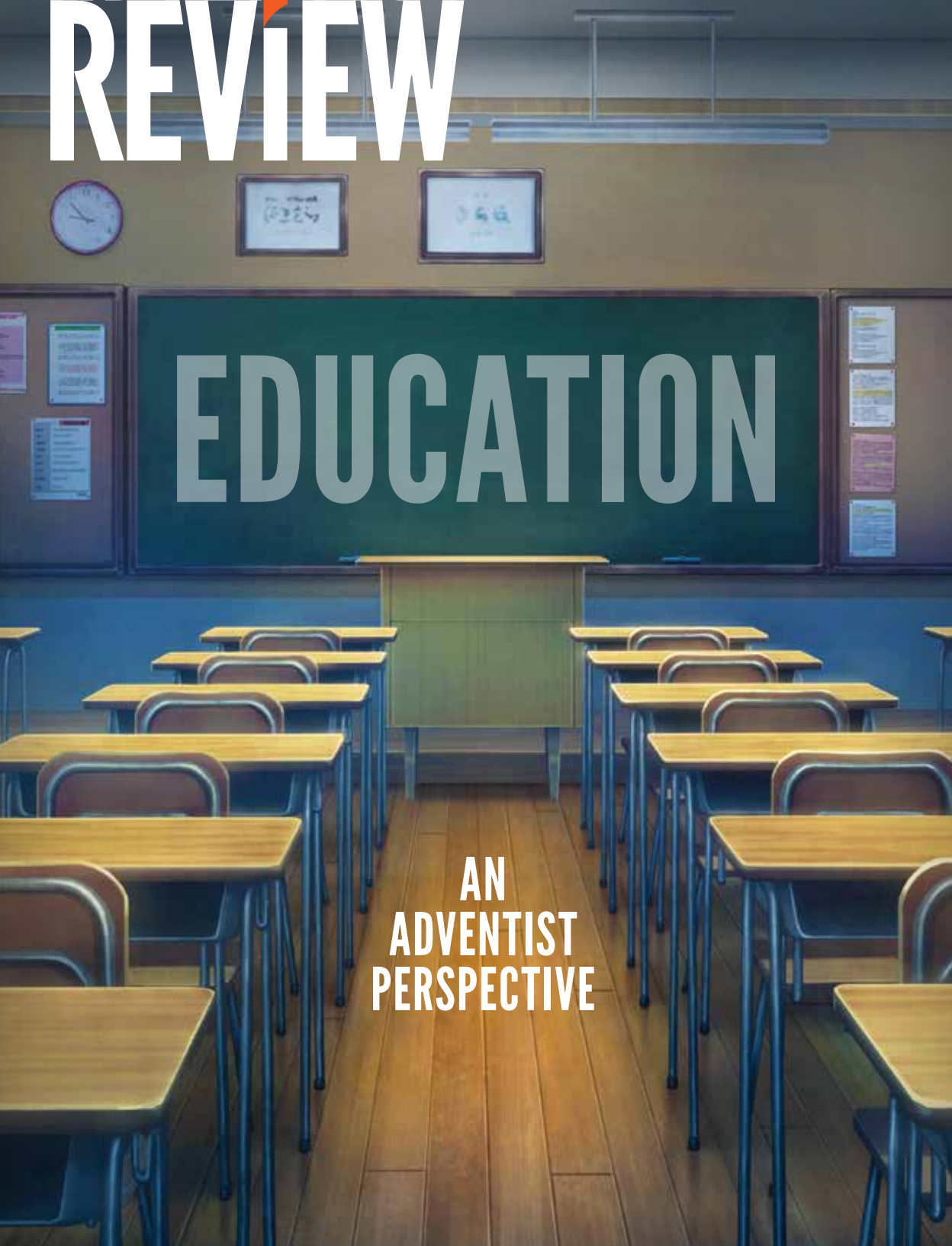


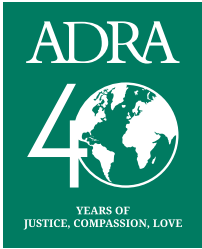
MAY 2023: AN EDUCATOR'S JOURNEY + 160 YEARS OF GOD'S LEADING + THE HARDER TRUTHS + IT'S A HEART ISSUE + THE "ONE GREAT CENTRAL TRUTH"

ADVENTIST REVIEW

EDUCATION

**AN
ADVENTIST
PERSPECTIVE**





Cambodia

"THANKS TO ADRA'S TRAINING MY CHICKENS NO LONGER DIE AND WE HAVE STEADY INCOME"
-Theakong Ear

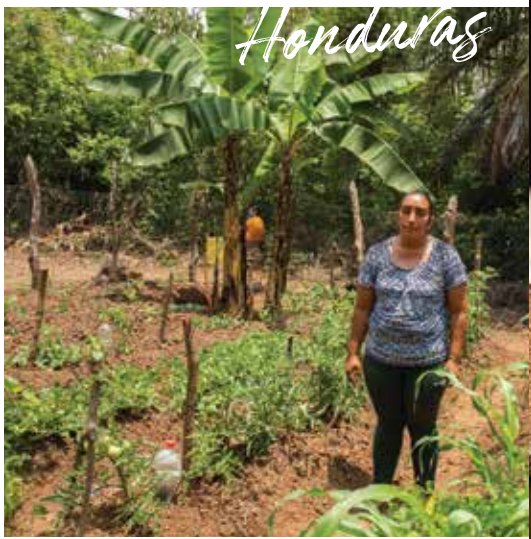
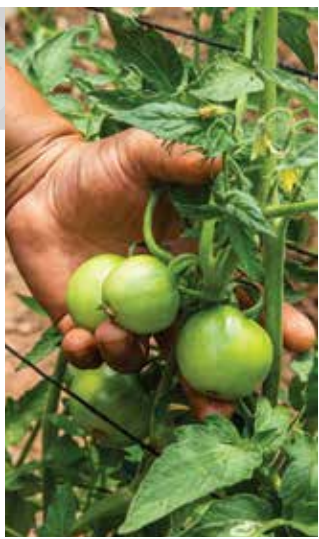


Democratic Republic of Congo

When you partner with ADRA, you partner with women around the world to become leaders, educators, and businesspeople.
Thank you!

"NOW WE ARE BEING CONSULTED IN THE HOUSEHOLDS."
-Mado Assani

"I FEEL SO PROUD OF HOW FAR WE HAVE COME. WE CAN NOW SUPPORT OURSELVES."
-Dora



Honduras



Scan the QR code or visit ADRA.org/EmpoweringWomen to learn more.



FEATURES



18 **ADVENTIST EDUCATION** | ARNE NIELSEN
Education shaped and determined by biblical teachings

22 **A JOURNEY OF INNOVATION**
LA RONDA CURTIS FORSEY WITH JANINE LIM
What used to be uncommon has become the norm.

26 **A DIFFERENT PERSPECTIVE** | NICOLE DOMINGUEZ
Adventist education isn't always found in a traditional setting.

28 **WHEN IT'S GOOD, IT'S AMAZING** | TOMPAUL WHEELER
Taking a candid look at Adventist education

31 **AN EDUCATOR'S JOURNEY** | EMMY RODRIGUEZ HARRIS
Teaching, no matter where the classroom, is still a partnership with God.



“While Adventist schools do have excellent curricula, it’s the teachers who are the living curriculum. They live and breathe their own walk with Jesus and ultimately teach from the overflow of their time with Him.”

18

ARTICLES

32 **THE (SCHOOL) ROOM WHERE IT HAPPENED**

BILL KNOTT

Discovering an Adventist school beneath the dust and weeds

38 **SUPPORTING ADVENTIST TEACHERS**

JULIA DI BIASE

Encouragement makes teaching easier.

40 **160 YEARS OF GOD’S LEADING**

MERLE POIRIER

Walking the path of Adventism

52 **MOTHER’S LITTLE INSTRUCTION BOOK**

KIM PECKHAM

She’s 98, but still remembers her mother’s counsel.

56 **A MOTHER’S DIVINE RESPONSIBILITY**

ELLEN G. WHITE

Those we call “Mom” play an important role.

58 **IT’S A HEART ISSUE**

SIKHULULEKILE DACO

One Old Testament king lived out a New Testament parable.

64 **LIFE HACKS**

CHANTAL J. KLINGBEIL

Six useful principles not only for graduates



56

NEWS | OPINION

- » Adventist Schools See Rising Enrollment Through Joint Effort
- » Tributes Pour In for Former *Adventist Review* Editor Bill Johnsson
- » Colombia Senator Awards Special Recognition to the Adventist Church
- » Australia’s New Lifestyle Center Will Fight Chronic Diseases
- » Two Adventist Musicians With a 66-Year Age Gap Make History
- » Adventist Minister Becomes Fastest Triathlon Pastor in Europe
- » Shane Anderson Will Serve as PMC Lead Pastor



EDITORIAL

5 **JUSTIN KIM**

THE HEAVENLY TRC

DEPARTMENTS

6 **LETTERS**

69 **HOUSE CALL**

70 **CLOSER LOOK**

COLUMNS

25 **CLIFF’S EDGE**

CLIFFORD GOLDSTEIN

55 **REIMAGINING FAITH**

SHAWN BRACE

63 **THE FAITH-FULL LIFE**

BECKY ST. CLAIR

67 **JOURNEYS WITH JESUS**

JILL MORIKONE

72 **IN OTHER WORDS**

WILONA KARIMABADI

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

PUBLISHING BOARD

Ted N. C. Wilson, *chair*
Guillermo Biaggi, *vice chair*
Justin Kim, *secretary*

Audrey Andersson, G. Alexander Bryant, Williams Costa, Paul H. Douglas,
Mark A. Finley, James Howard, Erton Köhler, Peter Landless, Geoffrey Mbwana,
Daisy Orion, Magdiel Perez Schultz, Artur Stele, Maurice Valentine, Ray
Wahlen, Karnik Doukmetzian, *legal advisor*

EDITOR Justin Kim

ASSOCIATE EDITORS Sikhululekile Daco, Gerald A. Klingbeil

ASSOCIATE DIRECTOR Greg Scott

COMMUNICATION DIRECTOR/NEWS EDITOR Enno Müller

DIGITAL PLATFORMS DIRECTOR Gabriel Begle

ASSISTANT EDITORS Wilona Karimabadi, Beth Thomas

FINANCE MANAGER Kimberly Brown

MARKETING Jared Thurmon

ART DIRECTION AND DESIGN Bryan Gray, Ellen Musselman/Types & Symbols

LAYOUT TECHNICIAN Fred Wuerstlin

COPY EDITOR James Cavil

OPERATIONS MANAGER Merle Poirier

EDITORIAL ASSESSMENT COORDINATOR Marvene Thorpe-Baptiste

SENIOR ADVISOR E. Edward Zinke

AD SALES Glen Gohlke

CIRCULATION/DISTRIBUTION Rebecca Hilde, Sharon Tennyson

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

E-mail: revieweditor@gc.adventist.org.

Web site: www.adventistreview.org.

Unless otherwise noted, Bible texts in this issue are from the New King James Version. Copyright © 1979, 1980, 1982 by Thomas Nelson, Inc. All rights reserved. Bible texts credited to NIV are from the *Holy Bible, New International Version*. Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc. Bible texts credited to NRSV are from the New Revised Standard Version of the Bible, copyright © 1989 by the Division of Christian Education of the National Council of the Churches of Christ in the U.S.A. Used by permission. All rights reserved worldwide. Scripture quotations marked ESV are from *The Holy Bible, English Standard Version*, copyright © 2001 by Crossway Bibles, a division of Good News Publishers. Used by permission. All rights reserved. Scripture quotations marked NASB are from the *New American Standard Bible*, copyright © 1960, 1971, 1977, 1995, 2020 by The Lockman Foundation. All rights reserved.

Unless otherwise noted, all prominent photos are ©Getty Images 2021.

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

Copyright © 2023, General Conference of Seventh-day Adventists®.

PRINTED IN THE U.S.A.

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

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

ADDRESS CHANGES AND SUBSCRIPTION QUERIES:

adventistreview@pacificpress.com or call 1-800-545-2449

ADVENTIST REVIEW MINISTRIES OFFICE: support@adventistreview.org

TRENDING

THE MOST SHARED
STORIES ON
ADVENTISTREVIEW.ORG
LAST MONTH:

1



Concerning the Coming
Out of Saša Gunjevič

2



Release Statement on Recent
Allegations at Kettering Health

3



Reaffirmation of the Biblical Criteria
for Pastoral Ministry and the Biblical
Teachings on Human Sexuality

4



Adventist Minister Becomes Fastest
Triathlon Pastor in Europe

5



Lessons Learned From the Waco
Tragedy 30 Years Later

MEET JESUS **HERE**

Research shows that students who attend an Adventist university are 7x more likely to form a deep relationship with Jesus* than their peers at public universities.

At Southern Adventist University, we're committed to providing quality education in a Christ-centered environment.

Come see for yourself what makes Southern special!

Whether you schedule an in-person or virtual visit, you'll get a guided tour, time with academic faculty, and an admissions consultation while having the chance to ask any questions you want. We can't wait to meet you!

southern.edu/visit



SOUTHERN
ADVENTIST UNIVERSITY

Power for Mind & Soul

*For more research, visit southern.edu/100reasons.

Collegedale, TN



Its findings will conclude that God's grace is more gracious than human grace, His justice more just than human justice.

The Heavenly TRC

In 1983 Argentina started the arduous process of national healing after the tragic human rights violations of previous administrations. Though other truth commissions had existed before in other nations, Argentina's National Commission on the Disappearance of Persons was the first properly reported and documented review since the Nuremberg trials after World War II.

In 1995 South Africa formed its own Truth and Reconciliation Commission (TRC) after their system of racial segregation was abolished. It was tasked to find and record all the human rights abuses during apartheid, while also promoting reconciliation between the various people groups. Witnesses shared testimonies about what trauma they had experienced. It successfully set the stage for more TRCs in other countries, from Canada to Rwanda. These commissions sought to get to the bottom of things and let the world know what happened, which included abuses from murder and rape, to kidnappings, and even genocide. Advocates felt that they were a necessary step for a nation to confront its past while constructing a way so that the events would never again occur.

If human governments need this complex form of address in the wake of human atrocities, how much more is a cosmic truth and reconciliation commission needed? The latest technological surveillance and greatest insights

into psychology with the most complex understanding of compassion cannot muster up enough truth and reconciliation for all fallen humanity's history. Rather, heavenly agencies are employed using supernatural records, extraterrestrial witnesses, angelic watchers, and holy jurists in the great celestial drama of the investigative judgment. "Thousands upon thousands were serving Him, and myriads upon myriads were standing before Him; the court convened, and the books were opened" (Dan. 7:10, NASB). Instead of a single declaration of a verdict from God, the whole judicial process is made transparent before the unfallen worlds.

Parsing out personal responsibility and accountability in each individual life, the investigative judgment sees how decisions were made, where grace has been given, where grace has been rejected, and how it all played out in real-time history. Its findings will conclude that God's grace is more gracious than human grace, His justice more just than human justice.

Language and our imaginations are limited to fathom how these things can be, yet they are held for the benefit of the unfallen universe, too. For a thousand years, in the millennial judgment (1 Cor. 6:20; Rev. 20), the righteous will have their own opportunity to see this process unfold, while the wicked will have theirs during the executive judgment (2 Peter 2:4-6; 3:10-13).

Our gut reaction to judgment may be fear and anxiety that our sins be exposed. But Scripture already states that we are all sinners. That is obvious; it doesn't need investigation (Rom. 3:23). Judgment, rather, emphasizes the role of God of defending His people (like the judges of the Old Testament), all based on the sacrifice, righteousness, and salvation that Christ has provided. As Daniel 7:22 says: "Judgment was passed *in favor* of the saints of the Highest One" (NASB).

Transcending TRCs, the investigative judgment covers all humanity, dead and living. It encompasses the abuses found throughout human history rather than those of specific communities. It will extol the nature of judgment and redemption as they are in Christ, rather than in human definitions of social justice and national reconciliation.

Just as the TRCs heal the deep wounds of human violence, the judgment will heal the universe's wounds of sin. If TRCs provide reconciliation only between individuals and communities, how much is a grander forum needed to reunite divinity and the unfallen worlds with redeemed humanity? The former forum seeks to move a nation forward; the latter shows the universe the true grace and true justice of God's character, so that "affliction will not rise up a second time" (Nahum 1:9)—never again. ♣



ESTHER FOR GROWN-UPS

The article “Esther for Grown-ups,” in the March issue, was both interesting and thought-provoking. I have frequently asked the question: What was a good Jewish girl doing in the king’s harem? Both Mordecai and Esther are depicted as rather secular in their daily lives until they were faced with the king’s death decree, and they then rose to the occasion and placed their trust in the Lord. Perhaps they were not that different than many Christians today. Very few of the people we read about in the Bible were perfect, and many had some serious flaws and were significant sinners. David is a good example, as an adulterous murderer, but this should give each of us encouragement, for if all Bible characters were perfect, we could easily become discouraged.

Omar L. Brown
Mesa, Arizona

As a former youth director for the church, I’ve appreciated the article of John McVay, relating some beautiful aspects of the bravery of Esther. It was my privilege to visit many concentration camps, especially Auschwitz. I could not sleep for three days, and we all know of the millions of people killed by the Nazis. This could have happened in the days of Esther and magnifies, more than ever, her courage. It is

amazing how God can use people with flaws for His glory, as mentioned by R. Wells. More than ever, we need to help our young people stand up for their faith. We live in tumultuous times as never seen in the history of the world. Let us help our young people to emulate that kind of character as exemplified in the life of Esther.

Leo Ranzolin
Estero, Florida

REMEMBERING BERT BEACH

The article about the death of Bert Beach saddened me as well as the article “A Heartfelt Plea to Adventists” (February 2023). This spurred me to write to you—a feat that is not easy for me at 90 years of age, but I love the church and the *Review*. Bert Beach became a person of interest to me when he had a TV program with other non-Adventist pastors and I admired him for that. I don’t remember the program’s name. Much later we became members of a small church in Idaho when I learned that a Sabbath School teacher, now deceased, had said to his class that Bert Beach “has given the keys of our church to the pope.” This stirred up quite a bit of controversy! I knew it wasn’t true, but I wrote to Beach for an explanation. Surprisingly, I received a phone call the following Sunday, thanking me for the letter and explaining that the gift he gave to the Catholic Church was a medallion that our leaders give to high officials. It has the fourth commandment on one side; the other side refers to the Second Coming. He also gave a copy of *The Great Controversy*. Deciding the statement needed to be straightened out, I wrote an article in our church newsletter stating what Beach had told me, and added, “When Jesus gave the commission

I think more of us should speak out kindly
when finding the truth about something.

—DOROTHY KROMREI

to go to all the world giving the wonderful message, did He say except the Vatican?" I heard no more about it. I think more of us should speak out kindly when finding the truth about something.

Dorothy Kromrei

Boise, Idaho

FROM ADVENTISTREVIEW.ORG

SABBATH EXCUSES

I think the reason the seventh-day Sabbath is a relatively difficult commandment for people born outside of Adventism is that there's nothing intuitive that most people can sense in it. By way of contrast, the commandments against murder, adultery, and theft come with a measure of self-evidence that even non-Christians can sense. I don't think anything can be done to change this, only the convicting power of the latter rain combined with the final warning of the three angels' messages. It's a blessing to be Adventist and have developed an innate sense of the importance of the Sabbath commandment. The flip side of this blessing is that our responsibility is to look for ways to present the Sabbath meaningfully to those we know; this cannot be overstated.

Jeremy Vandiemer

HELLO AGAIN, BILL

Thank you, Andy, for writing such a

nice article. You were blessed to have worked with Bill. Such a godly man at the General Conference. I've enjoyed reading his books. I was at the GC during the years you were there and was blessed by your articles too. May we all be together in heaven soon!

Don and Louise Driver

ATTACHED TO GOD

As a Christian therapist, I talk about this with my clients and students. Spiritual problems are often at the core of our problems. Toxic theology can create mental health problems. Too many Christians see God as the "big guilt trip." While they believe God died for them, they think they must go to work for His approval. They don't understand that God invites us to come to Him as we are, and He will change us. Many people don't understand sanctification by faith. Sadly, few professionals are trained in both therapy and theology, and many mental health professionals shy away from discussion about religion because they are afraid of

imposing their values. Many clients tell me they looked long and hard for a therapist who also has a strong pastoral background. And unless someone is willing to dig deep and tackle the spiritual roots, they may not get healing. So many people need a glimpse of God's grace and love.

Thomas Luttrell

THE ABCS OF MARKETING THE GOSPEL

As a Christian music evangelist, I have struggled in spreading the Gospel. I use music to do this. I have always had trouble with the idea of selling or charging people for my music. My goal has been to give the music away. This concept is not popular. I have had great difficulty in finding ways to fund my marketing efforts. The Internet has helped people find the message I'm trying to share. I will soon be 73 and I am blessed to be able to still tell His story. I am made just for today and kingdom work should be on my mind, not the money.

Bruce Sechrest

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.



My sponsor
gave me hope
for my future.
Thank you!

YOU CAN
**EMPOWER YOUNG
ADVENTIST REFUGEE'S
IN RWANDA**

Over 80% of Congolese refugees in Rwanda are Seventh-day Adventist and have been living in destitute conditions for 20+ years. Join Impact Hope today to sponsor refugee youth to Adventist boarding academies and vocational schools in Rwanda. We can change their communities for the better!

WWW.IMPACT-HOPE.ORG

INFO@IMPACT-HOPE.ORG | (503) 673-3905
735 E CLARENDON STREET, STE. 107 GLADSTONE, OR 97027

“[William Johnsson] was not only a scholar and a gentleman but also a professional and an authentic Christian.”

Roy Adams, p. 11

NEWS



The Adventist Enrollment Association is working to increase the number of students who choose Adventist higher education across North America. PHOTO: TONY YANG

ADVENTIST SCHOOLS SEE RISING ENROLLMENT THROUGH JOINT EFFORT

“COLLEGES AND UNIVERSITIES NEED TO WORK TOGETHER,” EDUCATION LEADER SAYS.

LAURA GANG, PACIFIC UNION COLLEGE

Seventh-day Adventist higher education is facing many challenges in the United States: lack of affordability; mounting student debt; emerging college alternatives. These are just some of the unprecedented difficulties colleges and universities nationwide—not just Adventist ones—have been grappling with during the past few years.

“Then the pandemic hit,” Tony Yang, vice president for strategy, marketing, and enrollment and chief communication officer at Andrews University, says.

But leaders at Adventist colleges and universities are working to counter that, setting aside their competitive differences to further the mission of Seventh-day Adventist education.

The Adventist Enrollment Association (AEA), a group of enrollment administration officers and repre-

sentatives from all 13 Adventist colleges and universities in North America, was created to brand and position institutions together, create awareness and visibility of college options, and expand access to Adventist young people.

Yang, who is also the president of AEA, says he sees hope for the future of Adventist higher education because of its shared mission. “Now, perhaps more than ever, we have an opportunity to share the love of Jesus with a world that’s facing increasingly challenging times.”

Recently, in late January, the AEA met at Southwestern Adventist University in Keene, Texas, to discuss joint marketing and enrollment efforts and share best practices. Each institution has a voice and a vote.

“Meeting in person humanizes the competitiveness,” Marc Grundy, vice president of marketing for the

Association of Adventist Colleges and Universities (AACU), says. “It makes us all realize we’re doing this for the same reason—to bring students to a closer walk with the Lord.”

In the 1990s, as the booming college enrollment of the 1970s and 1980s began to wane, administrators and enrollment representatives from Adventist colleges began to meet more regularly to address enrollment competition and discuss how to support Adventist higher education.

Gene Edelbach, now Pacific Union College’s vice president for enrollment, marketing, and communication, says that in the late nineties a more structured group began meeting yearly. General marketing efforts for the larger concept of Adventist education gained support. By 2000 the AEA had been officially established.

Grundy says research showed that families with students who didn’t

“Competition can certainly be healthy, but collaboration can save us money.”

attend Adventist schools knew very little about what Adventist colleges and universities had to offer.

Cooperating accomplishes more than working individually, Grundy says. “Competition can certainly be healthy, but collaboration can save us money and raise our overall awareness throughout the North American Division.”

SHARING MORE ABOUT ADVENTIST SCHOOLS

Another dilemma for enrollment executives and representatives is that even for students attending Adventist K-12 schools and academies, continuing to an Adventist college or university is not a given.

“Far less than 20 percent of all Adventist students in the U.S. attend Adventist higher ed institutions,” Edelbach says. “As a team, we are working to find and enroll as many of that remaining 80 percent as possible.”

The AEA created Adventist Colleges and Universities, a joint website where prospective students and families can explore the 13 Adventist colleges and universities in North America and their programs as they plan for the future.

Information about admissions, scholarships, financial aid, and scheduling campus visits is also centralized on the site.

Edelbach, even before the AEA’s formation, established and operated the current college fair system, where every Adventist college is invited to each Adventist academy once a year.

Once the organization drew up

its constitution, it “allowed for controlled but recognized access” for each college to go throughout North America and promote and recruit outside their designated territory, Edelbach says.

The North American Division (NAD) College Fair Event Schedule is also on the joint website. It lists the college fair regions, schools, and dates when enrollment counselors from each institution will collectively visit, answer questions, and provide more information.

Throughout the year the AEA produces and sends out joint print materials, emails, and posts on social media platforms to inform parents and students about events on Adventist campuses.

The AEA members meet in person twice yearly, on a rotating host basis, at the different colleges and universities. In May of each year there is a General Meeting. In January, an Executive Committee Meeting draws each institution’s chief enrollment officers, vice presidents, and directors.

Recent successes include a 10 percent increase in enrollment directly tied to the AEA’s joint marketing efforts, says Grundy, a former vice president of enrollment services at Southern Adventist University.

The AACU shares the same goals and exists to improve higher education and help make the benefits known to students seeking a degree at a faith-based institution, Grundy adds.

The AACU comprises the 13 NAD Adventist college and university pres-

idents. Gordon Bietz, the retired longtime president of Southern Adventist University, serves as AACU’s director. Bietz says he sees tremendous value in working together.

“The higher education business model is under a great deal of pressure, financial and reputational, in society at large,” he says.

In addition, small- and mid-sized institutions lack the economies of scale to find innovative ways to confront these new higher education realities, Bietz says. “Adventist colleges and universities need to work together in multiple ways to be leaders in this new educational world.”

Ultimately, Bietz says, he hopes the collaborative efforts continue to “strengthen to the place where we would be seen as a comprehensive higher education system that is recognized nationally for its academic quality as well as its Christian focus.”

“I would hope that students who obtain an education at one of our institutions would be thoughtful citizens who know how to be in the world but not of the world,” Bietz says.

Yang agrees. “While we also want our students to graduate and get a job, we have the opportunity to be part of a much bigger purpose. Our individual stories are part of God’s bigger love story,” he says. “The global reach isn’t just the work of pastors and missionaries. With a Jesus-centered Adventist education, every single person—no matter his or her job—can be part of the special end-time work that God has called Seventh-day Adventists to do.”



William G. Johnsson, former editor of *Adventist Review* and *Adventist World* magazines. PHOTO: ADVENTIST REVIEW

TRIBUTES POUR IN FOR FORMER ADVENTIST REVIEW EDITOR BILL JOHNSON

COLLEAGUES AND LEADERS REMEMBER HIS PROFESSIONALISM AND CHRISTIAN DEMEANOR.

MARCOS PASEGGI, ADVENTIST REVIEW

William “Bill” G. Johnsson, editor of *Adventist Review* magazine from 1982 to 2006 and founding editor of *Adventist World* magazine in 2005, died in Loma Linda, California, United States, March 11. He was 88.

Former colleagues and employees remembered Johnsson as a kind, committed, and thoughtful leader who didn’t hesitate to reach out to others to strengthen not only the church’s flagship publication but also the church as a whole.

“The grace Bill Johnsson taught in his lectures and his books became the graciousness with which he led editorial teams and motivated colleagues,” Bill Knott, who followed Johnsson as executive editor of *Adventist Review* and *Adventist World* from 2007 to 2022, said. “The essential kindness of the man was matched with a keen intellect and a prolific pen.” Knott added that Johnsson “was trusted by leaders and readers around the world because of his consistent witness to the gospel of Jesus and his deep

loyalty to the church he loved.”

Former *Adventist Review* associate editor Roy Adams acknowledged Johnsson’s scholarship, which, he said, combined with an appealing demeanor. Johnsson was Adams’ New Testament professor at Andrews University and one of the readers on his Ph.D. dissertation committee. Years later Johnsson supported bringing Adams on as associate editor of the magazine. “He made coming to our weekly backbreaking work at the office a joy,” Adams said. “He was not only a scholar and a gentleman, but also a professional and an authentic Christian.”

Johnsson’s love for the Seventh-day Adventist Church was something that former *Adventist Review* assistant editor Steve Chavez also noticed and valued. “In the 25 years that William Johnsson edited the *Adventist Review*, his editorials and articles revealed his deep love for the Adventist Church. He was aware of its flaws, but his focus was always positive,

always pastoral,” Chavez said.

Chavez also highlighted Johnsson’s work of building bridges with other faiths. “He participated in church-sponsored interfaith dialogues with Lutherans, Presbyterians, Mennonites, and others,” Chavez said. “After he retired as editor of the *Review*, he was asked to serve as assistant to the General Conference president for interfaith relations, which brought him into contact with Islamic leaders in Jordan and Australia. Johnsson’s principled, balanced, and inclusive ministry will be missed.”

Several other leaders and former employees wrote to *Adventist Review* to share laudatory remarks about Johnsson as a professional and human being.

“I appreciated his leadership, wisdom, insightful writing, humor, and kindness,” Kimberly Luste Maran, North American Division communication director, said. Maran shared how Johnsson brought her on board at *Adventist Review* when she was “young and full of ideas, not always good ones.” He “provided both guidance and empowerment. He lived God’s grace in word and action and will be missed,” Maran said.

Adult Bible Study Guide editor Clifford Goldstein agreed. “From the day I got to the General Conference in 1984, Bill Johnsson was like a father to me,” Goldstein wrote. “And that relationship, through ups and downs, never faltered over the decades. He will be missed.”

General Conference president Ted N. C. Wilson extended his condolences and sympathy to Johnsson’s family, including his wife, Noelene, and adult children, on Johnsson’s death. He wrote, “We look forward to that wonderful day when ‘God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away’ [Rev. 21:4].”



Senator Lorena Ríos Cuéllar (left) delivers a special recognition to the Seventh-day Adventist Church in Bogotá, Colombia, on February 11. PHOTO: MATEO OROZCO

COLOMBIA SENATOR AWARDS SPECIAL RECOGNITION TO THE ADVENTIST CHURCH

NATION'S OFFICERS ACKNOWLEDGE THE DENOMINATION'S CONTRIBUTION TO SOCIETY.

LAURA ACOSTA AND INTER-AMERICAN DIVISION, AND ADVENTIST REVIEW

Senator Lorena Ríos Cuéllar of Colombia recently awarded a special recognition to the Seventh-day Adventist Church from the country's Senate Committee for the spiritual, social, and humanitarian contribution of the church throughout its 100 years of existence in Bogotá, the capital city. Ríos presented the award to Álvaro Niño, president of the South Colombian Union of the Adventist Church, during a special ceremony that drew thousands of church members at the Bolívar Plaza on February 11.

More than 12,000 church members marched through the main streets of the capital holding banners promoting health, family values, and religious liberty, and distributed promotional literature to onlookers and businesses, inviting them to gather at the Bolívar Plaza.

"We are here as the Seventh-day Adventist Church with two very specific, very special purposes: first, to recognize and proclaim God as the Creator, Sustainer, and Redeemer of our lives," Niño said. "Second, to show to the world through this event that we believe

in the Bible, in the Word of God, as the only rule of faith and practice of the believers . . . that His Word guides us, and that we are committed to proclaiming its principles."

Niño stated that the senate's recognition of the Adventist Church is historic after that South American nation has kept in its constitution the Roman Catholic religion as the state religion for 200 years.

"This is historic and important for the Adventist Church because it makes the existence of a non-Catholic religious organization visible, recognizing its contribution to the social fabric and well-being of citizens," he said. He explained that the denomination is now recognized as a highly organized church, offering valuable spiritual and social support to the nation.

The event also saw a special inauguration ceremony of the Esperanza Colombia Radio 96.3 FM station, which was acquired in 2022 thanks to the support of Adventist World Radio (AWR). The station reaches 14 million people in Bogotá and the metropolitan region.

Duane McKey, president of AWR,

spoke to the large gathering before he cut the ribbon. "We trust that many people in the city will be blessed and will receive hope in Christ Jesus," McKey said. "Adventist World Radio has more than 1,800 stations around the world, and this new station is very special, because it was not supposed to reach all of Bogotá, but the signal is very strong, and we are very excited about it."

South Colombian Union leaders praised the work of church members across the region. They also honored the work of committed laypeople who were significant in the growth of the church in Bogotá, including Fernando Taborda, 82; Maria Alcira Martínez, 82; Misael Blanco, 98; and Leonilde Díaz, 101.

Díaz, who was unable to attend the ceremony, said via video that her missionary work had touched more than 100 persons for Jesus. "I continue to be firm in the Lord, and with God's help I will continue in the gospel until the day that God calls me to rest," she said.

The past year saw church members involved in numerous social impact activities, including health expos, blood drives, sports activities, cycling teams promoting the "I Want to Live Healthy" initiative, and planting of trees.

The South Colombian Union has nearly 146,000 church members worshipping in 1,118 churches and congregations. The union oversees six conferences and four missions and dozens of primary and secondary schools. ▀



Peter Landless and Berowra Member of Parliament Julian Leeser unveil the plaque for the new ELIA Lifestyle Medicine Centre. PHOTO: ADVENTIST RECORD

AUSTRALIA'S NEW LIFESTYLE CENTER WILL FIGHT CHRONIC DISEASES

FACILITIES AT SYDNEY ADVENTIST HOSPITAL OFFICIALLY OPEN AT WELLNESS SUMMIT.

TRACEY BRIDCUTT, ADVENTIST RECORD, AND ADVENTIST REVIEW

Inspiring presentations, informative workshops, and the opening of a lifestyle medicine center were all part of the fourth ELIA Wellness Summit held March 24-26 at Sydney Adventist Hospital's Clinical Education Centre in Australia.

The new Empower Lifestyle Innovation Advocates (ELIA) Lifestyle Medicine Centre is aimed at tackling chronic diseases, including diabetes and cardiovascular disease. Adventist Health Ministries director Peter Landless offered a dedicatory prayer for the new center before he and Berowra Member of Parliament Julian Leeser unveiled a commemorative plaque to mark the occasion. The plaque acknowledges the late Warwick Bland for his generous donation to establish the center.

"I'm delighted to be here today as a supporter of the hospital," Leeser said as he shared positive sentiments about the San (as Sydney Adventist Hospital is commonly called), including that his two young children were born at the hospital. "I can only issue lots of encouragement and success with the work that you are doing with ELIA."

ELIA Lifestyle Medicine Centre medical director Andrea Matthews said patients will have access to lifestyle medicine physicians, dietitians, exercise physiologists, registered nurses, health coaches, and

practitioners of psychology care.

"Establishing the center at the hospital complements the excellent acute-care facility in combating chronic disease," Matthews said. "We work in close partnership with the patient's GPs and specialists, and provide additional expert resources, programs, and support to address chronic disease and promote wellness."

Adventist HealthCare CEO Brett Goods said the center will provide patients with the tools they need to take control of their health. "This is about empowering patients, placing them at the center of care, encouraging people to take an active interest in how they can improve their health outcomes, their life journey," he said.

The ELIA Wellness Summit featured a comprehensive program of presentations, workshops, and panel discussions. Attendees came from Fiji, Cook Islands, New Caledonia, Papua New Guinea, New Zealand, and various parts of Australia. The theme was "Empowering You to Whole-Person Health."

"It was awesome to have our fourth ELIA Wellness Summit in person so we could learn and be challenged by excellent presentations from top speakers," said Geraldine Przybylko, executive director of ELIA Wellness and South Pacific

Division (SPD) health strategy leader. "Also, to network with passionate health professionals and advocates and hear stories of how the ELIA Wellness Partners, 10,000 Toes Ambassadors, and wellness hubs are making a real difference right across Australia, New Zealand, and the Pacific," she said.

According to Przybylko, the goal is to have 400 wellness hubs by 2025, transforming lives through whole-person health.

At the conclusion of the summit, SPD president Glenn Townend challenged attendees to use what they have learned to make a difference in their own life and in the life of their communities.

"[Lifestyle medicine] is huge in the United States and other parts of the world, and it is coming to Australia, and we want to be at the forefront of it," Townend said.

Landless said he was inspired by the summit. "It was really good, cutting-edge information that was shared. It was an outstanding conference."

ELIA Wellness is a health promotion charity that empowers people to achieve whole-person health, healing, and more. The organization partners with expert health professionals to provide evidence-based resources to help manage and prevent disease through whole-person health. ELIA Wellness includes programs such as Enhance Your Gut Health, Reduce Your Risk of Cancer, De-stress and Thrive, and Forgive to Live. It promotes itself as "Your Wellness Partner."



From left: Andrei Ioniță, Margarethe Schmitz, Loida Doukmetzian, Herbert Blomstedt, Karnik Doukmetzian, Kyoshin Ahn, Elden Ramirez, and Klaus Schmitz. PHOTO: COURTESY OF KLAUS SCHMITZ

TWO ADVENTIST MUSICIANS WITH A 66-YEAR AGE GAP MAKE HISTORY

HERBERT BLOMSTEDT, 95, AND ANDREI IONIȚĂ, 29, PERFORM IN CHICAGO.

KLAUS SCHMITZ, FOR LAKE UNION HERALD, AND ADVENTIST REVIEW

The 2023 U.S. tour of the world-renowned and beloved conductor Herbert Blomstedt, who celebrated his ninety-fifth birthday in 2022, was coming to an end. The tour had included five weeks of rehearsals and concerts with several first-class orchestras in cities such as New York, San Francisco, Cleveland, Philadelphia, and Chicago.

Now, starting March 6, the final week would include three concerts with the Chicago Symphony Orchestra at Chicago Symphony Hall. Leading out were two Seventh-day Adventists, Blomstedt and Andrei Ioniță, together on the stage of a top orchestra.

“This is Adventist history!” Blomstedt said enthusiastically.

For Blomstedt, the cheers of the audience are not the decisive value for the conductor and not the ultimate driving force of his now almost 70 years of work on the conductor’s podium. He sees himself in the service of the “Music Mission.”

He does not understand this in

a functional, superficial way. Music for Blomstedt is not a means to some hidden end or goal. It is, on the contrary, the unique form of a special human possibility of expression, which God the Creator has opened up to us.

Music is similar to the “proclamation with words of faith,” but it is not the same thing. It is neither a complement nor a competitor to the proclamation with words, but a “language” of its own, which touches people deep inside. Music speaks to us, even “without words” (see Ps. 19:1-5).

Blomstedt lives his Adventist faith in permanent curiosity and openness, as a person who remains mentally and spiritually on the search—in the field of religion as well as in the sphere of music. As a seeker, he is interested in images and symbols of “God and the world.” He wants to track them down, understand, and interpret them. For himself, he does this in the Bible; for his audience, he does this in the scores of

the great composers of all times, from the Baroque to the modern.

In this respect, being an Adventist is the inner foundation of his musical vocation; this vocation is service for man, service in favor of life, as Johann Sebastian Bach formulated: “Soli Deo Gloria”—glory to God alone.

Blomstedt says he is grateful for the fact that this has become possible in the top echelon of the conducting elite and with the world’s best orchestras—even if this is also because of his will, his diligence, his musical expertise, and his particularly appreciated way of dealing with orchestral musicians. Blomstedt does not flaunt his Adventism, but he lives the faith, as he openly admits in all interviews in which he is asked about it.

And so, he likes to encourage young Adventist musicians to set their professional goals broadly, to persevere in their journey, and to do so with the values of faith, hope, love, and, thus, philanthropy. In this regard he was very committed and extremely pleased that a year ago he suggested Andrei Ioniță, a young soloist, for the performance of Dvořák’s “Cello Concerto” in Chicago, and Ioniță was chosen. Like Blomstedt, he is a Seventh-day Adventist.

The joint performances of the two Adventist musicians were remarkable for several reasons. Ioniță was making his Chicago Symphony Orchestra debut. Blomstedt, on the other hand, has



Marc Naumann is a Seventh-day Adventist pastor who participates in triathlons as a hobby. PHOTO: ADVENTISTISCHE PRESSEDIENST

made regular podium appearances with the orchestra since 1988.

Also, as critics pointed out, it is impossible not to mention their striking age difference, where “the young meets the old,” as the *Chicago Tribune* put it.

Blomstedt is now in his ninety-sixth year. Ioniță, someone I know from personal and musical encounters since he began studying at Berlin University of the Arts in 2012, is now 29. After winning major competitions, including the gold medal at the International Tchaikovsky Competition in Moscow in 2015, he is considered one of the greatest cello artists of his generation.

With 66 years between the two, the age range could hardly be bigger. In their performances the “old” and “young” meet to do something together that requires the highest skill, the most intensive preparation, and the greatest commitment in equal measure: classical music in live performances with a world-class orchestra.

“It’s just a number!” Blomstedt said, speaking of his age. And despite this fact, the performances worked without a hitch and convincingly, according to the public and critics present.

It is a model we could use as an incentive—the young and the old—committed to a project that is greater than they are.

In the case of the Chicago performances of Blomstedt and Ioniță, it worked very well. ♣

ADVENTIST MINISTER BECOMES FASTEST TRIATHLON PASTOR IN EUROPE

TRIATHLETES CALL HIM “THE PASTOR.”

ADVENTISTISCHE PRESSEDIENST AND ADVENTIST REVIEW

Spreeding hope without ceasing is Marc Naumann’s motto in life. An ordained Seventh-day Adventist pastor, he is now the fastest pastor in Europe in his age group among the triathlon athletes who practice this sport as a hobby. A triathlon is a competition in which three different disciplines—swimming, cycling, and running—must be completed in succession to reach the finish line.

On his personal website Naumann reports that it has been his lifelong dream to complete a triathlon at an official event. At 40 he made this dream come true for the first time on the Olympic distance, which includes swimming for 0.93 miles, cycling for 24.8 miles, and running for 6.2 miles.

The trigger, Naumann said, was an unexpected stay in the emergency room of a hospital. With his loss of consciousness, hyperventilation, dehydration, and several hours of blindness, he gave the specialists a mystery on the diagnostic path. His body system had shut down to a standby state to protect him from more damage.

From this point on, it was clear to him that he had to change fundamentally in terms of his work-life integration. Naumann followed medical advice and fulfilled his sporting dream: to participate in a triathlon event and do good by spreading hope, “running” for a healthy and mindful life.

In June 2017 Naumann took part in his first Olympic European Championships in Kitzbühel, Austria, as a nominated athlete of the German Age Group National Team. Five years later, after the pandemic, he made his comeback at the home European Championships in Munich, Germany, on the sprint distance. Since then, he has been known on the triathlon scene as “The Pastor.”

After achieving the major goal of not only being the fastest pastor in Europe in his age group but also qualifying for the world championships on the sprint distance in Hamburg on July 14, 2023, Naumann knows exactly what he is doing this for. As a sports ambassador for the Christian television station Hope TV, he wants to spread hope and inspire people to find the hope only God can offer.

Naumann has been working in Alsbach-Hähnlein, near Darmstadt, Germany, since 2018, as a team leader for fundraising and partnerships at Hope Media Europe. As a board member of the Hope Media Europe Foundation, he is committed to a holistic promotion of health. Previously he was pastor and head of the evangelism and church planting in Austria for 13 years. ♣



Anderson family pictured. From left: Shane, Ellie, Darlene, and Sierra.

PHOTO: COURTESY OF THE ANDERSON FAMILY

SHANE ANDERSON WILL SERVE AS PMC LEAD PASTOR

HE WILL REPLACE DWIGHT NELSON, WHO RETIRES ON JUNE 1.

ANDY IM, MICHIGAN CONFERENCE, AND ADVENTIST REVIEW

On March 22, the search committee responsible for selecting a new lead pastor for Pioneer Memorial church (PMC) on the campus of Andrews University in Berrien Springs, Michigan, United States, extended an invitation to Shane Anderson to serve in that capacity. He follows Dwight Nelson, who began his ministry at PMC on June 1, 1983, and will retire on June 1, 2023, after 40 years of service there.

Since 2004 Anderson has served as senior pastor of the New Market Seventh-day Adventist Church in the Potomac Conference that also functions as the campus church for Shenandoah Valley Academy (SVA) in New Market, Virginia.

Anderson received a Bachelor of Arts in theology from Walla Walla University in 1994, his Master of Divinity from the Seventh-day Adventist Theological Seminary in 1999, and a Doctor of Ministry degree with a concentration in leadership from the Theological Seminary in 2017. He has authored numerous articles published in professional journals and Adventist publications, and his book *How to Kill Adventist Education (and How to Give It a Fighting Chance!)* has sold more than 20,000 copies world-

wide in English, Spanish, and Korean.

Anderson and his wife, Darlene, have been married for 28 years. They have two daughters, Sierra and Ellie.

“For many years now, PMC has been one of the leading churches in our global Adventist community,” Anderson said. “God has worked mightily through this dynamic and diverse congregation, and I am excited to have been called to serve as its lead pastor! I am grateful to Dwight Nelson for his leadership over the past four decades. . . . It’s an honor to succeed him in leadership.”

“I am pleased to learn Shane Anderson has been selected as the incoming new lead pastor of our Pioneer family,” Nelson said after receiving word of the incoming PMC pastor. “We have prayed for God to guide the search process, and now Karen and I want to lend all the support we can to Pastor Shane and Darlene.”

PMC is a church within the Michigan Conference, which is responsible for selecting its pastoral staff. The university is an entity of the Lake Union Conference and home to the Seventh-day Adventist Theo-

logical Seminary, an institution of the General Conference. Because of the unique relationship of PMC and Andrews University, the standard process for selecting the lead pastor was adjusted.

Michigan Conference president Jim Micheff served as the chair of the search committee, which included representation from the Michigan Conference, Andrews University, Lake Union Conference, General Conference, and PMC. Student representatives coordinated by the chaplains from Andrews University and the PMC pastoral team also provided valuable input.

The committee met monthly to pray and evaluate potential, well-qualified candidates for the position. Names were added to a list of candidates, including many submitted by PMC members. The committee prayerfully considered each name and eventually narrowed down the list and interviewed each pastoral couple on the short list on March 9.

After months of prayerful and thoughtful review and consideration, Anderson was selected. On the evening of March 22 he received the official call to serve as the next lead pastor of PMC.

“Throughout the process there has been such a sweet spirit and shared desire for God to reveal His choice,” Micheff said. “Although there were many qualified and gifted candidates, we believe God led us to the Andersons. . . . We believe God has been preparing them for this time.”



DOMINICAN HEALTH PROFESSIONALS COMMIT TO “RISE UP AND SHINE.”

Under the theme “Rise Up and Shine” the Dominican Republic Association of Adventist Health Professionals held its ninth biannual conference at Najayo Beach near Santo Domingo in late January. The event focused on Seventh-day Adventist health principles. More than 100 physicians, bioanalysts, nurses, psychologists, physical therapists, pharmacologists, nutritionists, and other health professionals networked, enjoyed various learning experiences, were inspired, took part in spiritual reflections, and impacted the community.



NATIONAL GEOGRAPHIC EXPLORER RETURNS FROM RESEARCH IN BRAZIL.

Daniel Gonzalez-Socoloske, professor of biology at Andrews University, Fulbright scholar, and National Geographic explorer, recently completed an extended research trip to the Amazon basin of Brazil, where he studied alternative detection techniques for Amazonian manatees. Gonzalez-Socoloske, who specializes in mammal ecology and conservation, spent five months at several locations along the Amazon, analyzing species’ interactions and participating in preservation efforts.



CYCLONE DOESN'T STOP BAPTISMAL CEREMONY IN FIJI. Despite heavy rain and wind brought by Cyclone Kevin in Vanuatu, 24 people were baptized in Nayaca Village, Nadarivatu, Fiji, on March 4. The baptism was a result of a three-week evangelistic series, and it took place during a storm, with the waters of the Wainiura River swollen and overflowing onto the roads leading to the village. This did not stop people from neighboring villages from walking many kilometers across flooded and bush roads to witness the baptism.



YOUNG PEOPLE HELP TO DISTRIBUTE 4 MILLION BOOKS. Hundreds of thousands of young people were joined by children and adults from across the Inter-American Division (IAD) to share Jesus’ love and spread hope in their communities during Global Youth Day (GYD) on March 18. This year’s GYD served as the launching pad for the distribution of copies of *The Great Controversy*, written by Adventist Church cofounder Ellen G. White, throughout the IAD territory. Nearly 4 million hard copies and digital download cards were distributed, church leaders said.



NEW ADVENTIST HOSPITAL OPENS ITS DOORS IN INDONESIA. On March 20 a newly established Adventist hospital in Palangka Raya, Central Kalimantan, Indonesia, opened its doors to patients. The 51-bed state-of-the-art hospital will offer comprehensive medical services to the inhabitants of Palangka Raya and nearby communities. General medicine, surgery, obstetrics and gynecology, pediatrics, and critical care are among the services the new hospital will provide.



ADVENTIST MEDIA LAUNCHES VIDEOS IN AUSTRALIAN SIGN LANGUAGE.

Adventist Media’s production department and Christian Services for the Blind and Hearing Impaired (CSFBHI) in Australia recently joined together to create the first-ever Auslan-interpreted video series for CSFBHI. Auslan is the Australian sign language, which differs from sign language used in the United States and other countries, making shared resources less accessible. After being advised that the deaf community prefers presentations with more visual elements, CSFBHI chose the Hope Channel series *Dogtales* and *Masterstroke* for the interpreted videos.



ADVENTIST REVIEW MINISTRIES NEWSLETTER

To receive our weekly newsletter highlighting current news, inspiring stories, thought-provoking commentaries, engaging features, and other media, sign up today.

www.adventistreview.org/newsletter-signup

*A worldview toward
shaping hearts and
minds*

ARNE NIELSEN

PHILOSOPHY AND MISSION

A worldview serves as a conceptual tool or framework for perceiving and interpreting reality, which then informs an organization's philosophy, mission/vision, and goals. From its inception the Seventh-day Adventist Church has held a unique philosophy and mission of education.

Ellen G. White describes this when she states, "In the highest sense the work of education and the work of redemption are one, for in education, as in redemption, 'other foundation can no man lay than that is laid, which is Jesus Christ.'"¹

The Spirit of Prophecy provides numerous books and general statements of educational philosophy that Adventists believe are inspired by God. These books provide such insight as: "The first great lesson in all education is to know and understand the will of God";² "Since God is the source of all true knowledge, it is, as we have seen, the first object of education to direct our minds to His own revelation of Himself";³ and "Our institutions must be conducted on Christian principles if they would triumph over opposing obstacles."⁴

Adventist education has progressed over the past 170 years based on biblical teachings and the writings of Ellen White, covering such philosophical concepts as the origins of the physical world, the nature of man, knowledge and truth,

ARTISTEER / ISTOCK / GETTY IMAGES PLUS



ADVENTIST

educational excellence, religion in education, and the integration of faith and learning.

The North American Division Office of Education provides this statement on Adventist education philosophy based on teachings from the Bible and Spirit of Prophecy:

“The Seventh-day Adventist Church recognizes God as the ultimate source of existence, truth, and power. In the beginning, God created in His image a perfect humanity, a perfection later marred by sin. Jesus came to earth to redeem fallen humanity and begin the work of restoring humans to God’s image. Adventist education seeks, through the power of the Holy Spirit, to restore human beings into the image of God as revealed by the life of Jesus Christ.

“The distinctive characteristics of the Adventist worldview, built around creation, the fall, redemption, and re-creation, are derived from the Bible and the inspired writings of Ellen G. White, and point to the redemptive aim of true education: to restore human beings into the image of their Maker. Adventist education seeks to develop a life of faith in God and respect for the dignity of all human beings; to build character akin to that of the Creator; to nurture thinkers rather than mere reflectors of others’ thoughts; to promote loving service rather than selfish ambition; to ensure maximum development of each individual’s potential; and to embrace all that is true, good, and beautiful.

“An education of this kind imparts far more than academic knowledge. It fosters a balanced development of the whole person—spiritual, physical, intellectual, and social-emotional—a process that spans a lifetime. Working together, homes,

schools, and churches cooperate with divine agencies in preparing learners for responsible citizenship in this world and in the world to come.”⁵

ITS CLEAR PURPOSE: THE WHY

All initiatives in developing and implementing curriculum, materials, and resources for teachers and learners seek to realize the redemptive aim of Adventist education. It is the goal of Adventist education, encompassing its schools, educators, and partner organizations, to instill hope and wholeness in the student’s life, learning, and educational journey. Adventist education exists to lead students to encounter Jesus, accept His gift of salvation, and follow Him.

Central to this ministry is a shared understanding of the biblical worldview that embraces God’s plan for humankind—creation, redemption, and re-creation. Ellen G. White clearly stated the purpose of Adventist education this way: “To restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in his creation might be realized—this was to be the work of redemption. This is the object of education, the great object of life.”⁶

Clearly identifying the importance of integrating Christian faith and values throughout the school program ensures that the best education is available to each learner. The high and holy aim of Adventist education is reflected in the following words: “True education means more than the pursuit of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the har-

EDUCATION

Adventist education exists to lead students to encounter Jesus, accept His gift of salvation, and follow Him.

monious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come.”⁷

White also notes that “success in any line demands a definite aim. He who would achieve true success in life must keep steadily in view the aim worthy of his endeavor.”⁸ This shared biblical worldview, mission, and philosophy have guided Adventist education since its inception.

With this clear purpose at the forefront, educators across all levels of Adventist education experience inward conviction and empowerment to work together toward excellence through faith and service. Optimal student learning is achieved with distinction when there is an unwavering focus on the sacred purpose and the divine partnership in Adventist education.

In education few things remain constant. Change occurs and is occurring today. We are experiencing innovative changes that create sacred space with eternal results. It is a culture of continuous improvement in Adventist schools that brings students to faith in God, excellence in thought and expression, and commitment to Christian service.

Through an initiative termed Journey to Excellence 2.0 (J2E 2.0), Adventist education seeks to affirm core values, what is central to the ministry of education, and to create a common language and understanding. This understanding prepares learners for today’s workforce. It is also foundational in supporting Adventist faith and doctrine. In essence, Adventist education prepares our youth for employment both in and outside the church.

CONCLUSION

Adventist education offers academic excellence and innovative teaching and learning methodologies, but, unlike other private and public schools, it layers all learning with a distinct, biblical, Adventist worldview. Our students discover and explore ideas with wonder and questioning, with the Bible at the center. Learning occurs in class-

rooms that are safe and cooperative, that are focused on problem solving and on achievement based on agreed learning standards.

But alongside this, something else is in focus. We’re told that “character building is the most important work ever entrusted to human beings; and never before was its diligent study so important as now. Never was any previous generation called to meet issues so momentous; never before were young men and young women confronted by perils so great as confront them today.”⁹

The *Cognitive Genesis* study (2005) suggests that the greatest success in developing character is through a three-way partnership—parents, church, and the school. When biblical worldviews align, it’s here that God can do the miracle of shaping students’ lives for His purpose and glory.

While Adventist schools do have excellent curricula, it’s the teachers who are the living curriculum. They live and breathe their own walk with Jesus and ultimately teach from the overflow of their time with Him. Some say that genuine spirituality must be caught, not taught, and this is ever true with character development. However, it’s the teachers who live and speak about their love for Jesus who inspire students the most.

When students see genuine spirituality modeled by three significant adults in their lives, they are much more likely to grow an authentic love for Jesus themselves. Teachers in Adventist schools often become one of those significant adults. 📌

¹ Ellen G. White, *Education* (Mountain View, Calif.: Pacific Press Pub. Assn., 1903), p. 30.

² Ellen G. White, *Counsels to Parents, Teachers, and Students* (Mountain View, Calif.: Pacific Press Pub. Assn., 1913), p. 447.

³ E. G. White, *Education*, p. 16.

⁴ Ellen G. White, *Testimonies for the Church* (Mountain View, Calif.: Pacific Press Pub. Assn., 1948), vol. 6, pp. 145, 146.

⁵ <https://v1.adventisteducation.org/abt.html>

⁶ E. G. White, *Education*, pp. 15, 16.

⁷ *Ibid.*, p. 13.

⁸ *Ibid.*, p. 262.

⁹ *Ibid.*, p. 225.

Arne Nielsen is vice president for education at the North American Division of Seventh-day Adventists in Columbia, Maryland.

Sophia

just lost her husband

One of her most important questions is how to take care of her daughter and still make a significant impact on her local church. Her friend Susan has given her some ideas, but she's still navigating the details.



To learn more about Sophia's journey, scan the QR code or visit willplan.org/Sophia



Planned Giving
& Trust Services

Experience
the Joy of Giving

willplan.org

A JOURNEY OF INNOVATION

The history of K-12 Adventist distance education

**LA RONDA CURTIS FORSEY
WITH JANINE LIM**

Distance education has been part of Adventist education for well over a hundred years. Originally, distance education consisted of correspondence curriculum that American missionary families could use to maintain their children's Adventist education while living and serving abroad.

In 1909 Fredrick Griggs had a forward-thinking vision of how to make education accessible even though it would often be months between a student receiving the curriculum and being able to do the studies, with parents creating the school-like atmosphere.¹ Today, students doing distance learning benefit from the digital world that is

immediate and has become a common mode of education.

Over the last twenty years, several variations of online learning have opened the doors to students in North America and across the globe to have access to Adventist education. Why do families choose distance learning when there are so many Adventist school options?

Elsa, an online student attending Griggs International Academy (owned by Andrews University),² shares her view as an online student. "As a missionary kid, having the opportunity to continue learning no matter the place or time without interruption is such a blessing. Because of the amount of movement my family and I partake in throughout the year, having my courses on my laptop provides the chance to not only keep advancing through school, but also to be active in my life



outside of school in an effective and accessible way.”

Although she currently lives in the United States, online learning gives Elsa a chance to do mission service throughout the year with her family and continue her Adventist education. She also gets to interact with other Griggs students from around the world almost daily in Zoom meetings, worship, and workshops. Griggs International Academy is *asynchronous* (flexible self-paced learning) with *synchronous* (scheduled online streaming) events with teachers and students.³

David attends Atlanta Adventist Academy⁴ even though he does not live in Georgia. He goes to a school site each day to attend live-streamed synchronous classes that are interactive with the three main Adventist academy campuses in Atlanta. His site is one of many that connect directly to his cohort classmates and their teacher streaming lessons from one classroom to several sites at one time. David and his local classmates are supervised by an on-site facilitator throughout the school day. Using a Learning Management System for assignments and exams makes his educational experience mirror that of his classmates in Atlanta. He even gets to travel to Atlanta for orientation, field trips and social events throughout the year. This type of education is considered *synchronous* online learning.

INNOVATION

The history of distance education/online learning shows that Adventists are leaders in innovative faith-based education. The grass roots for Adventist distance education started at the beginning of the twentieth century with Griggs’ vision. He started the Fireside Correspondence School, later called Home Study Institute (HSI), then Home Study International. It wasn’t until 2005 that the school became Griggs International Academy (Griggs).

Over 200,000 students have studied with Griggs since its inception. Currently, Griggs serves approximately 2,000 students per year through affiliate international schools, North American Division (NAD) School Partnerships, and directly enrolled online students from over 60 different countries.

Adventist colleges have utilized correspondence courses for distance education for years, but the K-12 model was limited to HSI for many years. Adventist Education for the 21st Century (AE21), started in the Potomac Conference in 1993,⁵ moved

Adventist distance/online education has come a long way since its inception.

to the Florida Conference in 2000, and became part of Forest Lake Academy in 2004.⁶ This model incorporated a mix of synchronous and asynchronous learning and included students attending physical school sites and those studying from home.

In 2006 Atlanta Adventist Academy transitioned to a full-time streaming online school with three main campuses located in the Atlanta suburbs. With teachers and facilitators on each of these campuses, students attended the site closest to where they lived to avoid the treacherous commute through Atlanta.

Teachers gave instruction in one classroom while the other sites had two-way streaming, all managed by a sophisticated streaming platform. Today, Atlanta Adventist Academy uses advanced interactive simultaneous videoconferencing technology and has eight additional sites that connect daily. Principal Kirk Haley notes that “the Adventist church provides different types of learning opportunities to help with the needs of our children and parents.” In 2012 Richmond Academy in Virginia began a similar delivery for high school students and currently has three sites using live-streaming cohorts.⁷

There are other Adventist online schools that use a similar style of delivering education as Atlanta Adventist Academy and Richmond Academy. They include kindergarten through grade twelve (K-12) online education and not just high school. Two schools are in Canada: Alberta’s Prairie Adventist Christian eSchool⁸ was established in 2007; West Coast Adventist School in British Columbia⁹ was established in 2006. West Coast Adventist School uses a hybrid model for K-8 but is totally asynchronous for high school. Also, a newly established Michigan-based school, A.S.P.I.R.E. Academy,¹⁰ established in 2018, offers a similar asynchronous delivery for K-12 students.

Prairie Adventist Christian eSchool principal

David Elias captures the power of Adventist education online: "Online learning allows Adventist Education to reach students and families who might not have the opportunity to attend our brick-and-mortar schools. Some families do not live close to a local Adventist school, cannot afford to send their children to a boarding academy, or their lifestyle is not conducive to attending in-person classes. This is where our online academies provide a solution."

A SUSTAINABLE FUTURE

All the schools above were well established institutions prior to the COVID-19 pandemic. They were instrumental in helping to uphold Adventist education during the days of lockdown around the world. Not only did they give families an online option during that time, but these schools assisted many brick-and-mortar schools in quickly setting up remote classes so students could stay in the NAD schools where they were enrolled.

The pandemic changed all of us, and there was clear evidence that Adventist education could support a crisis many did not anticipate. Adventist online schools do not replace brick-and-mortar schools, but they are making Adventist education more accessible to more students because of the flexibility and affordability they provide.

Online schools often include traditional elements of brick-and-mortar schools such as spiritual programs and socialization, while brick-and-mortar schools are using more elements of technology like online schools. There will always be differences, but both models can support each other while having the common goal of making Adventist education accessible to as many students as possible.

The future of distance education/online learning for K-12 is sustainable and valuable to the Adventist school system. Whether a student is taking one online class to catch up or an entire grade-level course load from an online school, there are many available options. Distance learning is utilized in so many variations that most students will take some form of online class either in high school or during their university years.

Online classes have pros and cons to be considered. They do require students to keep a steady pace with self-discipline to maintain learning, often involving parents more than a traditional classroom might. With online learning, there must be an intentional effort to participate in the socialization

that students need during their formative years.

Adventist Distance Learning/Online Learning will continue to develop and improve. Technology continues to evolve for delivering education and the Office of Adventist Education in North America provides specific accreditation standards to fit schools that use online learning delivery.

Further, AETech (Adventist Education Technology, a NAD standing committee on distance education) provides guidelines and best practices for Adventist online learning. They also include a directory of schools that have received approval and accreditation for online delivery. The Adventist Learning Community (ALC)¹¹ is another resource that has developed a class to help train and equip educators who teach online.

WE'VE COME A LONG WAY

Adventist distance/online education has come a long way since its inception. From the early days of correspondence to the sophisticated platforms used today, Adventists have embraced the benefits of providing high quality education to students around the world. As Adventist online education continues to evolve, it will be exciting to experience the new possibilities that emerge and how these developments will support the strong mission of Adventist Education and the Seventh-day Adventist Church. 🗡

¹ F. Greenleaf. "Timeline for Seventh-day Adventist Education." *Journal of Adventist Education*, 2005, p. 12, <https://circle.adventistlearningcommunity.com/files/jae/en/jae200567051005.pdf>.

² www.griggs.edu

³ International Associate for K-12 Online Learning. *The Online Learning Definitions Project*, https://www.aurora-institute.org/wp-content/uploads/iNACOL_DefinitionsProject.pdf

⁴ <https://www.aaa.edu/>

⁵ E. Plemons & Thompson, G. "Making Change for the 21st Century – AE21," *Journal of Adventist Education*, 1998, <https://circle.adventistlearningcommunity.com/files/jae/en/jae199760021006.pdf>; E. Plemons, "Startup.com: The Pilot for AE21 Distributed Education," *Journal of Adventist Education*, 2000, <https://circle.adventistlearningcommunity.com/files/jae/en/jae200063011006.pdf>.

⁶ S. Bacon, "Distance Learning with a Personal Twist." *Journal of Adventist Education*, 2003, <https://circle.adventistlearningcommunity.com/files/jae/en/jae200365042005.pdf>.

⁷ <https://www.rasda.org/>

⁸ pacescanada.org

⁹ <https://wcasdl.ca/>

¹⁰ aspresda.com

¹¹ <https://www.adventistlearningcommunity.com/>

La Ronda Curtis Forsey, MEd, is associate dean of the School of Distance Education and International Partners and Griggs K-12 principal at Andrews University. **Janine Lim**, PhD, is associate dean for Higher Education, School of Distance Education at Andrews University.

THE HARDER TRUTHS

In 1977, in an attempt to contact alien life (contact has already been made [see Genesis 1:1–Revelation 22:21]), the United States launched the *Voyager* spacecraft to the stars. Now about 14 billion miles from earth and still booking it, *Voyager* could reach Proxima Centauri, the star nearest to the sun, in 73,000 years, approximately.

What did we earthlings want to say if contact were made? If the space aliens could decode the instructions for the gold-plated copper phonograph record (a disk predating the CD-ROM) inside the ship, they would hear, among other things, greetings in dozens of languages, the sounds of wind, rain, humpback whales, and Chuck Berry.

Not happy with the selections, one dissenter, who wanted Bach, and only Bach, to represent earth, wrote: “We would be bragging, of course, but it is surely excusable for us to put on the best possible face at the beginning of such an acquaintance. We can tell the harder truths later.”¹

And they would be hard, wouldn’t they, those truths? Such as: the earth is a tough, unforgiving, and harsh place with the very ground that holds us up also ravenous to pull us back in, leaving only a few bones and, perhaps, some whiffs of chemical residues in the wind. Or that the people who inhabit it, with the right buttons pushed, are capable of incredible brutality for irrational and incomprehensible reasons. (“*Hier ist kein warum.*”)²

And yet, what does Scripture say? “For scarcely for a righteous man will one die; yet perhaps for a good man someone

would even dare to die. But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us” (Rom. 5:7, 8).

If we consider the size of the known universe (about 93 billion light-years across) in contrast to the earth, it’s amazing enough that the One who created this cosmos—with 2 trillion galaxies (each containing billions of stars)—could care about us at all. But size aside, think about the quality, the moral quality, of the beings whom the Creator God came down here to save. “There is none righteous, no, not one” (Rom. 3:10) or “The heart is deceitful above all things, and desperately wicked; who can know it?” (Jer. 17:9).

Look at yourself. You might not be Joseph Goebels or even Al Capone. Fine. But you, better than anyone, know what lurks inside. You know what you are capable of if cornered. And yet for you—wretched as you are, or could be—Christ died.

Yes, there are hard truths about our world, hard truths that extraterrestrials already know about (see 1 Cor. 4:9). Yet, as hard as those truths are, a greater and transcendent truth, that of God’s love, sweeps across endless space and reaches down to reclaim us infinitesimally small beings with desperately wicked hearts.

¹ Quoted in Susan Neiman, *Moral Clarity* (New York: Harcourt, 2008), p. 231.

² “There is no why here,” a statement made by a guard at Auschwitz. See Primo Levi, *Survival in Auschwitz*, Kindle edition, p. 18.

CLIFF'S
EDGE
CLIFFORD
GOLDSTEIN



IF WE CONSIDER THE SIZE OF THE KNOWN UNIVERSE IN CONTRAST TO THE EARTH, IT'S AMAZING ENOUGH THAT THE ONE WHO CREATED THIS COSMOS COULD CARE ABOUT US AT ALL.



RUDOFRAIZ / ISTOCK / GETTY IMAGES PLUS

A DIFFERENT PERSPECTIVE

*Experiencing
Adventist education
as a homeschooler*

When you hear the term “Adventist education,” do you picture a school building? chapel assemblies built into the school day? Maybe you reflect on your memories as a student at an Adventist academy or university. Those memories could be filled with lifelong friends and teachers you will forever admire, or be filled with moments you’d rather forget. The predominant association with Adventist education is that of an official brick-and-mortar institute of learning. This, however, is where my educational experience falls into an often-overlooked gray area.

From first grade through college graduation I received an Adventist education, but I wasn’t enrolled in a traditional Adventist school until I was 21 years old. From elementary to high

school I was homeschooled. Homeschooling was never the absolute plan for my parents. Like many other new parents, they believed they would find a good Adventist school for their children. However, God had other plans. By the time I entered first grade, it became abundantly clear that God was calling my mom to homeschool my sister and me. So, with no experience but complete faith, we started on the at-times-bumpy road of homeschooling.

BLAZING THE UNTRADITIONAL TRAIL

When my parents were newlyweds, my father was choosing a law school to attend. To this day, he happily points to the gazebo in downtown Wheaton, Illinois, as the place where they decided to settle. Without realizing it, they perfectly aligned themselves toward a path that would allow homeschooling, as Illinois is one of the few states that allows you to homeschool without a permit. This means that parents or guardians can teach their children without government interference in the form of having to abide by set curriculums. Additionally, the town they settled in had an active and healthy Christian homeschool community, offering resources and like-minded individuals to support each other.

My mom diligently sought and found a curriculum that followed a Christian classical model. Phases of learning were broken up by age and focused on grammar, logic, and rhetoric. Grammar was emphasized in elementary school. Logic, with its application of reasoning, was the focus around middle school. And

rhetoric, which combined information and logic with comprehension and sharing of knowledge, was tackled in high school. As we focused mainly on the humanities, we saw how history plays out in culture and philosophy, analyzed texts according to a biblical worldview, and practiced the Socratic method every Thursday on discussion day, preparing us for the Friday test covering everything we learned that week. Best of all, the curriculum allowed flexibility.

My mom discovered how my sister and I learned best, and applied the parts of the curriculum that would help us retain the information to our advantage. This also allowed us to supplement our resources. During our worldview studies we dug into Adventism, the Sabbath, and the book of Revelation. We even studied Scripture and applied it to parallels in history. It changed the way we thought, the way we played, and the way we saw our faith. Lest you mistake us for savants—I never was and never will be a Mensa candidate. There were days I wanted nothing more than to skip school, and was agitated when we didn't have "real" snow days. I hated math and still have yet to apply a parabola in my everyday life. But this unconventional education also introduced critical thinking—an often poorly emphasized skill set that taught my sister and me to think independently. Critical thinking served us well, especially when it came to studying our Bibles. We learned to analyze scriptures as historical, philosophical texts while leaving room for the facts to awe us.

IS THAT "REAL" ADVENTIST EDUCATION?

When I share my homeschool experience with others, they hesitate to classify my experience as an official Adventist education. However, the fruits of my schooling challenge this assumption. I was not only able to explain *what* my beliefs were but *why* I believed them. I knew the importance of the Sabbath, understood our fundamental beliefs, and recognized the consistent narrative found in Scripture. In many ways I received an Adventist education in its purest form—abiding in heart, hand, and head. The reluctance to acknowledge my education as "Adventist" thus exposes a potential flaw. Do we care more about validating an institution than an education centered on our core beliefs? Adventism has often been associated with a collection of institutions that are the result of an active application of the Adventist movement, but we must also remember that our faith can

thrive outside of traditional institutions. My education upheld core Adventist beliefs and could still be charted within the broader culture.

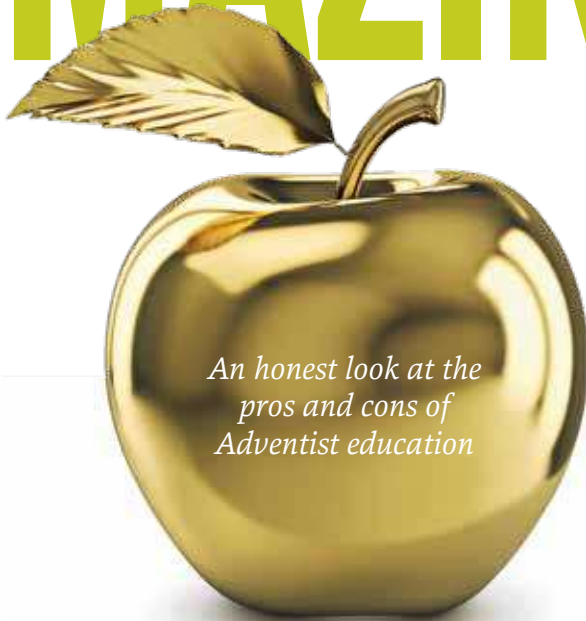
My first experience with a traditional Adventist institution of learning didn't come until my junior year of college, when I transferred to Southern Adventist University. I attended College of DuPage (COD), a top-rated community college, for my first two years of undergrad. This allowed me to stay at home and take my general courses for a fraction of the cost. When I transferred as planned, it was the first time I'd been surrounded by students and faculty with the same belief system. During my homeschool days I was surrounded by families who were Christian but not Adventist, and in my two years at COD I met students with many different worldviews. My time at Southern was the first period of my education during which I didn't have to explain the Sabbath to anyone. I could participate in all areas of an academic campus with like-minded individuals, and I met exceptional people and found professors I admire to this day.

Twenty-six years later I recognize and praise God for the benefit of a well-rounded Adventist education. The unconventional nature of my early schooling laid the groundwork for the unique perspectives I carry to this day. Institutions, no matter how beneficial, do not define our education or our faith. It is by upholding Christ-centered principles that formal learning must be "redemptive in nature," which makes Adventist education so special. Attending Southern Adventist University brought me many blessings. From an environment of belonging with academic peers who understood the nuances of my faith, to professors who were at the top of their academic spheres, and to association with devout believers who encouraged their students to study their Christian worldview with the same academic rigor as their assignments, I was blessed with a wonderful balance.

While this balance can certainly be found on our traditional campuses, it could also exist in the nontraditional Adventist education experiences that still hold incredible value for the children of this church. ♣

Nicole Dominguez is a podcaster, writer, and freelancer based in Chicago. As a third-generation Adventist, she has created content for the Seventh-day Adventist Church for the past five years, and is dedicated to showing the nuance and joy of being a Christ follower.

WHEN IT'S
GOOD,
IT'S
AMAZING



*An honest look at the
pros and cons of
Adventist education*

TOMPAUL WHEELER

feel prettier at my new school.”

It was picture day at the public school where my wife, Lisa, attended fourth grade. She’d just transferred from an Adventist school, where she’d experienced bullying unaddressed by staff. She wouldn’t attend another Adventist school until college.

I attended Adventist schools from kindergarten through seminary. I had some outstanding teachers—and some whose legalism and hypocrisy actively harmed students. Having read my Bible and many of Ellen White’s writings, I couldn’t understand how people who so poorly represented our faith and values held on to their jobs, personifying Adventism for so many youth. And while the academics ranged from adequate to excellent, I was given no information about scholarships or other preparation for college.

Today my sixth and second graders both attend an Adventist school. They love it. We appreciate the teachers, the environment, and the personalized attention it allows, but it is a sacrifice in multiple ways. If we didn’t feel it was the best place for our kids, we wouldn’t drive more than an hour a day to take them there and back. After all, there are excellent public schools close enough to walk to.

Our own experiences—good and bad—with Adventist education inform the choices we make today. I hold Adventist schools to a higher standard. I wouldn’t be so concerned that a public school math teacher’s actions would affect my child’s view of God. At an Adventist school, I count on it—and it better be positive.

Everyone’s reasons for choosing whether to send their kids to an Adventist school are personal. Often it’s not even a realistic option, because of costs or location. And while there are many pros to Adventist education, there may be cons on the flip side.

STRENGTH (AND WEAKNESS) IN NUMBERS

Jason Mustard, an immigration lawyer in northern California, looks back fondly on his years of Adventist education. His elementary school had only two teachers, but, he says, “our church had an extremely strong community. We had lots of camping, water-skiing, weekly softball, and volleyball nights. Everyone in the church was extremely involved.”

That positive experience extended to academy and university and led to a decade as a recruiter

for Monterey Bay Academy, a role that gave him a wide view of many Adventist schools.

“When Adventist education is good, it’s amazing,” Mustard says. “I don’t know if there’s anything better. What matters is the people.”

Jimi Ripley Black serves as vice chair of the Stonehill Christian Academy board in Pflugerville, Texas. Though she attended Adventist schools, her husband didn’t, so sending their son to SCA was a careful decision. They appreciate the extra-personal attention the school’s small size allows, as well as that “Jesus is in everything.” Still, as with so many other small schools, providing adequate resources remains a challenge.

Today’s Adventist schools have taken advantage of online resources and other solutions, but they’re often simply not equipped to provide what public schools may be mandated to offer. Many parents find that if their kids are neurodivergent, have special needs, or otherwise “don’t fit the mold,” Adventist schools struggle to accommodate or relate to them.

At the same time, staff burnout is a major issue. Teachers tell of teaching nonstop without breaks or prep time and without the repetition of subjects for different classes they might have at a larger school. Such issues intensify the challenge of retaining quality staff, and sometimes the least effective teachers end up at the most struggling schools.

“We sometimes seem to have decided it’s unchristian or inappropriate to fire or hold people accountable,” Mustard observes. “So your product starts becoming terrible. Parents used to send their kids to a school just because it was Adventist. For many or most parents, that’s not enough anymore. For me, unless there’s a real problem like bullying, my kids will be in an Adventist school. I want to do everything I can for them to adopt the faith for themselves. But for most of my contemporaries, it’s not enough for the school to be Adventist.”

THE BUBBLE

I want my kids connected to the broader community. While I treasure strong church and school ties, I also value the connections they make at local day camps and extracurricular programs, at the park, and elsewhere in our city.

Talking with parents and graduates of the Adventist school system, the concept of “the bubble” came up again and again. It’s another case of

Our own experiences—good and bad—with Adventist education inform the choices we make today.

the flip side: A close-knit community, while preventing the social alienation that spurs the worst of modern education's problems, can nonetheless isolate and disconnect students from the world they will soon need to engage.

While official studies have found strong connections between Adventist education and such behavior as witnessing and church attendance, they've also found a narrowing of vision. "One study found that students in Adventist schools scored lower on social concern than those in public schools, and one study found students with fewer years in an Adventist school scored higher on social concern than those with more years in an Adventist school."*

THE HURDLES

For many decades it was well expected that if a family didn't live close to an Adventist high school, the teen would attend a boarding academy. Today most parents can't imagine sending their kids away during the critical adolescent years. And while most parents are quite open to Adventist education, if it's not available near home many will just as readily send their offspring to another local Christian, magnet, or public school.

Jennifer Crouch Brown's daughter has followed her brother's lead in leaving home for academy, one close enough for quick meetups if she needs something. Brown would never have considered it as an option, though, if her Adventist employer didn't offer a generous subsidy for the five-figure tuition. Her kids have thrived at Georgia-Cumberland Academy (GCA), and Brown says she "absolutely loves" the school. "I can't think of anything negative about it. The teachers are amazing, and it helps that I knew quite a few of them personally before we had kids there. I love the family feel, and I genuinely believe the staff cares deeply."

Certain teachers from her youth affected Brown's

view of Adventist education. One shared unfounded such Adventist folklore as "Nonvegetarians won't live to see the Second Coming." Another told her Bible class such things as "People over 40 don't have sex." "I feel as though I came out of the Adventist education system with a lot more guilt and anxiety than I needed to have," Brown says. "It's taken years to undo. After our experience with GCA I am more pro-Adventist education than I ever have been, but I would still say it's very school and student dependent, and a privilege most cannot afford."

BOTH/AND

"Ellen White's book *Education* is extremely forward-thinking," says Mustard. "She wrote that kids should be outside, engaging all the senses. It's very anti-factory model education. She wanted our system to be different and dynamic. And if we're doing it God's way, it's going to be incredible. If it's not incredible, we should be asking ourselves a lot of hard questions."

When Summer Wood started as principal of F. H. Jenkins Preparatory School in 2015, a historically Black school in Nashville, Tennessee, enrollment had dropped to 23 students. Today it's 89.

"Our student body is almost 50/50 Adventist/non-Adventist," says Wood. "Many families are not necessarily looking for an Adventist worldview. They're looking for a school in which children can see themselves as successful African American people. A school in which kids feel safe to be who they are, and enjoy a rigorous academic program, and teachers who invest in students specifically. I think the kids really appreciate the excellence. Our Christmas program is not [just] going to be ringing some bells and singing some carols—it's going to be excellence."

"Our approach is very much that Christ is the foundation of what we do," Wood says. "It is a priority. We want children to love Jesus and have a relationship. At the same time, we understand that our product is education. Our responsibility is to provide quality academic instruction and education rooted in Christ. I think that's what led to our enrollment growth. I think parents see that and say, 'Oh—you're doing both. If I can have both, I'll get both!'"

* <https://www.journalofadventisteducation.org/2018.2.3>

Tompaul Wheeler is a writer, filmmaker, and one-time adjunct professor. He lives with Lisa, their three children, and one canine in Nashville, Tennessee.

BY EMMY RODRIGUEZ HARRIS

Heart thumping, I walked away feeling as if I had been given a terminal diagnosis. My academic advisor's words rang in my ears. "I'm changing your assignment. You'll be finishing your student teaching at an inner-city middle school for the remaining time." It was bad enough that he had added "teaching certification" to my master's degree. Now this? Sending me to the very school that had derailed the dreams of numerous other teacher aspirants? "Just four weeks," he'd said. I felt sick.

I had always wanted to be an attorney. I had wanted to travel the world and save humanity. People told me all the time, "You would make a great teacher!" I couldn't see it. I knew where my life was headed, and teaching was *not* a part of it! Despite my doubts, my advisor convinced me to give teaching a chance. As I nervously walked into that inner-city middle school a few days later after being spoiled in an affluent suburban elementary school, my life was changed forever.

There in that school, where police officers roamed the hallways, where students came from broken and dysfunctional homes, where empty stomachs were the norm, where students spent evenings hiding from flying bullets, and where the name "Ms. H" was born, I found my calling from God. This place, so far from my original dream of being an attorney, was where I realized that to teach was to breathe life into the next generation.

I graduated, and my husband received military orders to South Korea and then Japan for several years. I was a missionary teacher in Korea and taught elementary students in Japan. They were not very different from us. They worried about the same things,

stressed out over tests, and struggled with math.

Back in the States, I taught in an Adventist academy. I loved the freedom of teaching Christ to my students, but juggling a multigrade classroom curriculum and getting desired and needed resources was challenging at times. As the military continued to move us, I changed my focus to sharing God's love in public schools. Resources and classroom support for special needs, English learners, or gifted students were readily available. I taught only one grade at a time. The pay was better. But I was often exhausted and overwhelmed with the ever-growing requirements from school districts and the government. I continued to pour everything into my students—"my kids"—and frequently ran on fumes.

The stress of teaching through COVID-19, compounded with increasing demands to teach material contrary to my Christian beliefs, played a role in my recent return to Adventist education. Working at a K-10 Adventist academy as a 6-8 teacher and school principal can be intense. The pay is still less, multigrade teaching is still challenging, and resources still don't flow as readily. But it was never about the money, and God always provides what's needed. Most important, the benefits from our wholistic educational program far outweigh the challenges.

Being an educator, a light to young people in a public school or an Adventist one: that's my passion. I love serving God, and I love teaching, plain and simple. Eyes closed, I smile—grateful that my "terminal diagnosis" turned out to be my calling from God. 🍀

Emmy Rodriguez Harris is the principal and sixth- to eighth-grade teacher for Holland Adventist Academy in western Michigan.

AN EDUCATOR'S JOURNEY

BY BILL KNOTT

It's a tune we know too well, a plaintive melody of sadness and decline, maybe voiced with oboe and with cello. It floats among the other losses of our lives—the griefs, regrets, the litany of things we should have done. On odd days, in the midst of memories, we think that others hear it too, for they seem lulled by all its rueful nostalgia.

The school song. Oh—not that bright, crisp march alumni sang when halls were filled with eagerness and every year saw enrollments higher than the year before. Not that confident and dry-eyed anthem to loving “good old [insert three-letter acronym]” we chorused even well into the eighties.

The song we've grown accustomed to in the past 20 years in North American Adventist education has been a gentle kind of lamentation—a familiar dirge of contraction and declension. Dozens of Adventist elementary schools have closed in the United States and Canada; century-old academies have shuttered windows and padlocked dormitories. Beset by steeply rising costs for salaries and benefits, congregations that once contributed more than half of all their local offerings to operate a church school now anxiously await projections for the coming school year.

Will there be enough students to justify a third teacher, or must the dwindling numbers be rearranged in new configurations that reflect hard economic realities? And must tuition always rise, arriving at a price point where parents make hard choices about keeping children in Adventist schools or adding an extra bedroom for the growing family?

But there are other tunes a-stirring—counterpoints that challenge our dirge-like expectations and make us question whether we must sing only a song of sadness and decline. This is the story of one of those.

THE (SCHOOL) ROOM WHERE IT HAPPENED

They did what no one thought they could.



Kevin and Karey Messina had only one stipulation when they accepted the invitation of the Florida Conference in 2019 to minister in a state in which both had previously lived for many years: *Put us in a district with an Adventist church school.* With three children,

then aged 4, 10, and 13, the couple was adamant about the priority of an Adventist elementary school in whatever pastoral district they might be assigned.

Their unusual request was granted, but in an odd, unwelcome way. There *was* a church school in Ocala, Florida, a city of 63,000 slightly more than 80 miles north of Orlando, or at least there was a building. But the school—that vibrant, living organism created by the mix of students, teachers, parents, and members of the local church—had closed 10 years earlier. The building had become a storage facility for the Ocala Seventh-day Adventist Church next door—at least until the luxuriant Florida foliage grew up across the school facade. Windows were caked with a decade of



Ocala Adventist Academy now (above) and prior to clean up (right)



dust, and even long-term advocates for the school in the Ocala church and the surrounding region had grown discouraged.

When the Messinas arrived in August 2019, it was apparent that there would be no church school for their children in the immediate academic year, at least not in Ocala. In September Karey, previously a high school teacher and also an instructor in English as a second language (ESL) at Andrews University, began driving her two older children 48 miles each day to the Adventist church school in Gainesville, Florida, a trip of at least an hour each way.

“We knew we needed an Adventist school for our kids,” Karey says. “They had already been in Adventist schools while Kevin was completing his bachelor’s and Master of Divinity degrees at Andrews University. And we knew that we weren’t going to be homeschooling our children.”

She pauses and smiles broadly. “I’m not a home-school mom,” she says. So the experienced educator began driving 500 miles per week to underline the family’s commitment to Adventist education. For the first several months she and her preschool-aged son would visit museums and libraries and do shopping in Gainesville. Ultimately, the Gainesville church school invited her to volunteer with their lunch program during the

school days while she waited for the return trip.

Unlike Karey, who was also the daughter of longtime Adventist schoolteachers Ray and Karen Hamstra, Kevin had never attended Adventist schools until beginning his undergraduate theology degree at Andrews University. Raised in a difficult family environment in multiple Florida locations, he had attended a variety of public elementary and high schools before a stint in the U.S. Air Force. He points to three sources for his new commitment to open—or reopen—a church school in the community he now served as a pastor.

“The incredible passion and the stories told by my in-laws were a genuine inspiration to me,” Kevin says. “They talked easily about sacrificing for Adventist education—as though that was the norm for an Adventist family. And they had gleaned insights about what worked—and what didn’t work—in opening and operating church schools throughout their careers.”

A seminary class taught by Scott Ward called “Collaborative Ministry: Church and School” brought the narratives told by his in-laws into sharp focus for Kevin. A clear elucidation of Ellen White’s outline for a unique, wholistic form of education persuaded him that launching a church school would be one of the keys to evangelistic success and kingdom growth in his new pastoral district.



K-2 students cultivating teamwork through gardening

But Kevin credits Karey with the overarching vision to which the couple committed themselves upon their arrival in the Ocala/Dunedin district. “She had the big visions,” he says with a broad grin. “I had to do all the details.”

The “details” were more extensive than even this focused, passionate, military veteran had imagined, and included a nearly unbelievable array of processes required by state and local governments for land use, child safety, and educational quality. “We talk about having resurrected a church school here in Ocala, as though it had been merely sleeping for 10 years,” he says quietly. “But the reality was that we were starting all over again. Other than the enthusiasm of a core band of church school supporters in the Ocala church, there was almost nothing that didn’t have to be investigated, assessed, completed, and checked again and again. I even found myself arranging to get a radon test for the unoccupied school building as we tried to get it in shape for a possible reopening.”

Kevin credits the Florida Conference administrative team and its Education Department with being broadly supportive of the effort to reopen the Ocala church school, but admits that they seem puzzled by the energy and time he invested

in the yearlong effort. “You might assume that there would be a manual on how to do this—a step-by-step process that would guide a pastor and a group of supporters of Adventist education in reestablishing a credible, thriving Adventist school,” he says. “And while everyone was highly supportive, and frequently applauded the efforts we were making to relaunch, no one could offer a systematic plan that helped us know which steps to take in which order, which permits were required first, and when the necessary financial plans with the conference had to be in place.”

“It became apparent that our church’s systems are actually tuned to a narrative of maintenance or decline,” Kevin says quietly. “We create processes only for outcomes we can imagine. Almost no one is knocking on the door of the Education Department to say, ‘Hey! I really want to launch a new Adventist school in my area, and I need your guidance on how to do it.’ The counsel we heard on many occasions was ‘We’re completely supportive, but you are trying to do all of this too rapidly.’”

Undaunted by the lack of specific direction, Kevin launched into discovering the pieces that had to come together to plausibly open an accredited



Pastor Kevin Messina leading chapel during outdoor education on the church's 23-acre wooded property.

church school in Ocala by September 2020, just 13 months after he and his family had arrived. As Karey continued to drive their children daily to and from the Gainesville school, Kevin dedicated sizable pieces of each week to the processes that would make it possible for his own children and others to experience the benefit of a uniquely Adventist education near to their home. In addition to high-quality preaching, pastoral care, hospital visits, and church board meetings, he invested prodigious amounts of time in the project that had enormous personal and evangelistic meaning for his ministry.

Fortunately, Kevin also took notes, and along the way began fashioning a “field guide” for other pastors and educators who might consider taking the path to which he and Karey were so daringly committed. A short summary of his disciplined yearlong process, “Twelve Ways to Make It Happen,” is included with this article.

But it wasn't only working through the obstacles to reopening the doors of the unused building 100 yards behind the Ocala church. Along the way, Karey and Kevin helped guide a newly formed school board into developing a unique brand of Adventist education that would distinguish Ocala

Adventist Academy from other well-financed Christian schools in the region, as well as from the state-operated public school system.

“Long-term, credible research done through the ValueGenesis and CognitiveGenesis investigations has shown that academic outcomes for students in Adventist education compare favorably with those of public education,” Kevin notes. “But that isn't actually the metric that moves Adventist parents and other community members to invest in a uniquely Adventist education. They expect a school to offer excellent academics: no self-respecting parent would happily say, ‘I'm sending my child to a subpar school.’ High-quality academics, including skilled and passionate educators in each classroom, are considered normative.”

What distinguishes Adventist education from other public or privately financed school systems is building the school program around specific experiences that contribute to a wholistic understanding of body, mind, and spirit, Kevin notes. “Adventist schools will rarely be able to compete with multimillion-dollar evangelical campuses or the vast resources available through a state educational system. But the spearpoint, the driving force, of the ‘Adventist advantage’ should be its

Twelve Ways to Make It Happen

A Field Guide for Pastors and School Planters



Pastor Kevin Messina

1 Find spiritual and administrative mentors.

God has placed people in your world to pray with you, support you, and give you counsel. Spend significant time with them.

2 Use the board of elders as an executive committee to build consensus.

Elders are those whom the congregation recognizes as the most important spiritual leaders. Gain their confidence and their counsel.

3 Lead by influence, not position.

Relying on so-called pastoral authority will move nothing. Persuading people by godly influence and encouragement will move anything.

4 Pray for leaders, and rally support from members, including church board members.

If God is in this thing, He has identified leaders in the congregation to support this project. Find them and cultivate them.

5 Include a vision cast from the pulpit.

A congregation can be led to dream God's dreams by a Spirit-led pastor who is preaching principles drawn from God's Word and the Spirit of Prophecy.

6 Conduct a feasibility study for prospective students in the community and surrounding churches.

A clear-eyed, candid assessment of potential is foundational to all further development of a school planting program.

7 Host Sabbath seminars on Adventist education after the regularly scheduled fellowship meals

at the church.

When church members realize that the concept of a new school isn't going away—isn't a passing fad or a six-week fancy—they will align their thinking to what they are learning.

8 Develop a plan for financial success with the church treasurer/financial authority.

This is the territory of “no surprises.” Carefully, patiently work with those to whom the congregation has entrusted financial responsibility to build a credible plan for launching and maintaining a school program.

9 Establish a school board on which all members must have a high esteem for Adventist education.

The criterion is critical: not power, not age, not even leadership in the church community, but a high and principled esteem for Adventist education.

10 Establish a “church and school” booster club.

Building on the core group of supporters for a school plant, this group invites others to join them, plans events, encourages awareness, and celebrates successes.

11 Interface regularly with elected conference leaders in administration, education, and finance.

Nothing will move without their support, encouragement, and financial contribution.

12 Pray like never before in your life.

Aligning yourself and your congregation with God's vision for Adventist education in your community will keep you and all those who lead this project on your knees.

relentless focus on both the spiritual nature of the child and the whole body development of the child.”

Ocala Adventist Academy began operation in September 2020 with a commitment to several unique educational experiences that quickly distinguished it from other educational systems. One was an insistence on outdoor education as a key component of the school’s curriculum.

“The Ocala church owns 22 acres of wooded property near the city, and so we bought a bus to transport our kids there once or twice a month for outdoor ed,” Kevin notes. “We gave them child-appropriate tools and taught them how to make and plant garden beds for raising vegetables. In the process they integrate these fun activities with math and science learning, but they do it outdoors.”

“We tell our schoolchildren to bring another set of clothes to wear on outdoor ed days,” he smiles. “They’re delighted to get dirty in the process of learning how to do practical things, such as fixing household items, laying tile, or doing light carpentry.”

A more controversial aspect of the school’s curricular plan is the insistence on no homework as part of the instructional plan. “After a day of classroom learning, a child’s mind needs to ‘defragment,’” Kevin laughs. “They need the experience of play as an integrative element that creates deep understanding of how what they are learning fits in their life system. We defrag our computers; why not do it for our children? They need to play and sleep on the knowledge they’ve assimilated—let their sympathetic nervous system reboot. This is a core value in the blueprint that Ellen White’s prophetic ministry outlined for the operation of Adventist schools.”

Children who don’t complete assignments during designated classroom time will have to complete the work at home, he notes. But the standard experience is to create a free zone after the instructional day that makes the entire school experience more engaging and less onerous for the entire family.

Karey’s years of classroom experience also led her to emphasize the importance of face-to-face time between teachers and students in place of screen time. “Screen time is easier for teachers to manage, and face-to-face time is certainly harder to accomplish. But the results in building solid,

What distinguishes Adventist education from other public or privately financed school systems is building the school program around specific experiences that contribute to a wholistic understanding of body, mind, and spirit.

trusting relationships between teachers and students simply can’t be argued with.”

A school building overgrown with vines and layered in dust merely three years ago is now a thriving Adventist learning center, generously supported by subsidies from Ocala church and engaging students from a total of four Adventist congregations in the region. Just two years after resurrection, Ocala Adventist Academy opened the 2022 school year with 38 students enrolled and three teachers on the instructional staff. There is a hum of eagerness and vitality that pervades the school hallways and classrooms, noticeable even to visitors.

Kevin and Karey dream about the possibilities for a “school planting” movement in North American Adventism that parallels the resources and personnel committed to church planting during the past 25 years.

“When a school is planted in a community, it becomes a friendly, engaging face for the Adventist Church with its neighbors,” Kevin concludes. “Community members—parents, supporters, and even those just mildly interested—come to school events, musical programs, and celebration days. Parents get interested in what they see; students recognize the differences between what an Adventist school is offering and what is found in both private and public offerings. Families begin moving toward engagement in congregational life. And churches grow—congregations expand, and baptize, and engage, and thrive—when they commit to planting uniquely Adventist schools in their communities.”

Bill Knott is the former executive editor of *Adventist Review* and *Adventist World*, and now serves as the church’s liaison to the U.S. Congress, the White House, and the embassy corps.

A person wearing a red shirt is writing on a whiteboard with a white marker. The background is slightly blurred, showing what appears to be a classroom or office setting with a window and some objects on a shelf.

SUPPORTING ADVENTIST TEACHERS

Five things they'd like you to know

JULIA DI BIASE

Many teachers today are suffering from discouragement and burnout as a result of a variety of stressors, including the pandemic. Some have left the profession completely. Adventist teachers are not immune. I strongly believe in our calling, but even I have asked myself if this is really what God wants me to do. How can the church support us, especially when times are tough?

Pray for us. Pray we have the wisdom and compassion needed to teach young people not only academics, but how to have a relationship with God. Pray for our relationship with God; we cannot teach what we do not have ourselves. Pray

for our students, and for the Holy Spirit to be with us. Pray for the families that send their children to our schools and for families who *should* send their children. Pray for God to send us the gifts of the Holy Spirit, including joy and peace in stressful times.

Assume positive intention. If we tell you your child may need some intervention or extra help, please believe us. Talking to your child's teacher may seem intimidating. You may be reluctant to hear anything less than a glowing report about your child. We spend more waking hours with our students than parents do during the week. We see a lot of things, such as interactions with other stu-

VICTORCAP / ISTOCK / GETTY IMAGES PLUS



How can the church support its teachers, especially when times are tough?

students and how to reach them. We may go to the constituent church that supports the school, and see our students and parents on Sabbaths. In that way we are “on” and not always truly taking a rest on Sabbath. If we decline to be elders, deaconesses, or Sabbath school teachers, please know that we still support the mission of the church. We work daily supporting that mission.

Respect our professional and personal boundaries. Understand we may not answer your emails or calls over the weekend. If there is an issue, please don’t call us on Friday evenings or Sabbaths or try to have a parent-teacher conference in the church lobby. We want to work with you, but like you, we need our rest.

Volunteer to help in classrooms. Do you have an amazing faith story or hobby students would find interesting? Let us know! Many of us would enjoy having people come in to talk to our students. This builds a stronger church-school connection. Perhaps ask the teacher if there is any work with which you can help. Small things like cutting out materials, helping organize, or cleaning can be very helpful.

dents, that you may not see at home. Also, we usually have your child for only one or two years, but the child will live with any struggles after they leave us. If we give recommendations for help with academic or behavioral issues, know that we are not trying to make our lives easier. We are genuinely trying to help children reach their potential. Like you, we want what is best for your children.

Understand if we say no to service positions in the church. While many teachers take on other positions in the church, please don’t be offended if we say no. Many of us work additional hours at the school and at home. Even when we are not grading or planning, we are thinking about our

CONCLUSION

In one of her letters to the church Ellen White wrote, “The teachers in our church schools should not be left to carry alone the burden of training and educating children and youth. They need the sympathy, the kindness, the cooperation, and the love of every church member.”* And really, that is the best thing the church can do to support its teachers. ♣

* Ellen G. White manuscript 22, 1904, in *Letters and Manuscripts*, vol. 19, p. 252, retrieved from <https://egwwritings.org/book/b14069>.

Julia DiBiase teaches fifth grade at Atholton Adventist Academy in Columbia, Maryland.

160 YEARS OF GOD'S LEADING

COMPILED BY MERLE POIRIER

1830s

- 1831 • William Miller begins to preach
- 1833 • Falling of the stars
- 1839 • Joshua Himes begins to proclaim the Second Advent imminent

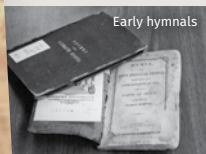


1840s

- 1842 • First vision given to William Foy
• James White begins to preach
- 1844 • The Great Disappointment
• Rachel Oakes Preston introduces the Sabbath truth
• Hiram Edson introduces the sanctuary truth
• Ellen Harmon has her first vision at age 17
- 1845 • Ellen Harmon has sanctuary and new earth visions
• Joseph Bates begins to keep the Sabbath
- 1846 • James White and Ellen Harmon marry
- 1847 • Sabbath vision given to Ellen White
- 1848 • First general meeting of Sabbathkeepers is held at Rocky Hill, Connecticut
- 1849 • *The Present Truth* first published
• Death of William Miller
• Issue of first Advent hymnbook



The Present Truth, 1849



Second Advent Review and Sabbath Herald, 1850



1850s

- 1850 • First issue of *Second Advent Review and Sabbath Herald*, James White, first editor
- 1852 • Washington handpress is purchased in Rochester, New York
• First issue of *The Youth's Instructor*
- 1853 • First regular Sabbath Schools organized
• Martha Byington starts first Adventist church school, Buck's Bridge, New York
• Having liberated himself from slavery in the southern United States and becoming a Sabbathkeeping Adventist in the northern United States, John W. West begins a ministry in Peterboro, New York
- 1854 • J. N. Loughborough and M. E. Cornell conduct first tent meeting in Battle Creek
• First sale of denominational literature
- 1855 • James and Ellen White move to Battle Creek, Michigan, taking the publishing work with them
• Uriah Smith becomes second editor of the *Review*
• First building built for the Review and Herald Publishing Association
- 1858 • Ellen White has great controversy vision
- 1859 • "Systematic Benevolence" plan of funding adopted



On May 21, 2023, we celebrate the 160th anniversary of the organized Seventh-day Adventist Church. It seemed appropriate to lay out a time line that demonstrates the fragile beginnings that, like a seed responding to rain, expanded and exploded to become what we know today as a worldwide movement.

This time line attempts to be comprehensive, but we will readily admit that many events and milestones are not here. It's not because they are unimportant, but rather because there is not enough space.

We are told this is the first attempt to create a church time line that isn't simply topical. This meant placing layer upon layer of information that touched on multiple aspects of Adventism: evangelism, world growth, people of note, theology, education, and more.

We must tip our hats to those who have cared for Adventist history in the past, because it's a result of their diligence that we could even make such an attempt. Special thanks to David Trim, director of Adven-

tist Archives; Ashlee Chism, research center manager for Adventist Archives for carefully reading and fact-checking; James Nix and the Ellen G. White Estate, who years ago compiled important Adventist dates; the Youth Department, which at some point created a time line called "The Great Advent Movement"; Benjamin Baker, who has an extensive and comprehensive listing of all things related to Black Adventists (blacksdahistory.org); the Women's Ministries Depart-

ment, which compiled a list of notable Adventist women; the Education Department, which created a time line of Adventist colleges and schools and events meaningful to educators; as well as a number of Adventist websites that took the time to outline their history.

We hope you enjoy this "walk" through Adventism. By its end one should find themselves praising God, for only He could sustain a movement like this despite the circumstances.

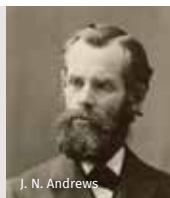
1860s

1860 • The name "Seventh-day Adventist" adopted

1861 • Churches first formally organized; Michigan Conference is the first conference organized
• James White serves as editor of the *Review*
• The Civil War begins

1863 • The Seventh-day Adventist Church is officially established with the organization of a General Conference with 20 delegates from six conferences
• John Byington is elected as first president of the General Conference
• Ellen White has vision on health reform

1864 • Second General Conference Session, Battle Creek, Michigan
• Seventh-day Adventists are recognized as holding noncombatant views
• Uriah Smith is again editor of the *Review*
• First Adventist church in Canada organized, Westbury, Quebec
• Hannah More becomes first Adventist woman to plant churches on West African coast



J. N. Andrews



Sarah Lindsey



Western Reform Health Institute

1865 • Third General Conference Session, Battle Creek, Michigan
• James White is voted as second General Conference president
• General Conference approves the first outreach among African Americans
• First health publication, a series of pamphlets entitled *Health: or How to Live*
• The Civil War ends

1866 • Publication of journal *Health Reformer*
• First health institution, the Western Health Reform Institute, opens in Battle Creek, Michigan (forerunner of Battle Creek Sanitarium)
• Fourth General Conference Session, Battle Creek, Michigan

1867 • Fifth General Conference (GC) Session, Battle Creek, Michigan
• J. N. Andrews is voted as third GC president
• Michał Czechowski organizes a group of converts in Tramelan, Switzerland

1868 • First general camp meeting held at Wright, Michigan
• Sixth GC Session, Battle Creek, Michigan
• Delegates vote to open the mission work in California

1869 • Seventh GC Session, Battle Creek, Michigan
• James White is voted as fourth GC president
• J. N. Andrews serves as third editor of the *Review*
• The Vigilant Missionary Society (forerunner of the tract and missionary societies) is organized by a group of four women in South Lancaster, Massachusetts
• Sarah Lindsey becomes first Adventist woman licensed as a minister by a local conference

1870s

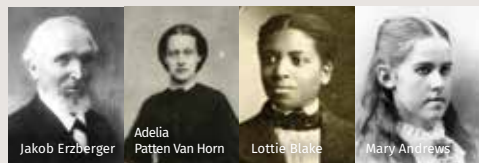
- 1870 • Eighth GC Session, Battle Creek, Michigan
 - Jakob Erzberger is the first delegate to attend a GC Session from outside the United States
 - Uriah Smith is back as editor of the *Review*
 - First local tract and missionary society organized in South Lancaster, Massachusetts

CHURCH MEMBERSHIP SURPASSES 5,000

- 1871 • Ninth GC Session, Battle Creek, Michigan
 - George I. Butler is voted as fifth GC president
 - Adelia Patten Van Horn is the first woman elected to serve as a General Conference treasurer
 - James White is again editor of the *Review*
- 1872 • First foreign periodical is issued, *Advent Tidende*
 - Tenth GC Session, Battle Creek, Michigan
 - Editorship of the *Review* reverts back to Uriah Smith
 - First denominational school opens under Goodloe Harper Bell
 - Death of Joseph Bates
 - Eleventh GC Session, Battle Creek, Michigan
- 1873 • Twelfth GC Session, Battle Creek, Michigan
 - James White takes editorship of *Review* back again
 - Thirteenth GC Session, Battle Creek, Michigan
- 1874 • James White is voted as sixth GC president
 - Battle Creek College is established
 - General Tract and Missionary Society organizes to coordinate state and local societies
 - J. N. Andrews, the church's first official missionary, along with children, Charles and Mary, sent to Switzerland
 - First issue of *Signs of the Times*, Oakland, California
 - Pacific Press Publishing Association incorporated
- 1875 • Fourteenth GC Session, Battle Creek, Michigan
 - First special GC Session, Battle Creek, Michigan
- 1876 • Lottie Blake graduates as the first African American Seventh-day Adventist woman physician
 - Fifteenth GC Session, Lansing, Michigan
 - Second special GC Session, Battle Creek, Michigan
 - Germany organizes its first church
 - Work begins in France
 - Sixteenth GC Session, Lansing, Michigan

CHURCH MEMBERSHIP SURPASSES 10,000

- 1877 • Uriah Smith is back in the editor's chair at the *Review*
 - Battle Creek "Dime Tabernacle" built
- 1878 • Third special GC Session, Battle Creek, Michigan
 - Seventeenth GC Session, Battle Creek, Michigan
 - First local Young People's Society formed, Hazelton, Michigan
 - Rural Health Retreat opens (forerunner of St. Helena Hospital, the first health-care institution outside Battle Creek and the oldest in operation by the church)
- 1879 • Fourth special GC Session, Battle Creek, Michigan
 - Eighteenth GC Session, Battle Creek, Michigan
 - Delegates at the session establish the first mission board
 - American Health and Temperance Association is organized
 - Fifth special GC Session, Battle Creek, Michigan



1880s

- 1880 • Nineteenth GC Session, Battle Creek, Michigan
 - George I. Butler is voted as seventh GC president
 - Last time James White serves as editor of the *Review*
 - First baptisms in England
 - First subscription book sold by George A. King; beginning of colporteur work

CHURCH MEMBERSHIP SURPASSES 15,000



Battle Creek College



Uriah Smith



James Patterson

George I. Butler

O. A. Olsen

E. J. Waggoner

1890s

- 1890 • The sailing of the *Pitcairn* in the South Pacific
- 1891 • Ellen White and company visit Australia
 - Twenty-ninth GC Session, Battle Creek, Michigan
 - Work established in Mexico, Central America

CHURCH MEMBERSHIP SURPASSES 30,000

- 1892 • Work begins in Finland, Brazil, Jamaica
 - *Steps to Christ* is published
 - James Patterson sails for Jamaica, becoming the first Black Adventist to be sent from the U.S. to do missionary work
- 1893 • Thirtieth GC Session, Battle Creek, Michigan
 - Work enters Malawi, India, Trinidad, Falklands
 - Claremont Union College, first college outside of North America, opens in South Africa (forerunner of Helderberg College)
- 1894 • Avondale School established, Australia
 - First union conference organized, Australia
 - *Morning Star* mission boat travels down the Mississippi River to establish schools and churches for African Americans along the Mississippi Delta
 - Work opens in Chile
 - Solusi Mission established in Southern Rhodesia (now Zimbabwe), the first Adventist foreign mission to be established among the native peoples of Africa
- 1895 • Thirty-first GC Session, Battle Creek, Michigan
 - First Adventist church organized in Brazil, in Gaspar Alto, Santa Catarina
 - American Medical Missionary College established
- 1896 • Oakwood Industrial School opens
 - First missionary to Japan

CHURCH MEMBERSHIP SURPASSES 50,000

- 1881 • Death of James White
 - Uriah Smith resumes editorship of the *Review*.
 - First canvassing work begins
 - Twentieth GC Session, Battle Creek, Michigan
- 1882 • First copies of *Thoughts on Daniel and Revelation* sold
 - Twenty-first GC Session, Rome, New York
 - South Lancaster Academy (forerunner of Atlantic Union College) opens in Lancaster, Massachusetts
- 1883 • Death of J. N. Andrews, Switzerland
 - First denominational *Yearbook* issued
 - Twenty-second GC Session, Battle Creek, Michigan
 - First denominational training school for nurses at Battle Creek
- 1884 • Twenty-third GC Session, Battle Creek, Michigan
- 1885 • Ellen White goes to Europe
 - S. N. Haskell, John Corliss, and others sail to Australia.
 - Twenty-fourth GC Session, Battle Creek, Michigan
 - First churchwide Week of Prayer is called by GC president G. I. Butler

CHURCH MEMBERSHIP SURPASSES 20,000

- 1886 • Twenty-fifth GC Session, Battle Creek, Michigan
 - First all-Black Adventist church organized at Edgefield Junction, Tennessee
 - First church is organized in Russia
- 1887 • First missionaries sent to Africa (Cape Town)
 - First camp meeting in Europe (Norway)
 - Twenty-sixth GC Session, Oakland, California
- 1888 • Twenty-seventh GC Session, Minneapolis, Minnesota
 - A. T. Jones and E. J. Waggoner present “righteousness by faith” at General Conference Session
 - O. A. Olsen voted as eighth GC president; first president born outside the United States
 - A. J. Cudney, sent to Pitcairn Island, disappears en route, spurring fundraising for a mission ship
 - Abram La Rue goes as self-supporting missionary to China
- 1889 • C. M. Kinny becomes the first ordained African American Adventist minister
 - National Religious Liberty Association is formed
 - Foreign Mission Board is formed
 - Twenty-eighth GC Session, Battle Creek, Michigan
 - First time there were more than 100 delegates to a GC Session
 - First missionaries sent to Turkey, Barbados

1890s

- 1897 • Thirty-second GC Session, College View, Nebraska
 - G. A. Irwin voted ninth GC president
 - Alonzo T. Jones becomes fourth editor of the *Review*
 - Work opens in Belgium, Iceland
- 1898 • Works enters Peru, Hungary
 - *The Desire of Ages* is published
 - First worker training school in South America is founded at Las Tunas, Entre Ríos, Argentina (forerunner of River Plate Adventist University)
 - First issue of the *Gospel Herald* (forerunner of *Message* magazine)
- 1899 • Christian Record Braille Foundation opens
 - Friedensau Adventist University opens in Germany
 - Thirty-third GC Session, South Lancaster, Massachusetts
 - First all-Hispanic church organizes in Tucson, Arizona

CHURCH MEMBERSHIP SURPASSES 60,000

1900s

- 1900 • Work enters Indonesia, Virgin Islands

CHURCH MEMBERSHIP SURPASSES 75,000

- 1901 • Thirty-fourth GC Session, Battle Creek, Michigan
 - A. G. Daniells elected as GC Committee chair, not president (tenth GC leader)
 - GC Session votes to adopt a world network of union conferences (reorganization of General Conference)
 - GC Session votes to establish departments at the General Conference level
 - Uriah Smith is back for the last time as editor of the *Review* (he dies in 1903)
 - Budget financing instituted
 - Southern Publishing Association established
 - Battle Creek College moves to Berrien Springs, Michigan, renamed Emmanuel Missionary College
 - Anna Knight leaves for India, the first African American woman from any denomination to serve as a missionary to that country.



The new General Conference building, left, and Review building in Washington, D.C.

- First church organized in Scotland; work enters Puerto Rico
- First church organized in Bermuda
- 1902 • Battle Creek Sanitarium and Review and Herald Publishing House buildings burn in Battle Creek
 - Duncombe Hall Missionary College (Newbold College) opens in England
 - First official workers sent to China
- 1903 • World headquarters (General Conference) and Review and Herald Publishing House move to Washington, D.C.
 - A. G. Daniells' title changes back to president
 - W. W. Prescott serves as fifth editor of the *Review*
 - Jasper Wayne begins Ingathering work
 - Thirty-fifth GC Session, Oakland, California
 - Work enters Tanzania, Spain; Panama mission is organized
 - The book *Education* is published
 - Kellogg crisis escalates concerning his book *The Living Temple*, as well as issues with his leadership of the Battle Creek Sanitarium
- 1904 • Work begins in Romania, Portugal, Ecuador; first Korean converts
 - Washington Training College (Washington Adventist University) opens in Takoma Park, Maryland
- 1905 • Loma Linda Sanitarium is established
 - Thirty-sixth GC Session, Washington, D.C.
 - Work begins in Haiti, Cuba, Philippines
- 1906 • Pacific Press building burns
 - Work enters Kenya
- 1907 • Missionary Volunteer Society (MVS) established
- 1908 • Yearly Morning Watch Calendar first issued
 - Work begins in Papua New Guinea, Guatemala
- 1909 • Fernando and Ana Stahl pay their own way to Bolivia, where they establish many schools and clinics for the indigenous people around Lake Titicaca
 - Thirty-seventh GC Session, Washington, D.C.; first to have delegates from each major continent
 - W. A. Spicer serves as sixth editor of the *Review*
 - Junior Missionary Volunteer (JMV) Society established
 - North American Negro Department created
 - The Fireside Correspondence School is started by Frederick Griggs

CHURCH SURPASSES 100,000 MEMBERS

1910s

- 1910** • College of Medical Evangelists (CME, now Loma Linda University) opens
- General Conference establishes sustentation fund
- 1911** • Sabbath School offerings reach \$1 million
- F. M. Wilcox serves as seventh editor of the *Review* (longest consecutive editorship)
- 1913** • General Conference adopts world division system
- Thirty-eighth GC Session, Washington, D.C.
- 1915** • Ellen White dies, age 87
- 1916** • The Fireside Correspondence School is renamed Home Study Institute (later, Home Study International, then Griggs University).

CHURCH MEMBERSHIP SURPASSES 150,000

- 1918** • Thirty-ninth GC Session, San Francisco, California
- 1919** • Birthday offering system is established for opening new work
- Bible conference is held in Washington, D.C.



W. A. Spicer

1920s

- 1922** • Fortieth GC Session, San Francisco, California
- W. A. Spicer is voted eleventh GC president
- The “Dime Tabernacle” burns in Battle Creek, Michigan
- Home Commission created, led by Arthur and Maud Spalding

CHURCH MEMBERSHIP SURPASSES 200,000

- 1924** • J. N. Loughborough, last of the early pioneers, dies
- 1926** • Forty-first GC Session, Milwaukee, Wisconsin
- First JMV campout at Townline Lake, Michigan
- 1928** • First time the term “Pathfinder” is used (could be late 1927)



Fernando and Ana Stahl

1930s

- 1930** • Forty-second GC Session, San Francisco, California
- Charles H. Watson, an Australian, voted twelfth GC president, first non-North American president
- The General Conference drafts a position statement on creationism and authorizes a program of research and publication to refute evolution
- 1931** • Leo Halliwell, missionary to Brazil, launches the *Luzeiro I*, a boat built to serve as a clinic to those living along the Amazon River
- General Conference sends the Abneys, first Black missionaries to Africa
- 1932** • First *Church Manual* published that includes a statement on the Fundamental Beliefs

CHURCH MEMBERSHIP SURPASSES 350,000



1905 GC Session

1930s

- 1934** • The Advanced Bible Training School (forerunner of the Seventh-day Adventist Theological Seminary) is organized at Pacific Union College, in Angwin, California
- 1935** • Loma Linda Foods established
- 1936** • Forty-third GC Session, San Francisco, California
 - J. L. McElhany voted thirteenth GC president
 - Adventist Church appropriates \$25,000 to establish the International Insurance Company of Takoma Park, Maryland (later Adventist Risk Management)

1940s

CHURCH MEMBERSHIP SURPASSES A HALF MILLION WORLDWIDE

- 1941** • Forty-fourth GC Session, San Francisco, California
 - The Seventh-day Adventist Theological Seminary moves to Washington, D.C.
- 1942** • First Voice of Prophecy nationwide broadcast
 - La Voz de la Esperanza (The Voice of Hope) created in Argentina
 - Spicer Memorial College (now Spicer Adventist University) moves to Pune, India
- 1945** • First Black regional conferences formed in the United States
 - W. A. Spicer returns for short stint as editor of the *Review*
 - F. D. Nichol is appointed as eighth editor of the *Review*
 - Desmond T. Doss, serving as a medic in the U.S. Army, earns the Congressional Medal of Honor from President Truman because of his refusal to kill, rescuing at least half of his company in a single day under heavy fire on Okinawa.
- 1946** • Forty-fifth GC Session, Washington, D.C.



International delegates to the 1930 GC Session

1950s

- 1950** • Forty-sixth GC Session, San Francisco, California
 - W. H. Branson is voted fourteenth GC president
 - Faith for Today telecast begins
 - General Conference authorizes Pathfinder clubs for the world field

CHURCH MEMBERSHIP SURPASSES 750,000

- 1951** • First Pathfinder fair, California
- 1952** • Pathfinder song is published
- 1953** • First issue of *Guide* published
- 1954** • Forty-seventh GC Session, San Francisco, California
 - R. R. Figuhr is voted fifteenth GC president
 - First time more than 1,000 delegates to a GC Session
 - Solusi Training School in Zimbabwe becomes Solusi Missionary College, the first four-year, postsecondary program for Africans
 - First Pathfinder camporee in California

CHURCH MEMBERSHIP SURPASSES 1,000,000

- 1955** • Leona Running becomes first woman faculty member of the Seventh-day Adventist Theological Seminary
- 1956** • Seventh-day Adventist World Service (SAWS) begins (forerunner of Adventist Development and Relief Agency)
- 1957** • Potomac University is organized for ministerial training
 - The General Conference establishes the Geoscience Research Institute
- 1958** • Forty-eighth GC Session, Cleveland, Ohio
- 1959** • The Columbia Union and Sligo Adventist Church send the church's first student missionary



1960s

- 1960** • Potomac University and the Seventh-day Adventist Theological Seminary move to Berrien Springs, Michigan, and merge with Emmanuel Missionary College, becoming Andrews University
 - Development of the Five-Day Plan to Stop Smoking (later Breathe Free)
- 1961** • CME becomes Loma Linda University
- 1962** • Forty-ninth GC Session, San Francisco, California
 - Frank L. Peterson is elected general vice president of the General Conference, the first Black person to hold this position
- 1963** • The *Fernando Stahl*, the first denominationally owned mission airplane, is put into service in Peru

CHURCH MEMBERSHIP SURPASSES 1.5 MILLION

- 1966** • Fiftieth GC Session, Detroit, Michigan
 - Robert H. Pierson is voted sixteenth GC president
 - Kenneth H. Wood is the ninth individual to become editor of the *Review*
 - Institute of World Mission is established

Left to right: Kenneth Wood, Frank Peterson, Robert Pierson



1970s

- 1970** • Fifty-first GC Session, Atlantic City, New Jersey
 - *Insight* replaces *The Youth's Instructor*

CHURCH MEMBERSHIP SURPASSES 2 MILLION

- 1971** • Adventist World Radio is launched
- 1973** • Second Seventh-day Adventist medical school established at Montemorelos, Mexico
 - General Conference Archives officially established
- 1974** • Breath of Life, an African American media ministry, is founded by Walter Arties with Charles D. Brooks
- 1975** • Fifty-second GC Session: First GC Session to be held outside North America, in Vienna, Austria
 - Home and Family Service organized, led by Delmer and Betty Holbrook
- 1976** • East Asia Committee formed
- 1977** • Frances Osborne is the first certified Adventist woman chaplain.
 - Jocelyn Fay is the first woman assistant editor of the *Adventist Review*.



Left to right: Neal Wilson, Breath of Life quartet

CHURCH MEMBERSHIP SURPASSES 3 MILLION

- 1979** • Neal C. Wilson is voted seventeenth GC president
 - Charles E. Bradford is elected as the first African American president of the North American Division
 - Inter-American Division becomes largest world division



Charles Bradford

1980s

- 1980** • Fifty-third GC Session, Dallas, Texas
 - G. Ralph Thompson is elected General Conference secretary, first person of color to hold the position
 - Twenty-seven Fundamental Beliefs adopted
 - Voted first African, Bekele Heye, as Afro-Mideast Division president
 - Margit Suring, of Finland, first Adventist woman to earn a Th.D. from the Seventh-day Adventist Theological Seminary
 - Glacier View Sanctuary Review Conference held at Glacier View Ranch, Colorado, to evaluate nontraditional interpretations of the church's sanctuary doctrine expressed by Australian theologian Desmond Ford
- 1982** • William G. Johnsson becomes the tenth editor of the *Review*
- 1983** • Review and Herald Publishing Association opens in Hagerstown, Maryland
- 1984** • Pacific Press relocates to Nampa, Idaho



- 1985** • Fifty-fourth GC Session, New Orleans, Louisiana
 - Delegates vote to merge five departments into one Church Ministries Department
 - Program is launched to establish AWR station on Guam
 - Church launches Harvest 90, a worldwide mission initiative to "reach the unreached"
 - First North American Division camporee in Colorado, with 16,129 Pathfinders

CHURCH MEMBERSHIP SURPASSES 5 MILLION

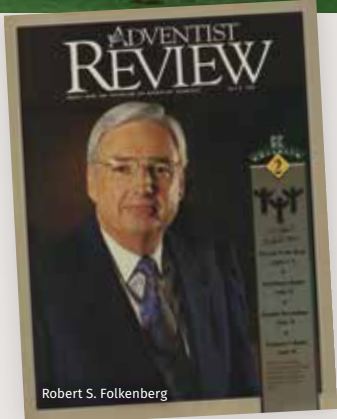
- 1987** • Adventist International Institute of Advanced Studies opens in Philippines
 - Inter-American Division becomes first world division to reach 1 million members
- 1989** • General Conference headquarters moves to new building, Silver Spring, Maryland
 - Second Pathfinder camporee held in Mount Union, Pennsylvania, with 12,032 Pathfinders
 - Rosa Taylor Banks is the first female general field secretary for the General Conference
 - Zaosky Theological Seminary opens as the first educational center for Adventists in the Soviet Union



Pacific Press Publishing Association



Review and Herald Publishing Association



Robert S. Folkenberg

1990s

- 1990** • Fifty-fifth GC Session, Indianapolis, Indiana
 - Robert S. Folkenberg is voted eighteenth GC president
 - Women's ordination is considered for vote
 - Global Mission established
 - Euro-Asia Division (former Soviet Union) is formed
 - North American Division severs direct administrative ties with the General Conference



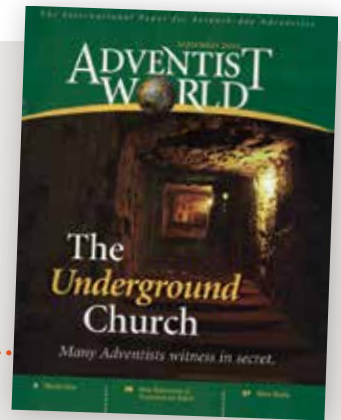
William G. Johnsson interviews Jan Paulsen

- 1991 • Black and White unions merge in South Africa
- 1994 • Third Pathfinder and first international camporee, Morrison, Colorado, with 12,232 Pathfinders from 23 countries
- 1995 • Satellite evangelism launched
 - Fifty-sixth GC Session, Utrecht, Netherlands
 - Second time women's ordination is considered for vote
 - Church Ministries is disbanded, creating several separate departments
 - Adventist Family Ministries is created, led by Ron and Karen Flowers
 - Children's Ministries Department is created, led by Virginia Smith
- 1996 • Seventh-day Adventist Church trademarks its logo, designed by Bryan Gray

CHURCH MEMBERSHIP SURPASSES 10 MILLION

- 1999 • First European, Jan Paulsen, elected nineteenth president of the General Conference
- International Pathfinder camporee first held in Oshkosh, Wisconsin, with 21,00 Pathfinders from 53 countries
- Worldwide enrollment in Adventist schools surpasses 1 million

Ella Simmons



First issue of *Adventist World*

2000s

- 2000 • Fifty-seventh GC Session, Toronto, Canada
 - Extensive revisions are made to the *Church Manual* on issues of marriage, divorce, and remarriage.
- 2003 • The church debuts a 24-hour television network, Hope Channel
- 2004 • Pathfinder camporee, Oshkosh, Wisconsin, with 31,000 Pathfinders from 83 countries
- 2005 • Fifty-eighth GC Session, St. Louis, Missouri
 - Ella Simmons is elected as the first female general vice president of the Seventh-day Adventist world church
 - GC Session delegates add a twenty-eighth Fundamental Belief.
 - Adventist University of Africa opens, Nairobi, Kenya
 - First issue of *Adventist World* released, printing 1.1 million copies worldwide

CHURCH MEMBERSHIP SURPASSES 15 MILLION

- 2006 • Bill Knott becomes the eleventh editor of the *Adventist Review*
- 2009 • Pathfinder camporee, Oshkosh, Wisconsin, with more than 36,000 Pathfinders attending



Bill Knott



2004 Oshkosh camporee



Ted N. C. Wilson

2010s

- 2010** • Fifty-ninth GC Session, Atlanta, Georgia
 - Ted N. C. Wilson is voted twentieth GC president
 - GC Session delegates affirm and clarify the 28 Fundamental Beliefs, specifically regarding Creation.
- 2013** • First of four meetings of the Theology of Ordination Study Committee (TOSC); the committee's work is completed in 2014
- 2014** • Pathfinder camporee, Oshkosh, Wisconsin, with more than 50,000 Pathfinders from more than 65 countries
 - Review and Herald Publishing Association ceases publishing at its Hagerstown, Maryland, location
- 2015** • Sixtieth GC Session, San Antonio, Texas
 - GC Session delegates vote not to allow regional adaptations to its ordination policy

CHURCH MEMBERSHIP SURPASSES 20 MILLION

- 2019** • Pathfinder camporee, Oshkosh, Wisconsin, with 55,000 Pathfinders from 105 countries



2010 GC Session

2020s

- 2020** • The sixty-first GC Session is postponed twice because of the COVID-19 pandemic (it finally convened in St. Louis, Missouri, in 2022)

CHURCH MEMBERSHIP SURPASSES 21 MILLION

- 2022** • Sixth special GC Session, Silver Spring, Maryland
- 2022** • Sixty-first GC Session, St. Louis, Missouri
 - GC Session delegates take an action to add Adventist Possibility Ministries to the *Church Manual*
- 2023** • Justin Kim becomes the twelfth editor of the *Adventist Review*
 - Sikhululekile Daco, first female associate editor to join *Adventist Review*



Justin Kim



Theology of Ordination Study Committee



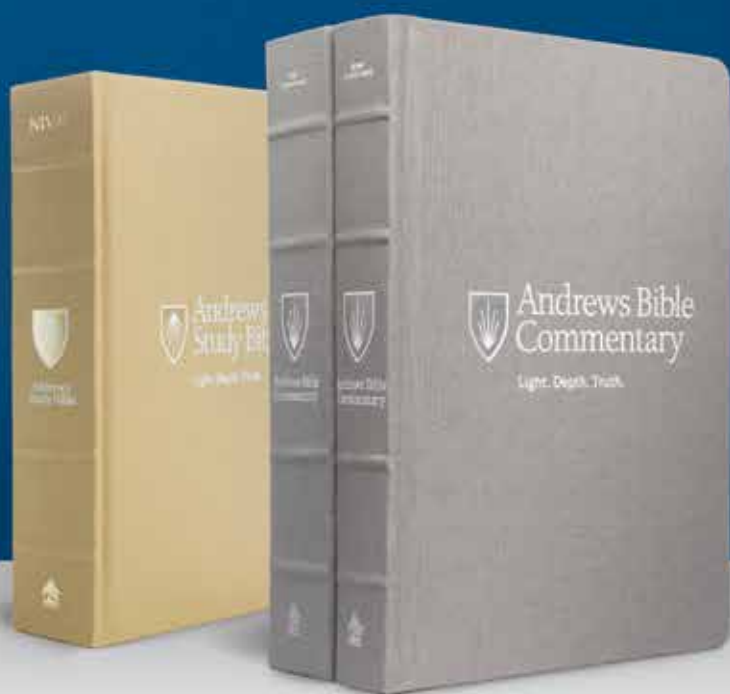
2022 GC Session

PHOTO CREDITS The photographs in this time line come from a variety of sources. Special thanks to: Adventist Review Ministries, Ellen G. White Estate (ellenwhite.org), Loma Linda University Archives (cdm.llu.edu), Encyclopedia of Seventh-day Adventists (encyclopedia.adventist.org), General Conference Archives (adventistarchives.org), Center for Adventist Research (centerforadventistresearch.org), International Pathfinder Camporee (camporee.org), and DeWitt Williams (James Patterson).



Andrews Bible Commentary

The Adventist standard for the next generation



*Enthusiastic
readers say ...*

"These commentaries are such a great resource for going deeper into God's word. Reading through portions of the Old Testament has helped me see more clearly the heart of God."

"The commentary is an easy read. I'm enjoying reading it cover to cover."

The *Andrews Bible Commentary* is the perfect companion to the *Andrews Study Bible*.

ORDER YOUR COPY TODAY!

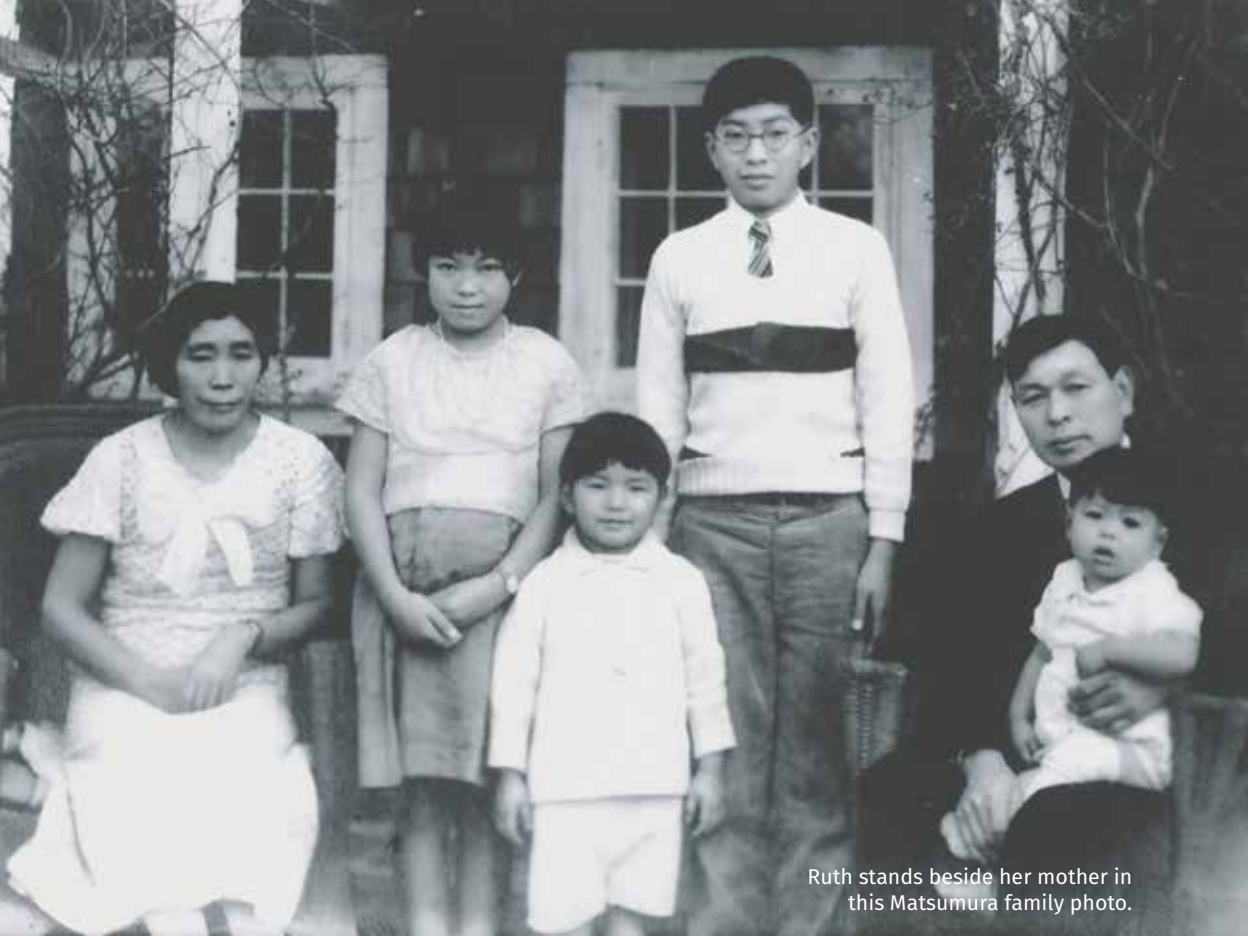
Adventist Book Center: 800-765-6955

Andrews University Press:
800-467-6369 or
universitypress.andrews.edu

The accessible
commentary by the
scholars of the church for
the people of the church



Andrews
University Press



Ruth stands beside her mother in this Matsumura family photo.

MOTHER'S LITTLE INSTRUCTION BOOK

Ruth had only memories of her mother and some words in a notebook, but they were enough to guide her through difficult times.

KIM PECKHAM

Ruth Matsumura sat by her mother's bed in the small, plain room. She was only 11 years old, but she was mature enough to sense the importance of what was happening. Her eyes were on her mother, who sat propped up on pillows, writing in a small black book. "I am writing down how often you should wash the sheets," said Tokino Matsumura. She stopped and looked into Ruth's eyes. "Women are strong. You must be the strength of the family. They must not see you cry."

Time was running out for Ruth's mother. There was no cure for breast cancer in 1937. She would no longer be able to care for her husband, her daughter, and her three sons. So she earnestly scribbled down housekeeping instructions and recipes. "Never fight," she told Ruth. "People might cheat you, but you must never cheat them." She tried to think of any advice that would help her daughter navigate the future without her. "Learn to play an instrument," she said. "It will bring you pleasure for the rest of your life." She paused, then spoke as if she were saying a prayer: "God will take care of you," she said.

LIFE AS THEY KNEW IT, OVER

The immigrant family lived just west of Sacramento, where James Matsumura farmed 17 acres of apricot trees. When his wife's struggle ended, he buried her among the blossoming orchards.

The family moved to the Bay Area, and Ruth began attending Mountain View Academy. She earned her way by living with a family in nearby Palo Alto and helping with their cleaning and washing.

That job ended abruptly on December 7, 1941. The family told Ruth that she needed to leave. "We don't want a Jap living in this home," they told her.

She was still welcome at Mountain View Academy. Ruth Wiest, the English teacher and a graduate of Union College in Lincoln, Nebraska, was especially kind, and several teachers wanted to protect this slight, sweet-natured girl. They were especially concerned to hear of plans to imprison all the Japanese on the Pacific Coast. Miss Wiest reached out to her former dormitory dean, Pearl Rees. Principal Westermeyer wrote to his brother-in-law, the business manager at Union College, "If there is any way you can accept this girl as a student, you will save her from going into government detention." It was letters at first, but as time ran out, they picked up the phone to make expensive long-distance calls.

On Friday, March 27, 1942, the Army announced that no one of Japanese ancestry would be able to enter or leave the West Coast "exclusion zone" after that Sunday. On the morning of March 29, Principal Westermeyer greeted Ruth at the



Ruth and Ichiro Nakashima began writing letters during the war. Ichiro, an artist, spent his career at Pacific Press Publishing Association in Mountain View, California.

entrance to Mountain View Academy. "You need to go back home and pack a suitcase," he said. "We have only today to get you out of California."

HEADING EAST TO THE MIDWEST

Miss Wiest hugged her goodbye at the train station. "You're going to Union College," she said. "They will take care of you." As the train rolled through the Sacramento Valley that night, Ruth tried to imagine what Union College would be like, but her imagination collapsed under the weight of loneliness. She knew she was blessed to have a way of escape, but the loneliness continued.

After two days on the train, Ruth arrived in Nebraska. She was welcomed by Pearl Rees and the college business manager, H. C. Hartman, and his wife. It was cold, and Ruth had only a spring jacket and light dresses to wear. Her bare legs broke out in rashes. After securing a coat, Mrs. Rees made sure she got a hat and gloves immediately. The dean was strong in the opinion that "a lady doesn't go to church without a hat and gloves."

Ruth remembers the first time she stepped into the cafeteria. "The shocked students put their forks down and stared at me," she recalls. Many had never seen an Asian before. It embarrassed her. "I told Mrs. Rees I didn't want to go back to the dining room," she remembered. But the dean smoothed



Ruth and her daughter Cheryl Teruya.



Ruth Nakashima with her children.
From left: Ron, Janice Wang, Cheryl Teruya, and Larry.



Four generations of descendants
gather at Tokino Matsumura's gravesite.

things over. Soon Ruth was back in the cafeteria experiencing Midwestern cuisine. One day she tried a bite of cabbage. *I must let them know this is spoiled before someone gets sick*, she thought to herself. She did speak to the staff, only to be told that sauerkraut was supposed to taste that way.

She was instructed never to leave the campus alone. In 1942 the people of Lincoln felt no love for the Japanese. A gold star family ran a fruit stand down the street. Who knows what would happen if she crossed paths with this family, who had lost a son in the conflict. On a shopping trip with Mrs. Rees, a stranger pointedly asked if Ruth was Filipino or Japanese. It frightened her, and all she could do was nod her head.

Ruth heard that her father and little brothers had been taken to an internment camp in Wyoming. She would see them only once for the duration of the war. But despite the loneliness, she showed a spirit of gratitude. She liked her job in the furniture factory, where she made chairs and playpens. "Mr. DeVice, the man in charge, was very kind to me," she recalls. "I could work whenever I wanted to." Mr. Jorgenson, the chemistry teacher, reached out to her and invited her to lunch at his home. A good friend, Juanita Lamb, invited her to her family home in Iowa for Christmas. Ruth didn't know until later how much effort it took for the family to get a permit to bring a Japanese to their town. Afterward she refused invitations to travel for the holidays.

CARRIED

Anonymous friends from California regularly sent money to Ruth in the mail. She had no

other means of support. "Remember that picture of footprints in the sand? I think I was just carried," Ruth said. She was being taken care of, just as her mother had promised. God was showing up through teachers from Mountain View Academy, Union College faculty, and new friends.

She chose to study nursing, remembering some of her mother's parting words to her. "I hope you become a nurse, because you've been such a good nurse to me." She finished her degree in 1946 and moved back to the West Coast. The first money she earned was spent on a memorial headstone for her mother.

Ruth married Ichiro Nakashima, a graphic artist, and settled in the Bay Area. They raised two sons and two daughters. Ichiro worked for Pacific Press Publishing Association, and Ruth spent most of her career at Stanford University Medical Center. "My life changed because I was able to get an education," she states. "I had to go to a strange country, but the country was very kind to me. I think God led me to Union College."

Today she lives in Sacramento, California, near her children. In the spring Ruth takes her family out to visit her mother's grave, where they picnic under the almond blossoms. She keeps the small black book with her mother's instructions on the nightstand beside her bed. "My mother said that God would take care of me, and He did." She smiles, reflecting on her 98 years of history. "And someday soon I'll see how He did it." ♣

Kim Peckham, like Ruth Nakashima, is a graduate of Union College and currently works at the school in the Communication Department.

THE “ONE GREAT CENTRAL TRUTH”

When a prophet uses such terms as “one,” “only,” “always,” or “never,” it gets my attention. In this case Ellen White, writing in 1890, declared there was “one great central truth” that was to be “kept ever before the mind in the searching of the Scriptures.”*

As Bible-believing Christians who maintain a jealous commitment to the study of Scripture, such a statement should elicit our curiosity. Implicit in the idea is the sense that there are other truths that—important though they are—aren’t the lens through which we should read the Bible.

According to Ellen White, there aren’t three, or seven, or 28 central truths. There’s simply one that we should keep in mind when we try to make sense of God and study His Word.

So what is that “one great central truth”? Is it the Sabbath? the sanctuary? the Second Coming?

For Ellen White, it was simply this: “Christ and Him crucified.”

Amazing!

Perhaps just as important and provocative is what she says in the next sentence: “Every other truth is invested with influence and power corresponding to its relation to this theme.”

In other words, Scripture is powerless and truth impotent if not understood and presented within the framework of God’s self-giving, self-emptying love. If we divorce the Bible’s teachings, and the church’s doctrines, from the truth of Christ’s sacrifice, they’re devoid of all “influence” and “power.”

But what does this look like?

Take the Sabbath as an example. We can spend time trying to prove that Saturday is the Sabbath and that it’s still

binding on Christians. We can further point out that adherence to the Sabbath will be a defining issue in the last days, and people should therefore observe it so they can be sealed for Christ’s return.

Such sentiment may be all well and good and true, but absent any connection to “Christ and Him crucified,” it lacks motivational force and power. It does nothing to stir one’s affection for Christ, and subtly uses fear and a sense of duty as the source of inspiration. It speaks mostly to the head and does nothing to draw out the heart.

What if we spent the bulk of our time talking about Christ’s character of love—about how He gave up all for our redemption and committed Himself to our ongoing well-being? And it was out of that heart of love that He gave us the gift of the Sabbath—which is an invitation to rest in His finished work and experience His sanctifying grace and peace.

Of course, we can still speak of its end-time significance and how it was never done away with. But avoid the ways that leave people with the impression that God’s love for them is based on keeping the Sabbath or that their security and well-being are dependent on perfect adherence to the Sabbath (or anything else).

Simply put, we can never divorce any truth of Scripture from the beautiful news of what God has done for us in Christ. Doing so just leads people into bondage rather than freedom.

This is just one example of how we can make sure we keep that “one great central truth” ever before our minds and hearts. 🍷

* Ellen G. White, *The Ellen G. White 1888 Materials* (Washington, D.C.: Ellen G. White Estate, 1987), vol. 2, p. 806.

Shawn Brace is a pastor and author in Bangor, Maine. He’s also a D.Phil. student at the University of Oxford researching nineteenth-century American Christianity.



WHAT IF WE SPENT
THE BULK OF OUR
TIME TALKING
ABOUT CHRIST’S
CHARACTER OF LOVE



PIZKES / ISTOCK / GETTY IMAGES PLUS

mother, who, strong in faith, was “not afraid of the king’s commandment” (Hebrews 11:23), of whom was born Moses, the deliverer of Israel. It was Hannah, the woman of prayer and self-sacrifice and heavenly inspiration, who gave birth to Samuel, the heaven-instructed child, the incorruptible judge, the founder of Israel’s sacred schools. It was Elizabeth the kinswoman and kindred spirit of Mary of Nazareth, who was the mother of the Saviour’s herald.

TEMPERANCE AND SELF-CONTROL

The carefulness with which the mother should guard her habits of life is taught in the Scriptures. When the Lord would raise up Samson as a deliverer for Israel, “the angel of Jehovah” appeared to the mother, with special instruction concerning her habits, and also for the treatment of her child. “Beware,” he said, “and now drink no wine nor strong drink, neither eat any unclean thing.” Judges 13:13, 7.

The effect of prenatal influences is by many parents looked upon as a matter of little moment; but heaven does not so regard it. The message sent by an angel of God, and twice given in the most solemn manner, shows it to be deserving of our most careful thought.

In the words spoken to the Hebrew mother, God speaks to all mothers in every age. “Let her beware,” the angel said; “all that I commanded her let her observe.” The well-being of the child will be affected by the habits of the mother. Her appetites and passions are to be controlled by principle. There is something for her to shun, something for her to

A MOTHER’S DIVINE RESPONSIBILITY

Recognizing the many services rendered by mothers

Fathers and mothers need to understand their responsibility. The world is full of snares for the feet of the young. Multitudes are attracted by a life of selfish and sensual pleasure. They cannot discern the hidden dangers or the fearful ending of the path that seems to them the way of happiness. . . . Even before the birth of the child, the preparation should begin that will enable it to fight successfully the battle against evil.

THE MOTHER

Especially does responsibility rest upon the mother. She, by whose lifeblood the child is nourished and its physical frame built up, imparts to it also mental and spiritual influences that tend to the shaping of mind and character. It was Jochebed, the Hebrew

work against, if she fulfills God's purpose for her in giving her a child. If before the birth of her child she is self-indulgent, if she is selfish, impatient, and exacting, these traits will be reflected in the disposition of the child. Thus many children have received as a birthright almost unconquerable tendencies to evil.

But if the mother unswervingly adheres to right principles, if she is temperate and self-denying, if she is kind, gentle, and unselfish, she may give her child these same precious traits of character. . . .

OVERWORK

The strength of the mother should be tenderly cherished. Instead of spending her precious strength in exhausting labor, her care and burdens should be lessened. Often the husband and father is unacquainted with the physical laws which the well-being of his family requires him to understand. Absorbed in the struggle for a livelihood, or bent on acquiring wealth and pressed with cares and perplexities, he allows to rest upon the wife and mother burdens that overtax her strength at the most critical period and cause feebleness and disease. . . .

CHEERFULNESS

The mother should cultivate a cheerful, contented, happy disposition. Every effort in this direction will be abundantly repaid in both the physical well-being and the moral character of her children. A cheerful spirit will promote the happiness of her family and in a very great degree improve her own health. . . .

If the mother is deprived of the care and comforts she should have, if she is allowed to exhaust her strength through overwork or through anxiety and gloom, her children will be robbed of the vital force and of the mental elasticity and cheerful buoyancy they should inherit. Far better will it be to make the mother's life bright and cheerful, to shield her from want, wearing labor, and depressing care, and let the children inherit good constitutions, so that they may battle their way through life with their own energetic strength. . . .

Happy are the parents whose lives are a true reflection of the divine, so that the promises and commands of God awaken in the child gratitude and reverence; the parents whose tenderness and justice and long-suffering interpret to the child the love and justice and long-suffering of God. . . .

MOTHER'S SERVICE

In the children committed to her care, every mother has a sacred charge from God. "Take this son, this daughter," He says; "train it for Me; give it a character polished after the similitude of a palace, that it may shine in the courts of the Lord forever"

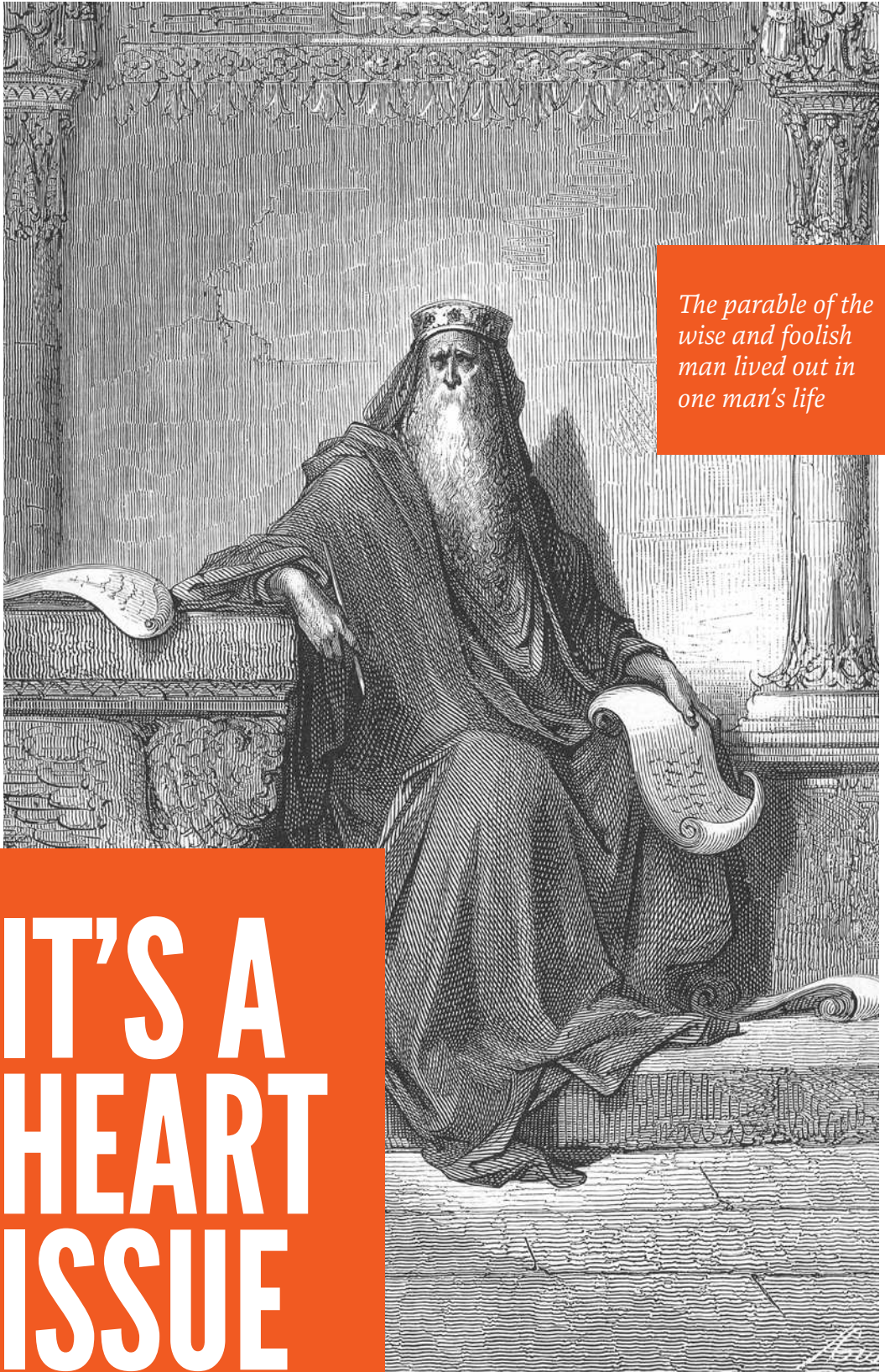
The mother's work often seems to her an unimportant service. It is a work that is rarely appreciated. Others know little of her many cares and burdens. Her days are occupied with a round of little duties, all calling for patient effort, for self-control, for tact, wisdom, and self-sacrificing love; yet she cannot boast of what she has done as any great achievement. She has only kept things in the home running smoothly; often weary and perplexed, she has tried to speak kindly to the children, to keep them busy and happy, and to guide the little feet in the right path. She feels that she has accomplished nothing. But it is not so. Heavenly angels watch the care-worn mother, noting the burdens she carries day by day. Her name may not have been heard in the world, but it is written in the Lamb's book of life.

THE MOTHER'S OPPORTUNITY

There is a God above, and the light and glory from His throne rests upon the faithful mother as she tries to educate her children to resist the influence of evil. No other work can equal hers in importance. She has not, like the artist, to paint a form of beauty upon canvas, nor, like the sculptor, to chisel it from marble. She has not, like the author, to embody a noble thought in words of power, nor, like the musician, to express a beautiful sentiment in melody. It is hers, with the help of God, to develop in a human soul the likeness of the divine.

The mother who appreciates this will regard her opportunities as priceless. Earnestly will she seek, in her own character and by her methods of training, to present before her children the highest ideal. Earnestly, patiently, courageously, she will endeavor to improve her own abilities, that she may use aright the highest powers of the mind in the training of her children. Earnestly will she inquire at every step, "What hath God spoken?" Diligently she will study His Word. She will keep her eyes fixed upon Christ, that her own daily experience, in the lowly round of care and duty, may be a true reflection of the one true Life. ♣

Seventh-day Adventists believe that **Ellen G. White** (1827-1915) exercised the biblical gift of prophecy during more than 70 years of public ministry. This selection was taken from *The Ministry of Healing*, pp. 371-378.



The parable of the wise and foolish man lived out in one man's life

**IT'S A
HEART
ISSUE**

SIKHULULEKILE DACO

He ruled over united Israel at its zenith. Having inherited from his father peace, prosperity, and piety, the stage was set for him to experience success. And succeed he did.

STARTING RIGHT

Solomon started right. Sometime near the beginning of his reign he summoned his leadership team and trekked to the tabernacle of meeting in Gibeon to seek the Lord. While he was there God appeared to him in a dream, offering him anything he should desire. "Ask! What shall I give you?" was the open invitation from the Lord (2 Chron. 1:7; 1 Kings 3:5). Solomon's answer revealed a humility and self-awareness that is instructive for us all.

"Now, O Lord my God, You have made Your servant king instead of my father David, but I am a little child; I do not know how to go out or come in. And Your servant is in the midst of Your people whom You have chosen, a great people, too numerous to be numbered or counted. Therefore give to Your servant an understanding heart to judge Your people, that I may discern between good and evil. For who is able to judge this great people of Yours?" (1 Kings 3:7-9)

Solomon regarded his reign as a sacred trust. The weight of the responsibility was so humbling that he sensed his need of divine aid. He saw clearly that the task far outweighed his capabilities, and he appealed to the Omnipotent to supply his lack. Rather than shrinking from a calling that surpassed his capacity, Solomon saw in this calling a call to prayer. This is why he had come to Gibeon to sacrifice a thousand burnt offerings (verse 4).

GOD'S BLESSINGS

Incidentally, the burnt offering was a sacrifice that was offered in its totality (Lev. 1:9, 13), signifying a complete offering of oneself to the Lord. It was a substitutionary offering (verse 4) pointing to Jesus, who took our place and gave Himself for our salvation. By accepting His sacrifice on our behalf, we are enabled to live wholly consecrated to Him (cf. Gal. 2:20).

As Solomon brought his burnt offerings before the Lord, he acknowledged that his own efforts were insufficient to meet God's high standard. He exercised faith in the merits of the then-future sacrifice of Christ, who would meet all his needs according to His riches in glory. Moreover, Solomon consecrated himself wholly to serve God with all his being in an attitude of humility. Solomon sought the Lord, and

the Lord was found by him. His request for an understanding heart in response to God's invitation was but a verbal expression of what had motivated him to come to Gibeon in the first place. By recognizing his deficiency and God's sufficiency, Solomon laid the foundation to become the wisest man alive.

God granted Solomon's request for wisdom and added to the blessing "riches and wealth and honor, such as none of the kings have had who were before you, nor shall any after you have the like" (2 Chron. 1:12).

WISDOM AT WORK

In the fourth year of his reign Solomon embarks on the grand task of building the temple (2 Chron. 3:2), a privilege withheld from his father, David, and one Solomon does not take lightly. It takes seven years to complete the project (1 Kings 6:38). He spares no pains to ensure that it is executed with punctilious excellence, hiring the best craftsmen and ordering the highest quality materials (2 Chron. 2:7-9). From beginning to end, the building project is carried out with distinction (2 Chron. 8:16).

Tidings of Solomon's wealth and wisdom spread far and wide. From the East comes the queen of Sheba to investigate the validity of the claims she has heard. After visiting with Solomon and seeing his kingdom, she is compelled to confess that not only were the reports true, but they paled in comparison to the reality. "You exceed the fame of which I heard," she avers (2 Chron. 9:6). The manner in which Solomon presents himself and the wealth that he has amassed leads the queen of Sheba to bless his God (verses 7, 8). Apparently Solomon was careful to give God the glory for all his accomplishments. We can deduce that as "all the kings of the earth sought the presence of Solomon to hear his wisdom, which God had put in his heart," he used these opportunities to glorify God (verse 23). In this way Solomon's wisdom and prosperity was an avenue to expand the knowledge of the God of heaven.

FOUNDATIONS OF FOOLISHNESS

Unfortunately, Solomon was not perfect in his adherence to God's instructions, and these oversights led to his downfall (cf. Prov. 1:7). In three areas of note, he failed to adhere to divine injunction.

First, he married outside of the faith (1 Kings 3:1). From the world's perspective it was advantageous to strengthen the relationship with a powerful foreign nation. However, God had forbidden His people from

**When troublesome times come,
the one who not only hears but does
the sayings of Christ stands firm,
like the house built on a rock.**

intermarrying with unbelievers (Deut. 7:3, 4). Second, God foretold that the Israelites would demand an earthly king in imitation of their surrounding nations, but He had established safeguards to preserve the Israelite monarchy as distinctive. The king of Israel was not to amass wealth or wives to himself “lest his heart turn away” (Deut. 17:17). But over time Solomon did exactly this (2 Chron. 1:14-17; 1 Kings 11:1-3). Last, in that most sacred business of building the temple, he failed to consult God about who should spearhead the project. Whereas God had supernaturally endowed Bezalel and Aholiab with the skill to build the wilderness tabernacle, Solomon now sought their descendants, who, incidentally, were of mixed lineage, to lead the building project (2 Chron. 2:7, 13, 14). Had it been necessary, God could have equipped a faithful worker in Israel to lead the project.

With respect to his personal life, his possessions, and his projects, Solomon compromised. The deficiency was not a lack of knowledge, because Solomon was well aware of what he ought to do. He had the time, resources, and capacity to follow the instructions of the Lord, yet for some reason his obedience to God was not entire. These compromises in his life laid the foundation for the wisest man’s decline into folly.

A PARABLE LIVED OUT

In this one man’s life, we hear echoes of Christ’s parable at the end of the Sermon on the Mount. As Ann Omley puts it in that classic children’s song: “The wise man built his house upon the Rock, . . . and the rains came tumbling down. The rains came down and the floods came up, . . . but the house on the Rock stood firm.” By contrast: “The foolish man built his house upon the sand, . . . and the rains came tumbling down. The rains came down and the floods came up, . . . and the house on the sand fell flat.”

Both the wise and the foolish man in Jesus’ parable built houses. Jesus makes no commentary on the materials used in building the houses. It may very well be that they use the exact same materials. Both individuals face challenges as the rains come down and the floods come up. The only difference is where they have chosen to build their

houses, and that difference impacts their ability to withstand the difficulties that inevitably come upon them.

Explaining the passage, Jesus tells us that both the wise and the foolish man hear His words, but they differ in that one follows His instructions while the other does not. When troublesome times come, the one who not only hears but does the sayings of Christ stands firm, like the house built on a rock. Meanwhile, the one who hears but does not do Christ’s sayings falls, like the house built on the sand. Evidently, hearing the words of Christ, in the parable, corresponds to building a house.

HEARERS AND DOERS

Without hearing Christ’s words, there is no building that can ensue, so this is an important step. It matters what you hear. In a world in which many voices are vying for our attention, it is important to tune in to what Jesus is saying. There is the additional danger that we sit in an echo chamber and merely listen to the voices that mirror ours. The Christian’s goal is not to achieve a balanced listening diet during which we hear different voices from various quarters. Rather, our goal is to hear the voice of Jesus. Our ears need to be trained through study of God’s Word, where His voice is most clear, that we may be able to discern His voice speaking in all our interactions.

Hearing God’s Word is not enough, though. Solomon had access to God’s Word, the time to reflect on it, and the resources to implement it, yet he fell. Christ’s parable teaches that wisdom is not hearing what God says, but doing what He says. Thus it is that one man can be wise one moment, when he is doing God’s Word, and foolish the next, when he abandons obedience.

At the beginning of his reign, Solomon exemplified a heart that is yielded to God for obedience. Not only did he know that he had a high calling as ruler of God’s special people—he wanted to fulfill his calling faithfully. His heart was in the right place, as God attested, “because this was in your heart” (2 Chron. 1:11). Evidently, when it is in our hearts to obey, God meets us, as He did Solomon, and provides everything we need to fulfill His calling. All that remains for us is to set our hearts to be doers of God’s Word and not hearers only. Then when the storms come, we will stand by God’s grace. 🍃

Sikhululekile Daco serves as an associate editor of *Adventist Review*.

FLETCHER ACADEMY

fletcheracademy.org • North Carolina

- Find your purpose and transform the world as a **disciple of Christ**
- **Smartphone-free** focused learning, strong **academics**
- Explore our 600-acre campus & hands-on **agriculture program**
- Every student **works**, Every student **serves**
- The majority of students are involved in performing **music** groups



- Live with purpose at Fletcher Park Inn, an active independent **retirement community**
- Make new **friends** and enjoy Christian fellowship
- **Grow your legacy** by engaging in Fletcher Academy's mission
- Walk from your home to the LPC Fitness & **Aquatics** Center, and AdventHealth **Hospital**, Fletcher Seventh-day Adventist **Church**, and Fletcher Academy **Farm**

FLETCHER PARK INN

fletcherparkinn.org • 828-209-6930

MAJORING IN THE MINORS

FOCUSING ON THE MINOR PROPHETS

 **3ABN Summer Camp Meeting**

JUNE 7-10, 2023

Exploring the messages of the minor prophets and their relevance to us, today.



Greg Morikone



Jill Morikone



Danny Shelton



Yvonne Shelton



Ryan Day



John Dinzey



John Lomacang



Shelley Quinn



James Rafferty



Kenny Shelton



Dakota Day



Jay Gallimore



Christopher Hudson



Wintley Phipps



David Shin



Eric Walsh



Steve Wohlberg

Tune in or attend in person for engaging sermons
from our lineup of speakers.

Watch on [3ABNPlus.tv](https://www.3abnplus.tv).



THE ULTIMATE IMITATION

When I was a kid, my sisters and I were often home alone during the day in the summer, as both our parents worked. We did fairly well entertaining ourselves, and sometimes we got rather creative about it.

One day we decided to make a documentary film about our parents. As the oldest, I, of course, was the director and producer; my sisters were assigned the acting roles of Mom and Dad. Once we'd dug through our parents' closets and dressers to find the right "costumes," we began setting the scene for Act I.

It started in our parents' bedroom—blinds closed, lights out, "Mom" and "Dad" in bed. *Aaand Action!* "Dad" begins to snore loudly. "Mom" covers her head with one of her several pillows. "Dad" snores louder. "Mom" grabs the pillow off her head and whacks "Dad" with it. When we showed this film to our parents later, they almost fell off the couch laughing. They admitted our depiction was very accurate.

The scenes progressed through a day in the life of our parents—cooking, going to work, coming home, cleaning, watching TV, and going to bed again. Though it was all done through the eyes of children, we got a lot of it right—from behavior to props to costumes. We clearly knew our parents very well.

Recently I was working extra-long hours toward a big deadline and didn't have time to go home for dinner. Around 7:00 p.m. my office door opened, and my daughter walked in carrying a lunch bag.

"I brought you dinner," she said, hugging me. I thanked her as she left, then gratefully opened the bag.

Inside wasn't just a delicious pasta dinner; there was also a lunch box note—one of the cards I occasionally put in my children's lunches to show them a little extra bit of love. She'd taken a page out of my book to make me smile.

The more time we spend around someone else, the better we know them, and the more likely we are to look and sound like them—for good or otherwise. My kids demonstrate this to me regularly, when they come home from school with new catchphrases and buzzwords (my 7-year-old says "bruh" about every 30 seconds), or when they suddenly take up an interest in a new hobby (my 10-year-old has done a lot of muddy bike rides in the forest with her bestie this spring). Inevitably, they will also begin to resemble their friends—the people they spend much of their time with.

The same is true of God. The more time we spend with Him, the better we'll know Him, and the better we'll be at reflecting who He is. And that is truly the best kind of imitation to strive for.

"Therefore be imitators of God, . . . and live in love" (Eph. 5:1, 2, NRSV). 📌

Becky St. Clair is a freelance writer living in California with her husband and three children. She has a decade of experience in public relations for the church, and currently writes and copyedits for various church entities around the world.

THE FAITH-FULL LIFE
BECKY ST. CLAIR



THE MORE TIME WE SPEND AROUND SOMEONE ELSE, THE BETTER WE KNOW THEM, AND THE MORE LIKELY WE ARE TO LOOK AND SOUND LIKE THEM—FOR GOOD OR OTHERWISE.

Big-picture living

May is the month of graduations. This article is based on a commencement speech given by the author at the December 15, 2022, graduation at Southern Adventist University. Elements of the oral presentation have been retained.—Editors.

Esteemed president Shaw, honored faculty, wonderful families, and accomplished graduating class: Thank you for the privilege I have been given to address you on this very auspicious occasion. I feel honored. I did a quick calculation, and I concluded that I have sat through about 40 graduations and, much to my shame, I don't remember any of those carefully crafted, inspiring, and often stirring commencement speeches. And so, rather than a speech, I want to share six of my hard-earned life hacks with you in the hopes that one or two may prove useful and practical as you step out into postgraduation life.

Here is **Life Hack 1**: Don't follow your heart. Yes, you heard that right—don't follow your heart. Our hearts are amazingly fickle things. What is very important today is often of little or no consequence in 10 years' time, and in 30 years' time all your heart could want is to be left alone to take a nap. I've seen people throw away careers, marriages, relationships, and life savings as their hearts made a sudden U-turn. Don't be roadkill to your heart. Jeremiah 17:9 puts it this way: "The heart is deceitful above all things, and desperately wicked; who can know it?"

That being said, live life purposefully. That's **Life Hack 2**. Have a grand plan—have a grand destiny. Have the dream, keep the passion. Life—I am

LIFE HACKS

CHANTAL J. KLINGBEIL



discovering—is not so much a destination as it is a journey. A journey that takes passion and perseverance. As you set out you may change destinations on the way—so what! You get into your car and begin that road trip. There will be traffic jams, detours, roadwork, flat tires, and even engine blowouts, but there will also be sunrises, long conversations, good music, and snacks. If you had told me at my university graduation at Helderberg College, South Africa, in 1991 that I would be here today with a Ph.D., I would never have believed you. No one in my extended family has a Ph.D.; very few have a college degree. None of my relatives had ever traveled outside of South Africa. And yet here I am with the love of my life, three wonderful daughters, the privilege of having lived and worked on four different continents, learned new languages, and traveled and explored so many countries. None of this was part of *my* grand plan, but I did set out to get a high school teaching job and be the best teacher that I could be, and then I watched for the indications of Providence. King Solomon, who was ahead of his time with his collection of life hacks, was spot-on when he said: “Whatever your hand finds to do, do it with your might” (Eccl. 9:10).

Here is **Life Hack 3**: Don’t be afraid to commit. Yes, be wise. Make the best choices. Listen to advice. Then take the plunge. Don’t let the fear of failure or the worry that there could be something better paralyze you and prevent those life choices. You don’t want to watch life going by as you stand by.

Watch out for **Life Hack 4**. Use technology—but resist letting it use you. This is one of my biggest challenges and will be a lifelong fight. Technology has so much to give. It can push us higher, further, and better, but by its very nature it will also try to invade every waking moment of life. Keep fighting the mindless scrolling; take frequent breaks from the mind-numbing noise. Refuse to be sucked into the know-it-all shouting matches and easy one-sided solutions and quick fixes.

Operate from the assumption that you are loved, because you are.

Here is **Life Hack 5**: Be kind. Invest in relationships, not in stuff. Having moved so many times, I realize that today’s treasure is tomorrow’s trash. So put the bulk of your time and energy into nurturing real relationships. Fundamental to this will be kindness to others, but also be kind to yourself. Making friends with yourself is one of the most important things you can do. Life is very hard if you are continually trying to get away from yourself. You could start by saying something nice at the mirror. Yes, you will never measure up to the unreal wide array of perfection and standards of success promoted all around us, but that doesn’t mean that we can’t be kind to ourselves.

And finally, here is my master **Life Hack, 6**, which can be used to hack any other hacks. Operate from the assumption that you are loved, because you are. Choosing to believe that God loves you is the most profound life hack. We call this faith, and when we let it work through the different layers of our being, we realize that failure has nothing to do with belonging. An acceptance of this knowledge has the power to change, wonderfully change, the most hopeless, discouraging outlook.

Armed with a life hack or two, Class of 2022—I wish each of you graduates a wonderful future that stretches into eternity. As my daughters say: you’ve got this! 🍀

Chantal J. Klingbeil, Ph.D., served as an associate director of the Ellen G. White Estate from January 2013 to March 2023. She has recently moved with her family back to Germany, where she continues to serve the Adventist Church.



HIS Impact On Me



Finding Opportunity

Emmett has been attending Holbrook Indian School (HIS) for less than two years. Yet this short span of time has made its mark on his academic and personal growth. Due to circumstances surrounding the COVID-19 pandemic in 2021, Emmett found himself at HIS in the middle of his junior year. Since then he has discovered a passion for music, and during his computer literacy classes he discovered a knack for computer science. As a graduating senior, Emmett says switching to attend HIS has benefited him academically and personally.

“Being here has helped me stay on task. Getting help in school became easier. My time at HIS has also given me opportunities to be more independent. Working in the cafeteria allowed me to save money to buy myself a guitar, and it was during last year’s summer experience, where I discovered my love for playing the guitar that I didn’t know was there before.”

“I will be the first person in my family to go to college. I plan to study computer science with the goal of going into software programming. [computer literacy learning quote] One area I see myself using my skills is in space exploration working for NASA.”

We hope you have enjoyed reading the stories from our seniors sharing how Holbrook Indian School has impacted them. Please continue to pray for our seniors as they embark on a new chapter of their lives. Quentina, Ariana, and Emmett plan to attend Northern Arizona University together. Nathaniel is prayerfully considering his options, and Trujuan plans to take an academic break to work and save for tuition.

You can help other students like Emmett find opportunities as they venture into adulthood. To make a gift, visit [HolbrookIndianSchool.org](https://www.holbrookindianschool.org)



HOLBROOK
INDIAN SCHOOL

Development Department

P.O. Box 910

Holbrook, Arizona 86025-0910

(928) 524-6845 (Ext. 109)

Development@hissda.org

I AM NOT ENOUGH

Life seemed easy when I joined the church. After all, how hard could the Christian walk be? I kept the Sabbath, read my Bible, and paid my tithe. Oh, did I mention I ate healthily? What else was there to do?

God must've smiled at Jill Morikone, sitting in church and teaching Sabbath School, my heart full of undiscovered sins. One day I encountered Jesus, and that's when my journey began. I was horrified to learn the depth of my selfishness and to grasp the impatience, jealousy, and bitterness that existed inside. Daily, as God revealed my heart, I discovered I had choices to make: to hang on to bitterness or learn forgiveness, stroke my ego or walk in humility, do it my way or surrender to Jesus.

Later I encountered motive. What drives me? Who is Jill? Is my purpose defined by what I do or who I am? Does the approbation of others matter more to me than the approval of God? As much as I hate to admit it, my self-worth has been somehow tied to what I do, how much I can accomplish, and how well I perform.

Just recently my husband, Greg, and I sponsored a couple of kids from overseas. Their little faces broke my heart. We can't have children, so I was so excited at the thought of "adopting" them, writing them letters, and praying for them, even though we'd never met. That was the intention, but once I paid for a year's sponsorship, I got sucked into the whirlwind of work again. You know, the pressing deadlines, the meetings and recording, the work to

be accomplished—and our little adoptees were somehow squeezed to the side. I even forgot about them for a couple of weeks.

During one particularly hard day I broke down and cried. I couldn't seem to do it all. I didn't have it all together. Satan whispered in my ear, "You're a failure. Maybe that's why you didn't have kids. Don't you see? You can't even take care of the ones you sponsored."

That was the day my friend stepped into my office and said, "Let me help you. I can help with the letters; you don't have to do it all yourself. You're seeking to carry this ministry; let me carry something for you." She was right. That was the day I learned I could let someone else behind my wall, that being authentic is not weak, and that I don't need to prove myself to others.

I am not enough. I'm learning that. But my God is enough, and when I need extra help, it's OK to let someone else help me too. That's not weakness. God places us in a community for a purpose. Never forget the ones who saw you in your time of need, and, instead of offering judgment and distance, they extended presence and grace. Those are God's people in your life. My friend is one such gift.

Who are God's people in your life? 🍀

Jill Morikone is vice president and chief operations officer for Three Angels Broadcasting Network (3ABN), a supporting Adventist television network. She and her husband, Greg, live in southern Illinois and enjoy ministering together for Jesus.

JOURNEYS
WITH JESUS
JILL
MORIKONE



ONE DAY I
ENCOUNTERED
JESUS, AND THAT'S
WHEN MY JOURNEY
BEGAN.

1888 MESSAGE NATIONAL CONFERENCE



THE UPLIFTED
SAVIOR

July 12 – 15, 2023

Southern Adventist University - Lynn Wood Hall
4881 Taylor Circle, Collegedale, TN 37314

Want to know more?

Visit: www.1888msc.org **Email:** info@1888msc.org **Call:** (269) 473-1888



PETER N. LANDLESS ZENO L. CHARLES-MARCEL

WARMING UP TO COLD SHOWERS

Q: Wellness enthusiasts encourage cold showers and baths. Is there any scientific evidence that this will actually be useful for me?

A: We don't know what your specific circumstances are, so our comments will deal with the topic generally. The chilling truth is that cold immersion baths and showers do indeed have beneficial, physiologic effects in people who are otherwise well and in persons who have specific health or medical conditions. Additionally, studies involving cold immersion suggest that the regular, habitual practice may reduce the risk of developing some diseases.

In general terms, cold immersion, or "cold hydrotherapy" (CH), can be invigorating and improve mood, alertness, mental clarity, and resilience to stress as the body adapts. It is part of the practical, natural home treatments used by Adventists since Battle Creek days. Surprising new evidence suggests that cold immersion may be an epigenetic trigger that activates genes involved in immunologic and inflammatory processes, the development and function of brown fat, and the expression of heat shock proteins, which protect cells from stress and damage.

Brown fat (BF) is a type of fatty tissue that helps regulate body temperature by burning calories, in contrast to white fat (WF), the common type of fat associated with overweight and obesity, which stores excess calories. Men exposed daily for just two hours to cold immersion (lower than 60°F) for six weeks can increase the calorie-burning BF and increase the energy expenditure (fat burning) of WF. Cold hydrotherapy (CH) may also increase the metabolic rate and improve your body's sensitivity to insulin depending upon the degree and duration of exposure, your body composition, and your health status. Additionally, CH can increase

glucose uptake in skeletal muscle and therefore potentially provide some benefit for people with metabolic syndrome, type 2 diabetes, and hypertension.

The potential benefits don't stop there. CH's immunologic and anti-inflammatory effects may decrease the chronic pain of fibromyalgia and the fatigue of multiple sclerosis. It stimulates T lymphocyte and natural killer cell production and, along with its modulating effect on the heat shock

proteins and its antioxidant stimulation, may be helpful in combating viral infections, including COVID-19. These effects also help explain the reduction of inflammation and muscle recovery seen in athletes after workouts and injuries.*

The downsides of CH are few, but many people don't usually equate "cold" with "comfort," and some individuals may get really stressed even thinking of cold-water immersion, especially those who are not accustomed to cold exposure or who have a fear of cold water. Elderly persons

and those with heart disease, hypothyroidism, or diabetes may be vulnerable to hypothermia (low body temperature), and CH may irritate sensitive skin or produce excessive dryness. Gradually acclimating to cold water is relatively easy if you are consistent and persistent. It is usually well tolerated, but check with your doctor to be sure you are not putting yourself at undue risk because of your specific situation.

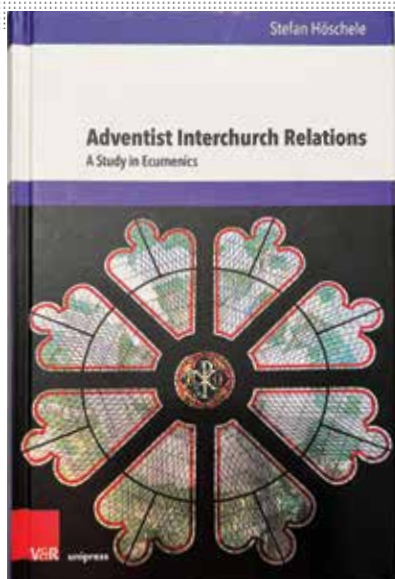
*For further reading, see M.J.W. Hanssen et al., in *Nature Medicine* 21, no. 8 (August 2015): 863-865, doi:10.1038/nm.3891;

R. J. Brychta and K. Y. Chen, in *European Journal of Clinical Nutrition* 71, no. 3 (March 2017): 345-352, doi: 10.1038/ejcn.2016.223.

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

Many people don't usually equate "cold" with "comfort," and some individuals may get really stressed even thinking of cold-water immersion.

CLOSER LOOK



Adventism— And Beyond?

Stefan Höschele, *Adventist Interchurch Relations: A Study in Ecumenics*, Kirche-Konfession-Religion 84 (Göttingen: Vandenhoeck & Ruprecht, 2022), 511 pages (available on Amazon.com, \$76.39). Reviewed by Gerald A. Klingbeil, who was serving as associate editor of Adventist Review Ministries when this was written.

Adventists have historically experienced a number of varied emotions as they considered their relationship with other Christians and distinct Christian denominations. Faced with conflict or even persecution (as, for example, during a large period of the twentieth century in the Soviet Union, China, or East Germany), Adventists have often moved to engage other Christians experiencing similar hardships, sharing resources or focusing on a common mission. On the other hand, our prophetic interpretation pointing to future persecution by a coalition of diverse powers (some representing Christian denominations) has kept us from “going” wholeheartedly ecumenic, especially when truth was on the line.

Stefan Höschele, professor of systematic theology and Adventist studies at Theologische Hochschule Friedensau and a former missionary to Algeria and Tanzania, offers a comprehensive analysis of Seventh-day Adventist interchurch relations that goes significantly beyond his 2010 volume, *Interchurch and Interfaith Relations: Seventh-day Adventist Statements and Documents*, *Adventistica* 10 (Berlin, New York: Peter Lang, 2010), which focused primarily on collecting pertinent sources and presenting relevant official statements.

As is customary in academic volumes, the book is introduced by a brief foreword contributed by Risto Saarinen, professor of ecumenics at the University of Helsinki, Finland, reflecting on the first ecumenical dialogue in 1994 between Adventists and Lutherans in which he participated. Saarinen considers these discussions as “among the first ecumenical encounters to take eschatological teachings seriously” (p. 13). Following this, the author offers a concise preface and list of acknowledgments.

The volume consists of eight chapters, including an introduction (pp. 27-38), four main chapters, a concise conclusion (pp. 399-408), two appendices, a significant bibliography that in itself offers many benefits (pp. 439-505), and an index.

In his introduction Höschele reviews the state of ecumenism and interchurch relations and, as is customary for careful academic research, discusses terms and definitions, as well as the state of research. He looks at historical

approaches to the issue of interchurch relations and reviews theological discourses regarding differing models of unity. Since the study utilizes some concepts from the social sciences, the author offers a more in-depth introduction to some of these approaches that are utilized in his study, namely the sociology of religious movements, inter-organizational relations, and, most importantly, relational model theory (pp. 74-88). Relational model theory focuses on the nature of relationships themselves, based on the premise that human beings are inherently social (p. 81). Höschele offers a helpful table that shows the manifestations and features of four elementary relational models (pp. 82, 83), relating communal sharing, authority ranking, equality matching, and market pricing to how groups are formed, how decisions are made, what's the characteristic mode of marking relationships, what moral judgments are involved, etc.

For readers used to thinking about interfaith relations or ecumenicalism from only a theological or biblical perspective, Höschele's approach and terminology sound unfamiliar. They offer an invitation to look at an old problem from a new perspective. The proverbial look over the fence may offer helpful new insights.

The following three chapters discuss the theme of the book by looking carefully at the development of Adventist history. In chapter 3 the author reviews Adventist thought on relations to other Christians during the formative years of Adventism. The chapter title, "Apocalyptic Heat and a Diversity of Attitudes," also functions as a concise summary of that period. Chapter 4, titled "Experimenting With Distance and Proximity," looks at the late nineteenth and the early twentieth centuries. It highlights the focus on the Great Commission and chronicles the engagement with Protestant missionary movements to "hasten the coming of the Lord." A particularly interesting (and still relevant) section deals with Adventism's

"uneasy ties" with American fundamentalism (pp. 274-280). Chapter 5 focuses on developments after World War II and highlights new types of interaction and engagement chronicling dialogues with Lutherans (1994-1998), cautious engagement with Roman Catholicism in the wake of negative press by public media on specific Adventist prophetic interpretation (pp. 374-383), and closer engagement with reformed denominations and evangelicals (pp. 383-397).

Höschele concludes that the history of Seventh-day Adventist interactions with other Christians and denominations appears, at first, "ambiguous" (p. 399), yet also "full of surprises" (p. 400). The author highlights the important role individual Adventist leaders (especially Bert Beach) played in engaging other Christians. His pertinent conclusions are worth quoting here: "The evolving Adventist interchurch relations paradigm, then, can best be described as resting on a *concept of noninstitutional unity*. . . . This one-sided preference is why Adventism appears ecumenically ambivalent and, in the eyes of some observers, even anti-ecumenical. Theirs is, in fact, an *anti-establishment ecumenism: all but institutional ecumenism is deemed worthy of support*" (pp. 401, 402).

Höschele's well-documented study (the volume boasts 1,508 footnotes on 407 pages!) offers a helpful review of Adventist engagement with other Christian denominations and is worth a careful read. I appreciated his observation that relationships between denominations occur in diverse ways, "and that this is necessarily so" (p. 404). His suggestion that "ecumenism is about theologizing relationships and 'relationalizing' theology" (p. 404) requires further development and thought—especially considering the theological framework of truth and verity within Scripture's inherent claim of absolute truth. Readers will find many nuggets of helpful information and thoughtful considerations. 🍷

BEAUTY FROM ASHES

The phone call from an unrecognizable California number came on a Monday afternoon in June 2022. By the following week my life would be changed forever.

The voice on the other end was my mother's social worker informing me that my mom appeared to be quickly deteriorating. *This is another bump in the very long road of my mother's chronic health problems that spanned more than 40 years. She ebbs and then she flows again,* I thought. I expressed as much to the social worker. She patiently explained that this looked vastly different.

By Wednesday my sister in Arizona and I were booking plane tickets. I would fly out of Baltimore early Friday morning and be in California by the afternoon. She would finish her workday (she's a physician with a long patient roster) and arrive at night. I'd pick her up, and on Sabbath morning we'd be with our mother.

I went to see my mom, in the skilled-care facility she moved into less than a week prior, one hour after my plane landed. She opened her eyes, and when I asked if she knew who I was, she nodded yes. And so I faced what was inevitable.

My sister and I had three days to make funeral arrangements, clean out our mother's apartment, and spend her last few hours in this life with her. A daunting mission.

But God was there. Oh, was He there. Through a series of events made possible only by the Miracle Worker, everything got done. In the middle of the "work" we had to accomplish, our Loma Linda "aunties" kept us fed, hydrated, and enveloped in love. Obstacles fell away, and the right people showed up when we needed them. We were carried.

By Sunday afternoon our mom's keys were returned to Linda Valley Villa, important items were safely in storage to tackle another time, and we were at her side. But she no longer could tell us she knew we were there. Her name was Eleanor, and she left for her rest that night.

Our relationship with our mother was not an easy one for the greater part of our lives. But there came a day when I heard the Father's voice tell me it was OK—that what couldn't be fixed in this life would be made perfect when He came back for us to live with Him. Our mother believed in the Life-giver. She knew where her future was.

She wanted to be cremated, but left no plans beyond that. So we decided to bury her ashes off the coast of California in the Pacific Ocean at a spot exactly east of her childhood home in Singapore—on a nautical map, a straight shot. On the day we took her urn to sea, clouds covered the horizon with intermittent beams of sunshine poking through. It was a little chilly and windy. But along with family and dear friends we sang, we prayed, and we set her ashes into the very ocean crafted by the hands of God.

Just as the boat turned to head back, Someone pulled up the cloud cover like blinds on a window, exposing the orange sun dipping down as the Sabbath closed. Suddenly, a teeming pod of dolphins came straight to us, surrounding our boat and our mother's slowly sinking urn (biodegradable), as if protecting it. It was one of the most beautiful, peaceful, God-ordained moments of my life. He was saying to us: It is well. All is well.

He brought beauty from ashes that day. And He still does today. ▀

Wilona Karimabadi is a writer, editor, and communication professional who will always treasure 16 special years at *Adventist Review*.

BUT HE WAS THERE.
OH, WAS HE THERE.
THROUGH A SERIES OF
EVENTS MADE
POSSIBLE ONLY BY
THE MIRACLE
WORKER, EVERYTHING
GOT DONE.

Want to Have a Seating Problem at Sabbath School?

Could you imagine the biggest complaint at your church being, "I can't get a seat at our Bible study?" What would it be like if you had to take seat reservations at your Sabbath School so that your large group of visitors could even get in? Roy Ice has discovered how to do just that and more, and he and his team would love to share how God can do the same thing with your community by starting a Bible Lab.

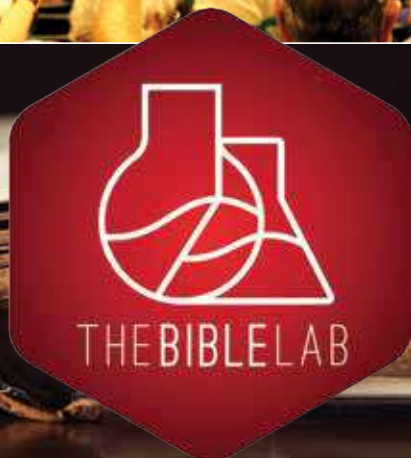
- Experience Explosive Growth In Church Attendance
- Bible Studies Focused On God's Loving Character
- Energetic, Interactive, Conversational Experiences
- Innovative, Fresh Approach
- Visitor Friendly & Attractive
- All Study Guide Materials Are FREE!



ROY ICE,
Creator of
Bible Lab

Find or start a lab near you!

TheBibleLab.com



Faith
for Today

Engaging the Mind • Touching the Heart

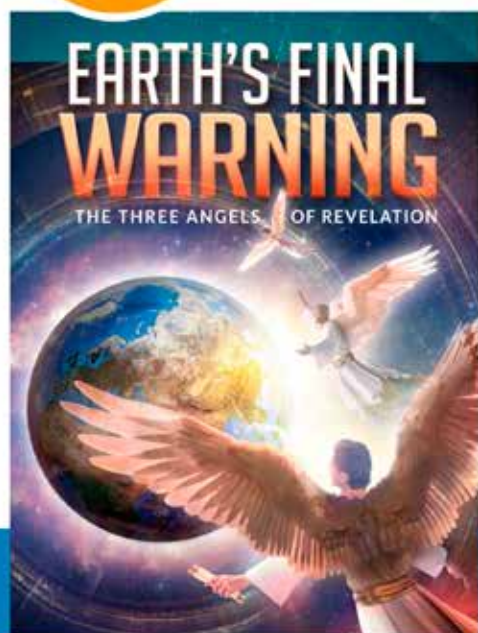
P.O. Box 1000 • Thousand Oaks, CA 91359 • (888) 940-0062 • www.FaithForToday.com



Exciting New Magazine About the Three Angels' Messages!

BRAND
NEW FROM
AMAZING
FACTS

Perfect for Sharing and Mass Mailing!



Earth's Final Warning: The Three Angels of Revelation

This captivating, beautifully designed, full-color magazine makes essential prophecy easy to understand and is the perfect resource for sharing with friends, family, and neighbors!

This attention-grabbing magazine, as well as Amazing Facts' 11 other sharing magazines, are available at great bulk prices—so stock up today! Please call us at 800-538-7275 for more information about tax-deductible mass-mailing opportunities!

BK-3AMR ... \$2.95

BULK PRICING:

10+ \$2.45 ea. | 25+ \$2.10 ea. | 50+ \$1.95 ea. | 100+ \$1.50 ea. | 500+ \$1.20 ea. | 1,000+ \$1.10 ea.

Or you can check out our ...

MASS-MAILING OPPORTUNITY

Mass mail *Earth's Final Warning: The Three Angels of Revelation* for as low as \$1.26 per home.*

Now you or your church can share the truth in every home in your community for a low price. Reach more people with less expense by mass mailing *Earth's Final Warning: The Three Angels of Revelation!*

MASS-MAILING DISCOUNTS

Our mass-mailings offer the same product prices as buy-in-bulk; the prices below also include shipping costs to homes:

500+ homes, approx. \$1.88 per home*
1,000+ homes, approx. \$1.56 per home*
5,000+ homes, approx. \$1.26 per home*

*Prices are subject to change. Please call 800-538-7275 for current prices.
Price per home includes both material and postage.



AMAZING FACTS
INTERNATIONAL

ORDER NOW at afbookstore.com.
Or call 800-538-7275, Mon–Thu, 8:30 AM – 6:00 PM PT.