stand. I can do no other, so help me God."*

It was one of those "truths" of Adventist experience that had a way of re-emerging at many contested points throughout an educational career—and a professional one. At every point of contest with authority—disagreements over class assign-

ments, differences with school administrators over what could and couldn't be said on 1970s Adventist college campuses, disputes over how the fundamentals of salvation should be preached from Adventist pulpits—the underlying question insinuated itself: *Is this a Luther moment? Should I be "Here I stand"—ing, or cooling off the confrontation?*

And for their part, the powers that be (or were) too often played the part of the church hierarchy at the Diet of Worms, or at least looked like they had been eating one.

For all of its evocative power and heroic grit, the Luther biopic and its many cultural caricaturizations may have actually pre-disposed us to an unhelpful and even unbiblical approach to resolving disputes, at least within the household of faith. "Here I stand" ought to be used at least once in the lifetime of every believer, but not at every Church Board meeting. Not every dispute is the Diet of Worms replayed, nor should we quickly devolve as a believer community into stylized roles of "indefatigable reformer" and "entrenched authority." These roles were not even mostly true of Luther and his opponents 500 years ago, and their presence in our collective memory tempts us avoid the harder work of grace and reconciliation when our "truths" collide.

Let it be said: Adventists should be first among Protestants in countering the unbiblical belief that human effort is foundational to salvation, or that any human authority could change God's holy day of worship. But let it also be said: Adventists should be first among all Christians in living out the Biblical model for resolving disputes that rise among us. "By this everyone will know that you are my disciples, if you have love for one another" (John 13:35, NRSV). We are most Protestant when we put on the whole armor of God, including both the sword of the Spirit, and feet shod "with the equipment of the gospel of peace" (Eph. 6:15, RSV). Anything less, and we are simply militants misusing the name of Him who "came and preached peace to you who were far off and peace to those who were near" (Eph 2:17, RSV).

Let's give the great Reformer all the honor he is due, especially as the 500th anniversary of his 95 Theses fast approaches. His "Here I stand" will certainly be needed in the perilous times that prophecy reminds us are just ahead for God's faithful remnant. But let us also take our stand for increased understanding, for lowered rhetoric, and for greater charity towards those with whom we disagree.

Bill Knott

Was anyone else besides me shocked at the four theological controversies of today given by Gerhard Pfandl in his article “Who Are We and Why Are We Here?”

FRAN WILSON, WEST CARROLLTON, OHIO

WE ALL NEED TO UNDERSTAND AND RESPECT

I was blessed by the article “Grandpa Frederick: The Necessity of Overcoming Racial Stereotypes” (February 2016). How different would race relations be in the United States and in our church today if we approached them as the author and Grandpa Frederick did? She recognized the prejudice and dealt with it by pointing out that it was ugly and hateful, and he was willing to forgive. We have made much progress in our understanding, respect, and opportunities since 1963, when I moved to Birmingham, Alabama, after graduating from Loma Linda University School of Medicine. However, we all have much to learn in regard to understanding and respect. If anything, the present tensions and issues are even more complex than they were in the 1960s.

Ron Turk

Greeneville, Tennessee



RECONSIDERING FOOTBALL

Thank you for having the courage to publish the article “Tearing Down the Goalposts: Should Christians Reconsider Football?” (online, Dec. 24, 2015). While not fully “cured of interest in professional sports,” I realize that the questions about our

“recreational” pursuits risking serious injury to the participants resonates with questions I have been pondering, particularly about supporting and rejoicing in activities injurious to others or ourselves.

More critically, the quote

about the un-Christlike effects in the character of the viewers highlights three core values of contemporary society: love of domination, pride in brute force, and reckless disregard for life. These all stand in sharp contrast to the core values of Christ’s kingdom.

Stephen Bauer

Collegedale, Tennessee

The article “Should Christians Reconsider Football?” is much appreciated. I am thankful that the author had the courage to write this article and that the *Review* published it. Our schools and homes would do well to heed the counsel God has given through His last-day prophet regarding sports. The pride and self-glory promoted by popular sports seems out of harmony with the spirit of Christ expressed in these words: “Charity vaunteth not itself, is not puffed up” (1 Cor. 13:4, KJV).

Rachel Trenchuk

Smoky Lake, Alberta, Canada

WHY ARE WE CONFUSED?

Was anyone else besides me shocked at the four theological controversies of today given by Gerhard Pfandl in his article “Who Are We and Why Are We Here?” (January 2016). If

Adventists are questioning whether the Bible is inspired or reliable, we are in grave danger. All four “conflicts” are clearly answered in the Bible and the Spirit of Prophecy. Church: read and pray Daniel 9.

Fran Wilson
West Carrollton, Ohio

In his excellent article “Who Are We and Why Are We Here?” Gerhard Pfandl lays out some splendid advice: “We need to study Scripture and accept what it says as it reads, and not explain away its plain meaning.” Agreed!

Richard Steffanson
Clarkston, Washington

THIS NEW FORMAT

I like the new format of the *Review*. I am glad you still have the same authors with their regular columns. Going monthly should save on postage. One problem I have is the size of the print. It is hard to read. I have read the *Review* since I was 16; I am now 74. I know you want the younger ones to read it so they can learn to love the *Review*. Praying the Lord continues to bless as you work for Him.

Beverly Mentzer
Yates Center, Kansas

IN A FEW WORDS...

TELLING IMPORTANT STORIES

Daniel Heinz produced an in-depth story of the Armenian “holocaust” in your paper (“While Justice Lingers,” December 2015). God bless him! After all these years you have uncovered the truth about the suffering, pain, and anguish of Armenians in the Ottoman Turkish Empire. Please continue to research other nationals who have suffered. Justice lingers, but heroes will keep giving, sharing, and telling the historical truth of what happened in Armenia. God bless the Armenian people.

Keith Mundt, via snail mail

TOP-NOTCH

I love the monthly format. If I cannot read it in one sitting, I just stick in a bookmark and can’t wait to get back and read some more. The cover is unusual and unique, which makes it easier to find in a stack or the dark. Bottom line: the content is important, and it is top-notch.

Fred Ashmore, via e-mail

STILL BLESSED

At our house we have been keeping a positive attitude regarding the makeover of our beloved *Review*. We understand the importance of adjusting with the times and continue to be greatly blessed. You publish a wonderful church paper. But what happened to the Give & Take column in the March issue? Please, please don’t discontinue it!

Joyce Smolarski, via e-mail

FACES ARE GOOD

There is something warm and friendly about having pictures of writers by his or her article at the end of their message in the *Adventist Review*, as we had in the past.

Velma Beavon, Clayton, Montana

YOUR TURN

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

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- » HERE'S A NEW WAY TO STUDY DANIEL: THROUGH MUSIC
- » GROUP OF GERMAN YOUNG PEOPLE ARE ON FIRE FOR JESUS



Andrea Luxton, provost of Andrews University, was elected president of the University on February 29, to succeed Neils-Erik Andreassen, who is retiring.

PHOTO: ANDREWS UNIVERSITY

ANDREA LUXTON NAMED NEW ANDREWS UNIVERSITY PRESIDENT

DIFFICULTIES REPRESENT A CHANCE TO GROW SPIRITUALLY, SHE SAYS

BY ANDREW MCCHESENEY

Andrea Luxton, president-elect of Andrews University, found herself at wits' end several years ago while working as an educator in Europe.

"I had to deal with a very challenging situation that left me totally drained," Luxton said. "The period ahead looked very bleak, and I just wasn't sure I had the strength left to deal with it. I needed some help."

So she decided to travel to the southern coast of Spain during a school break.

For a week she walked the beaches,

prayed, read the Scriptures, and walked some more. She had a flight home after about five days but knew she wasn't yet ready to return. So she changed her flight and kept walking and talking to God. Then she found peace of mind.

"I haven't been back to that place since, but I think even now I could find the bench I was sitting on when I suddenly felt the calm I had been praying for," Luxton said. "The voice of God was very clear: 'Don't be fearful. You will get through this because I am walking with you.' I flew home,

and that peace didn't leave me once in the challenging months ahead."

Luxton has faced many challenges during her tenure as president of two Seventh-day Adventist colleges—Canadian University College (now Burman University) and Britain's Newbold College of Higher Education. She is preparing to address new ones when she takes the helm of the church's flagship Andrews University in Berrien Springs, Michigan, in June.

The university named Luxton, its provost since 2010, as its next president on February 29, 2016, replacing



ONE TON OF AID

Adventist volunteers collected more than a ton of food in a single Sabbath afternoon to assist 80 families left homeless by deadly floods around São Paulo, Brazil's largest city. About 400 mainly

young people fanned out across Itaquaquecetuba to seek the donations on March 12, 2016, as rain continued to fall after a heavy downpour two nights earlier that killed at least 20 people.

Niels-Erik Andreasen, who is retiring after 22 years at that position.

"Andrea has a good grasp of the current needs of Andrews University while also being a person who is trusted by church leadership," said Benjamin Schoun, chair of the Andrews presidential search committee and chair of the university's board of trustees.

He said that Luxton has demonstrated in her leadership a courage to make difficult decisions while still being diplomatic, affirming, and faithful to that which is right and to the values of the Adventist Church.

Schoun identified Andrews' challenges as an "immediate need to be flexible to adjust to changing demographics and new methods of education delivery."

Luxton, who said she would present her vision for the university later this year, indicated that she was ready to tackle any difficult decisions with God's guidance, much as she did on that Spanish beach years ago. Indeed, she even suggested that she embraces challenges because they tend to grow faith.

"There have been a number of times in my life that I found myself with questions that could only be answered by deepening my faith and capacity to live at peace with the unknown and uncertain," she said. "Those are the times that I would say I have increasingly found God, His compassion, generosity, and abiding love."

The Andrews board-appointed search committee began meeting in September 2015, a month after

Andreasen announced his plans to retire, and forwarded two final names to the board of trustees for a vote on February 28. The board announced Luxton as its choice after voting by secret ballot a day later.

Luxton will be formally confirmed by a vote of a newly seated board of trustees on June 2. At that same meeting Schoun, who retired as a general vice president of the Adventist world church in 2015, will be replaced as board chair by Artur Stele, a general vice president of the Adventist world church.

Luxton will be the sixth president of Andrews University, its twenty-fourth president since Andrews opened as Battle Creek College.

Luxton, a former associate education director of the Adventist world church, holds a doctorate in English from Catholic University of America in Washington, D.C., and a postgraduate diploma in Institutional Management and Change in Higher Education from the University of Twente in the Netherlands.

Friends and colleagues spoke warmly about Luxton's leadership and teaching skills. David Trim, director of the Office of Archives, Statistics, and Research for the Adventist world church, said Luxton gave him his first academic job as a history teacher at Newbold College in 1998. He was impressed to see her turn around a school that faced declining enrollment and financial difficulties.

Luxton made some tough decisions, closing one program, but also made bold decisions, adding a new

Behavioral Sciences program, Trim said. She brought new types of faculty to the college, drawing on British Adventists with experience in government and business, and paved the way for the college to receive its first British accreditation for post-graduate degrees.

"Andrea had a powerful vision of what Newbold could be, and she successfully cast that vision to everyone who was part of the Newbold community," Trim said. "We all bought into that vision and worked toward achieving it."

Trim also knew Luxton as an English teacher, taking her "superb" Bible as Literature class at Newbold in the late 1980s. "Every one of us—and the class included students from Africa and the Caribbean—found it transformative for our view of Scripture," Trim said.

Luxton's Bible as Literature class also left a deep impression on Kirsten Øster-Lundqvist, pastor of the St. Albans and Hemel Hempstead churches in England. "Her extensive knowledge both of the Bible and of literature made the class inspirational," said Øster-Lundqvist, who took the class around 1990.

Victor Hulbert, communication director for the Trans-European Division, studied with Luxton at Newbold College in the 1970s. He remembers her as "a very kind person."

"She has the balance of academic excellence, spiritual discernment, and personal care for those she comes into contact with." ❧

Young Adventist sort clothing for refugees who are settling in Belgium. The effort was part of Global Youth Day, March 19, when Adventist youth and young adults participated in community-building activities.

GLOBAL YOUTH DAY/FACEBOOK



ADVENTIST LEADER IN BELGIUM NARROWLY MISSES EXPLOSION

BY ANDREW MCCHESENEY AND VICTOR HULBERT

The leader of the Seventh-day Adventist Church in Belgium narrowly missed one of three explosions that rocked Brussels on March 22, 2016, after deciding at the last minute to travel by car to work instead of making his customary trip on the subway.

But Jeroen Tuinstra, president of the church's Belgian-Luxembourg Conference, made no mention about his close call in an e-mailed statement, saying instead that he was praying for those affected by the tragedy and for the safety of city residents.

At least 32 people were killed when two explosions hit the Brussels international airport around 8:00 a.m. on March 22, and a third explosion occurred an hour later in a downtown subway station near the headquarters of the Belgian-Luxembourg Conference.

"We at the Belgian-Luxembourg Conference are shocked by the attacks that shook Brussels this morning," Tuinstra said. "We express our condolences to the victims and pray for both their families and for the safety of residents."

Tuinstra usually takes the subway to work, arriving around the time that the explosion went off at the Maelbeek station. But on March 22 he felt impressed to travel by car, said Corrado Cozzi, communication director for the church's Inter-European Division, whose ter-

ritory encompasses Belgium and more than 12 other countries.

A bomb detonated in a subway car at 9:11 a.m., killing at least 10 people and injuring scores of others, news reports said.

Tuinstra "usually takes the metro at this time," Cozzi said.



Jeroen Tuinstra, president of the Belgian-Luxembourg Conference

Two other conference workers also didn't take the subway because they decided earlier to work from home, he said.

Islamic State militants have claimed responsibility for the bloodshed, and authorities have warned that additional attacks may follow. Church leaders said, however, that Adventists have no reason to respond with fear, but instead should pray and seek more practical ways to shower Christlike compassion on those who are hurting.

"Our response to acts of hatred must be acts of Christ's love," said

Ian Sweeney, leader of the Adventist Church in Britain and Ireland, a region that also has experienced terrorist attacks in recent years. He said the acts of love include "our prayers, comfort, and acts of practical kindness as opportunities rise."

Raafat Kamal, president of the church's Trans-European Division, said terrorist attacks "must not deter us from our mission, and that includes travel through international airports as needed."

Church employees engage in considerable travel as they seek to spread the gospel, including within the Trans-European Division, a territory that encompasses 22 countries. "Clearly we must be cautious, but we will not give in to terrorism," Kamal said. "Our imperative is to let the people of Europe know God loves them."

Ted N. C. Wilson, president of the Adventist world church, appealed to church members living in Brussels to be "a spiritual strength to others in this very difficult time." He noted that Adventist young people had shared their love for Jesus with Brussels residents during the church's Global Youth Day on the Sabbath before the attacks.

"We thank our youth for having encouraged many in the city, including the police station, this last Sabbath on Global Youth Day," Wilson said on his Facebook page. "May our youth and members continue to provide Christ's ministry of love and compassion in Total Member Involvement during this traumatic situation." ▀

Larry Caviness, former president of the Southern California Conference, was not afraid to ask God hard questions. PHOTO: SOUTHERN CALIFORNIA CONFERENCE



CONFERENCE PRESIDENT SAW GOD'S LOVE IN DYING SON

LARRY CAVINESS OF THE SOUTHERN CALIFORNIA CONFERENCE DIES AT 74

BY ANDREW MCCHESENEY

Larry Caviness, a Seventh-day Adventist Church pastor and administrator who encouraged thousands of people to seek a closer relationship with Jesus through the heart-rending story of his son's slow death to a rare disease, has died after a struggle with pancreatic cancer. He was 74.

Caviness, who retired last year as president of the Southern California Conference after 47 years of church service, died March 2, 2016.

"He was a spiritual mentor, a compassionate leader, and a visionary who wanted to see God's church flourish," said Velino A. Salazar, president of the Southern California Conference and a friend of 18 years.

John Bradshaw, speaker and director of *It Is Written*, who served with Caviness on the television ministry's executive committee, described him as a servant who always looked for ways to advance the cause of God. Bradshaw recalled Caviness describing the challenge of reaching southern California's diverse population: "The Holy Spirit is going to get it done."

"He believed that," Bradshaw said. "Of course, he was right."

But Caviness' faith wasn't always so sure. One of his three children, Tad, was diagnosed with Niemann-Pick disease, a rare neurological condition that is often ter-

minal, around the age of 10. Tad gradually lost his ability to walk, then eat. He died in 1993, two weeks shy of his seventeenth birthday.

As Caviness watched Tad die, he struggled to understand why God wasn't answering his—and his son's—prayers for healing. Caviness told of driving down a California road and pounding on the steering wheel as he cried out to God after a particularly distressing night with his sick son.

"God, where are You?" Caviness screamed, according to an interview that he gave to Don Schneider's *Really Living* television program several years ago. "Look what's happening down here. Can't you do something about it?" Caviness said in the silence that followed, he sensed God's presence.

His voice cracking with emotion, Caviness said in the interview, "I sensed Him putting His arm around me and saying, 'Larry, every time you hurt, I hurt. Every time you cry, I cry. I know it isn't easy to watch your son die. I watched My Son die. And when He was stretched out on that cross, I couldn't stand the sight. And so I darkened the heavens, and I made the lightening flash and the thunder roll, and I shook the earth, and I ripped the veil in the Temple. My Son was on that cross, and I couldn't stand that sight. But Larry,

I had to leave Him there. I had to leave Him there so I could save you.'"

In the silence, Caviness said, God seemed to bring to his mind the lessons that He wanted him to learn from the experience with Tad.

"God doesn't waste energy on us," Caviness said. "He invests energy in us, that we might grow and understand the depth of His love for us and understand the depth of His respect for our right to choose, our freedom of choice. He's going to win this battle [with Satan], but He's also going to help us keep our freedom of choice."

Larry Leroy Caviness, born on May 8, 1941, in Los Angeles, is survived by his wife of 50 years, Linda Bryant Caviness; two children, Talmadge Clifford Caviness and Andrea Leigh Caviness Manchur; and five grandchildren. Caviness was buried in Chico, California, beside his son Tad.

Caviness, who spoke about Tad in presentations across the U.S., said in the television interview that the experience of watching his son die had forced him to make a choice: to hate God or to hate sin. "I have chosen: I hate sin with a passion," he said. "I trip and fall on it every day. . . . But we have a Savior, and it's that Savior I look forward to seeing face to face one of these days. I know I'll be with Tad again." ▀

Watch video: bit.ly/pastorcaviness



CHRISTIAN NETFLIX?

Edward Veve, a Pennsylvania entrepreneur, has created an Adventist answer to Netflix after struggling to find Sabbath-appropriate

content for his four sons on mainstream DVD and streaming services. “There are thousands of high-quality Christian movies out there that people have never heard of,” Veve said. “We’ve

focused on acquiring content—movies and TV shows—from the best independent producers.” Morningstar Video — mstarvid.com — currently has several hundred titles.

NEWS BRIEFS

1



AMID GLOBAL ALARM ABOUT THE ZIKA VIRUS, hundreds of thousands of Seventh-day Adventists in Brazil, one of the world’s most affected countries, have responded with their hands and feet. Some 200,000 students kicked off the Zika Project—a national campaign to raise awareness, prevent new infections, and mobilize people to act against the virus. Their number is expected to swell to 600,000 people.

2



MORE THAN 300 COMMUNITY MEMBERS and elected officials gathered to break ground for a new \$331 million Washington Adventist Hospital in White Oak, Maryland. The hospital, scheduled to open in early 2019, will replace an aging facility built in 1907, just six miles away in Takoma Park.

3



ROBERT E. KYTE, PRESIDENT and chief executive officer of Adventist Risk Management, has announced his retirement from the Seventh-day Adventist Church. Kyte will retire on May 31, 2016, to pursue other business interests in Idaho, according to Adventist Risk Management, which offers insurance and other solutions for minimizing risks within the Adventist Church. Kyte’s replacement has not yet been named.

4



SOUTHERN ADVENTIST UNIVERSITY has blocked social media app Yik Yak and organized a series of open discussions on race after insensitive comments were posted anonymously during a campus worship service led by an African American seminary student. “Campus leaders will continue to work to ensure that Southern remains a campus that is Christ-centered in belief and action,” the university said.

5



VANDALS SPRAY-PAINTED inverted crosses and the numbers “666” on the Jupiter Seventh-day Adventist Church near Palm Beach, Florida. “I don’t understand why someone would do it,” Pastor Richard Moseley told *Adventist Review*. Police have opened an investigation.

6



TERAN MILFORD, INTERIM DEAN of the College of Education and Leadership at Adventist Church-owned Northern Caribbean University in Mandeville, Jamaica, died March 3, 2016, after collapsing during a morning walk. He was 65.

7



SLOVENIA’S GOVERNMENT has awarded the local branch of the Adventist Development and Relief Agency (ADRA) with the prestigious Civil Protection National Bronze Medallion for its ongoing work in the European refugee crisis. The Defense Ministry presented ADRA Slovenia with award during a ceremony on World Civil Defense Day in March.



Miroslav Kiš “was not driven by popularity, but by biblical and theological truth,” said Jiri Moskala, dean of the Seventh-day Adventist Theological Seminary.

PHOTO: ANDREWS UNIVERSITY

MIROSLAV KIŠ, A GIANT IN ADVENTIST ETHICS

FRIENDS REMEMBER KIŠ FOR ENGAGING STORIES AND A COMMITMENT TO LIVE AS HE TAUGHT.

BY ANDREW MCCHESENEY

Miroslav Kiš was an engaging teacher and friend who believed that no falsehood was ever acceptable and lived a life reflecting his beliefs, say those who knew him.

Kiš, who retired in June 2015 after 31 years at Andrews University, most recently as professor of Christian ethics and chair of the Department of Theology and Christian Philosophy at the Seventh-day Adventist Theological Seminary, died on February 23, 2016, after suffering a heart attack at his home near the university campus in Berrien Springs, Michigan. He was 73.

“He was a giant of biblical-theological-ethical interpretation,” said Jiří Moskala, dean of the Seventh-day Adventist Theological Seminary, who knew Kiš for more than 20 years. “He never compromised on biblical principles, however uncomfortable it might be. No white lies existed for him.”

Moskala said Kiš was able to explain old truths in new and innovative ways that kept his students captivated.

One of those students was Stephen Bauer, a professor of theology and ethics at Southern Adventist

University, who decided to pursue a career in studying ethics after taking a class from Kiš in the early 1990s.

Bauer said he would long remember Kiš telling how he had grown up as the man of the house after the death of his father when he was 2 in Yugoslavia. The tenth of 11 children, Kiš was born November 6, 1942, to Adventist parents of Ukrainian origin in Mikluševci, Croatia. His father, Andrija Kiš, was an agriculturalist, and his mother, Natalija Pap Kiš, was a homemaker.

The early responsibilities at home, Kiš told the students, left him with a fiercely independent spirit that manifested itself in the need to depend on no one.

This attitude presented a dilemma when Kiš got married in 1971 and moved with his wife, Brenda, to Le Campus Adventiste du Salève in Collonges-sous-Salève, France, to complete his undergraduate studies in theology. Money was tight, and Brenda’s father began calling from California to gauge the young couple’s needs.

“Miroslav managed to provide truthful but nuanced answers to avoid confronting the issue of

needing a father’s help, seeking to demonstrate he had the situation under control without outside assistance,” Bauer said.

One day the couple received a substantial check, followed by a phone call a few days later. Brenda’s father asked Kiš if he had received the check. Kiš replied that he had and, suspecting that his father-in-law felt he was not adequately supporting his wife financially, defensively asked why the check had been sent.

“Because you call me Dad,” came the reply.

Suddenly unable to talk, Kiš handed the phone to his wife.

In relating the story to the students, Kiš said he had made himself an “intentional orphan,” unwilling to admit the need of a father and thus making himself too proud to admit that some help would be a blessing. He said many people also choose to be intentional orphans with their heavenly Father, acting as if they do not need Him or His help, even though God wishes to give people good things simply “because you call Me Dad.”

“Dr. Kiš’s concept of the intentional orphan has been a most poignant and powerful influence in my own spiritual journey, highlighting the nature of God’s love and grace toward me and you,” Bauer said.

PASTOR AND PROFESSOR

Kiš graduated from the Adventist seminary in France in 1973 and received his master’s in divinity from



59 NEPAL BAPTISMS

The president of the Adventist Church in Nepal, Umesh Pokharel, teamed up with the president of the Iowa-Missouri Conference, Dean Coridan, for a 12-day trip to eastern Nepal to share Jesus and much-needed supplies with villagers still

struggling after a massive earthquake rocked the country in April 2015. The evangelism meetings marked the culmination of months of Bible studies by local Bible workers and resulted in 59 baptisms.

Andrews University three years later. He served as a pastor in the U.S. state of California and the Canadian province of Quebec in the 1970s and early 1980s before completing a doctorate in philosophical ethics at McGill University in Montreal, Canada, in 1983. He joined the Andrews seminary that same year. He stayed at the seminary until his retirement.

At the seminary he won praise for establishing an ethics degree program with a biblical and theological foundation as opposed to the philosophical-ethics foundation used by many universities.

“This is critical for the church as it wrestles with contemporary issues,” said Larry Lichtenwalter, dean of the philosophy and theology faculty at Middle East University in Lebanon, and a longtime friend. “It reveals how biblically informed theological ethics can constructively dialogue and provide sound, reasoned input for being and doing in our contemporary world.”

Kiš specialized in personal, professional, marriage, and sexual ethics. In recent years both Lichtenwalter and Bauer served with Kiš on the ethics committee of the Adventist world church’s Biblical Research Institute. Kiš is credited with playing a key role in establishing the committee after working hard to convince General Conference leaders about the need for a standing ethics committee to address complex moral issues facing the denomination.

Kiš is survived by his wife, Brenda Bond Kiš; two adult sons, Andrej and Adam; and three grandchildren. 🍀

“
NO WHITE
LIES
EXISTED
FOR HIM.
”

REMEMBERING DAD

ANDREJ KIŠ, ARTICULATION COORDINATOR AT ANDREWS UNIVERSITY’S OFFICE OF ACADEMIC RECORDS, REMEMBERS HIS FATHER:

What is your most memorable moment with your father?

My most memorable moments were the times he would take to listen to me. When I needed to talk about something important, he would drop what he was doing and we’d get in the car and go for a drive on a nearby country road, even during the night.

If what I had to share or confess was sensitive, or just trying to understand about growing up, he would listen without judgment or criticism. I could share what was on my mind. His father died when he was 2 during World War II. He gave what he was unable to get from his father.

What do you see as your father’s legacy?

I see his legacy in the students he taught and mentored who are in the ministry, academics, or in other professions in which his instruction has contributed to their professional work. He was recognized as a pastor, professor, scholar, and author. He was a family man, not just in our immediate family, but in his extended family. He kept in touch with his brothers and sisters, nieces and nephews, as best he could. He loved his Village church family and taught an adult Sabbath School class. The best way to sum up his legacy is to see it as a fight for good.

My father started the ethics program at Andrews University. He invested himself in his family, declining offers for professional advancement so that he could research and spend time with those he loved. That is deeply significant for me, but a natural choice for him. It’s how I experienced my father.

A bus leaves the headquarters of the Sahmyook Language Institute in Seoul. PHOTO: ANDREW MCCHESENEY/AR



LANGUAGE SCHOOL RENEWS MISSION FOCUS

SAHMYOOK LANGUAGE INSTITUTE SEEKS DEDICATED TEACHERS

BY ANDREW MCCHESENEY



V. Michelle Bernard embraces two of the students she taught at Sahmyook Language Institute in 2008.

PHOTO COURTESY OF V. MICHELLE BERNARD

South Korea's Sahmyook Language Institute, the largest Seventh-day Adventist Church-owned English-language school in the world, is seeking dedicated Adventist teachers as it looks to renew its focus on mission.

The Seoul-based institute, with 9,000 students studying at 30 branches, is a powerhouse of English learning in South Korea. But the present enrollment is a far cry from its peak of 56,400 students at 62 branches in 2009.

The institute's president, Gil Ho Choi, believes a reason for the decline is the school has "drifted away from the Lord's original plan when He allowed us to start this organization."

"We started our school with the sole purpose of evangelism," Choi said in an interview in his office at Sahmyook Language Institute's headquarters. "But somehow as it grew, we lost our focus on the mission part," said Choi, who took the helm about a year ago. "So our internal power, our dynamics, have been weakened."

Part of the problem, he said, stems from managerial decisions made during the institute's period of rapid growth, including to hire

non-Adventists to make up for a shortfall in Adventist teachers. The non-Adventists, who now account for 39 of the school's 107 native English teachers, are well qualified to teach but have no concern for mission, Choi said. "We need really dedicated Adventist teachers," he said.

The Sahmyook Language Institute is not alone in its struggle to refocus on its original mission. Over the years a number of Adventist educational enterprises have found that the larger they grow, the more difficult it has been to keep their focus on evangelism, church leaders said.

The institute also faces external challenges that are hurting enrollment. It enjoyed the status of being the only school with native English teachers for years, but competing schools have now entered the market. In addition, the number of students across South Korea has halved in recent years, as parents have fewer children. The South Korean government, meanwhile, is boosting funding for free public schools in an attempt to curb private schools, which it blames for fueling societal problems by creating an unnecessary financial burden on parents.

But Sahmyook leaders believe the challenges can be resolved by firmly focusing on evangelism. At its peak the institute baptized 1,000 students a year, compared to about 100 students today. Each of its branches is located in an Adventist church, making it simple for teachers to invite students to Bible studies and worship services.

About half of the institute's students are in elementary and middle schools, while the rest are a mix of college students, professionals, and housewives. Some 5 million Koreans have passed through its doors since it opened in 1969, the equivalent of 10 percent of the country's current population.

TEACHERS SHARE JESUS

"The English language is a powerful way to spread the gospel," said Sang Jae Choi, the school's academic dean. Former teachers said they have found that to be true.

Ulunma Nwokeafor, a U.S. citizen who taught at the school's Gwangju Institute in 2008 and 2009, said she recalled teaching a late-evening religion class to a single female student. "I was usually tired, and I wondered why the class was still going with just one student, but at the end of the term she told me that she came to realize how much God loved her through the class," said Nwokeafor, who now lives in New Orleans. "It made the tiredness worth it."

She added: "I didn't have to preach a lot about the Bible or be extremely well versed in the Bible. I think it was through the study and sharing of my experiences with her and getting to know her; that was how she learned more about God."

V. Michelle Bernard, who taught from 2007 to 2009, said the school provided many students with their first interaction with Adventists.

"I'm glad they were able to see that we are Christians and people they'd like to be around," said Bernard, who now works in Maryland as assistant editor of the church's *Columbia Union Visitor* magazine.

Native English speakers can be much more than teachers, often becoming counselors and friends to their students, said André Brink, a South African national who taught with his wife, Penny, in South Korea from 1995 to 1998. He told of a female student who asked him to correct her essays.

"As I read through the essays that explained her relationship with her husband, and how so often she would sit sobbing on the sidewalk near their house, I realized that she was reaching out for help," Brink said. "I felt that this was the time to also involve my wife. So we met on several occasions with this woman and counseled her and prayed with her." The woman kept handing over new essays every week as the months passed, but Brink noticed a remarkable difference in her writing.

"Jesus had come into her life, and her relationship with her husband had also improved," he said.

Brink said that working as a teacher may have helped the students in many ways, but the experience was also positive for the teachers. "It made us realize that whatever we did with our lives in the future, it had to be connected with mission," said Brink, now an associate editor overseeing digital media for *Adventist Review* and *Adventist World* magazines.

THE MISSION AHEAD

The Sahmyook Language Institute has had difficulty attracting Adventist teachers in recent years, in part because many former teachers were North American students who took a year off college to teach English. The South Korean government now requires that teachers

hold at least an undergraduate degree. Teachers also are required to be native speakers from one of six countries: United States, Canada, Australia, New Zealand, Britain, and South Africa.

Teachers, who are aged 21 to 35, typically sign a one-year contract that can later be extended by a year or two. All undergo a two-week orientation before being dispatched to a local branch.

Non-Adventist teachers, meanwhile, are lining up to work at the school, attracted by a benefits package of free housing, a \$2,000 monthly stipend, \$700 toward airfare for every six months of work, and severance pay equal to one month's stipend after a year of work.

"Non-Adventist teachers do not care about the mission, but they come," said Choi, the institute's president. "Why? Because we provide quite good benefits that allow you to save a lot monthly. But why shouldn't we give this good job opportunity to our Adventist members?"

The institute, which also runs a language center in the Philippines, is already taking steps to strengthen mission as its base, even as it ponders where to find more Adventist teachers. Among other things, the school is taking a look at the Adventist world church's One Year in Mission initiative, which works with college campuses to encourage Adventist young persons to spend a year in mission while in college or immediately after graduation.

"It is important to get more Adventist teachers who are filled with the mission spirit," said Choi, academic dean. "Our schools remain a strong mission field. This is a great field for God's mission." ❖

Visit the Sahmyook Language Institute Web site, koreasda.com, for more information or to apply for a teaching position.

She just told us what she's thinking. **Will you?**



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ADVENTIST
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- » ASSURANCE OF SALVATION
- » CITY, COUNTRY: WHICH IS WHICH?
- » A TALE OF TWO CITIES?
- » LET'S CELEBRATE BELIEF

DISCOVER

“BABY, I DON’T FLY”

Facing the challenges of the cities

When it comes to cities, the Seventh-day Adventist Church has a challenge. Think about these numbers: Most of the world’s people now live in cities, and urban migration continues like a flood. Today more than 500 cities have populations of more than 1 million people, and these cities are social and economic powerhouses, generating more than 80 percent of global gross domestic product.



BY GARY KRAUSE

Now consider the Adventist populations in these cities. On average, there's one Seventh-day Adventist congregation for every 89,000 people. Forty-five of these cities have fewer than 10 Adventists; 43 have no Adventist congregations.

There's little doubt that cities are our biggest and most challenging mission field. But it's a mission field that defies easy answers or quick fixes. Occasional evangelistic Band-Aids won't work. And many urbanites just don't respond to traditional outreach approaches.

What can we do? To start, we need to reclaim our call to long-term, on-the-ground, wholistic ministry to the cities. And in doing so, we must follow the method and example of Jesus in bringing hope to city streets.

HAVE A NICE DAY

In the summer of 2009, 40-year-old attorney Kasim Reed was running for mayor of the city of Atlanta, Georgia. It had been his dream since he was 13. Unfortunately, he was losing badly. "You're super-losing," a friend told him.

Political consultants told him to get out on the streets and start knocking on doors—"the people need to see you." The plan was to visit at least 150 houses a day, spending no longer than three minutes at each. It's said that an Atlanta summer is so hot that the mosquitoes are sticking together. And it was a mosquitoes-sticking-together day in July when Reed worked his way through Mechanicsville, one of the city's oldest neighborhoods.

He knocked on one door and said, "Hello, I'm Kasim Reed. I'm a Georgia state senator, and I'd like to be your mayor. May I talk to you about the campaign?"

He remembers "a wonderful old woman with a warm face" looking at him through a steel-barred door and saying, "Come on in, baby." Seeing him sweating, the kindly woman poured Kasim a tall drink and sat him down. "Tell me why you think you should be mayor," she said.

Reed trotted out his stock answers: Atlanta is the cradle of the civil rights movement; it has a large concentration of Fortune 500 businesses; it operates the world's busiest passenger airport; it boasts wonderful restaurants. "And I believe I can make the city stronger," he concluded.

"She looked at me as if I were a Martian," recalls Reed. "None of that was getting through. I felt terrible."

The woman took Reed outside and said, "Let me show you the Atlanta I know." She pointed to an empty swimming pool with some young boys shooting dice. To the left stood a gazebo that had been used for picnics. It was now covered in gang graffiti and filled with guys playing loud music.

"That's the Atlanta I know, baby," she said. "Let me tell you something else. I'm a pretty good cook myself, so I don't go to the restaurants you're talking about. And if I were going to go to restaurants, I'd need to take the bus, and I don't really feel safe going out at night right now. And that airport that you all are always talking about, baby, I don't fly. Now you have a nice day."

Reed left that house having invested 15 valuable minutes instead of three, convinced that she didn't like him and that he wouldn't get her vote. But that 15 minutes proved to be worth every second and more for the future mayor of Atlanta. "I changed that day," he says, "because what I understood from that visit with Miss Davis was that until you see a city how people who are most in need of help see it, you're never going to reach them. And I was never the same."¹

UNDERSTANDING THE CITY

Effective Seventh-day Adventist urban mission must see a city as people who are most in need of help see it. Details of urban mission can't be produced or planned by remote control in distant church administrative committees or university classrooms. Eternal principles must guide, but particular methods and approaches emerge from local streets and neighborhoods. Ellen White talks about how many costly outreach efforts have failed because they do not "meet the wants of the time or the place."²

Simplicity Outreach Center, an urban center of influence, touches hundreds of lives in the heart of Allentown, Pennsylvania. Wes Via, former director of Simplicity, says his team first spent a lot of time just walking the neighborhood getting to know people. He says that every urban situation is unique. "It's tempting to think that if I just follow a particular model that's worked elsewhere—follow step A, B, C, and D—then I'll have success," he says. "We want to extrapolate directly from one context to another. But that is not the nature of wholistic outreach—Christ's ministry—which must always be responsive to the culture in which it's located. Even within one city, such as New York,

the needs of people in Harlem won't be the same as those in Manhattan, or Brooklyn."³

Effective urban mission follows Christ's footsteps by walking city streets. It sees what people are doing and not doing. It observes what they're "worshipping." It witnesses what's causing people joy and what's causing pain. It feels the social, physical, emotional, and spiritual needs in a community.

When the apostle Paul visited Athens, he spent time walking around the city, looking carefully (Acts 17:23). When he later stood in front of the Aeropagus, he tailored his message to the specific, local context—based on his personal experience of the city. His first illustration came from a statue to the unknown god he had seen in their neighborhood—an apt bridge to talk about the true God. Ellen White says that on that day on Mars Hill Paul gained a victory for Christianity in the heart of paganism.⁴

Years later, in 1901, John Corliss was pastoring the Seventh-day Adventist church in San Francisco (a church Ellen White described as a "beehive" because it was so busy working in the community).⁵ He too discovered the importance of seeing a city from a local perspective. "A man working in a city goes there to *study* the situation from every detail he meets along the way," he said at that year's General Conference session in Battle Creek. "My candid convictions are that to be most successful in city work, we must have men who will keep their eyes open."⁶

MINISTERING TO THE CITY

Ellen White summarizes Christ's method of ministry: mingling with people, showing sympathy to them, ministering to their needs, winning their confidence, and bidding them to follow Him.⁷ This must be the blueprint for urban mission. It means connecting with people at the local and personal level. It's about local neighborhoods, not airports.

Christ's method can be implemented in myriad ways, but Ellen White championed an urban model that she called centers of influence: small platforms for launching Christ's method of ministry and connecting to city communities.⁸ She talked about such things as health centers, treatment rooms, and vegetarian restaurants. Today urban centers of influence take various forms in dozens of countries: refugee assimilation centers, juice bars, secondhand stores, vegetarian





restaurants, health clinics, music centers, recreational facilities, health food stores, massage centers—the list just goes on.⁹ They may look different, but all urban Centers of Influence should have the same goal to minister to people’s physical and spiritual needs, lead people to Jesus, and plant new groups of believers.

LOVING THE CITY

When Jesus saw the crowds “he had compassion on them because they were confused and helpless” (Matt. 9:36, NLT).¹⁰ His compassion must also be our stance, our perspective, our motivation, for city ministry.

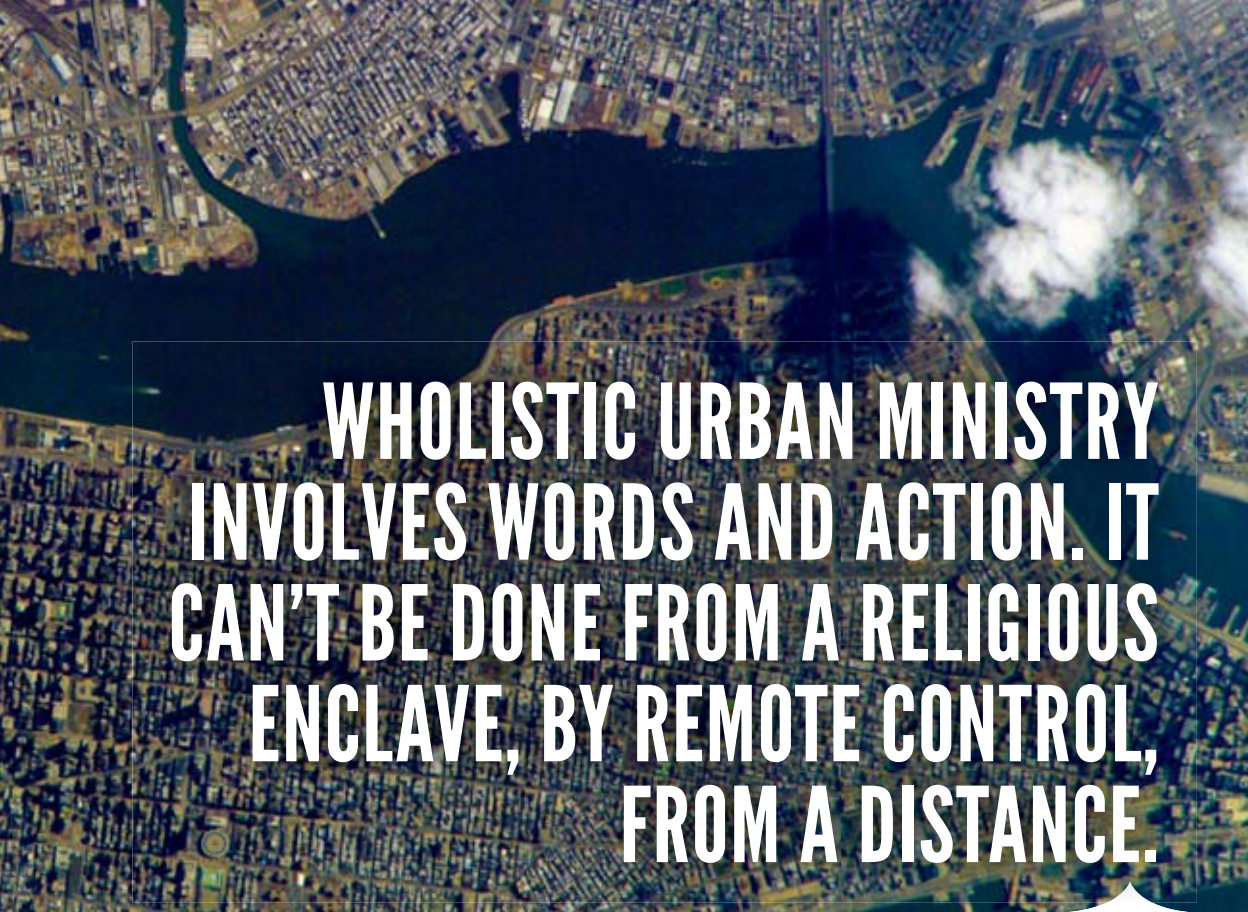
In 1901 David Paulson wrote an article entitled “The True Motive of Christian Service.” A close friend of John Harvey Kellogg’s and Ellen White’s, Paulson was personally and intimately involved in inner-city and health ministry. He wrote not just from theory but from experience. Paulson described how Jesus focused on “needs” and not on “results.” Only “genuine love for humanity,” says Paulson, will win people to Christ. Those who are interested in ministering only to people they think

can become church members actually build “distrust and suspicion” and “closes more and more doors.”¹¹

Throughout the Gospels we see Jesus demonstrating unconditional love in towns and villages in which He ministered. He taught in synagogues, but He spent more time going to where the people were. He blessed blind men beside dusty roads, women gathered by wells, and tax collectors in trees.

Wholistic urban ministry involves words and action. It can’t be done from a religious enclave, by remote control, from a distance. It can’t be short-term, with only passing contact. It involves rubbing shoulders, touching hands, looking into eyes with Jesus’ compassion. It is not just about *telling* people about the truth of God’s Word, but *demonstrating* the truth of that Word.

Today’s digital age could tempt us to see technology as the answer to the challenge of urban mission. But technology can only convey information, which is only part of Christ’s method of ministry. We must use digital media, but it can only support, not replace, personal involvement.



WHOLISTIC URBAN MINISTRY INVOLVES WORDS AND ACTION. IT CAN'T BE DONE FROM A RELIGIOUS ENCLAVE, BY REMOTE CONTROL, FROM A DISTANCE.

More than 100 years ago Ellen White told us, “It is through the social relations that Christianity comes in contact with the world.”¹² She also said that this work can’t be done “by proxy” and that it requires “personal labor.” She adds: “Sermons will not do it.”¹³

HOPE MEETS THE STREETS

When Kasim Reed became mayor of Atlanta, he never forgot his visit with Ms. Davis in Mechanicsville. He remembered how she had taught him that fancy ideas about restaurants and airports needed to land where she lived. When he took office, two thirds of the city’s recreation centers had been closed. He worked to open every one of them.

As we share the truth we hold dear, Reed’s experience teaches us that we must do more than print out a Google map and draw a target on a neighborhood. We must do more than conduct quick sorties in and out of cities. We must do more than just bring a preset cookie-cutter agenda of solutions. Our calling in the cities is to listen, learn, and love. Sharing hope in the streets with people who don’t fly. 🌱

¹ From TED Talk: <https://www.youtube.com/watch?v=semT61CCNEE>.

² Ellen G. White, *Gospel Workers* (Battle Creek, Mich.: Review and Herald Pub. Assn., 1892), p. 297.

³ “Abandon Assumptions Here,” in *It’s Time: Voices From the Front Lines of Urban Mission*, ed. Bettina Krause (Silver Spring, Md.: General Conference of Seventh-day Adventists, 2015), p. 43.

⁴ Ellen G. White, *The Acts of the Apostles* (Mountain View, Calif.: Pacific Press Pub. Assn., 1911), p. 240.

⁵ Ellen G. White, “Notes of Travel—No. 3: The Judgments of God on Our Cities,” *Advent Review and Sabbath Herald*, July 5, 1906.

⁶ General Conference Bulletin, Apr. 21, 1901, p. 372. (Italics supplied.)

⁷ Ellen G. White, *The Ministry of Healing* (Mountain View, Calif.: Pacific Press Pub. Assn., 1905), p. 143.

⁸ Ellen G. White, *Testimonies for the Church* (Mountain View, Calif.: Pacific Press Pub. Assn., 1948), vol. 7, p. 115.

⁹ For further information, visit www.urbancenters.org.

¹⁰ Scripture quotations marked NLT are taken from the *Holy Bible*, New Living Translation, copyright © 1996, 2004, 2007 by Tyndale House Foundation. Used by permission of Tyndale House Publishers, Inc., Carol Stream, Illinois 60188. All rights reserved.

¹¹ David Paulson, “The True Motive of Christian Service,” *Advent Review and Sabbath Herald*, Nov. 5, 1901.

¹² Ellen G. White, *Gospel Workers* (Washington, D.C.: Review and Herald Pub. Assn., 1915), p. 480.

¹³ Ellen G. White, *Christian Service* (Washington, D.C.: Review and Herald Pub. Assn., 1925), pp. 117, 118.

Gary Krause is director of the Office of Adventist Mission at the General Conference of Seventh-day Adventists. Find out more about the work of Adventist Mission at www.AdventistMission.org.



CITIES: AN ADVENTIST CHALLENGE

How do we answer it today?

BY GEORGE R. KNIGHT

Adventism and cities may not always have mixed well. But thanks to recent initiatives, such as Mission to the Cities, that is changing.

HOW WE BEGAN

The nineteenth-century world in which Adventism began was deeply influenced by the Jeffersonian ideal of small towns and independent farmers. The Millerite movement thrived in that environment. It took the ingenuity and perseverance of Joshua V. Himes to help farmer William Miller enter such places as New York and Philadelphia.

But Himes never became part of Sabbatarian Adventism. Our pioneers could have used the financial firepower and know-how of a man like him to penetrate their cities. They were a rural and village type of folk whose evangelistic style

worked well in such places.

Typically a Seventh-day Adventist evangelist would enter a village in which there might be an Adventist family or two and post notification of meetings to take place in the local schoolhouse. Such provocative titles as “Which Day Is the Sabbath?” or “What Happens When a Person Dies?” often brought forth a challenge from local clergy. The debate that followed elicited widespread interest. Absent our modern-day entertainment distractions, a debate between two preachers was the best show in town.

Such tactics worked well in small-town America. Larger cities had other diversions much more alluring than a sermon title on the local bulletin board. As a result, nineteenth-century Adventism tended to flourish much better in the hinterlands than it did in highly populated areas. Beyond that, the general Protestant wisdom of the day feared

the evils of the city, where people could all too easily become involved in dissipation and enslaving vices.

For Adventists, the fact that Ellen White shared the Jeffersonian perspective provided additional reason to avoid the cities, with their corruption, wickedness, and health-related problems. By contrast, she uplifted the spiritually nourishing qualities that could be developed in the atmosphere of nature.¹

CHANGING ATTITUDES: THREE STAGES

Taking hold of the commission to preach the third angel's message "to every nation, tribe, language and people" (Rev. 14:6) brought significant change to Adventist thinking about the cities. They knew that they had to reach the world's great cities.

Their first major attempt took place in the early 1880s, during which S. N. Haskell and others sponsored Adventist pioneer missions in such cities as New York, Chicago, and San Francisco. Those missions generally provided reading and lecture rooms and living quarters for the staff, who distributed reading materials and invited people to attend meetings at the center. Converts were formed into Sabbath Schools, some of which became the nuclei for churches. Unfortunately, the cost of such missions was beyond the ability of the conferences to support, and few lasted beyond the 1880s. However, because of them we begin to find more urban Adventists. But not many.

The second wave of Adventist mission to the cities took place in the 1890s, largely through the efforts of J. H. Kellogg and his Medical Missionary and Benevolent Association. These missions tended to be more for the down-and-out sector of the population and emphasized welfare more than evangelism. But they did stimulate some growth in the numbers of church members living in large cities.

The third stage in the development of Adventist interest in the cities came in the first decade of the twentieth century through the burden of Ellen White for the unreached masses in America's great cities. She took two approaches to city evangelism. The more well known has come to be known as "outpost evangelism." In that model she counseled that Adventist institutions should be established near large cities, but that workers should not live

in them. "From these outposts," they were to "warn the cities, and raise in them memorials for God."² The other approach she put forth was for Adventists to move into the cities so they could work with their neighbors "to set up there the standard of Christ."³

Interestingly, the outpost model got nearly all the publicity. But the early years of the twentieth century found Ellen White obsessed with reaching the urban centers. By 1910 she was so upset with the lack of progress in cities that she questioned General Conference president Arthur G. Daniells' conversion, suggesting that in the face of what she perceived to be a lack of interest for urban evangelism, he was not qualified to lead the denomination. She even went so far as to refuse interviews with him until he came up with aggressive strategies to evangelize cities.⁴

WHERE WE ARE NOW

Because of Ellen White's emphasis and the evangelistic work it stimulated, Adventist work in the cities grew, but not as rapidly as it could have. In 2016 Adventism is still dealing with some anti-urban bias, and some cities are still Adventist "deserts."

In North America most Adventists in such cities as New York and Miami are immigrants or have an immigrant background. One of the denomination's most forbidding challenges has been reaching native-born North Americans of all races in large population centers.

Adventist urban witness has seen some success in cities such as São Paulo, Brazil, and Sydney, Australia. But whatever the case, Adventism continues to be fully devoted to our God-given task of taking the good news "to every nation, tribe, language and people," cities and their populations not excluded. 🌿

¹ See Ellen G. White, *Testimonies for the Church* (Mountain View, Calif.: Pacific Press Pub. Assn., 1948), vol. 7, p. 87.

² Ellen G. White, *Evangelism* (Washington, D.C.: Review and Herald Pub. Assn., 1946), p. 76.

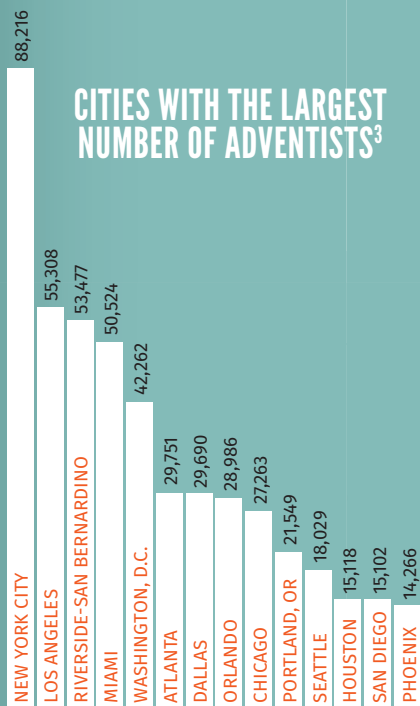
³ Ellen G. White, *Christian Service* (Washington, D.C.: Review and Herald Pub. Assn., 1925), p. 180.

⁴ A. L. White, *Ellen G. White: The Later Elmshaven Years, 1905-1915* (Washington, D.C.: Review and Herald Pub. Assn., 1982), vol. 6, pp. 223-228.

George Knight, professor emeritus of church history at the Seventh-day Adventist Theological Seminary, has made decades of contributions to the history and development of the Seventh-day Adventist Church.

THE UNITED STATES OF ADVENTISTS

Where Adventists are living and growing in the United States



In 1990, 80.2 percent of Seventh-day Adventists lived in metropolitan areas, and 19.8 percent in small towns and rural areas. This is roughly the same percentages as the total population of the country, where 52.5 percent lived in metro areas of 1 million or more, while 27.6 percent lived in metro areas of less than 1 million population.¹

Twenty years later, in 2010, 87.7 percent of Adventists lived in metropolitan areas, and only 12.3 percent lived in small towns and rural areas. This is a somewhat higher percentage than the total population of the country, where 58.3 percent lived in metro areas of 1 million or more, and 29.4 percent lived in metro areas of less than 1 million population.²

The numbers include children in Adventist families, not just adult or baptized members.

Metropolitan areas include both a central city and its suburbs. The central city must have a population of at least 50,000.

Monte Sahlin, an ordained Seventh-day Adventist minister, served at all levels of the denomination for more than 44 years. He is the author of *Mission in Metropolis: The Adventist Movement in an Urban World* (Center for Creative Ministry, 2007). He consults for the Institute of Church Ministry at Andrews University and the Center for Creative Ministry.

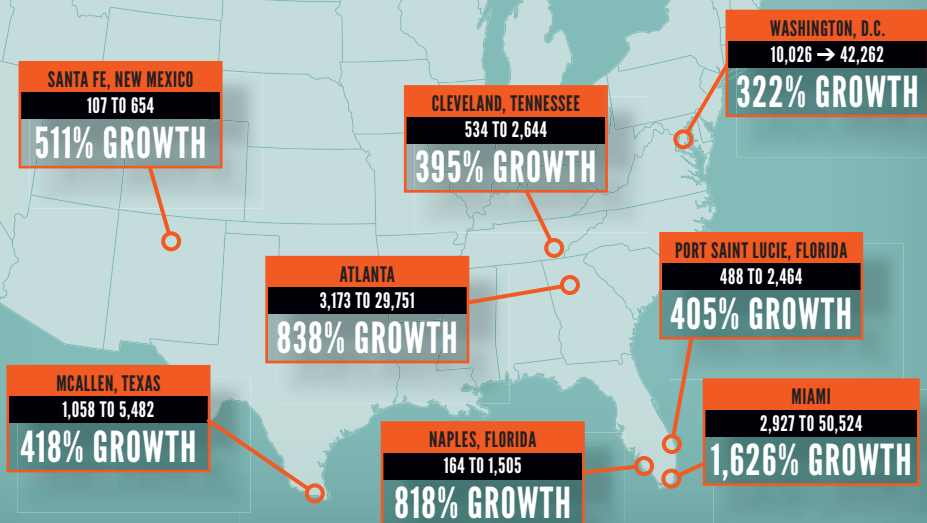
¹ Churches and Church Membership Survey 1990, Table 4. Extracted from the Association of Religion Data Archives (ARDA).

² United States Census of Religion 2010, Table 4. Extracted from Association of Religion Data Archives (ARDA).

³ United States Census of Religion 2010. Extracted from Association of Religion Data Archives (ARDA). The number is "adherents," not "members," meaning that about 15 percent of each total is made up of unbaptized children in Adventist families.

⁴ United States Census of Religion 2010. Extracted from Association of Religion Data Archives (ARDA).

CITIES WITH THE LARGEST ADVENTIST GROWTH, 1980 TO 2010⁴



ASSURANCE OF SALVATION

One morning, giving worship at the General Conference, I decided to open with something funny.

“You know,” I said, “after all these years, I finally understand what it means to be a true Seventh-day Adventist. That’s because I’m doubting my salvation!”

It bombed. No one laughed, or even moved. That’s when it hit me: many Adventists really do struggle with assurance of salvation.

Why? Probably because as children and adolescents they were beaten over the head by well-meaning adults with a selective barrage of Ellen White quotes designed to scare them into obedience. I don’t know how well it worked in terms of getting them to obey, but it certainly succeeded in leaving many without any assurance of salvation.

Of course, I can’t imagine any serious Christian—unless believing in once-saved-always-saved (and even then)—who does not at times question their commitment, love of the Lord, and yes, even salvation. Who, seeing the immense gap between the character of Jesus and themselves, or who, reading a text such as “But small is the gate and narrow the road that leads to life, and only a few find it” (Matt. 7:14), doesn’t have moments when they wonder if they are going to make it?

And it’s not necessarily a bad thing, either. “Examine yourselves to see whether you are in the faith” (2 Cor. 13:5), because even the lost can be fooled into thinking they’re saved. As Jesus warned: “Many will say to me on that day, ‘Lord, Lord, did we not prophesy in your name and in your name drive out demons and

in your name perform many miracles?’ Then I will tell them plainly, ‘I never knew you. Away from me, you evildoers!’” (Matt. 7:22, 23).

These people made two fatal mistakes. First, despite whatever great things they had done in the Lord’s name, they weren’t doing the Lord’s will, which was to obey His law. Jesus didn’t say, “Away from me,” you who were “not sinless,” or you who were not “without fault,” or who were “not perfect.” Instead, He described them as “evildoers” (KJV: “lawless,” an accurate translation of *anomia*, “without law”).

Second, notice their emphasis on themselves and on what they had accomplished: Didn’t we do this in Your name? Or: Didn’t we do that in Your name? Or: Didn’t we do this other thing, and all in Your name too? Please! How far removed from Christ must they have been to point to their own works in an attempt to justify themselves before God. The only works that will save anyone are Christ’s, credited to us by faith.

You want assurance? Obey God’s law and rest only in the merits of Christ’s righteousness, and you will have all the assurance you need.

Or, as the late Adventist evangelist George Vandeman said: “When I look to myself, I don’t know how I can be saved. When I look to Jesus, I don’t know how I can be lost.”

Had I used those lines, instead of my joke that bombed, morning worship would’ve gotten off to a much better start. 🍀

CLIFF'S
EDGE
CLIFFORD
GOLDSTEIN



YOU WANT
ASSURANCE? OBEY
GOD'S LAW AND
REST ONLY IN THE
MERITS OF CHRIST'S
RIGHTEOUSNESS.

CITY. COUNTRY: WHICH IS WHICH?

Making the valid and valuable distinction

BY LIONEL MATTHEWS

Positions and attitudes about living in the city or in the country vary among Seventh-day Adventists. For some, cities are to be avoided in preference for the country. Others urge an adoption of the “method of Christ,” in which Christ “mingled with people,” and suggest that members interact with the people of the city in the interest of their salvation.

UNDERSTANDING THE DIFFERENCE

The attitude of avoidance seems to be reflected in some of Ellen White’s teaching that the virtues of faith, love, happiness, and hope would be better cultivated in the “retired places,” away from the city. More specifically, the author counseled that in obedience the people of God “must leave the cities.” Like Enoch, “we must work the cities but not dwell in them.”¹

The degree to which current positions in the church take their cues from this nuanced stance of White awaits empirical confirmation. Be that as it may, any appreciation of these varied positions on the city and the country and, more particularly, the reasons for the apparent decline of country living among Adventists must be assessed in light of what we know or perceive about the city and country realities.

The city and the country are more than geo-

graphical, physical entities. They are also sociological contexts, with their own unique cultural features. It is not so much the physical aspects of the city and the country that distinguish one from the other. Rather, it is the social, psychological, spiritual, and relationship patterns with which they are associated that separate them as unique social types. Seen in this light, the country and city represent two contrasting yet not mutually exclusive paradigms, given their potential to facilitate our physical, social, intellectual, and spiritual life and expression.

THE COUNTRY

The ideal image of country living presents a picture of a small, bonded collective marked by familiarity, a heightened sense of belonging, like-mindedness, and oneness. Moreover, country living symbolizes preservation. It is the context in which the untampered sentiments and systems of popular belief and practice are thought to stand the best chance of survival.

In the country, rules that regulate conduct tend to be clearer and unambiguous. While these guidelines are seldom formally documented and enforced, they are nonetheless followed. Life tends toward a seamless, predictable order. Behaviors and beliefs that fall short of the norm are likely to be treated with clear sanctions.



THE CITY

City living stands in contrast to the image of the village presented above. Cities are large collectives of people. Whereas country inhabitants experience bonded relationships and a sense of oneness and belonging, the lives of those who dwell in the city are often marked by a lack of bondedness and a sense of disconnection.

Other features of cities include a perceived impersonality, diversity, and instrumentality. Ethnic, language, religious, and class diversity all add to this impersonality and can tend to a sense of alienation. Further diversity of competing perspectives and values can also make it difficult for citizens to reach a common consensus on a variety of topics.

In the city, product tends to trump people. The city's instrumental nature is such that peoples' value is tied to what they can do (their training) and what they have procured (their achievement). To the extent that people's humanness and welfare take second place to their productive capacity, they experience a sense of meaninglessness and cynicism.

REFLECTIONS ON THE DECLINE OF COUNTRY LIVING


The foregoing characterizations of city and country living reflect what these social entities might be if they existed in their pure forms. But they do not. Nevertheless, these images often inform our perception and attitude toward living in the city and the country.

Adventists concerned about any currently perceived decline in country living should take into

account the sheer disappearance of actual rural space because of the march of urbanization. Whereas in the 1800s only 3 percent of the world lived in cities, today that number is more than 50 percent. By 2050 it is expected to grow to more than 65 percent. In the United States the situation is even steeper. In 1790, 5 percent of the population lived in cities. Today that number has grown to 79 percent. It's almost as if there is little choice between city and country living.²

COUNTRY, CITY, AND ADVENTIST LIVING

City and country living represent varied but not necessarily mutually exclusive possibilities. Through modern-day media, "retired places" are no longer as retired. Moreover, the current emphasis on reaching the city with the gospel seems to be leading to a reappraisal of attitudes towards the city. Additionally, renewed appreciation of God's love for the city may find affirmation in the fact that He will return for us with a city of His own, the New Jerusalem (Rev. 21:2). That too might be borne in mind as we define our attitudes toward city living.

Indeed, despite our continued search for peace and tranquility, there is no hiding place down here. Perhaps the key to pure and undefiled living may rest in the choices we make about the use of the technology at our disposal that is capable, all on its own, of letting us into and shutting us out of the city or country at the simple touch of a remote. 

¹ Ellen G. White, *Country Living: An Aid to Moral and Social Security* (Washington, D.C.: Review and Herald Pub. Assn., 1946), p. 30.

² J. M. Henslin, *Sociology: A Down-to-Earth Approach*, 11th ed. (Boston: Allyn and Bacon, 2012).

Lionel Matthews, recently retired, was a professor of sociology at Andrews University.





A TALE OF TWO CITIES?

Living Between Jerusalem and Babylon

BY GERALD A. KLINGBEIL

Bible and city somehow don't seem to mesh. Just think about the beginnings. Before sin entered this world, Adam and Eve enjoyed the beauty of a spectacular garden environment. "Very good" was synonymous with both Eden and Creation. Lush, colorful, profuse, tranquil, vibrant—these are the qualities that come to mind when we think about the garden described in the first chapters of Genesis. Following the Fall, Genesis seems to suggest that cities are places for murderers (Cain in Genesis 4:17), for rebels (the tower builders of Genesis 11:1-9), or for people of depraved morals (Sodom and Gomorrah in Genesis 19), while God's covenant family live a nomadic lifestyle in a pastoral setting.

Later, Israel leaves the cities of Egypt and, following their wanderings in the wilderness, conquer Canaan's cities (remember Jericho, Ai, and Hazor in Joshua?). Cities and urban spaces would not have received many Facebook likes from Israel's prophets either. Both Jerusalem and Samaria, the capitals of Judah and Israel, respectively, are bluntly indicted for their social injustice and violence (cf. Isa. 5:1-7; Jer. 34; 35; Eze. 16; Amos 4).

Yet the evidence is not clear-cut. While indicted, Jerusalem is still considered God's dwelling place (cf. Ps. 48:1, 8; 132:13, 14), and the location of God's Temple, where the drama of salvation is illustrated daily in every sacrifice ultimately pointing to the true Lamb of God. Jerusalem becomes the focal point of salvation history when, finally, after hundreds and hundreds of years, the Messiah comes. But He is not what everyone had expected Him to be.

ANOTHER CITY

Babylon first comes to the attention of any Bible reader because of the Tower of Babel story in Genesis 11. It is often associated with human pride and human self-sufficiency in Scripture. In fact, Isaiah's memorable depiction of Lucifer's fall from heaven and the origin of sin in Isaiah 14 uses the cipher of "king of Babylon" to point to the satanic power standing behind every attempt at installing self as

the center of the universe. Babylon surely is the biblical prototype of rebellion and sin.

The same motif reappears in the last book of the New Testament. Babylon figures as Jerusalem's opposite. "Babylon is fallen, is fallen, that great city," introduces the second angel's cry for judgment (Rev. 14:8),* and echoes a similar call already found in Isaiah 21:9. Babylon's fall, while in the future, is assured because of her sharing her intoxicating mix of self-righteousness, idolatry, and pride. Centuries earlier, the prophet Jeremiah used a similar metaphor: "Flee from the midst of Babylon, and every one save his life! Do not be cut off in her iniquity, for this is the time of the Lord's vengeance; He shall recompense her. Babylon was a golden cup in the Lord's hand that made all the earth drunk. The nations drank her wine; therefore the nations are deranged" (Jer. 51:6, 7).

Did you catch it? Babylon was once a "golden cup in the Lord's hand"—an instrument of divine judgment in a moment ripe for judgment. That's why God "gave" Jerusalem and her people into the hand of Nebuchadnezzar (Dan. 1:2), who brought tribute and hostages to Babylon. Daniel, a young teenager who suddenly found himself in the metropolis of Babylon in Mesopotamia, was one of them. Just imagine the impact a move from Collegedale, Tennessee, to New York City would have on any individual. Daniel and his friends make it big in Babylon and become agents of change, so much so that decades later Nebuchadnezzar exclaims: "For His [God's] dominion is an everlasting dominion, and His kingdom is from generation to generation. All the inhabitants of the earth are reputed as nothing; He does according to His will in the army of heaven and among the inhabitants of the earth. No one can restrain His hand or say to Him, 'What have You done?'" (Dan. 4:34, 35). God's love for lost sinners had finally reached the heart of King Nebuchadnezzar—right in the center of Babylon.

Jeremiah adds another intriguing complication to this tale of two cities. "Seek the peace of the city where I have caused you to be carried away captive, and pray to the Lord for it; for in its peace you

I had noticed him sitting in the back of the church right from the beginning. His clothing was stained and full of holes.

will have peace” (Jer. 29:7). Pray for Babylon? Pray for Nineveh? Pray for Susa? Pray for Rome—or New York?

NO TALE

It seems, after all, that this is *no* tale of two cities. Jerusalem can be as wicked as Babylon. Babylon can become the nerve center of God’s plan to bless the world. The imperial city of Rome can be God’s agent to get the soon-to-be-born Messiah into the right geographical location.

We can see this when we venture a closer look. Jerusalem’s leaders—nearly all of them, it seems—were plotting the death of Jesus on a Sabbath day (Mark 3:6). Their blind confidence in a conditional promise caused them to lose sight of what really counts in Jerusalem—and Babylon, Berlin, Bangkok, or Beijing.

Wherever we live, God’s passionate love wants to reach and transform us—whether in a megacity, the countryside, or the one-horse town where we all know each other.

I met Luis in the center of Lima in Peru on a foggy Sabbath morning. Luis was a drug addict who lived on the rough streets of downtown Lima. He had been abandoned as a child and, so far, had survived the streets. Somewhere along the way he had started to sniff glue—with devastating effects on his health.

The Sabbath I met Luis marked the end of a large evangelistic series that had found Adventists and their friends in a huge sports stadium in town. As an ordained pastor, like all my colleagues at the Adventist university located in good Adventist fashion *outside* of Lima, I had been assigned to a church to preach the final sermon and baptize the

candidates who had been prepared for baptism by the local congregation. As I drove through the foggy, congested, and dangerous streets of downtown Lima, I prayed for a special angel guard that would watch over my wife and my young daughter who were sitting with me in the car.

One of the elders of the small church greeted me cheerfully outside the building. “Pastor, I will watch the car the entire morning,” he said with a smile. “You don’t need to worry about your car.” Now I was worried.

The small congregation had prepared five candidates for baptism. We met before the church service and spoke about the meaning and significance of baptism, and of becoming a family member in the Adventist Church. At the end of my sermon I made a call to follow Jesus through baptism. My five candidates came forward—and there was Luis.

I had noticed him sitting in the back of the church right from the beginning. His clothing was stained and full of holes. He hadn’t seen a shower or bath for a long time. But when I made the call, Luis got up. An elder and one of my theology students, who had spent the past six months serving in this church, came toward him and softly spoke with him as they watched the baptismal ceremony. After the baptism, when everyone had filed out of church, I finally met Luis. His speech was halting; the effects of his drug habit were quite apparent. Yet he wanted to be part of this family. I marveled at the local elder and my caring student as they talked to him patiently. That evening Luis slept in a real bed. Over the next months my student spent hours opening God’s Word with him. Five months later he himself went down into the watery grave, and a new Luis emerged from the baptismal font.

There really is no tale of two cities. Whether we live in Jerusalem or Babylon, whether in the countryside or in downtown Manhattan, we are at the center of God’s love. Once we realize this, God invites us to share His grace and salvation with those living around us. We become members of God’s mission team. We become His hands, His feet, and His arms to touch people living in a lost and dying world. It doesn’t really matter where we live. 🍀

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Gerald A. Klingbeil is an associate editor of the *Adventist Review* who wants to love people more—wherever they are living.

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CELEBRATIONS

LET'S CELEBRATE BELIEF

B
is for Belief,
the foundation for life.

BY FRED HARDINGE

A professor announced to a new class of medical students: “I have good news and bad news: The good news is that half of the material you learn in medical school will survive all scrutiny and investigation. The other half of what we teach you, however, will be proven incorrect. The bad news is that we have no way of knowing which half is which!”

So, in what or whom can we truly believe? Sometimes determining the answer to this question is tough! Yet belief is essential to human existence and organization, and has tremendous power.

POWER OF BELIEF

Belief—or faith, within a religious setting—has been shown to have statistically significant benefits that exceed the placebo effect. When the religious experience of Americans who reached the age of 100 was studied, researchers found that religiosity significantly enhanced health.¹

A study comparing mortality rates between secular and religious kibbutzim (collective agricultural communities in Israel) found a decreased mortality rate over a 15-year follow-up in the religious group. The age-adjusted risk of premature death of members of the secular kibbutz was 1.7 times higher for males and 2.7 times higher for females when compared with the religious kibbutz.²

A study of African Americans found that those who engaged in organized religious activities had improved health and life satisfaction.³ Duke University researcher C. G. Ellison found that a lack of religious affiliation increases the risk of depression in African Americans.⁴

A connection between social relationships and survival has been documented in several studies. V. J. Schoenbach and others have noted this effect, particularly among White males.⁵

IMPROVED QUALITY OF LIFE

One of the most consistent findings across all racial groups is that spirituality profoundly improves the quality of life.⁶ Spirituality helps not only believers but also nonbelievers in the community. Research has found that communities gain health benefits when they have higher numbers of adherents to faiths that emphasize implicit

obedience to God and His standards of conduct.⁷ The reason is likely that their social norms favor conformity to the more healthful lifestyle embraced by their religious neighbors.

Religious people—particularly adolescents from religious homes who frequently attend religious services, pray, and read Scripture—have fewer problems with alcohol, tobacco, or other drugs than do their nonreligious peers.⁸

Religion was positively associated with emotionally healthy values and socially accepted behaviors, such as tutoring or other volunteer activities often promoted by religious organizations.⁹

Belief in God also may be associated with reduction in stress, depression, and loneliness.

BENEFITS OF PRAYER

An Ohio study¹⁰ examined the effects of prayer on well-being. Of the 560 respondents, 95 percent classified themselves as religious people. Four types of prayer were identified:

Petitionary prayer: asking for material things you may need.

Ritual prayer: reading the book of prayers.

Meditative prayer: “feeling,” or being in God’s presence.

Colloquial prayer: talking as to a friend and asking God for guidance in making decisions.

The study revealed that colloquial prayer correlates best with happiness and religious satisfaction. Talking to God as to a friend, telling Him all our joys and sorrows, can bring happiness, healing, and religious satisfaction.

PEACE OF MIND

The Bible says, “You will keep in perfect peace all who trust in you, all whose thoughts are fixed on you!” (Isa. 26:3, NLT).¹¹ When we have a close relationship with God, we experience peace of mind.

This does not mean that those who believe in God and trust Him implicitly will be free from problems. “Trouble and turmoil may surround us, yet we enjoy a calmness and peace of mind of which the world knows nothing. . . . The peace of Christians depends not upon peaceful conditions in the world about them but upon the indwelling of the Spirit of God.”¹²

Spirituality profoundly improves the quality of life.



Trusting in a loving, powerful God provides us with the ability to enjoy a healthful lifestyle. Belief and faith in God enables Him to fill our lives with abundant peace and joy. 🌿

¹J. S. Levin and H. Y. Vanderpool, “Is Frequent Religious Attendance Really Conducive to Better Health? Toward an Epidemiology of Religion,” *Social Science and Medicine* 24, no. 7 (1987): 589-600.

²J. D. Kark et al., “Does Religious Observance Promote Health? Mortality in Secular Versus Religious Kibbutzim in Israel,” *American Journal of Public Health* 86, no. 3 (March 1996): 341-346.

³J. S. Levin, L. M. Chatters, R. J. Taylor, “Religious Effects on Health Status and Life Satisfaction Among Black Americans,” *The Journals of Gerontology, Series B: Psychological Sciences and Social Sciences* 50, no. 3 (May 1995): S154-163.

⁴C. G. Ellison, “A Race, Religious Involvement and Depressive Symptomatology in a Southeastern U.S. Community,” *Social Science and Medicine* 40, no. 11 (June 1995): 1561-1572.

⁵V. J. Schoenbach et al., “Social Ties and Mortality in Evans County, Georgia,” *American Journal of Epidemiology* 123, no. 4 (April 1986): 577-591.

⁶C. G. Ellison, “Religious Involvement and Subjective Well-being,” *Journal of Health and Social Behavior* 32, no. 1 (March 1991): 80-99.

⁷J. W. Dwyer, L. L. Clarke, M. K. Miller, “The Effect of Religious Concentration and Affiliation on County Cancer Mortality Rates,” *Journal of Health and Social Behavior* 31, no. 2 (June 1990): 185-202.

⁸P. H. Hardestyn and K. M. Kirby, “Relation Between Family Religiousness and Drug Use Within Adolescent Peer Groups,” *Journal of Social Behavior and Personality* 10, no. 1 (1995): 421-430, in H. G. Koenig, *The Healing Power of Faith* (New York: Simon & Schuster, 1999), p. 72.

⁹A. Y. Amoateng and S. J. Bahr, “Religion, Family, and Adolescent Drug Use,” *Sociological Perspectives* 29, no. 1 (1986): 53-76.

¹⁰M. M. Poloma and B. F. Pendleton, “The Effects of Prayer and Prayer Experiences on Measures of General Well-being,” *Journal of Psychology and Theology* 19, no. 1 (1991): 71-83.

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¹²*The Seventh-day Adventist Bible Commentary* (Washington, D.C.: Review and Herald Pub. Assn., 1955), vol. 4, p. 203.

Fred Hardinge is an associate director of the Health Ministries Department at the General Conference.



PETER N. LANDLESS

SHARING HEALTH AND HOPE IN INNER CITIES

Q: My church is situated on the outskirts of an inner-city area. How can we make a difference in sharing health and hope to so many who are in need?

A: Most of the world's population live (often just exist) in urban areas. Cities are places in which many immigrants seek employment and opportunities to improve their often difficult lives. There may be opportunities for work, but inner cities are also often the hub of drug dealers; crime syndicates; and corrupt and greedy landlords who often lease substandard and sometimes unsafe and unhealthy rooms/apartments to those who are unsuspecting, vulnerable, and desperate. Additionally, with the economic turbulence of the past 10 years, infrastructure, as well as health and education facilities, have been victims of shrinking budgets, resources, and expert personnel.

Inner cities are case studies of how social and economic circumstances determine health outcomes, disease patterns, and longevity. To make a difference in these circumstances, we have to understand these social determinants:

The social gradient: the lower levels of the social ladder in each society experience more disease and shorter life expectancy.

Stressful circumstances damage health and may lead to premature death.

Strong and supportive relationships in early life impact development and health outcomes over a lifetime.

Discrimination and social exclusion cost lives because quality of life is impacted.

Workplace stress or lack of work can increase the risk of disease.

Supportive networks and strong relationships improve health in every aspect of life; these are often lacking in the crucible of inner-city life.

The use of alcohol, tobacco, and other drugs is influenced by the wider social setting; the inner city spawns such addictions.

The availability and security of healthful food

impact the burden of disease, and, when inadequate, can be detrimental to health.

Adequate and safe low-pollution modes of transport, such as walking and cycling, improve health outcomes.

In 2005 the World Health Organization put forward goals to close the social gap by improving people's daily living conditions, addressing inequitable distribution of resources, and measuring outcomes. What can local churches do?

For the past decade the objective of the General Conference Health Ministries Department has been for *every church to become a center of health and hope*. What does that look like?

- » Provide food parcels.
- » Offer health education, e.g., health principles in the Celebrations program.¹
- » Run smoking-cessation programs, e.g., Breathe-Free 2.0.²
- » Host recovery programs, e.g., Journey to Wholeness.³
- » Promote resilience among young people by running Youth Alive⁴ initiatives.
- » Identify safe walking routes and sponsor walking/health clubs.
- » Emphasize mental and emotional wellness, and advocate for those affected.
- » Organize low-cost yet effective health expos with health screening (measuring blood pressure, weight, blood sugar).
- » Providing nutrition and food-preparation education.
- » Offer adult education, e.g., language classes.

We have to be intentional, using the many resources we have and relying on the power of God's Spirit. Why not "just do it"? Your church and its community will be blessed! 📌

¹ <http://healthministries.com>.

² www.breathefree2.com.

³ www.nadhealthministries.org/store/product/50.

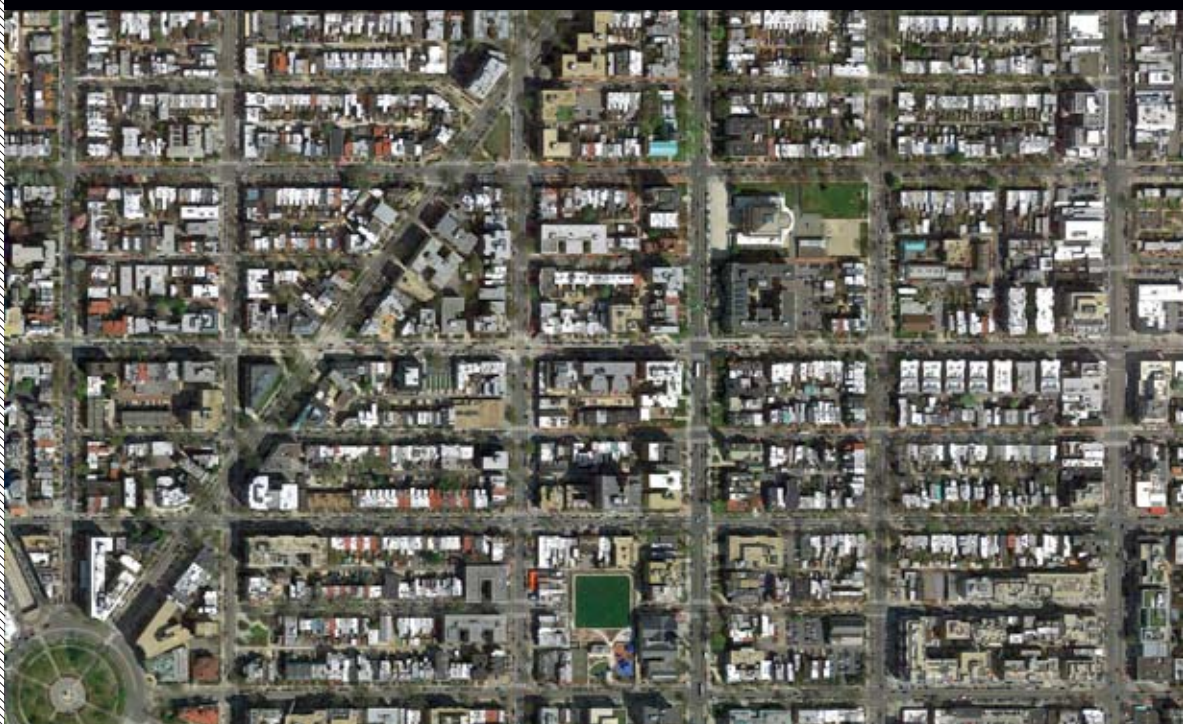
⁴ <http://healthministries.com/resources/youth-alive-program>.

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

ALSO IN THIS SECTION:

- » URBAN FRUIT IN DUE SEASON
- » DO YOU HEAR WHAT I HEAR?
- » THE STOCKBROKER ON THE SUBWAY

CONNECT



TO THE **URBS** OR THE '**BURBS**?

Real perspectives on city living or country dwelling



BY WILONA KARIMABADI

Where do you find young Adventist families? Loma Linda, Collegedale, or Silver Spring? What about Manhattan, Atlanta, or Washington, D.C.? On these pages, two mothers with young families share their thoughts on living in the city and away from it.



The Crawford Family (left to right): Ellis, Nelita (mom), Oliver, Lawrence, and David (dad). EMILY STAR POOLE

NELITA DAVAMONY CRAWFORD

Walla Walla, Washington, resident Nelita Crawford, immigrated to America from India when she was 5 years old and spent her formative years in Loma Linda, California. She left home for Walla Walla University 16 years ago, and has been there ever since.

Crawford loves the convenience of things being close by in a small town. As a self-proclaimed creature of habit, she likes that change is slow to come to Walla Walla and small towns in general. "I love that my kids have a strong sense of ownership of their town. My kids are really young, but they know where things are, and the regulars at the grocery store, gas station, restaurants—I like that feeling of a small community."

But living in a small town has its drawbacks for Crawford, too, as the homogenous ethnic nature of the area can be a little challenging. "I don't like being one of a handful of South Asians in town," says Crawford. "I think I struggle with how to normalize my culture in a place where most of the community is unaware of the nuances of my cultural background. Frankly, I don't always want to be the representative of an entire nation to my community." Crawford also misses the variety of perspectives, ethnic foods, cultural events, and the buzz of urban life in general.

Living off the grid and being more self-sufficient in a country setting has its place, though. "There is something of modern conscience that relates to this idea," says Crawford. "I think there is something of value in understanding how to grow your own food and being conscious of your dependence on the power grid. Knowing how to be self-reliant also helps us to understand the work that other people do to make our lives convenient."

"There are also times in our lives when we have to disengage, find solitude, find respite, and recharge. Country life does provide an environment where that is available and easily accessible," she adds.

Adventist families bring something to country living as well. Crawford offers this: "Adventism, in its finest form, is a very relational movement. Relational means, 'I sit and eat with you; I hold your hand as you face hardship; I walk your journey with you.' Jesus was phenomenal at this. I'd like to think that in a small town we rub shoulders regularly with a small cohort of people who believe, act, and value things differently than we do. [Most of all] I would hope my home is a home where country living and Adventism work together with my being available, present, and participating in my neighbor's life."

JOHANNA DEVERA CHUNG

Johanna Devera Chung was born in Hinsdale, Illinois, raised in Loma Linda, California, attended college in Takoma Park, Maryland, and now lives in Washington, D.C.

Not near Washington, D.C.—in it.

“After college, I lived in Silver Spring for a few years, then moved to New York City. When my husband got a job in D.C., we moved here,” says Chung.

“Once we started having kids, we knew we wanted to stay in D.C. for the easy access to city resources and short commute time to work,” Chung shares. Though they knew they could afford a larger home with yard space out of the city, Chung felt that it was more important to have time at home as a family than to spend it in two-hour daily commutes.

Aside from easy commuting, city living, especially in D.C., has many advantages. “We like being close to museums, parks, schools, work, restaurants, shopping, government, and hospitals—all within a 15-minute drive, and all accessible by public transportation,” she says. Having neighbors in close physical proximity also offers the family the opportunity to engage them more often.

There are a few things that Chung wishes were different in their city life, however. “One thing I dislike about living in D.C. is that all my Adventist friends live about 30 to 40 minutes away. The church we attend is also 40 to 50 minutes away, but that church best fits our family’s needs,” she says.

“I grew up in both large and small Adventist towns, away from urban environments,” adds Chung. “I enjoyed the closeness of the community, the security of knowing what to expect, and the simplicity of that life. But living in cities has given me the opportunity to interact with people from different cultures, ethnicities, belief systems, lifestyles, and social classes. I think Adventists shouldn’t be afraid of living in the city for fear of being negatively influenced. Adventists should be living as a positive influence to the community in which they live, city or not. There is so much life experience that many Adventists may miss just by distancing themselves from other people.” 🌱


Wilona Karimabadi serves as an assistant editor of the *Adventist Review*.



The Chung Family (left to right):
Ed (dad), Olivia, Gabriella, Johanna
(mom), and Lauren. CHUNG FAMILY



To see the video interviews,
visit AdventistReview.org/ARTV.



Urban Fruit

IN DUE SEASON



BY GASPAR F. COLÓN



Cities are different and diverse. From Aachen to Zanzibar, cities encompass human habitations that differ substantially from one another and have a great deal of internal social variety. Cities vary in size, population structure, economic and industrial specialization, forms of governance, as well as habitation and transportation structure. Given these many varying factors, we can reasonably ask: What shared urban characteristics will help us understand them and minister effectively in the city?

THE URBAN SETTING

First, a city is by definition a dense concentration of human inhabitants in a limited space. Human beings have material needs that must be satisfied daily: fresh water, food, shelter, clothing, and fuel. They must have developed logistical systems for supplying residents with food, clean water, sanitation, and other basic necessities.

A second feature is the need for manufacturing

and income production. This implies a social organization that supports employment and occupations. This suggests that cities must possess some organized system of transportation.

Third, cities are likely to bear the signature of the social inequalities of wealth and power that are interwoven in their histories.

Fourth, cities require formal systems of governance and law. Cities are too large and complex to function as informal arrangements. Instead, there need to be ordinances for public health and safety, maintenance of public facilities, land use processes, and rules of public safety.

Finally, all cities are made up of a multiplicity of neighborhoods or subvillages that are distinctive from each other. Sociologists, anthropologists, and urban specialists have a field day observing how urban neighborhoods develop, change, grow, split, and restructure themselves over time. In any of the multiple subvillages/neighborhoods of any major city we may find people with a variety of ethnicities, worldviews, and religious identities





*We often set
our corporate
farming
practices to
harvests with
the shortest
growing
season.*



who coexist in a limited space. Given the nature of urban neighborhoods, we Seventh-day Adventists are called to grow disciples for Christ in the climates and soils of these neighborhoods.

GOSPEL FARMING IN THE CITY

Jesus often used farming terminology when speaking of winning individuals for the kingdom. In His parable of the soils He referred to seed that falls on the trodden path, seed that falls on rocky places lacking depth of soil, seed that falls among thorns, and seed that falls on good soil (Matt. 13). I believe that Jesus' intention was to make us aware of the fact that as good farmers we need to do everything possible to prepare soil for the planting of the seed so that the harvest, by God's grace, will be plentiful.

If we follow Jesus' farming metaphor, we come to the conclusion that gospel farming (or evangelism) is not an event but a process. Kim Johnson illustrates this well in the following parable: "Imagine a farmer who owns 500 acres of fertile land and employs 100 farmhands. His large, well-kept barn contains various pieces of seldom-used farming equipment. Corn is their preferred crop, but farm workers rarely plow, weed, or plant. They hardly ever water or fertilize. In fact, very little farming at all is done during the year—until fall. It is then that the gleaming reaper is cranked up and put into service.

"High up in the cab the farmer steers toward the intended field while the farmhands applaud vigorously. The farmer motors back and forth over the cropland. A few wind-borne seeds from other farms that landed on his acreage months ago have sprouted into an occasional stalk. The large reaper scoops these up and deposits them in the bin. Back at the barn the farmer pulls eight ears of corn out of the reaper and shows them to the workers. Together they rejoice over another excellent harvest. Tragically, this farmer sees farming as an annual event rather than a yearlong process."¹

If you read through a farming guide such as *The Farmer's Almanac*, you discover that certain essential tasks must be done to prepare for the farming season. Three are particularly important: 1. Test the soil. Each kind of crop requires that the soil have ingredients that best nourish the intended crop. 2. Consider whether the climate is beneficial for the growth of the intended crop (palm trees don't grow at the North Pole). 3. Understand the length of the

growing season and the various stages of growth of that particular crop, so that you can schedule the stages of nurture that are necessary, such as pruning, creating support for vines or fragile young trees, or correctly anticipating the ripening process.

DIFFERENT SEASONS FOR DIFFERENT CROPS

Our gospel farming work in city neighborhoods is like working in a botanical garden. Botanical gardens are known for collecting, cultivating, and displaying a wide range of plants from different environments around the world. This is often done by creating climate-controlled exhibits or pavilions favorable to the plant species that are being nurtured and studied.

Let's imagine that these different plant species, along with the environments that best nurture each, are people groups in the neighborhood (botanical garden) of your church or ministry. Consider that each of these people groups presents a challenge to prepare a different ministry approach (farming plan) to nurture and grow disciples for Christ.

In the microcosm of your botanical garden neighborhood we have pavilions best suited for growing different crops in their particular climate conditions and growing seasons. Radishes have a 33-day growing season. Most varieties of lettuce have a growing season of 45 to 75 days. Dwarf apple trees will produce firstfruits in three to four years from seedling transplantation. Coconut palm trees, given proper care and growing conditions, produce their firstfruits in six to 10 years, taking 15 to 20 years to reach peak production. Black walnut trees produce their best nuts after 35 years.

Let's face it: we all want a harvest. We all must invest ourselves in Christ's plan to have this gospel of the kingdom preached in all the world in anticipation of the second coming of Christ (Matt.

24:14). This everlasting gospel must still go out into all the world (Rev. 14:6), including the nooks and crannies of our neighborhoods. We must plan to reach all the pavilions and fields of our proverbial botanical garden.

But too many of us face a huge temptation to satisfy our craving for harvest by limiting our farming to the fast-growing—fast-ripening—radish and lettuce fields. We often set our corporate farming practices to harvests with the shortest growing season. But perhaps we need to pay close attention to the fact that in the same neighborhood we have the privilege of nurturing apple trees, coconut palm trees, walnut trees, and other crops that require a different climate—different nurture plans and different growing seasons.

So here's the thing: A good ministry plan (harvest plan) must start with an assessment of the proverbial soil, climate, and necessary best practices to reach each of the different people groups in your neighborhood. The Seventh-day Adventist Church, through its various departments, has a huge variety of resource materials for meeting people groups that you may find difficult to reach. Most important, develop a passion to reach those who seem out of your reach. Don't rest satisfied that you have reached those most like you, the easiest to reach. Remember: "As the will of man cooperates with the will of God, it becomes omnipotent. Whatever is to be done at His command may be accomplished in His strength. All His biddings are enablings."²

¹ Kim Johnson, *Spiritual Body Building Lessons* (Silver Spring, Md.: General Conference Ministerial Association, 1997), p. 117.

² Ellen G. White, *Christ's Object Lessons* (Washington, D.C.: Review and Herald Pub. Assn., 1900), p. 333.

Gaspar F. Colón, a lifelong pastor, educator, and administrator of the Seventh-day Adventist Church in many regions around the world, serves as mission integration coordinator for *Adventist Review*.



Lord, use me to share Your love today!"

During my month in New York City for the NY13 Mission to the Cities urban initiative, I joined NYC subway commuters as I traveled into the city. One day I sat next to a well-dressed stockbroker heading to his office in a Manhattan skyscraper.

To make a connection of some sort, I asked for directions.

After telling me where to get off, he asked, "So what brings you to New York City? What are you doing here?" A conversation began.

first think about whether you truly have Christ's heart for those living and ministering to others in the city. City living can be lonely and isolating, or it can be the complete opposite, where one can be greatly connected to a thriving community and have deep, meaningful mutual relationships within it.

Our first steps should be just to take the time to develop true friendships, where we simply care for a new person in our life. As trust develops, a faith exchange can take place in which sharing the blessed hope found in Christ becomes a natural next step. And with the Lord's help, it can go from there.



THE STOCKBROKER ON THE SUBWAY

Engaging our city-living brothers and sisters is actually pretty simple.

WHAT YOU SHOULD DO

How did Jesus go about meeting His neighbors, making friends, and mingling?

Matthew 9:35-38 gives us a look into Christ's motives and an effective strategy to meet and engage with our urban neighbors. "Then Jesus went about all the cities and villages, teaching in their synagogues, preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when He saw the multitudes, He was moved with compassion for them, because they were weary and scattered, like sheep having no shepherd. Then He said to His disciples, 'The harvest truly is plentiful, but the laborers are few. Therefore pray the Lord of the harvest to send out laborers into His harvest'" (NKJV).*

Jesus met His neighbors by just being with them. Simple.

Whether you meet a new friend on a subway or at the mall, or a coworker at the office,

BACK TO THE SUBWAY

After the young stockbroker helped me with the maze of New York City's subways, I answered his questions. I told him about our Life Hope Center (Urban Center of Influence) on 40th Avenue in Manhattan, and how we were offering practical lifestyle coaching for busy people.

"I'd like to learn more," he said. "Do you have a business card?"

Unfortunately, I didn't (and I really should have), but my new friend offered his instead and asked to stay in touch. His invitation was a direct answer to the prayer I'd prayed earlier. It was an opportunity to establish a deeper connection of friendship, just the way Jesus would have done it.

And you know what? It's really not that difficult. 🍀

*Texts credited to NKJV are from the New King James Version. Copyright © 1979, 1980, 1982 by Thomas Nelson, Inc. Used by permission. All rights reserved.

Ernesto "Doug" Venn is director of the Global Mission Urban Center.

BY ERNESTO DOUGLAS VENN

PRACTICAL IDEAS TO LOVE YOUR NEIGHBORS



PRAY TOGETHER

Pray for Christ to give you His heart of compassion. Pray for opportunities to share your story of God working in your personal life. Organize an intercessory prayer ministry at your church, asking God to bless your neighbors. As opportunities arise, pray with your neighbors.

PLAY TOGETHER

Use your hobbies, sports, and recreational interests to connect with your neighbors. Those who love to read can join a book club. Photographers can learn additional techniques by joining a photography club.

PET LOVERS, UNITE!

If you have a pet, it's so easy to meet and share your experiences with fellow animal lovers.



BUILD BRIDGES OF UNDERSTANDING

Connect with your neighbors from other cultures and religions by learning how to relate to and communicate with them. Share a meal of new (to you) cuisine, and learn about their family and their faith practices. Six Global Mission centers can help you build bridges of understanding. Learn more by going to www.globalmissioncenters.org.



LEND A HELPING HAND

During life transitions, offer to assist in practical ways. Celebrate times of joy, such as graduations, births, weddings. Help during times of pain and sorrow.

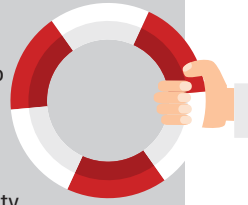


SHARE YOUR IDEAS!

Post your ideas on our Facebook page: Mission to the Cities.

SERVE TOGETHER

Find opportunities to volunteer in your community. One place to start is with your local church and its community ministries, such as Adventist Community Services (ACS). You can extend your network by working with other service groups. Meaningful relationships are made through shared experiences. Tutoring, environmental cleanups, tax counseling, used clothing drives, collecting recyclables, etc., are a few of the countless ways to serve. Organize community appreciation events for those who faithfully serve the public. Use apps such as Meetup to organize positive change in your area.



DO YOU HEAR WHAT I HEAR?

God's way of leading is not "one size fits all."

BY STEPHEN CHAVEZ

Life is a series of choices. Some we make almost unconsciously, such as: What kind of cereal should I have for breakfast? or Which tie should I wear to the office?

Others require more serious reflection: Whom should I marry? What courses should I study at the university?

Of course, behind all our decisions—major or minor—is the reality of God's call. Indeed, our English word "vocation" has at its root *vox*, the Latin word for voice—implying that when we decide how we're going to live, we're responding on some level to God's voice.

It's fascinating to look back and see how God has led. When we started our ministry, my wife and I weren't consulted when we were given our first several pastoral assignments. Leaders at the conference office just sent us a letter. "Dear Brother Chavez, the Conference Committee has voted to assign you to the _____ District."

I can honestly say that not one of those places was on our radar screen. Indeed, more than once I wondered: Why is God sending us there?

But I can also say without equivocation that God knew exactly what He was doing (thanks, Conference Committee). The years we spent in those districts were absolutely

essential in my growth as a pastor (and editor), and to our development as a family. If I could do it over, the only thing I'd change is how long it took me to learn the lessons God was trying to teach me.

In the several decades since the Conference Committee told me where I would be sent to build up God's kingdom, hearing God's voice for myself has become increasingly valuable. Often people who think they know me tell me what I ought to do, when and where. And I'm happy to consider their counsel.

But more important—much more important—is how I understand God's leading in my daily life. Most of us have already decided on a vocation, where we're going to live, and with whom we intend to spend the rest of our lives. But here's the real challenge: How will we respond to the challenge of extending God's kingdom where we already live and work?

Let no one say, "Because I don't live in the city, I can't build up God's kingdom." Or "If I only lived in the country, my efforts for God's kingdom would be much more effective." I've learned over many years that God uses people who are available, those who hear His voice and recognize opportunities every day to extend His kingdom.

With life happening so quickly all around us, we often have to decide on the fly just how we're going to respond to this or that situation in a way that honors Christ and builds up His kingdom. That's why it's essential to know God's voice and recognize it above the cacophony of contemporary life. God's promise is: "Whether you turn to the right or to the left, your ears will hear a voice behind you, saying, 'This is the way; walk in it'" (Isa. 30:21). 🌱

Stephen Chavez is an assistant editor of *Adventist Review*.



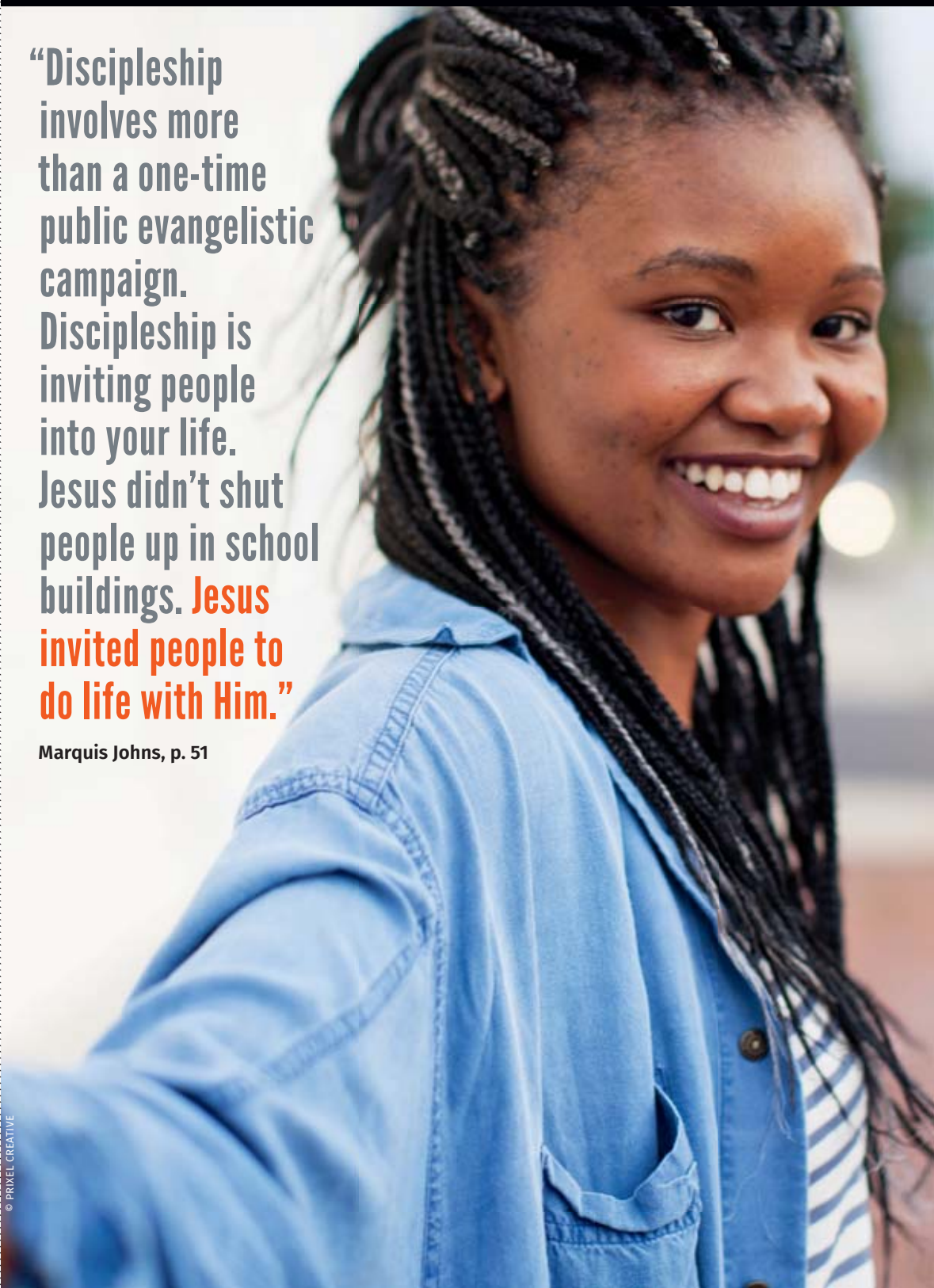
ALSO IN THIS SECTION:

- » A JOURNEY TOWARD UNITY
- » THE EMMANUEL-BRINKLOW PARTNERSHIP
- » WHY DO YOU CRY?
- » THE PRODIGAL'S MOTHER
- » PSALM 23 AND MY SHEPHERD BROTHER
- » AN APPLE—AND LAUGHTER—A DAY

ENGAGE

“Discipleship involves more than a one-time public evangelistic campaign. Discipleship is inviting people into your life. Jesus didn’t shut people up in school buildings. **Jesus invited people to do life with Him.**”

Marquis Johns, p. 51



METHODS OF METROPOLITAN MINISTRY

I had the pleasure of reaching out to a few pastors who have each ministered to me personally. They represent some of the remarkable diversity that the world Seventh-day Adventist Church has to offer. Starting new churches and outreach efforts is all part of our church's global evangelistic focus with its special focus on large metropolitan areas. To see the full interviews, check out our Web site: AdventistReview.org.



ASSOCIATE PASTOR FOR THE
ATLANTA NORTH SEVENTH-DAY
ADVENTIST CHURCH

JESSIE A. LÓPEZ

HOW WOULD YOU DESCRIBE THE UNIQUE MINISTRY OPPORTUNITIES OF ATLANTA?

More than 10,000 people in metro Atlanta experience homelessness on any given night, with more than 40 percent being women and children. An estimated 755,400 people in metro Atlanta and north Georgia turn to food pantries and meal service programs to feed their families each year. Atlanta is also ranked the number one hub for sexual slavery in America: as many as 100 and 200 girls are sold into slavery in Atlanta every month.

WHAT ARE THE OPPORTUNITIES YOUR CHURCH IS SEIZING UPON?

My church is actively involved in the following projects:

We sponsor refugees from the Friends of Refugees Providing Education and Empowerment (FREE) organization. We sponsor 25 children with school uniforms and everyday clothing. In addition to these students sponsored, we provide monthly/quarterly food, furniture, book, and

clothing donations to refugee families in Clarkston, Georgia, who participate in this program.

We support the community assistance center (CAC) in Sandy Springs, Georgia, with monetary donations, food drives, toiletry drives, toy drives, and service projects.

Our community service department reviews and approves requests for financial assistance from church and community members daily. These financial requests include grocery gift cards, repairs, rent, utility bills, bank statements, tax forms, day care, etc.

We serve Atlanta through the Compassion 100K campaign with monthly service projects benefiting existing organizations that help homelessness, hunger, human trafficking, and health.

HOW HAS MINISTERING IN AN URBAN SETTING CHANGED IN THE PAST FEW YEARS?

There has been a shift in ministering from community-belonging to fighting for a cause. The church is more involved in getting out and serving the

community. Instead of waiting for them to come to us, we go to them. Now we are making ourselves more visible in the community, getting involved in community runs, fund-raisers, community parades, and being more available on the compassion side.

HOW DOES YOUR ADVENTIST IDENTITY INFLUENCE YOUR EFFORTS IN CITY MINISTRY?

Love is at the center of the Adventist message of Jesus' soon return and the proclamation of the three angels' messages. My Adventist identity embodies this message of love that was perfectly exemplified through the ministry of Jesus.

When people see God's character of love in me, when I am asked who and what church I represent, I proudly share that I am a Seventh-day Adventist. It is then that the conversation begins. As Ellen G. White says: "The exercise of force is contrary to the principles of God's government; He desires only the service of love; and love cannot be commanded; it cannot be won by force or authority. Only by love is love awakened. To know God is to love Him."¹

WHAT DOES PUBLIC EVANGELISM LOOK LIKE IN YOUR COMMUNITY?

Public evangelism, known for the traditional four- to six-week evangelism series, now places

new emphasis on one-week reaping series with various service projects and community seminars throughout the year. Public evangelism is still very alive and is more community service-oriented. The more we serve, the more people are interested in being part of our faith community. Our church does very well with health seminars. They are the feeders to our evangelistic meetings.

WHAT ADVICE WOULD YOU SHARE WITH PASTORS AND CHURCH MEMBERS IN OTHER CITIES AROUND THE GLOBE?

Revelation 12:11 speaks of Christ's followers being known by their testimony. Personal testimony is very powerful. Never think that you need to be someone else to do the ministry God has intended for you to do. God created you for a unique purpose, and only you can fulfill that mission.

WHAT IS YOUR BIG GOAL FOR THE NEXT 12 MONTHS WITH YOUR CHURCH AND COMMUNITY?

Our goal is to strengthen our members by getting them involved. This is combined with our goal as a congregation to learn the immediate needs of our community.



WHAT DRIVES YOU TO SERVE IN SUCH A LARGE CITY AS PHILADELPHIA?

As an adult convert to Adventism who was born in a large city (Los Angeles), I have a passion for those who receive government assistance, be it financial or medical. I grew up on government assistance myself. There is a language native to those planted and grown in the impoverished neighborhoods of America's metropolitan areas; people from those areas understand it. It is the

language of need. I am all too familiar with that language; therefore my heart beats to introduce people who are where I'm from to the One who taught me the language of faith.

WHAT OPPORTUNITIES IS YOUR CHURCH SEIZING UPON?

We are just a short walk from Temple University. We have some exciting plans to minister to its students in the coming year. We believe strongly

When we don't know what our mission/vision/core values are it prevents us from adequately developing outreach strategies.

in the potential of young minds, such as the pioneers who started this movement. We hold to the promise that the Spirit of Prophecy says that the message will once again come with power to the cities of the East.

WHAT ARE THE DIFFICULTIES OF ENGAGING CHURCH MEMBERS IN OUTREACH IN YOUR CITY/COMMUNITY?

Because many of the churches in our cities have existed there for so long, we behave as if we've turned every stone when it comes to outreach. We feel we've done and achieved everything we've needed to do. All we need to do now is make sure our doors stay open. Unfortunately, sometimes we want the doors to stay open only for us.

IN WHAT WAYS DO YOU EQUIP MEMBERS TO BE LEADERS IN VARIOUS OUTREACH MINISTRIES?

The most important thing we have to do is create mission and vision statements and core values that inform an outreach strategy. When we don't know what our mission/vision/core values are it prevents us from adequately developing outreach strategies because we haven't put in place the core values necessary for the church to rally around. It's great to set up sessions to teach members how to knock on doors and pass out tracts, but if they don't know *why* they are knocking on doors and passing out tracts, it won't have an effect. The church's mission, vision, and core values help members understand *why* they need to do outreach.

HOW DOES YOUR ADVENTIST IDENTITY INFLUENCE YOUR EFFORTS IN CITY MINISTRY?

As pastors, we love the Ellen White statement in *The Ministry of Healing* and focus on page 143: "Christ's method alone." But a quote on page 19 says, "Jesus devoted more time to healing the sick than to preaching."² Our denomination saw its

most explosive growth when it was meeting the needs of the downtrodden and disenfranchised. Integral to our church's body is its "right arm": a health message that meets people's physical needs. We are one of a few Christian denominations that emphasize health and wholeness as much as we do eschatology.

In cities such as Philadelphia, where the poverty ratio is one of the highest in America, where poor dietary choices are the most easily accessible and affordable, it's important for us to remember our message of health and wholeness.

WHAT DOES PUBLIC EVANGELISM LOOK LIKE IN YOUR COMMUNITY?

Public evangelism is not just about preparing people for the hereafter, but also preparing them to prosper in the here and now (3 John 2).

Philadelphia needs free dental and medical clinics that will help build a culture of good health care in the inner city. Philadelphia needs resources to teach its youth how to interface with community officials. Philadelphians need to know where to get jobs, and where to get grants for school and starting small businesses.

WHAT ADVICE WOULD YOU SHARE WITH PASTORS AND CHURCH MEMBERS IN OTHER CITIES AROUND THE GLOBE?

We need to use the most meaningful language possible. We need to invest in the most meaningful efforts possible. Doing that may involve shifting how we categorize our efforts. Evangelism can sometimes seem to be a Band-Aid on a deep wound. What we need is discipleship: a necessary operation to make sure that the wound doesn't bleed out. Discipleship involves more than a one-time public evangelistic campaign. Discipleship is inviting people into your life. Jesus didn't shut people up in school buildings. Jesus invited people to do life with Him.

MYRON EDMONDS

SENIOR PASTOR OF THE
GLENVILLE SEVENTH-DAY
ADVENTIST CHURCH IN
CLEVELAND, OHIO



HOW WOULD YOU DESCRIBE THE UNIQUE MINISTRY OPPORTUNITIES OF CLEVELAND?

Cleveland has a lot of challenges economically and socially. A lot of family brokenness, poverty, recidivism, kids raising kids, human trafficking, and other urban ills. Yet all these challenges present opportunities for our church to meet needs and make a difference in people's lives. People here are hungry for love. Loving people and meeting their needs is our opportunity.

WHICH MINISTRY OPPORTUNITIES DO MEMBERS FIND MOST INTERESTING AND ARE EASIEST TO ATTRACT PARTICIPANTS? WHICH ARE THE HARDEST?

Ministry to children is the easiest. Children *want* to experience the overt message of the gospel.

The hardest is ministering to their parents and families who are more into success, money, and upward mobility, the American dream. They seem to have no room for God. So we pray for a crisis that will open their hearts to God.

WHAT OPPORTUNITIES IS YOUR CHURCH SEIZING UPON?

Ministry to families by way of children. We are currently in the process of adopting three schools (two public, one private) where we take after-school and in-school programs to kids.

We just sold the building we occupied for 60 years and are right now preparing to redevelop a former Kmart building we purchased. New features will include a family community center, a café, gymnasium, cross-fit gym, high school virtual leadership academy, media center, and more. We are even considering a food truck specializing in fresh juice smoothies, etc., to help fund our inner city initiatives.

HOW DOES YOUR CHURCH DISCOVER THE NEEDS OF ITS COMMUNITY?

We actually have a program called "GO SABBATH" every fourth Sabbath. We go into communities and connect with the community through prayer and assessment, seeking to understand what the unique needs are and how we can meet them. We also hold community educational engagement events. This event doubles as a big needs assessment drive.

HOW HAS MINISTERING IN AN URBAN SETTING CHANGED IN THE PAST FEW YEARS?

The difference in the past was that you were in a sense competing against other Christian belief systems. But now many families in the urban areas have no religious affiliation and are totally unchurched, so you're starting from ground zero.

WHAT DOES PUBLIC EVANGELISM LOOK LIKE IN YOUR COMMUNITY?

For us, our 52 Sabbath services serve as our primary public evangelism strategy. We seek for each Sabbath to have the energy, excellence, and inspirational music and preaching that a traditional meeting would have once a year.

WHAT ADVICE WOULD YOU SHARE WITH PASTORS AND CHURCH MEMBERS IN OTHER CITIES AROUND THE GLOBE?

Constantly create outreach activities and serve the needs of the community. Seek to do a few things well instead of a bunch of things poorly or in a mediocre way. Create an environment of praying for the community.

¹ Ellen G. White, *The Desire of Ages* (Mountain View, Calif.: Pacific Press Pub. Assn., 1898), p. 22.

² Ellen G. White, *The Ministry of Healing* (Mountain View, Calif.: Pacific Press Pub. Assn., 1905), p. 19.

Jared Thurmon is strategic partnerships liaison and director of marketing for *Adventist Review*.

A JOURNEY TOWARD UNITY

Change is coming.



***The Truth, in Black and White* was the culmination of meetings held at St. Louis' Northside Seventh-day Adventist Church.**

BY LESLIE OLIN

In 2011 Adventist pastors in the St. Louis, Missouri, metro area, population 2.8 million, began meeting together on a regular basis. They formed a cross-conference ministerial association to collaborate together to evangelize the city. This grassroots movement of laypeople and pastors became known as Adventist Ministers and Pastors of St. Louis (AMPS), and now consists of representatives from 14 local churches.

CHANGING WHAT USED TO BE

As in many metropolitan areas, the pastors realized that the members of their churches did not know and rarely fellowshiped with members from other congregations, especially if those congregations were in different conferences.

The pastors asked themselves, "Can we do more to have a positive impact if we work together?"

The first event organized by AMPS was Equipping University, a lay training and discipleship program. More than 220 people from different churches, conferences, and parts of the metro area, from the suburbs to the inner city, came and became acquainted as they enjoyed fellowship, training, and worship.

Local churches now take turns hosting various events with a special year-end prayer meeting that includes a Communion service.

After a challenge by AMPS to form a lay ministries team, a group of dedicated lay members, called the St. Louis Seventh-day Adventist Lay Ministries Committee (SLSLM), was formed. Its mission is to find and create mission projects in the St. Louis area, and invite members from all

over St. Louis to participate. Its first project, the Jericho Project, focused on Ferguson, Missouri. Beginning with a mailing to residents, team members followed up by going door to door, visiting homes that had received the mailing. They prayed with people, left a packet with inspirational materials, and collected contact information for those interested in future events. In light of recent events in Ferguson, and events occurring in various parts of the country, AMPS chose "Unity in Diversity" as its theme for the 2015 camp meeting.

In the first collaboration for an evangelistic series, David Klinedinst, resident evangelist for the Iowa-Missouri Conference, and pastors Bryan Mann and Joseph Ikner, of the Central States Conference, joined to present a series at the Northside Seventh-day Adventist Church, subtitled "The Truth, in Black and White."

Bringing the message of the gospel of peace to the St. Louis metro area will take going beyond just accepting our differences. It will take learning to see the value of those differences as we seek to fulfill our mission.

Instead of the St. Louis area camp meeting this year, we are hosting the 2016 Evangelism Summit for the St. Louis metro area. Our theme is "Discipleship Evangelism."

We hope this journey will inspire other metro areas to find ways to collaborate as pastors, lay members, churches, and conferences to reach their cities as well. 🍌

Leslie Olin, a pastor's wife, lives and serves in St. Louis, Missouri.

Go to www.adventistreview.org for the full version of this article.

THE EMMANUEL-BRINKLOW PARTNERSHIP

God with us in the city



Emmanuel-Brinklow health fair on the campus of Montgomery County College in Washington, D.C.



Carlos Medley, Inner-city leader at Brinklow, presents a check to Central Union Mission Director David Treadwell and deputy director Deborah Chambers.

BY CARLOS MEDLEY

Emmanuel-Brinklow Seventh-day Adventist Church in Ashton, Maryland, takes its name seriously. We want our friends to know that God is with us, and with them as we minister together in the city. The partnerships of service we forge provide a multifaceted approach to ministry. Areas of our city ministry include:

- **Monthly Breakfast:** Church members partner with other Adventist churches to provide a Sunday breakfast to those who are homeless with the Fourth Street Adventist Church in Washington, D.C. Service features food, fellowship, and inspirational messages.
- **Monthly Chapel Service:** More than 130 years old, Central Union Mission, based in Washington, D.C., is one of the oldest homeless shelters in North America. For the past six years, Brinklow church members have provided a monthly chapel service at its men's shelter that houses more than 100 residents. Meetings include a sermon by a pastor or other speakers, as well as music from Adventist musicians in the area.
- **Holiday Sharing:** Starting in November, the church provides a total of 2,000 pounds of food to two social programs, viz., D.C. Central Kitchen, an initiative to fight hunger, and the Community for Creative Non-Violence, a shelter that houses more than 800 residents. Church members also distribute Thanksgiving food baskets.

OTHER SERVICES:

- **Donations:** more than 500 pieces of clothing, also soup and hot chocolate, to homeless persons on the streets of D.C.

- **Tutoring:** through a partnership forged with the Montgomery County, Maryland, Housing Opportunities Commission (HOC), Brinklow provides a tutoring in selected schools, mentoring for middle and high school females, and back-to-school supplies for 50 students.
- **Church-sponsored Seminars:** through HOC, Brinklow seminars in health and finances have been incorporated into the county's educational initiative for disadvantaged families.
- **Health Fair:** in warm-weather months the church, in coordination with the county, has sponsored a health fair that provides free screenings, examinations, and vegetarian food demonstrations to hundreds of residents.
- **Community Giveaway:** advertised as a yard sale, this program provides clothes, furniture, small appliances, and household goods to more than 200 residents.
- **Community Garden:** an Emmanuel-Brinklow church community garden provides plots for area residents to grow their own food.
- **Family Sponsorships:** members and ministries adopt families, providing food and gifts for Christmas.

By countless hours and innumerable volunteers dedicated to living Christ's mission to the world, Emmanuel-Brinklow continues to bring God with us to our city, our county, and their citizens. 🍌

Carlos Medley, a member of Emmanuel-Brinklow Seventh-day Adventists Church, recently retired as online editor of *Adventist Review*.



ENRIQUE SIMONET

WHY DO YOU CRY?

Ellen White on cities

Tears protect and nourish the surface of our eyes. They wash away debris and form the emotional construct for liquid language. But why would Jesus cry over a city?

TEARS FOR JERUSALEM

In the Old Testament we do not find God weeping over the destruction of Sodom and Gomorrah. But in the New Testament Jesus stops and cries over Jerusalem. Why?

Looking over the city one day, Jesus expressed Himself through liquid language. As He wept He moaned: "If you, even you, had only known on this day what would bring you peace—but now it is hidden from your eyes. The days will come upon you when your enemies will build an embankment against you and encircle you and hem you in on every side. They will dash you to the ground, you and the children within your walls. They will not leave one stone on another, because you did not recognize the time of God's coming to you" (Luke 19:41-44).

WHY DID HE CRY?

Had Jesus become overwhelmed by His humanity? Did He have doubts about the plan of salvation? Had He become fearful of His persecution or foretold cruel death? Why would He cry when He saw Jerusalem? Ellen White's answers to these questions provide

BY IVAN LEIGH WARDEN

good evidence about why the city remains a critical epicenter for kingdom building.

Jesus' Passion was just ahead, but His tears were not in anticipation of His own suffering. After describing the tragic events that soon awaited Him, Ellen White wrote: "Yet it was not because of these reminders of His cruel death that the Redeemer wept and groaned in anguish of spirit. His was no selfish sorrow. The thought of His own agony did not intimidate that noble, self-sacrificing soul."¹ What was it then that so broke His heart about the city? "It was the sight of Jerusalem that pierced the heart of Jesus—Jerusalem. . . . He saw what she was in her guilt of rejecting her Redeemer, and what she might have been had she accepted Him who alone could heal her wound. He had come to save her; how could He give her up?"²

LEARNING FROM JESUS

How can we, looking at Jesus, give up on the ministry in our cities worldwide? The city is impregnated and highly saturated with fear, anxiety, crime, lawlessness, greed, envy, and selfishness. The driving force for many city dwellers is little more than mere survival. And the contours of our ministry suggest themselves as we recognize the areas of the city's need: How, for example, can we reach those individuals with our health message if they do not have access to a supermarket that sells fresh produce? How can we reach the mother who has buried three sons who all died from violence before the age of 25? What hope do we offer to the alcoholic or drug abuser who finds refuge in substances for the short-term perceived "joy" they offer? Many factors contribute to these problems. But as we focus our work on meeting the needs of people in the cities, God will guide us with solutions.

Already He has asked us, "Why are not memorials for Me established in the cities?"³ He has told us: "The work in the cities is the essential work for this time."⁴ In the ministry of Jesus we see a clear pattern. He first demonstrated love with reassurance, met core needs, then offered an invitation to follow Him.

In a world in which social media has risen to a supreme platform of communication, we are left with a generation of people who are becoming more and more detached from the human experience. It may have become harder to cry for the


city, if we no longer know how to express our emotions other than through emojis, those small digital images used to express ideas, emotions, in electronic communication. Can we still look to Jerusalem and cry?

JERUSALEM AS MODEL

Jerusalem in this context becomes a paradigm for all cities. Cities are where population concentrations occur; where major businesses are set up; cities offer access to fine arts, cuisine, and culture. At the same time, experience shows what great potential cities possess for our becoming spiritually, physically, mentally, and socially lost in their traffic. There is great need for workers dedicated to providing light to those who may be thus lost in the darkness of cities' confusion. Hence Ellen White's further counsel: "Throughout the world, messengers of mercy are needed. There is a call for Christian families to go into communities that are in darkness and error, to go to foreign fields, to become acquainted with the needs of their fellow men, and to work for the cause of the Master."⁵

DREAMING AND DOING

The Bible contains more than 800 references to the word *city*. This is not a coincidence, but a biblical mandate that gospel work in the cities cannot be ignored or simply left for "others" to do. We dream of the New Jerusalem, the City of David, or heaven, and long for the day we have no fear. However, our work in the city has not ended. Millions still have not heard.

Jesus cried over His Jerusalem. Where is your Jerusalem? It may be that counsel from days long gone applies to you as you wonder at times how you ever ended up there, and what you're supposed to do in the city: "Also, seek the peace and prosperity of the city to which I have carried you into exile. Pray to the Lord for it, because if it prospers, you too will prosper" (Jer. 29:7). 

¹ Ellen G. White, *The Desire of Ages* (Mountain View, Calif.: Pacific Press Pub. Assn., 1898), p. 576.

² *Ibid.*

³ Ellen G. White, in *Advent Review and Sabbath Herald*, Feb. 4, 1904.

⁴ Ellen G. White, *Medical Ministry* (Mountain View, Calif.: Pacific Press Pub. Assn., 1932), p. 304.

⁵ Ellen G. White, *The Ministry of Healing* (Mountain View, Calif.: Pacific Press Pub. Assn., 1905), pp. 154, 155.

Ivan Leigh Warden, a retired associate director of the Ellen G. White Estate, is interim pastor of the Capitol Hill Seventh-day Adventist Church in the city of Washington, D.C.



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our Savior never mentioned the mother in the family.

SO MANY QUESTIONS

The absence of the prodigal's mother may register with many attentive Bible students for the first time. Like me, most, if not all, Bible believers have never heard her absence mentioned once in a sermon, talk, or article about this well-known parable.

The varying circumstances of the selfish younger son, and the wide range of emotions stirred by the main characters, take place without a mention of—or reaction from—the wife and mother. Where was she?

Perhaps she too had left the family. Maybe she was dead. We aren't told.

Jesus surely told this parable because it illustrates so well the yearning love and ready forgiveness of our heavenly Father for His wayward children, even after they deliberately turn their backs on Him and walk away. It also reveals the un-Christlike spirit so often cherished against repentant, returning wanderers by those who have stayed in their father's house.

Nowhere does the Bible teach that God the Father is married; there is no queen of heaven, certain human doctrines notwithstanding. Hence no mother is referred to in the parable. The lessons Christ taught here are evident, well taken, and valid. But as we look at other scriptures regarding parent-child relationships, we can discover much by focusing on the figure so often in the background, unmentioned but still portrayed in other parts of the biblical narrative: the prodigal's mother.

THE PRODIGAL'S MOTHER

It isn't hard to imagine another character in this timeless story.

BY JOSEPHINE TIMMS

Sometimes facts take awhile to register in the consciousness. Such was the case with my understanding of Jesus' parable of the prodigal son. Since I've been studying and reading God's Word for more than 40 years, I was certain I understood it well. I saw the central elements in the story, yes, but it took me years to see what, or rather who, was missing. Only recently did I understand that

Surely, if the mother had been there, involved in the situation with her husband and sons, she would have shared the anxiety and desperate longing of the father, praying with fervent and loving desire for her child's safe return. What were the dynamics of the relationship between the mother and the prodigal before he left home? Was it agreeable and respectable, tumultuous and full of friction, or somewhere in between? We could ask so many questions, but no answers are apparent in Luke 15.

BIBLICAL METAPHORS

A deep and abiding love is engendered in a mother's heart, especially that of a Christian mother. The child she conceives is part of herself for the length of her pregnancy. In the centuries before baby bottles, children were also closely supported during years of early-childhood breastfeeding. A mother's compassion is described by the prophet Isaiah: "Can a mother forget the baby at her breast and have no compassion on the child she has borne?" His answer: "Though she may forget, I will not forget you!" (Isa. 49:15).

When founded in Christ, maternal love flows so wide and deep that the love and care of the Creator is explained in terms of a woman conceiving, carrying, and giving birth. "Listen to me, you descendants of Jacob, all the remnant of the people of Israel, you whom I have upheld since your birth, and have carried since you were born. Even to your old age and gray hairs I am he. . . . I have made you and I will carry you; I will sustain you and I will rescue you" (Isa. 46:3, 4).

The wise man said, "A foolish son brings . . . bitterness to the mother who bore him" (Prov. 17:25).

A PARABLE OF PERSONAL EXPERIENCE

I can readily identify with these trials, as I too am the mother of a prodigal son.

Our son's willful disobedience and disregard of God's Word has brought deep bitterness and grief to my life. I steadfastly brought him, my firstborn, to the throne of grace, seeking mercy for my family and agonizing with God to spare his life. He was in and out of our home doing his own things and getting involved, against his parents' advice, with the wrong company. His varying circumstances followed closely those of the prodigal in Luke 15. At times, when the "way in which he should go"

(see Prov. 22:6) was brought back to his mind, he talked about the biblical truths he well knew. He admitted that the story of the wayward, self-seeking prodigal was his story.

As his mother, I didn't always hold my peace as I should have. Many times I argued, debated, and wrangled with our son over his unwise choices. His father and I often wondered what it would take to turn him around. To help our wayward son and brother, my husband, our daughter, and I have been to places and had to deal with situations and officials that I never dreamed we would.

Our prodigal finally reached his "pigpen" when he was denied financial clearance at the college from which his younger sister was preparing to graduate. He knew it was because of his own bad decisions that he was hindered in his attempts to receive a college education. He'd had the same opportunities as his sister. He just didn't take advantage of them, but got sidetracked and deceived in his self-satisfying endeavors. He realized that he was getting nowhere by leaving God out of his life. He has since renewed his relationship with God and desires to reach out to others, especially young people, to warn them against repeating his sinful ways.

Both his father and I have seen great changes in him, and his relationship with us is greatly improved, as well as between him and his sister. He told me he is asking God to work on him, and is seeking a deeper knowledge of the Bible.

Take heart, dear parents, mothers and fathers of wayward children. God is able and willing to deliver. Never stop praying, never stop hoping, and never stop lovingly witnessing to your child. Never stop claiming God's promises in His Word. I cling to this promise: "This is what the Lord says: 'Yes, captives will be taken from warriors, and plunder retrieved from the fierce; I will contend with those who contend with you, and your children I will save'" (Isa. 49:25).

I never stopped praying for my prodigal son. I fasted for him and his salvation. With a joyful heart, running over with thankfulness for God's mercy, I stand beside the proverbial father in Luke 15 with open arms, watching my own prodigal, scarred and bruised, wounded yet healing, make his journey back to his Father's house. 🍁

Josephine Timms is a pseudonym.

PSALM 23 AND MY SHEPHERD BROTHER

BY NANCY VYHMEISTER

On nights when sleep does not come, I lie in bed, repeating Scripture to myself. One of my favorites is Psalm 23. I repeat it to myself in the King James Version in which I learned it, analyze its parts, not looking for the meaning of Hebrew words, but thinking of the past, when my brother was the shepherd.

As a young child we lived on a 17-acre farm, with chicken houses, barns, and sundry other outbuildings. When we moved there my brother acquired a half dozen Rambouillet sheep, with fat rolls of wool under their chins. My brother was to care for them, take them to the fairs, win prizes with them, and sell their offspring.

Against this background I love to think of my heavenly Shepherd and His care for me.

1 The Lord is my shepherd; I shall not want.

My shepherd, caring for me as my brother cared for his sheep! Oh, how he cared for them! Day and night—literally! He even slept in the hay in the barn with them, especially when the ewes were lambing. Those sheep never lacked anything. They were pampered!

2 He maketh me to lie down in green pastures: he leadeth me beside the still waters.

The front yard of our house consisted of one acre of lawn, with a row of rose bushes along the driveway. The sheep were the mowing machines, under my brother's watchful eye. I remember people slowing down as they drove past, admiring the sheep "mowing" the lawn under the close supervision of a boy and a collie dog. It was a beautiful scene.

There was plenty of water on the farm and my shepherd brother saw to it that the sheep always had tubs of clean water. Of course, the exception to this abundance of water was the winter when we had a terrible freeze cutting off the electricity—and the running water—for days. The hired man's house (occupied by our grandmother) had a large wood stove. There buckets and buckets of snow were melted to provide drink for the sheep.

3 He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

I'm not sure how a sheep's soul could be restored, but I think that when their shepherd petted them and groomed them, they could feel loved and cherished.



I remember that sometimes the sheep did not stay where they were supposed to stay, and had to be led or chased back to the barn or place where they belonged. My shepherd brother took care of that too.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

As happened every year at lambing time, my shepherd brother slept with the ewes to care for their every need. One year, after a long and difficult delivery, one of the ewes gave birth to a scrawny lamb, too weak to nurse. Priscilla, as she was named, was promptly moved to a box under the stove in our kitchen. There she was bottle-fed around the clock until she became a frisky youngster, whose favorite place remained the kitchen. Prissy often waited at that door seeking for a chance to come in. She survived to become a prize-winning ewe, totally confident of her human helpers.

Whatever instruments were used to keep the sheep in their place or to shear their thick wool after the winter cold caused no fear. In fact, when the animals went to the fair—where they obtained many prizes—they were not afraid. Trusting my brother without hesitation, they obeyed any instruction.

5 Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Whether my brother's sheep were eating in their barn, enjoying the front lawn, or showing off at the fair, they did not seem to be afraid—as long as their shepherd was with them.

I can still almost smell the medicinal oil used on these sheep when they had an injury. It was a soothing odor and seemed to heal their hurts.

Cup running over? I don't think the sheep thought of that! Their needs were amply met. They had everything they wanted. What more?

6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

And here comes the big difference! I don't suppose the sheep thought about their future. I do! I trust my heavenly Shepherd, the One who created heaven and earth, to care for me as my brother cared for His sheep. I look forward, on the basis of my past experience, to my Shepherd's care throughout the years. I look forward to living with Him forever.

I have nothing to fear, and much to look forward to!

Raised as a missionary kid, **Nancy Vyhmeister**, a professor emerita of Andrews University, now lives in Yucaipa, California.



I don't
suppose
the sheep
thought
about their
future.

I do!

LEARNING BY DOING



A lot of Adventist institutions began in rural settings, then got swallowed by “city creep.” Adventist Review visited the campus of Washington Adventist University in Takoma Park, Maryland (about a mile from the District of Columbia), and spoke to staff and students about the advantages and disadvantages of living in an urban setting. —Editors.

The proof of your faith is not when you do not have temptations, but when you’re surrounded by them. My daughter graduated from here. She is a strong woman of God.

We are growing in the path of God, becoming great servants and leaders in the community. We are examples to the community. For those who are unaware of the temptations of the city, or serving in urban areas, it might be a challenge. It’s a great time to trust in the name of Jesus Christ.

WANDA COLON-CANALES, DIRECTOR OF ADMISSION

I play basketball here. I sing. We’re in the capital. A lot of people are willing to help if you just ask. My spiritual life has grown.

COURTNEY JENKINS, EARLY CHILDHOOD EDUCATION, SPEECH PATHOLOGY

I love the city. It gives us access to various job and internship opportunities. It allows us to meet individuals who have different backgrounds.

That’s what higher education is all about: understanding how the world works. The advantage of the city is the accessibility. We have a great transit system. I see no disadvantage of getting an education in the city; I see it as an opportunity. We are instructed to be the light of the world.

—ATECIA EDWARDS, MUSIC, BUSINESS ADMINISTRATION

Being in a metropolitan area versus a more rural area is an advantage for the students, for the university, and for the Adventist message as a whole. I love that students can hop on the bus right in front of the school, go to the train station, and get to D.C. quick and fast.

It can be a distraction for young women and men; being in a city [means] they have more things to do. They can stay out later. The distractions may keep them from doing their work from time to time. But the positives greatly outweigh the negatives.

SABRINA ETIENNE, ASSISTANT DEAN OF WOMEN

It’s definitely a plus. I went to Southern Illinois University. It’s not in the middle of nowhere, but it’s around a lot of country. Everything’s around here. You have Walmart, McDonald’s; you have grocery stores.

As far as schoolwork, it’s a plus. It’s easier to call classmates for help, or see professors. You can have a face-to-face anytime. It’s definitely a plus going to school here.

—RONALD FARMER-BLANCHARD, SENIOR

I’ve been in Adventist universities both in rural settings, at Burman University, and here, when I was a student in 2002. In a rural community it’s a lot easier to develop a sense of campus community. In an urban setting, sometimes, because everyone has their own places to go, their own restaurants and their own churches, it can be a little more



difficult to create a sense of campus community.

Living in an urban setting exposes you to many different beliefs, types of people, cultures. It can be challenging for sure. But ultimately that's something that can help you grow spiritually. You could probably visit a different church every week and meet new people every single week of the year.

Traffic is terrible. There are distractions in an urban setting. But having been in both urban and rural settings, you find what you're looking for.

PRESTON HAWES, DIRECTOR, NEW ENGLAND YOUTH ENSEMBLE

At first I wasn't familiar with [the city]. You get used to it. In the city you can reach more of the metropolitan area. You can reach more young people. It's an advantage to let people know more about who we are and what we're about.

We can't allow that same culture that's outside to come into the school.

KESTON GREENE, RELIGION AND COMPUTER SCIENCE

Igrew up in the suburbs, not far from here. It was a good change for me. I was happy to come into the city. It was easy to get around if I wanted to go somewhere.

A lot of people support the school and the community. A community does help. There's a lot of traffic

TYLER NICOLAS, COMPUTER SCIENCE

Ilike to study in the city. I like to be with different types of people, to know their culture. In a village you don't see different kinds of people.

ABDULLA HAZNU, COMPUTER SCIENCE

The location of the school makes it easy to do the school's motto: "Gateway to Service." Since we are located in the city, service is easier to do.

You see so many different lifestyles from this

area into the heart of D.C. People might think it's more dangerous. But you have to be smart and resourceful, and you have to trust God that you're going to be OK.

DENIQUE ISAAC, VOCAL PERFORMANCE

You have things to do on weekends. Those who have been kind of sheltered back home may see it as "Let me see what I can get into."

There are 20 or 30 churches within the area; and the General Conference is not far away.

CINDY MING, ASSISTANT TO VICE PRESIDENT FOR STUDENT LIFE

Icame to Washington Adventist University in 2004, and it was pretty much city at that time. It's a bedroom community that's truly landlocked in the city. Most of our students use public transportation

to come to and leave the campus. It's truly a metropolitan institution.

Though rural is a nice place, the Lord's work is done everywhere. A group of us enjoy this city and the whole concept around it.

There's the parking problem. It's great, except for the parking.

BRUCE PEIFER, VICE PRESIDENT FOR STUDENT LIFE

I'm a city girl. When I was trying to pick schools, I wanted to go where there's a lot of ethnic diversity. There's a lot you can do around here. Not a lot of schools in other places are able to do that.

OLIVIA TURNER, PSYCHOLOGY

Icame here my freshman year and was able to volunteer at the 2012 presidential inauguration. I'm from Bermuda. That was a big piece of history I got to experience. There's a lot to do, never really a dull moment.

CHRISTIAN WRIGHT, HEALTH AND FITNESS MANAGEMENT

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

AN APPLE—AND LAUGHTER—A DAY

Apple for you, miss?" I am attending a friend's wedding, and while running errands, I decide the day is passing too quickly. I stroll down to the beachfront. A young boy is selling fruit. He presents a shiny apple from their apple trees and invites me to visit the fruit cart his mother tends.

"I care for apple trees and oranges," he says with a smile. The woman behind a beautiful fruit cart smiles at me.

"I am Ben. I am named after my father." I smile and shake his hand after he pronounces my name five times; I break the news to Ben that I am the first in my family named Dixil. At the cart Ben's mom selects fruit for me.

Ben carries my purchase to the car. As we walk, a snow cone vendor rings a bell and pushes a cart. Ben's gaze follows the cart. I ask what his favorite flavor is. "Miss, I have never had a snow cone."

In those words, some of the sweetness of the moment has fallen. I cannot hold the feeling of sadness I have in my hands. Sadness that this young boy who tends to fruit trees and walks to school has never had a snow cone.

As we run after the snow cone cart, I muse at what the day's narrative from my guardian angel might sound like:

"Then she told Ben they would race to the snow cone cart, and that was all the time he had to decide on a flavor." God would smile.

Strawberry. That's his choice, and it's delicious. I feel the obvious unfold, sitting right next to me. I am my brother's keeper: a keeper in moments of need, danger, and loss. But what about moments of joy and laughter? In this day, this moment, I have been blessed to share both with Ben. Together we select a snow cone flavor for his mom.

That evening I share the story with my friends. For our remaining time there, my friends visit, meet Ben, play in the sand, buy fruit, and have a snow cone. Do my friends know at this very moment they are my keepers? Reminding me of how the Holy Spirit intervenes, whispers: be kind, share, laugh, and inspire every day. How many times have I been too busy, or too much in a hurry, that I missed those whispers, the ones reminding us not to let life hurry by, because in those pockets of "hurry" we may find new ways to minister.

The sun is coming up, and I see the fruit stand. Nobody is here yet. I leave a note for Ben, a thank-you for the friendship he extended to all of us. The corner of my eye catches a brown paper bag: For Dixil.

At a stop sign I open the bag, and two homemade bookmarks and a note fall out. "For the teacher's books. I will miss you."—Ben.

A car behind me honks, but I'm in no hurry. I carefully place the bookmarks in my purse. God's gentle reminder: slow down and take care of one another.

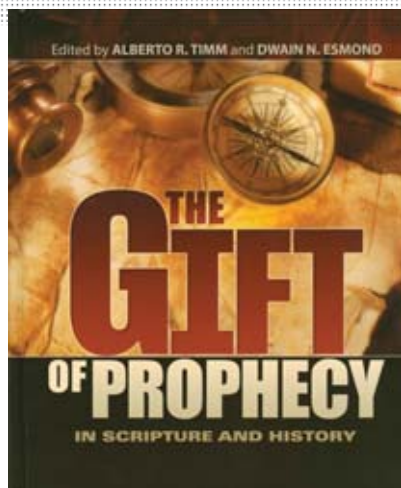
It's something sweet to run toward. 🍌



**SEARCHING
THE OBVIOUS**
**DIXIL
RODRIGUEZ**

**GOD'S GENTLE
REMINDER:
SLOW DOWN AND
TAKE CARE OF
ONE ANOTHER.**

CLOSER LOOK



The Gift of Prophecy in Scripture and History.

Alberto Timm and Dwain N. Esmond, eds., Silver Spring, Md.: Review and Herald Publishing Association, 2015. Reviewed by Gerhard Pfandl, recently retired associate director, Biblical Research Institute.

This volume contains 20 papers presented at the International Gift of Prophecy Symposium, hosted by Andrews University, October 15-18, 2015. As the title suggests, the book is divided into two parts, namely, biblical and historical studies. Eight chapters deal with the gift of prophecy in Scripture; three chapters explore its occurrence, or lack thereof, in church history; and the other nine chapters investigate the manifestation of the prophetic gift in the life and work of Ellen G. White.

The biblical studies section provides a rigorous in-depth study of the prophetic phenomenon in Scripture. No topic is off-limits. Following two chapters providing an overview of the prophetic voice in the Old and New Testaments, the chapter on revelation/inspiration addresses not only the self-testimony of Scripture concerning its inspiration, but also the discrepancies, difficulties, and

nonbiblical ancient sources reflected in the text. Two new topics, never addressed before in Adventist volumes, are a chapter on the emotions of biblical prophets and a chapter entitled “Ellen White’s Insights Into Scripture in Light of the Original Biblical languages.” The author gives a number of examples where nuances of the biblical texts found only in the original languages (and not reflected in modern translations) were embedded in Ellen White’s comments on those texts.

Other topics cover the use of Scripture by other biblical writers, the influence of the literature of the ancient Near East on the biblical writers, tongues in 1 Corinthians 14, and “the Spirit of Prophecy” in the book of Revelation.

The historical studies section addresses a variety of topics of interest to Seventh-day Adventists. The first three chapters explore the paucity of the true gift of prophecy in church history, while there seems to be an abundance of false prophets. Three chapters deal with the complex and sensitive topics of Ellen White’s interpretation of Scripture, her use of extrabiblical sources, and the *sola scriptura* principle and Ellen White.

Other topics include her focus on the love of God in Christ, her emphasis on mission, and Ellen White as a Christian and a writer. The final chapter addresses the question on how to make her relevant to those of us who live in third millennium. In addition to the 20 chapters, the book has four appendices, one of which is the sermon by Ted N. C. Wilson at the symposium.

The Gift of Prophecy in Scripture and History is a landmark publication on this topic. While some chapters may be of more interest than others, all contribute to a better understanding of the importance of the gift of prophecy as manifested in the life and work of Ellen G. White. Every pastor, elder, and church member should read and study this book to gain a greater appreciation of God’s gift to the Seventh-day Adventist Church, and be able to better respond to non-Adventists who have questions concerning the ministry of Ellen White. 🍌

Mirrors

Once again, I'm backing the underdog. I'm speaking up for mirrors. I feel that too often mirrors have not been understood. I'm convinced that mirrors receive more than their fair share of things they don't deserve, whether of flattery or denunciation. So find your mirror—hand mirror, full-length, whatever—and help me advocate in their behalf.

I find, for one, that quite contradictory things have been said about your mirror: it's dangerous because it knows too

much—a rather hostile view; it's a peacekeeper, because it hold its peace—a more kindly perspective; it's respectful because it won't guffaw—perhaps an even more charitable attitude to mirrors.

Your mirror is telling you the truth. Right? This is why I stopped going to the gym. Mirrors don't generally evaluate our feelings before offering their potentially awkward information. Those gym mirrors did not know whether I could handle the truth or not. And yours is just as frank. Yes? You agree. Whether it makes you anxious or leaves you just cool with it, your mirror says simply, "Deal with it."

Yet there is a great tragedy that honest mirrors like yours continue to be associated with. Agnes de Mille tried to avoid this tragedy when she wrote "To a Young Dancer" in the *Atlantic Monthly* in December 1960. De Mille said, "The practice mirror is to be used for the correction of faults, not for a love affair, and

the figure you watch should not become your dearest friend." De Mille was addressing the tragedy of the misguided beholder.

That same tragedy is no doubt behind the Lord's stern threat to take mirrors away (see Isa. 3:17-26)—although He likes mirrors. He's given us one.

Amazingly enough, this mirror can take us for a walk. A mirror for a walk? Yes. Used the way He intends it starts us on a miraculous journey called repentance: we look into this mirror, His law (James 1:23-25), and find that it defines our status as distinctly unfavorable. Left to process that definition on our own we may fall into despair or shrug in apathetic fatalism. But God's kindly Spirit is near, making us sensitive to our spiritual need and moving us on toward the glorious possibilities for filling that need (see John 16:7-14; Acts 5:31; Phil. 2:13; Titus 2:11; 1 Tim. 2:4).

In effect, He leads us to Jesus. There, at the foot of the cross, love melts our hearts. That's when you sing with me, "I surrender all, I surrender all; all to Thee my blessed Savior, I surrender all." That state of blissful surrender is at the same time a bliss of wholeness born of God's absolute forgiveness of everything that in any way constitutes a falling short of His ultimate ideals. But no one ever gets there without His mirror, His holy, just, good law. Whatever the critics may say, this mirror is neither dangerous nor dispensable. It isn't even just good. It's crucial. 🍌

Lael Caesar, associate editor of *Adventist Review*, loves God's mirror. Gym mirrors: well, that's another thing!

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