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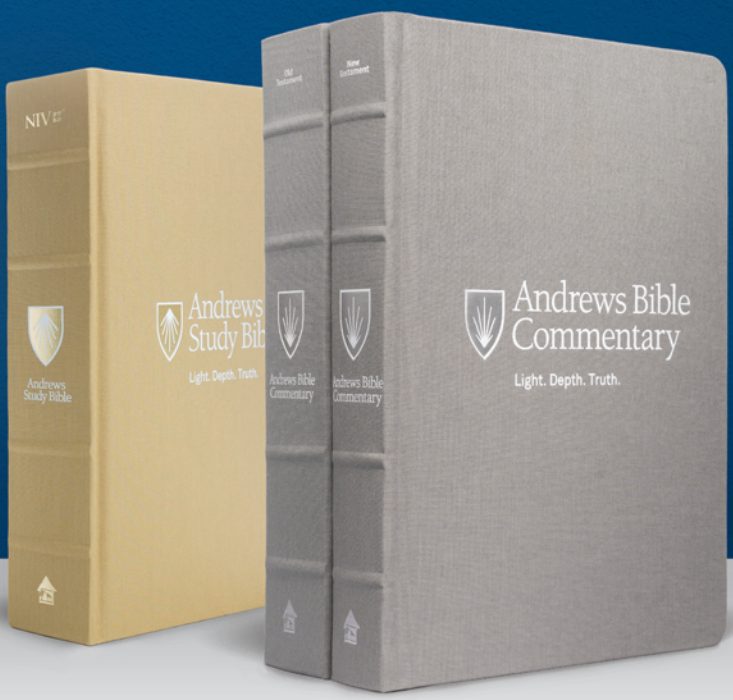
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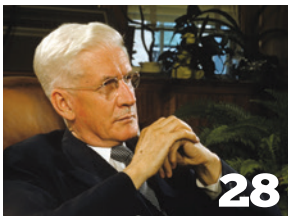
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FEATURES







18 **I HAVE A MESSAGE FOR YOU** | MERLE POIRIER
It's the *Review*'s anniversary, and we have a story to tell.

20 **STREAMS OF LIGHT** | MERLIN D. BURT
When our pioneers answered God's call, it often meant challenges to purse, health, and spirit.

26 **OVER THE YEARS**
In 175 years one might expect there to be some changes.

28 **SOLID AND TRUSTWORTHY** | MERLE POIRIER
A new era with a new editor

There were many changes to the journal's name, design, print frequency, and format, but one thing never changed–the blessing of working with colleagues who worked well together.

43

ARTICLES

33 **THE BETTER LAND**
WILLIAM H. HYDE
Reaching the biblical number of perfection—the seventh reprint of this poem.

34 **ANOTHER COMFORTER**
IRWIN H. EVANS
It was truth then and remains truth today.

38 **A REPORTER'S STORY ON THE BILLY GRAHAM CRUSADE**
FRANCIS D. NICHOL
Adventists wondered about this new evangelist attracting huge crowds.

42 **THE GLORY DAYS**
Memories of working at the *Review*

48 **THE TESTIMONIES**
ELLEN G. WHITE
Mrs. White is asked questions on some challenging topics.

50 **REVIEWING FORWARD**
JUSTIN KIM
After 175 years, where does the *Review* go from here?

54 **THE SAME TODAY**
CONNOR CAMPBELL
A calling from God can also mean great sacrifice.

60 **IS GOD'S WILL ALWAYS DONE?**
JOHN PECKHAM
A challenging question receives a thoughtful response.

72 **A PILGRIMAGE OF FAITH**
EDWIN SULLY PAYET
One may not realize that Ellen White also served as a missionary.



42

NEWS|OPINION

» Jailed Former Adventists in PNG Express Their Wish to Return to God

» Innovation Center Helps Reimagine Adventist Education

» Spanish Association for Adventist University Students Celebrates 50 Years

» NAD's Adventist Information Ministry Goes West

» ADRA Works for Better Coastal Protection in Mozambique

» Montemorelos University Team Wins Business Simulation Final

» How Media Leaders Are Shaping Evangelism in East Africa







EDITORIAL

5 **JUSTIN KIM**
THE TENSION OF AN ANNIVERSARY

DEPARTMENTS

6 **LETTERS**

67 **HOUSE CALL**

68 **EDITOR'S PICKS**

COLUMNS

25 **CLIFF'S EDGE**
CLIFFORD GOLDSTEIN

41 **THE PIONEERING PASTOR**
SHANE ANDERSON

59 **WITNESSING FOR INTROVERTS**
LORI FUTCHER

65 **TRANSITIONS**
CHANTAL AND GERALD KLINGBEIL

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THE MOST SHARED STORIES ON ADVENTISTREVIEW.ORG LAST MONTH:

1



Adventist Academy Church in PNG Welcomes 150 People Through Baptism, by Marcos Paseggi

2



Baptism at Popular Beach Sees 5,000 People Accept Jesus in Port Moresby, by Marcos Paseggi

3



Expect the Unexpected, by Jonathan Walter

4



The Foundation of God's Government, by Matthew L. Tinkham

5



The Biblical Understanding of the Nature and Definitions of Sin, by Jiří Moskala


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The tension between memory and mission sets the tone for proper observance.

The Tension of an Anniversary

Adventists are both ardent over and allergic to anniversaries. Perhaps it is our enthusiasm with prophetic dates or it's the shadow of 1844 disappointment. Maybe it is the clash of "occupying" until our Lord returns with the "I come quickly" statements in Scripture. These temporal celebrations make us sentimentally nostalgic and soberly uncomfortable at the same time. In a year in which many organizations and events are celebrating some anniversary, the *Adventist Review* notably marks its 175th birthday.

On one side, we have much to be joyful for after *175 years*. Think about it: when is the last time you heard a 175th anything? (When the United States celebrated its 175th anniversary, Harry S. Truman was the president!) The *Adventist Review*, with its different reiterations and titles, has persevered through the decades, being older than even the Seventh-day Adventist name, church structure, and denomination. It has endured through ups and downs of civil and world wars, economic swings, explosions in social issues, causes, ideologies, and theologies. Through each age it has witnessed the growth of the Adventist movement beyond the North American continent and continues to unite God's people all around the world. The *Review* reports on news, stories, features, and testimonies from all the continents of the world, except Antarctica. It is reproduced in multiple languages and is transmitted throughout the globe in various forms. We indeed are thankful for the longevity of the ministry of this journal.

But also, after 175 years, we are *still* here waiting for the coming of Christ. Some have postulated that Christ has not returned because the church has, or has not yet, adopted some idea, program, activity, book, reform, or endeavor. "If the church would *only* do this one thing, then Jesus would come." Regardless of whether it is evangelism to the ends of the earth, the reproduction of Christ's character in His people, or other eschatological narrative, many Adventists feel uncomfortable with the notion of celebrating an anniversary, thinking it entails some level of failure. How can we be celebrating when Jesus isn't here yet?

One side looks like ironic triumphalism amid disappointment, while the other a wet blanket killjoy melancholia over celebration. How are we to approach the 175th anniversary?

Adventists should celebrate, commemorate, or mark (whatever verb makes you comfortable) the 175th in the same manner that we do best: by remembering it the same way we remember the Sabbath day. We are to eschew both the extremes of elation and emptiness. As we do on Sabbath, we remember to keep the Sabbath day, in celebration, in joy, and in memorial. Yet we know that we have work to do when the Sabbath sun sets, so we glean strength, inspiration, encouragement, and vision for the work of the next six days. The tension between memory and mission sets the tone for proper observance.

Without memory, God's people are led to forget the goodness of God as well as the weakness of humanity in history. The sin of Israel was her forgetfulness (Ps. 103:2; Eze. 23:35; Hosea 8:14) of the past. She acknowledged neither her need for God, nor God's power to provide all her needs. Anniversaries help us remember.

Without mission, God's people are led to become indolent and apathetic in and for the kingdom of God. Similarly, the sin of the church is her indifference to realize neither her need for God nor God's Spirit and power to fulfill the mission. Anniversaries motivate us to mission.

When in proper focus, we can approach any anniversary with a healthier attitude. Let us meditate on God's goodness and providence, which continue to enable us to go to the ends of the earth for Jesus. God has sustained and grown us for 175 years. He will continue to sustain and grow us, for we are 175 years closer than we were before. Happy anniversary, *Adventist Review*!

INBOX

THANK YOU

Thank you for your letters to the editor over the years. As we celebrate 175 years of the *Adventist Review*, the editors would like to turn the tables and share a message with our readers. —*Editors*



OH, FOR GRACE TO STAND

There's an African proverb that says, "If we stand tall, it's because we stand on the backs of those who have gone before us." Many of those who have gone before us at *Adventist Review* have lived sacrificially, worked doggedly, and, as a result, have left us a compelling rich spiritual legacy. As illustrated in the compilation of "Testimonies From the Front Lines" in Still Connecting (June 2024), for nearing two centuries this magazine has addressed contemporary issues from one generation to the next, helping to frame the Adventist faith experience. Oh, for grace to stand tall, sharing Spirit-filled truth at this critical time when Christ's return is so near at hand!

Sikhululekile Daco, associate editor

THE CHARGE CONTINUES

Before the Adventist Church organized or even had its name, the *Review* brought people together. This was done not only through articles but also by sharing news. It was the back pages many members turned to first, eager to read about the "progress of the cause"—reports from the mission field, institutions, and organizations. This charge to unite members through news from territories and countries worldwide continues today, for they remind us that we are all part of this global movement. More important, these stories allow us to see God at work not just in our lives but around the world.

Enno Müller, news editor

A HIGH CALLING

God is love (1 John 4:8, 16) and God is light (1 John 1:5). For 175 years the publication now known as *Adventist Review* has been spreading the Advent message of God's character of perfect love and justice far and wide. This is a high calling indeed and one to which I have also devoted my life and now have the privilege of doing so as part of the *Adventist Review* team. My hope and prayer is that through this ministry more and still more will come to better know and reflect the love and light of God.

John Peckham, associate editor

The *Review* has always provided space and support for portraying the beauty of God's character in every possible way.

JONATHAN WALTER

HONORED TO SHARE IN THE LEGACY

I've thoroughly enjoyed reading the Still Printing history of the *Adventist Review* over the past several issues. Being part of the current editorial staff has taken on new meaning as I have read about the sacrifice and commitment of our publishing pioneers. I am honored to share in the 175-year legacy of this magazine and ministry. It is my prayer that the *Adventist Review* will never lose its relevancy, its spiritual focus, and its dedication to mission.

Beth Thomas,
assistant editor

EAGER TO CONTRIBUTE

To be able to participate in a prophetically mandated project that has its origin in the throne room of God is a privilege. This privilege, however, also comes with significant responsibility. As the newest editorial team member, I am eager to contribute to the *Adventist Review* and continue its legacy of high-quality content while also broadening its influence, especially in the digital realm. I have a personal passion for the intersection of art, creative expression, and theology, and I appreciate that the *Review* has always provided space and support for portraying the beauty of God's character in every possible way. I pray our work here will inspire Seventh-day Adventists of all ages to engage in God's mission.

Jonathan Walter,
assistant editor





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"I'm excited about the opportunity to bridge the digital divide between online faith exploration and local church communities."

Anthony White, p. 13

NEWS



General Conference secretary Erton Köhler (third from left) stands with other church leaders and police officers during his visit to the Boroko Cell Block jail in Port Moresby, Papua New Guinea, May 10. PHOTO: MARCOS PASEGGI, *ADVENTIST REVIEW*

JAILED FORMER ADVENTISTS IN PNG EXPRESS THEIR WISH TO RETURN TO GOD

GC SECRETARY ERTON KÖHLER VISITS BOROKO CELL BLOCK, APPEALS TO INMATES.

MARCOS PASEGGI, *ADVENTIST REVIEW*

When Erton Köhler, secretary of the General Conference of Seventh-day Adventists, agreed to preach for the PNG for Christ series at Korobosea Seventh-day Adventist Church in Port Moresby, Papua New Guinea, he didn't know he would have one of the most attentive audiences he's ever had: a group of inmates at a nearby police jail.

Köhler also didn't know that many of the inmates had been Adventist church members in the past. Through a series of events that local leaders called "providential," not only those inmates but many others were able to follow and enjoy the evangelistic meetings.

THE POWER OF YOUTH SERVICE

It began with the Adventist Youth group from the church offering to clean the Boroko Cell Block prison as part of their Global Youth Day activities on March 16. The example of the young Adventist volunteers left a positive impression and later opened doors with the prison officers and superintendent.

At the youth visit to the prison in March, youth leaders saw that some inmates were interested in studying the Bible, so church members launched a branch Sabbath School at the prison. Then they found out inmates had shown interest in watching the upcoming evangelistic series. Church members took their request to the congregation, and a church member offered to purchase and donate three screens—two for the inmates and one for the officers—so everyone who desired to do so could watch the services.

"Every evening, inmates sit on the corridor floor of the jail to watch Pastor Köhler's preaching," a local

leader reported. "And at the time of the altar call, many of them stand up to accept it."

A WIDER REACH

Korobosea church leaders said they are excited to see how God has led in providing the congregation with wider reach than they first imagined. The church, where PNG prime minister James Marape is a member, had been making major efforts to prepare for the series.

"As a church, we invested thousands of dollars to get ready for the series," local leaders explained. The church also owns two minibuses that members used to bring people to the meetings.

Other doors began to open as they moved forward. Besides the authorization to livestream the series into the Boroko jail, a national TV station contacted church leaders, asking if they could broadcast Köhler's messages. "It was their initiative," local church leaders reported. "They requested it before we even thought about it." According to the local church, people followed the meetings not only from across PNG but also from Australia, Malta, Sweden, and other countries.

During his daily messages Köhler called on local church leaders repeatedly to reach out, connect, and train those who are coming to Jesus. "Help them to get ready, together with you, for a life of faith and preparation for heaven," he said.

AN IMPACTFUL VISIT

Then on Friday, May 10, when there were only two meetings left in the series at the Korobosea church, Köhler and other local and regional leaders received an invitation to visit the Boroko jail, which usually houses 70 to 100 inmates waiting for trial, and talk to the inmates.

Silva Sika Biyoma, metropolitan superintendent of the Royal Papua New Guinea Constabulary, along with Henry T. Map, public service commissioner for Boroko, and Boroko Cell Block officer in charge Richard Harai, welcomed the group of Adventist leaders to the facilities. They thanked Köhler for his visit, emphasizing how meaningful they found it. "We know a spiritual life can transform a person," Sika said. "And we know that once they go out, they will be different people."

Köhler pointed to where the power to change their lives resides. "We are just instruments, but rest assured, God is working in them [the inmates]," Köhler said.

Police leaders assured Köhler of how meaningful the latest developments have been at the Boroko prison. "Every faith [group] has the door open if they want to visit the inmates, but this had never happened before. It's the first time we've witnessed such an interest," Sika told Köhler.

NEVER ALONE

After touring the facilities, Köhler had the opportunity to address the inmates face-to-face. "No matter where you are or what you have done, God has the power to supply all your needs in Christ Jesus," he told the inmates, who seemed to drink in his words. Then he showed them a Bible, telling them, "Keep this book close to you. Because if you have this book, you will never be alone."

PNG Union Mission secretary Leonard Sumatau also addressed the inmates, calling on them to return to God, who will willingly accept them. Sumatau read to them from the Bible and made an appeal. "I invite you to return to God and start a new life in Christ, especially those of you who used to be Seventh-day Adventists," he told them.

Köhler asked Sumatau how many former Adventists were in the group of inmates. "Most of them," Sumatau answered, "used to be church members. Some of them were Pathfinders and part of an Adventist Youth group."

NOT AN EASY ROAD

The group of Adventist youth acquainted with the prison then led a song of encouragement. "It's not an easy road, but the Savior walks beside me," they sang. "His presence gives us joy every day."

Köhler closed with additional words of encouragement. "We can feel Jesus coming closer," he told his attentive audience. "Jesus knows your stories, your challenges, your sorrows, your grief, and your hopes. And His message for you is a message of transformation." Then he prayed, "Lord, we know their names are written in the palms of Your hands. Please help them to find freedom in You."



The entire Florida Conference Office of Education group participates in the ribbon-cutting for the reimagined Innovus Innovation Center.

PHOTO: FLORIDA CONFERENCE

INNOVATION CENTER HELPS REIMAGINE ADVENTIST EDUCATION

FACILITIES SEEK TO CREATE LEARNING ENVIRONMENTS TO EMPOWER STUDENTS.

ROBERT HENLEY, *SOUTHERN TIDINGS*, AND *ADVENTIST REVIEW*

The recently opened Innovus Innovation Center is an outgrowth of the Florida Conference Innovation Lab at Forest Lake Academy in Apopka, Florida, an education lab that was implemented in 2017 to serve as an experimental classroom for exploring the impact of innovation and personalized multiyear competency-based education on Adventist K-12 education.

The day of the opening ceremony, a large group took seats outside the Innovus Innovation Center to witness the welcoming and the ribbon-cutting ceremony for the reimagined facility. The audience then proceeded indoors to tour the facility, which includes a mechatronics lab, a wet lab, a coworking space, a ghost kitchen, a Virtual Reality/Artificial Intelligence (VR/AI) lab, and two design studios.

"Today we open the doors and officially welcome present and future students, parents, donors, and others in this community to the newly reimagined Innovus Innovation Center," Florida Conference president Allan Machado said at the inauguration ceremony earlier in 2024.

Innovus is a component of the Florida Conference Office of Education (FLCOE) Innovation Initiative, and home to Florida Conference Institute for Leadership and Innovation (FCILI). The mission of the FLCOE Innovation Initiative is to reimagine education in the Florida Conference through innovation. The vision, influenced by Jeremiah 1:5 and Proverbs 18:16, is to create learning environments that empower all students to own their learning, shape their dreams, discover their gifts, and realize the destiny that God has for their lives, regional church leaders said.

In addition to serving as a research site for education, the Florida Conference Innovation Lab at Forest Lake Academy has served as a science, technology, engineering, and mathematics (STEM) experience destination for Florida Conference schools. Through day-long STEM field trips on such topics as mechatronics, robotics, computer-aided design (CAD), 3D printing, and coding, students have had the opportunity to be exposed to and explore topics that fuel the fourth Industrial Revolution.

Innovus will take those programs—X Lab Startup Incubator, STEMCIE Camps, and Innovation Scholar Program—to the next level and make room for new programs, such as the Innovation Academy for homeschool students. The impact of those programs has been tremendous, leaders said. For example, the scholar program, which identifies talented youth beginning in the sixth grade and provides them with a multiyear journey to pursue their passions and interests, has been instrumental in assisting several alumni with receiving much desired internships, which they attribute to their participation in the program.

Innovus was intentionally designed to facilitate the disruption of Adventist education, according to its creators. It is a testament to a forward-thinking approach, aimed at reshaping traditional educational paradigms and ushering in a new era of learning excellence, regional church leaders said.

"At its core, Innovus is strategically designed to transcend conventional boundaries, leveraging innovation as a powerful catalyst for change," Frank Runnels, Florida Conference vice president for education, said. Innovus will provide immersive learning experiences that will go beyond the ordinary, fostering a culture of creativity, critical thinking, and adaptability among students.

Leaders said that by embracing cutting-edge educational methodologies, emerging technologies, and forward-looking curriculum design, Innovus will equip students with the competencies and mindset necessary to thrive in a rapidly changing world.



Students and professionals recently gathered in Montserrat, Barcelona, Spain, to celebrate the Association of Adventist University Students and Graduates in Spain fiftieth anniversary.
PHOTO: ANA RIVEIRA, HOPE MEDIA

SPANISH ASSOCIATION FOR ADVENTIST UNIVERSITY STUDENTS CELEBRATES 50 YEARS

ORGANIZATION HELPS STUDENTS KEEP THEIR FAITH DURING COLLEGE YEARS.

JULIAN MELGOSA, FOR *ADVENTIST REVIEW*

From May 3 to 5, 170 college and university students and professionals gathered at the Montserrat Abbey in Montserrat, Barcelona, Spain, to celebrate the fiftieth anniversary of the Association of Adventist University Students and Graduates in Spain (known as AEGUAE, the Spanish acronym). The membership represents several generations in a very active organization that has continuously served the Seventh-day Adventist Church, particularly Adventist students attending public higher education.

During the celebratory event, several notable speakers presented such relevant topics as "Creation versus Evolution," "The Bible and Gender," "Manuel Lacunza's Millenarianism," "The Apostle Paul as a Paradigm of a Committed Intellectual," "Challenges and Opportunities of Adventist Education," and "The Role of Women in AEGUAE," among others. All were followed by rich discussions.

In addition to the organized activities, the anniversary event provided abundant networking opportunities and visits to the venue's basilica, library, and museum, which contain treasures accumulated across 10 centuries. There was even some time for hiking in the beautiful surroundings.

THE PURPOSE

For 50 years AEGUAE has provided a secure context for students and graduates to ask questions and discuss perspectives. The anniversary meetings provided a safe and open context where educated minds could discuss issues and emerge with a stronger faith. Meetings and publications have provided an invaluable tool to affirm Adventist faith and share the gospel.

A review of AEGUAE's history shows a number of significant accomplishments: regular yearly meetings for a half century; six international meetings; the periodic publication of the magazine *Aula 7;* and the online publication of Aula7activa, which includes 34 books, 23 reviews, and several children's stories. In addition, the organization has offered leadership opportunities to 270 men and women who have served as AEGUAE executive committee members over the years.

AEGUAE PAST, PRESENT, AND FUTURE

Founded in 1974, AEGUAE served a crucial role for the church when Spain was under a dictatorial regime with limited religious freedom and no legal protections. As Spanish society changed, AEGUAE adapted to the times and became active in bringing a clear Adventist identity to public university campuses and other cultural and intellectual circles.

During the past decade, AEGUAE has been working together with the Adventist Church's Youth Department to prepare Adventist upper high school students for the rigors of a dominant atheistic academic environment at state universities and to help them preserve their Adventist faith. To this effect, AEGUAE organizes yearly meetings (apart from the annual convention) for those about to enter college or university.

During these events young people are equipped with tools to cope with loneliness and thoughts of suicide, anxiety, and depression, and to establish good habits of academic discipline. In addition, they are prepared to affirm their faith and to remain loyal to their Adventist values, principles, and beliefs as they interact with faculty and peers at their educational institutions. At these events a mentor is made available to each young man and woman to help them navigate the complex adaptation process of the year ahead.

The anniversary was a historic occasion for reflection on the work done in the past decades. More important, members committed to continue to serve, under God's guidance, as a lay entity to further the mission of the church via the influence of university students and graduates in the postmodern world that surrounds them.



Adventist Information Ministry recently selected Walla Walla University as the site of a West Coast extension for its evangelistic contact center. PHOTO: WALLA WALLA UNIVERSITY

NAD'S ADVENTIST INFORMATION MINISTRY GOES WEST

AIM EVANGELISM CONTACT CENTER FOR MEDIA MINISTRIES KEEPS GROWING.

CHRISTELLE AGBOKA, NORTH AMERICAN DIVISION, AND *ADVENTIST REVIEW*

Leaders of Adventist Information Ministry (AIM) have announced the opening of a second office, to be located at Walla Walla University (WWU) in Walla Walla, Washington.

AIM has been advancing the evangelistic efforts of the North American Division of the Seventh-day Adventist Church (NAD) at its main office since 1982, when it was established on the Andrews University campus in Berrien Springs, Michigan, as an evangelistic contact center for Adventist media ministries. Today it serves as the division's epicenter for connecting broadcast and social media interests with local churches through phone and online platforms.

The success of AIM's recent digital evangelism efforts, including social media ads for prayer with local churches, preparation for expanded digital outreach, and a need to better serve the division's many time zones, has necessitated a larger workforce. AIM primarily employs students as customer service representatives and ministry specialists.

AIM director Brent Hardinge explained the choice. "We were looking for another campus where we could employ more students. By choosing a school on the West Coast, we get the advantage of the time difference and [staggered academic calendars] to maximize coverage. The office at Walla Walla will operate as an extension of the main office, and [both offices will] work as a unified contact center so callers can reach an agent based in Michigan or Washington."

The Walla Walla office will be managed by Anthony White, who began his role as AIM's assistant director for church connection and operations in April. His first objective is to foster division-wide ministry support and growth opportunities at AIM through collaboration with Walla Walla University. White will help establish AIM's presence on the WWU campus, including hiring and supervising students.

White will eventually oversee the Adventist Church Connect and Adventist School Connect system, the NAD's free website services linking community members with their local church and school. Finally, he will collaborate with key stakeholders division-wide to coordinate digital resources for local churches in alignment with the NAD's emphases: media, multiply, and mentorship.

Most recently White served as associate communication director for the North Pacific Union Conference of Seventh-day Adventists (NPUC). He spearheaded NPUC's brand strategy, content creation, and digital transformation. Previously White was the digital director for a successful federal political campaign. He brings more than 11 years of digital marketing and storytelling expertise to this role. White also studied mass communication, focusing on photojournalism.

Hardinge, who selected White for the role after extensive conversations on AIM's work and future direction, is confident in his choice. "As an experienced Northwest communicator and graduate of Walla Walla, Anthony brings a combination of skills and a growing network to the work of AIM. I knew that starting a new office like this would take someone who can grasp what we are trying to do and take the time to invest in building a network on campus."

White said he is ready for the challenge. "I'm excited about the opportunity to bridge the digital divide between online faith exploration and local church communities," he said.

He continued, "I see this role as an opportunity to be a pioneer, establishing strong relationships and building a collaborative foundation between AIM and Walla Walla University, which could lead to innovative projects and a wider impact for church growth and ministry."



A woman holds a mangrove sapling in her hand. PHOTO: © ADRA MOZAMBIQUE

ADRA WORKS FOR BETTER COASTAL PROTECTION IN MOZAMBIQUE

INITIATIVES ARE HELPING FISH STOCKS TO RECOVER, ECOSYSTEMS TO REGENERATE.

ADRA GERMANY, ADVENTISTISCHE PRESSEDIENST, AND *ADVENTIST REVIEW*

With more than 60 percent of the population living in coastal regions, Mozambique has a special historical connection to the sea and the coast. Fishing has a long tradition and, along with agriculture and forestry, is a major source of income for the local population. Mozambique's almost 1,700-mile coastline is home to rich biodiversity, including mangrove forests, coral reefs, and sea grass meadows. These ecosystems serve not only as breeding grounds but also as a habitat for numerous fish species on which traditional fishing lives.

Two aid organizations, Adventist Development and Relief Agency (ADRA) in Germany and Rare, are working with 10 coastal villages to overcome the challenges in the medium and long term. Through effective coastal protection and new cultivation methods, residents of the villages are learning how to do what is beneficial for both nature and people.

In the Nampula region, where the aid project is taking place, most people are smallholder farmers who grow food for their own consumption or live from fishing. Climate change and harmful practices in fishing and agriculture are threatening both fish stocks and crop yields. Mangrove forests and coral reefs, which are supposed to protect the coasts from the floods of the Indian Ocean, have been cut down or damaged in recent years.

BRINGING ABOUT POSITIVE CHANGE

Rare and ADRA Germany's cooperation helps the people in the project area to better protect themselves from natural disasters and to find an answer to overfishing. They have already joined forces in working groups to achieve these goals step by step.

To mitigate the consequences of future disasters, marine protected areas are established with the aim of consolidating beaches and marine ecosystems, experts explained. "Mangroves and sea grasses are planted or rehabilitated, while special attention is paid to coral reefs," the agencies explained.

In those 10 coastal communities, the two aid organizations are supporting 14,324 people with new cultivation and fishing methods. The communities receive improved seeds for the cultivation of millet, cassava, maize, beans, cowpeas, and sweet potatoes. "These seeds can withstand short periods of drought or flooding. In addition, the people learn how to make optimal use of agricultural land by introducing mixed crops of maize and beans," the agencies explained. "The absence of pesticides and chemical fertilizers prevents soil quality from deteriorating. The installation of solar-powered water pumps ensures sufficient water to irrigate the fields. In newly founded village shops, improved seeds from local production can be bought cheaply."

Rare and ADRA Germany also promote the development of environmentally friendly chicken and fish farms to further reduce the pressure on overfished stocks. Malnutrition is one of the most frequently diagnosed problems among children under the age of 5 in the project region. Nutritionally rich meals help to work against this. In demonstration events young mothers or pregnant women learn new cooking techniques and recipes. The goal is to create a balanced diet with locally available foods.

"As harvests increase, parents can give their children enough food," the agencies explained. "At the same time, awareness campaigns in coastal communities emphasize the importance of certain hygiene measures, such as regular hand washing and the disposal of animal and human waste, in order to prevent diseases," they said.



From left to right: Herbert Escobar, Daniel Sáez, and Benjamín Acosta, winners of RETO 2024.
PHOTO: COURTESY OF BENJAMÍN ACOSTA

MONTEMORELOS UNIVERSITY TEAM WINS BUSINESS SIMULATION FINAL

STUDENTS HAD TO MAKE DECISIONS BASED ON PRINCIPLES OF BUSINESS ETHICS.

LAURA MARRERO AND INTER-AMERICAN DIVISION NEWS

A team of public accounting students from Montemorelos University called FinancialUM2 won the final of the International Business Simulation Challenge of the Spain-based company CompanyGame on May 7.

Overcoming strategic challenges and demonstrating excellence in business management, the FinancialUM2 team excelled among their international peers, carrying the name of their Adventist school in Montemorelos, Nuevo León, Mexico, to the top of the contest.

According to event organizers, the contest, which since its beginnings has attracted more than 18,000 students from 30 countries, has become a global platform for the development of practical and strategic skills in business. This is thanks to the company's simulators, which offer a safe environment for the preparation of future business leaders, company leaders said.

The members of the FinancialUM2 team are Daniel Sáez, Herbert Escobar, and Benjamín Bernal, students in the sixth semester of public accounting. They were led by Pedro González, graduate studies coordinator of the School of Business and Legal Sciences, who tutored them throughout their journey.

For the FinancialUM2 team, the competition was intense from the start. Working with the InnovaTech simulator and facing teams from all over the world, they managed to accumulate the 1,200 points they needed to advance to the next stage.

After passing the qualifying phase, in which more than 2,500 students from 175 universities participated, they went on to participate in the Finance category, where they faced the challenging task of managing the fictional company Corbatul. They faced complex financial challenges and made crucial strategic decisions to improve their performance.

The final presented an even greater challenge with the Global Management simulator, in which the teams had to manage a leather goods manufacturing company, addressing not only financial issues but also aspects of internationalization, operations, and environmental and social concerns, demonstrating their ability to make difficult decisions that included a vision and principles of business ethics.

In this context the FinancialUM2 team demonstrated its ability to face multidisciplinary challenges and find innovative solutions, event organizers said.

Reflecting on their experiences in the competition, members of the FinancialUM2 team shared the challenges they faced and how they stayed true to their principles throughout the process.

Escobar highlighted the importance of addressing the environmental impact of business operations and mentioned that they took measures to reduce carbon dioxide emissions, while Bernal and Sáez highlighted how difficult it was to make those decisions without affecting the stability and operability of the company. Nevertheless, they emphasized that all decisions were aligned with principles of solidarity and improvement in the quality of life of the company employees, ultimately inspired by biblical values.

"These simulators allow participants to put into practice their knowledge and skills related to the business world, from decision making to problem solving, in a risk-free environment that simulates real-world situations," said Víctor Marín, director of the Spanish company and one of the managers during the award ceremony. "With different levels of complexity, these simulators offer an adaptable learning experience that accompanies students in their academic training."

"This year CompanyGame has opened up business simulation challenges for faculty for the first time," school leaders said. "We hope that the Montemorelos University academic community will continue to actively participate in this business simulation challenge, looking for new opportunities to improve teaching practice and prepare students for real-world challenges."



Delegates from various Hope Channel entities gathered with presenters at the ECD Media Summit. PHOTO: BENARD NYAKOE OBARE, HOPE MEDIA NETWORK–ECD

HOW MEDIA LEADERS ARE SHAPING EVANGELISM IN EAST AFRICA

ECD SUMMIT PAVES THE WAY FOR MAJOR EVANGELISTIC PUSH.

HANNA DREWIECK, HOPE CHANNEL INTERNATIONAL

The East-Central Africa Division (ECD) Media Summit in Nairobi, Kenya, April 16-20, was a pivotal Seventh-day Adventist Church gathering aimed at harnessing media's potential in evangelism, according to its organizers. Themed "Hope-fueled Media: Winning Souls Together," it was organized by Hope Media Network—ECD in collaboration with Hope Channel International (HCI).

The event drew media leaders, journalists, technologists, and policymakers from across the division to share best practices, explore innovative methods, and discuss strategies to amplify the impact of the gospel through media.

The ECD territory includes the countries of Burundi, Democratic Republic of the Congo, Djibouti, Eritrea, Ethiopia, Kenya, Rwanda, Somalia, South Sudan, Tanzania, and Uganda.

EMPOWERING PRESENTATIONS

The summit featured special presenters from HCI, including Gideon Mutero, vice president for finance; Chanmin Chung, vice president for global media and engagement; and Phillip Mathew, assistant to the president of HCI. Each presenter addressed contemporary topics relevant to the evolving landscape of media evangelism.

ECD president Blasious Ruguri opened the summit with remarks praising the dedication of HCI's leaders and highlighting the summit's goal to equip media leaders so that ECD evangelism success can spill over into other divisions. Ruguri emphasized the importance of fully engaging with the training to maximize contributions to God's mission.

The summit underscored the critical role of innovation, the need for constant adaptation within the media landscape, and the importance of collaboration and partnerships.

REFLECTIONS FROM ATTENDEES

Insights from attendees and leaders of Hope Channel across Africa provide a vivid picture of the heartfelt commitments that are driving the mission forward, organizers said.

At the end of the training, Victor Nyacharo, communication leader at Nairobi Central Seventh-day Adventist Church, said, "I am looking forward to a diversification of content that will have different divisions collaborating to influence the growth of God's church."

"The recent training here will revolutionize our reach to unreached communities," Markphalen Odiwuor, from Migori Central Media Team, said.

Neema S. Mwamfwagasi, communication director at Hope Channel Tanzania, shared her confidence in the potential reach of Hope Channel in that region. "I see the role of Hope Channel as a source of winning souls to Christ within the African media landscape," she said.

THE "HOMECOMING" EVANGELISTIC SERIES

Conventions such as the ECD Media Summit play a crucial role in enhancing the effectiveness of major evangelistic campaigns by fostering an environment of learning and collaboration among media professionals, church media leaders said. Following the success of the Hope for Africa event in Nairobi, Kenya, in 2023, which resulted in 194,000 baptisms, the upcoming "Homecoming" evangelistic series is set to continue this momentum, they reported.

Organized by the ECD, the evangelistic series will employ traditional evangelistic methods, featuring speakers at 30,000 locations across the 11 countries that constitute the ECD. Scheduled for July 6-20, 2024, prominent speakers, including GC president Ted N. C. Wilson, and general vice-president and HCI board chair Billy Biaggi. Together with "Hope for Africa," this initiative is part of "ECD Impact 2025," designed to significantly boost the division's outreach efforts, increase the number of members in the division, and contribute to HCI's global vision of reaching 1 billion people by 2030.



ALEX BRYAN NAMED NEXT WALLA WALLA UNIVERSITY PRESIDENT. The university's board of trustees elected Bryan to become the twenty-fourth president of Walla Walla University, located in College Place, Washington. For 13 years he served as a pastor in Georgia and Tennessee before joining Walla Walla University church as senior pastor in 2009. In 2018 he joined Adventist Health in Roseville, California, where he served as senior vice president and chief mission officer.



CEREMONY MARKS BEGINNING OF HISTORIC CENTER IN BANGLADESH. On April 28, church leaders, members, and supporters of the future Bangladesh Urban Center of Influence met for the building's groundbreaking ceremony on the Bangladesh Union Mission campus. The plan is to construct a 12-story, square-C-shaped building that will house a dental college and expand the existing Dhaka Adventist Pre-Seminary and School. This initiative aims to accommodate more than 4,000 students and plans to utilize the outreach areas as commercial spaces.



CHRISTON ARTHUR SELECTED AS LA SIERRA UNIVERSITY PRESIDENT. Arthur serves as the sixth president of the university. He comes from Andrews University in Michigan, where he served as provost since 2016. Before joining Andrews, he served four years in administrative posts at Tennessee State University, where he also taught as an associate professor in educational administration. He has been an educator for more than 30 years and has also worked in elementary and secondary schools.



INAUGURAL PATHFINDER CAMPOREE IN MALAYSIA DRAWS MORE THAN 2,700 CAMPERS. In a historic first, the Malaysia Union Mission organized its inaugural Pathfinder Camporee. The camporee took place in Dantai, Kota Belud, Sabah, April 7-11. It welcomed an international delegation hailing from various countries, including the Philippines, Bangladesh, India, Singapore, and Thailand, besides parts of Malaysia. At an investiture ceremony, 123 Master Guides-in-Training from the Sabah and Sarawak regions were invested.



HAIR DONATION DRIVE IN BRAZIL HONORS MOTHERS WITH CANCER. On Mother's Day, which in Brazil and other countries was celebrated on May 12, the IBES Adventist School in Villa Velha, Espirito Santo, promoted a campaign for hair donations involving students, employees, and the local community. It took place in a public square, where a station was set up to cut hair. The donated locks will eventually be transformed into wigs and are destined for mothers and other women.

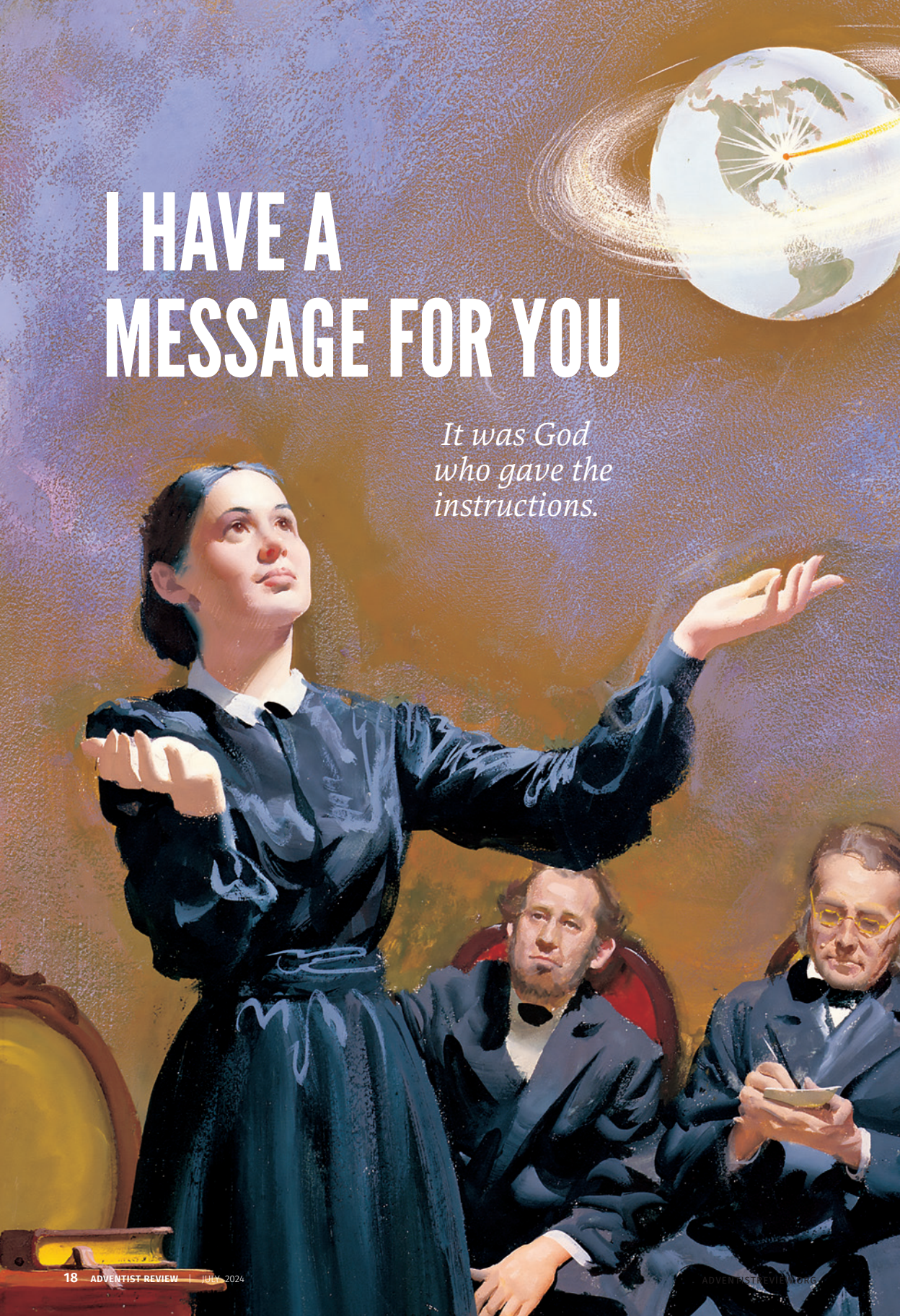


ADVENTIST WOMEN MOBILIZE FOR OUTREACH AND MINISTRY IN JAPAN. More than 130 women from local churches throughout the Japan Union Conference met in Kyoto for a congress on revival, spiritual growth, and service. They learned how to relate to themselves and others in their daily lives, churches, and communities. They learned evangelism methods and how to connect with people around them, and then they went to the streets, where they distributed more than 3,200 pamphlets with prayers.

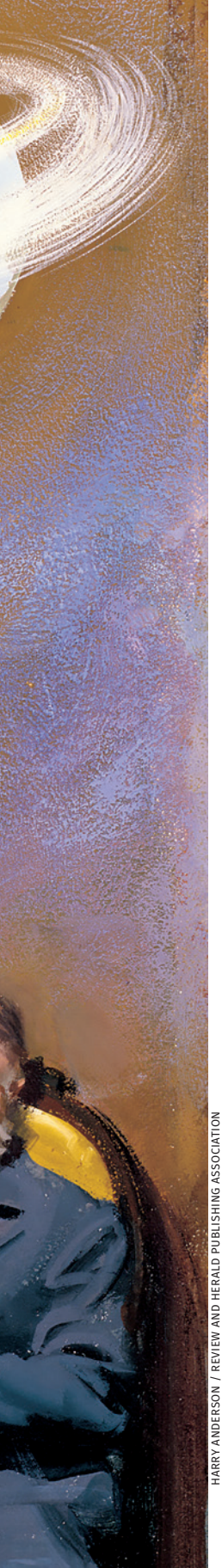
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I HAVE A MESSAGE FOR YOU

It was God who gave the instructions.



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HARRY ANDERSON / REVIEW AND HERALD PUBLISHING ASSOCIATION

MERLE POIRIER

Jesus was predicted to return on October 22, 1844. When He did not come as expected, a small band of believers arose out of this Great Disappointment. Four years later almost to the day, in 1848, a small group gathered in Maine for a conference. There they began to pray for a way to publish the truths they were discovering in the Bible.

A month later, on November 18, they met again. James White wrote: "We had an exceedingly powerful meeting. Ellen was again taken off in vision. She then began to describe the Sabbath light, which was the sealing truth. Said she: 'It arose from the rising of the sun. It arose back there in weakness, but light after light has shone upon it until the Sabbath truth is clear, weighty, and mighty. Like the sun when it first rises, its rays are cold, but as it comes up, its rays are warming and powerful; so the light and power has increased more and more until its rays are powerful, sanctifying the soul; but, unlike the sun, it will never set. The Sabbath light will be at its brightest when the saints are immortal; it will rise higher and higher until immortality comes.' "[1]

When the vision was finished, Ellen spoke directly to her husband, James: "I have a message for you. You must begin to print a little paper and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world."[2]

James White did take up his pen and by 1849 distributed the first issue of *The Present Truth*. That paper, through many name changes eventually renamed *Adventist Review*, has been published continuously for the past 175 years.

In 1949 *Origin and History of Seventh-day Adventists* was printed, including several paintings by Harry Anderson that appear to have been commissioned for this book. The painting to the left is one in which the artist was asked to imagine the vision on that day in 1848. Behind Ellen White are James White (left) and Joseph Bates, who took notes of the words she spoke during the vision. The world above pictures the streams of light that would encircle the globe because of the publishing work.

[1] Ellen G. White, *The Publishing Ministry* (Hagerstown, Md.: Review and Herald Pub. Assn., 1983), p. 15.
[2] *Ibid.*, p. 16.

STREAMS OF LIGHT

It involved sacrifice and commitment.

MERLIN D. BURT

The multifold ministry of the Seventh-day Adventist Church in sharing the gospel began with publishing the message through the *Review and Herald*, or, as it is called today, the *Adventist Review*. During 1848 early Sabbatarian Adventists began an evangelistic emphasis through a series of Sabbath and sanctuary conferences in New England and New York. As the year began, there were at most a few hundred scattered and confused believers. As the meetings continued, more people began to respond and gather to study the message. As those early believers studied their Bibles, they wondered how the Sabbath was to be proclaimed as a part of the last message before Jesus returned. How would the seal of God described in Revelation go forward? How could it go more swiftly and have the broadest impact?

It was in connection with the last conference of the year, November 17-18, 1848, in the home of Otis Nichols in Dorchester, Massachusetts, not far from Boston, that God gave an important vision to Ellen White. Joseph Bates was present and wrote down much of what she said in vision. At one point she said: "Publish the things thou hast seen and heard, and the blessing of God will attend."[1] Ellen White later recollected that after coming out of vision, she turned to her husband and said: "I have a message for you. You must begin to print a little paper and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first." She then gave the following commentary: "From this small beginning it was shown me to be like streams of light that went clear around the world."[2]

ANSWERING THE CALL

It was in July 1849, 175 years ago this month, that James White followed through on the divine counsel he received in Dorchester. A semimonthly paper titled *The Present Truth* began publication and continued until November 1850. The focus of the paper was to present the Bible teaching on the end-time importance of the Sabbath in connection with the heavenly sanctuary ministry of Jesus.

The same month that *The Present Truth* began publication, James and Ellen White's second son, James Edson White, was born in Rocky Hill, Connecticut (July 28, 1849). Both Henry, their first son, and Edson were often cared for by trusted and caring friends while the Whites were travelling and building the nascent movement.

In November 1850 the first issue of the *Second Advent Review and Sabbath Herald*, popularly called the *Review and Herald*, was first published. This paper continued to be printed in various forms to this day. It is the one of the longest continuously published religious papers in the United States and has truly been like "streams of light that went clear around the world."

For the first 15 months the periodical was published by local printing houses, first in Paris, Maine, and then in Saratoga Springs, New York.[3] In the February 17, 1852, issue of the *Review and Herald*, James White wrote: "We think the time has come when a press should be owned by Sabbath-keepers. Now our work [of printing the paper] is being done on the Sabbath, which is very unpleasant and inconvenient. It also costs much more than it would if we had an office of our own."[4] On March 12, 1852, an important conference was held in the home of Jesse Thompson, two miles from Ballston Spa, New York. At the conference it was decided to purchase a printing press and establish the publishing headquarters of the movement in Rochester, New York. As they moved to Rochester, a new era began.

The early founders and believers in the Advent message were willing to suffer anything for "God's dear cause."

With generous loans and donations from Hiram Edson and others, a Washington hand press was purchased, and the fledgling printing operation was established in Rochester.[5] May 6, 1852, was an auspicious date. For the first time the *Review and Herald* was printed on an Adventist press operated by Sabbathkeeping Adventist workers. The printing operation continued in Rochester until October 30, 1855, when the press and headquarters were again relocated, this time to Battle Creek, Michigan.

Throughout this time James White was publishing. From July 1849 until they moved to Rochester in 1852, the couple were mostly traveling. James White recollected: "In 1850 I commenced



Washington Press in Rochester

ELLEN G. WHITE ESTATE



Rochester 1850-1860

LIBRARY OF CONGRESS

publishing the *Review and Herald* at Paris, Me. . . . But those were days of poverty, deprivation, toil and anguish of spirit. We labored ardently to bring some to a knowledge of the truth, divided our scanty purse with them, and at the same time were suffering for the comforts of life. With feeble health we traveled from town to town, and from State to State, preaching the word and holding conferences; and at the same time issuing the *Review* once in two or three weeks."[6]

James and Ellen White established the press in their rented home. They were extremely poor. To "furnish" the home, they purchased two old bedsteads for 25 cents, six chairs for a dollar, and four more chairs that were without seating for 62 cents. They could not afford potatoes, so they ate turnips. Butter was expensive, so they used fruit sauce provided by an Advent believer. Besides the turnips and sauce there was very limited and simple fare. Uriah Smith joined the *Review and Herald* in March 1853 and was provided only room and board. After Smith had been eating in the Whites' home for a few weeks, "he remarked to a comrade, that though he had no objection to eating beans 365 times in succession, yet when it came to making them a regular diet, he should protest!"[7]

TRIALS AND AFFLICTION

Around August 1852 a cholera epidemic laid Rochester low, and little 3-year-old Edson White was afflicted. Ellen took her son in her arms, prayed for him, and rebuked the disease, resulting in immediate relief. When another woman began to pray for his healing, the little boy looked up and said, "They need not pray any more, for the Lord has healed me." The same cholera epidemic afflicted the non-Adventist printer Lumen V. Masten, who was expected to die. He recovered and through the process became a Christian and a Sabbatarian Adventist. Sadly, he died of tuberculosis about a year and a half later on March 1, 1854.[8]

Cholera was not the only affliction Adventists faced in Rochester. Nathaniel and Anna White, siblings of James White, who came to Rochester, died of tuberculosis. They may have brought "consumption," as tuberculosis was called in the nineteenth century, to the White home. Before he died on May 6, 1853, Nathaniel, who had been indifferent to religion, was won to Christ by the family worships. He accepted the Sabbath but died soon after. Anna White, an accomplished organizer and writer, became editor of the *Youth's Instructor* and edited the first Adventist hymnal for children. She died on November 30, 1854, and is buried beside her brother in the Rochester Mount Hope Cemetery. Annie Smith, the talented hymn writer and poet, who was a sister of Uriah Smith, probably contracted tuberculosis from Nathaniel or Anna White. She returned to be with her mother in West Wilton, New Hampshire, where she died on July 28, 1855.

Additionally, Ellen White developed a heart condition that led to stroke-like symptoms. To their many financial and physical hardships were added vicious attacks by a dissident group in Jackson, Michigan, called the Messenger Party. The critics in Michigan fragmented soon after the Whites moved to Battle Creek in 1855, but while in Rochester they remained a real challenge.

"Trials thickened around us," wrote Ellen White. "We had much care. The Office hands boarded with us, and our family numbered from fifteen to twenty. The large conference and the Sabbath meetings were held at our house. We had no quiet Sabbaths, for some of the sisters generally tarried all day with their children."[9]

By June 1853 the *Review and Herald* was being published semimonthly in downtown Rochester next to the canal that ran through the city. After the Whites moved to Rochester, the *Review and Herald* had an increasing influence, and the message spread rapidly. It was the practice of James White and the publishing committee to print large numbers of each issue. About 2,000 copies were published and mailed to 1,600 homes. In August 1852 the *Youth's Instructor* began with a circulation of about 1,000. This broad distribution had a significant evangelistic effect. The printing size of tracts ranged from 2,000 to 4,000.[10] This, though, led to even greater hardship for the Sabbatarian Adventist workers in Rochester, as subscription receipts did not keep pace with expenses. James White recollected, "The autumn of 1855 found me much reduced in strength, in consequence of incessant toil and care, editing, publishing, journeying and preaching. . . . A change seemed necessary. Heavy debts were upon me, in consequence of printing large editions of our publications."[11]

But through the difficulties God worked, and today we stand on their shoulders. Today we have so many resources. What can God do through us if we will have the same commitment and sacrifice!

The early founders and believers in the Advent message were willing to suffer anything for "God's dear cause."

Today we have so many resources. What can God do through us if we will have the same commitment and sacrifice!

Everything was given to Jesus so that the precious end-time gospel message of the three angels could be taken to the world. Will we today have the same spirit of sacrifice and commitment so that God can work with power through us? The *Review and Herald* played a direct role in the establishment and growth of the Seventh-day Adventist Church. May the *Adventist Review* and other related publications continue to share precious truths from the Bible, God's holy Word, and may the "streams of light" shine even brighter throughout the world until Jesus comes again.

[1] Joseph Bates, *A Seal of the Living God* (New Bedford, Mass.: Benjamin Lindsey, 1849), p. 26.

[2] Ellen G. White, *Life Sketches of Ellen G. White* (Mountain View, Calif.: Pacific Press Pub. Assn., 1915), p. 125.

[3] Joseph Bates, S. W. Rhodes, J. N. Andrews, and James White (publishing committee), in *Second Advent Review and Sabbath Herald* (Paris, Maine) 1, no. 1 (November 1850), G. L. Mellen & Co., printers; James White (editor), Joseph Bates, Hiram Edson, and J. N. Andrews (publishing committee), *The Advent Review ad Sabbath Herald* (Saratoga Springs, New York) 2, no. 1 (Aug. 5, 1851), Davidson's Printing and Stereotype Establishment.

[4] S. W. Rhodes and James White, "The Paper," *Review and Herald*, Feb. 17, 1852, p. 96.

[5] The stories in this article are largely drawn from Merlin D. Burt, *Adventist Pioneer Places: New York and New England* (Hagerstown, Md.: Review and Herald Pub. Assn., 2011).

[6] James White, *Life Incidents* (Battle Creek, Mich.: Seventh-day Adventist Pub. Assn., 1868), pp. 292, 293.

[7] E. G. White, *Life Sketches*, p. 142; W. C. White, "Sketches and Memories of James and Ellen G. White: XIV. Beginnings in Rochester," *Review and Herald*, June 13, 1935, p. 10.

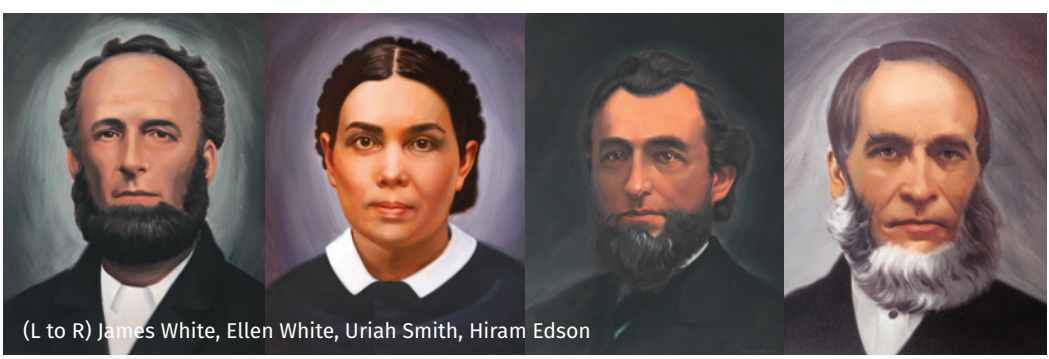
[8] W. C. White, "Sketches and Memories," *Review and Herald*, June 13, 1935, p. 11; L. V. Masten, "Experience of Bro. Masten," *Review and Herald*, Sept. 30, 1852, p. 86; "Obituary," *Review and Herald*, Mar. 14, 1854, p. 63.

[9] Ellen G. White, *Spiritual Gifts* (Battle Creek, Mich.: James White, 1860), vol. 2, pp. 191, 192.

[10] J. N. Loughborough, *Rise and Progress of the Seventh-day Adventists* (Battle Creek, Mich.: General Conference Association, 1892), pp. 168, 179; W. C. White, "Sketches and Memories of James and Ellen G. White: XVI. A Visit to Michigan," *Review and Herald*, June 27, 1935, p. 5.

[11] James White, *Life Incidents*, p. 297.

Merlin D. Burt is director of the Ellen G. White Estate at the General Conference of Seventh-day Adventists in Silver Spring, Maryland.



RUSS HARLAN / RHPA

(L to R) James White, Ellen White, Uriah Smith, Hiram Edson

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ON THE IMMORTALITY OF THE SOUL

Plato's hokey arguments

One cannot overestimate the impact Plato (427-347 B.C.) has had on intellectual history, including on Christianity, which (with rare exception) has all but incarnated into doctrine one of his most influential ideas: the immortality of the soul.

His argument (through Socrates, his mouthpiece) goes, roughly, as follows.

First, he claimed that opposites are created by opposites. The opposite of life, he says, is death. And the opposite of death is life. "So it is from the dead," he concludes, "that living things and people come. . . . Then our souls do exist in the next world."[1]

Then, as humans, we have concepts of absolute justice, absolute good, absolute beauty, even though we have never seen absolute justice, absolute good, or absolute beauty, at least not in our physical bodies. So, he argues, we must have known these concepts in another existence, another life, and now we only recollect them. "But if the knowledge which we acquired before birth was lost by us at birth, and if afterwards by the use of the senses we recovered what we previously knew, will not the process which we call learning be a recovering of the knowledge which is natural to us, and may not this be rightly termed recollection?"[2] Hence, the soul must have existed prior to our birth; and if the soul existed before entering our physical bodies, it must exist afterward as well.

His next argument comes from the nature of the soul itself, which, he says, is a simple unity and, as such, is like the divine: "immortal, and intellectual, and uniform, and indissoluble, and unchangeable"[3]—unlike fleshly bodies, which are corruptible and dissolvable. Hence, the soul is immortal. In fact, when Socrates' disconsolate friends asked, just before he drank the hemlock (he was facing the death penalty), how they should bury him, he responded, "Any way you like . . . . that is, if you can catch me and I don't slip through your fingers."[4]

And there you have it—the arguments behind one of the Occident's most influential thinker's most pervasive teaching: the immortality of the soul. Weak arguments defending truth are bad enough; in this case, it's weak arguments defending error.

Though many biblical scholars know that Scripture teaches nothing about the soul being immortal, the news hasn't reached the Christian masses. Too bad, because this error leaves them wide open to the horrific doctrine of eternal torment in hell for the lost; and, even worse (if there could be), to the deceptions of spiritualism, as the recent spate of I-died-and-went-to-heaven books and movies have shown.

"For the living know that they shall die; but the dead know nothing, and they have no more reward, for the memory of them is forgotten" (Eccl. 9:5).

Unless, of course, Plato, with his hokey arguments, knew better.

[1] Plato, "Phaedo," *The Last Days of Socrates* (New York: Penguin Classics, 1965), p. 119.

[2] "Phaedo," *The Complete Harvard Classics: The Famous Anthology of the Greatest Works of World Literature*, e-artnow, Kindle Edition, pp. 467, 468.

[3] *Ibid*., p. 473.

[4] *The Last Days of Socrates*, p. 179.

Clifford Goldstein is the editor of the *Adult Bible Study Guide*. His latest book is *Risen: Finding Hope in the Empty Tomb.*

CLIFF'S EDGE
CLIFFORD GOLDSTEIN

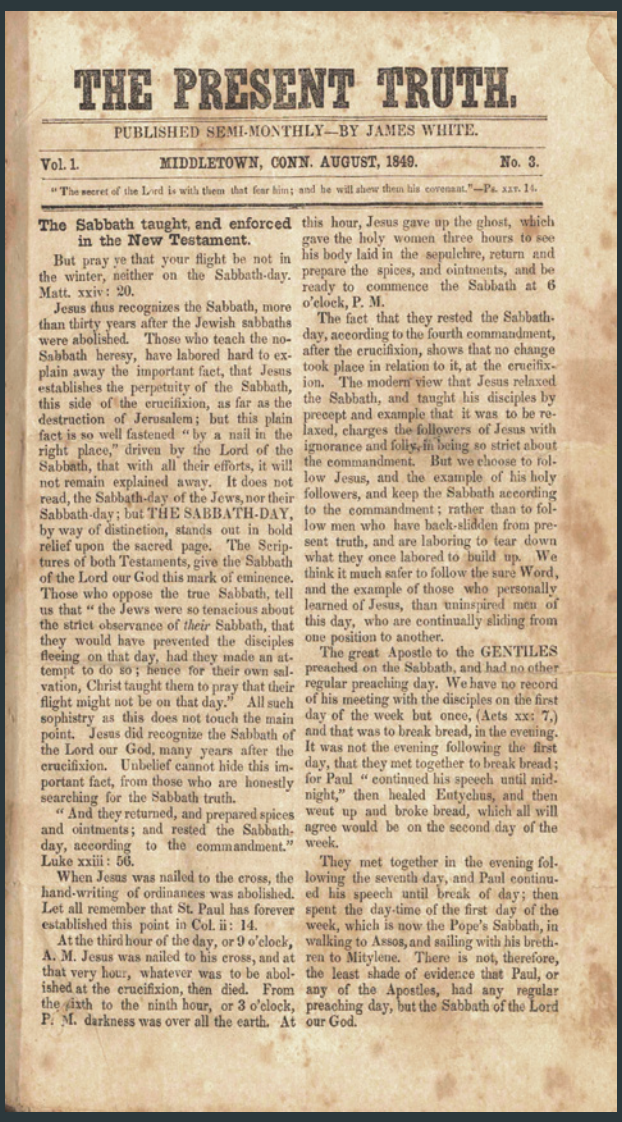


ONE CANNOT OVERESTIMATE THE IMPACT PLATO HAS HAD ON INTELLECTUAL HISTORY, INCLUDING CHRISTIANITY.

OVER THE YEARS

Adventist Review has undergone numerous transformations during the past 175 years in both its name, nameplates, size, and appearance. For many years the nameplate revealed what was important to the Seventh-day Adventist Church—mission, the three angels' messages, and the Ten Commandments. The magazine could go years without a change, and other times change the nameplate each year. Later, as design trends evolved, so did the magazine. Pictured is a representative selection of covers revealingthe various nameplates and names throughout its rich history.—Editors.

The Present Truth, 1849



THE PRESENT TRUTH.

PUBLISHED SEMI-MONTHLY—BY JAMES WHITE.

Vol. 1. MIDDLETOWN, CONN. AUGUST, 1849. No. 3.

"The secret of the Lord is with them that fear him; and he will shew them his covenant."—Ps. xxv. 14.

The Sabbath taught, and enforced in the New Testament.

But pray ye that your flight be not in the winter, neither on the Sabbath-day. Matt. xxiv: 20.

Jesus thus recognizes the Sabbath, more than thirty years after the Jewish sabbaths were abolished. Those who teach the no-Sabbath heresy, have labored hard to explain away the important fact, that Jesus establishes the perpetuity of the Sabbath, this side of the crucifixion, as far as the destruction of Jerusalem; but this plain fact is so well fastened "by a nail in the right place," driven by the Lord of the Sabbath, that with all their efforts, it will not remain explained away. It does not read, the Sabbath-day of the Jews, nor their Sabbath-day; but THE SABBATH-DAY, by way of distinction, stands out in bold relief upon the sacred page. The Scriptures of both Testaments, give the Sabbath of the Lord our God this mark of eminence. Those who oppose the true Sabbath, tell us that "the Jews were so tenacious about the strict observance of *their* Sabbath, that they would have prevented the disciples fleeing on that day, had they made an attempt to do so; hence for their own salvation, Christ taught them to pray that their flight might not be on that day." All such sophistry as this does not touch the main point. Jesus did recognize the Sabbath of the Lord our God, many years after the crucifixion. Unbelief cannot hide this important fact, from those who are honestly searching for the Sabbath truth.

"And they returned, and prepared spices and ointments; and rested the Sabbath-day, according to the commandment." Luke xxiii: 56.

When Jesus was nailed to the cross, the hand-writing of ordinances was abolished. Let all remember that St. Paul has forever established this point in Col. ii: 14.

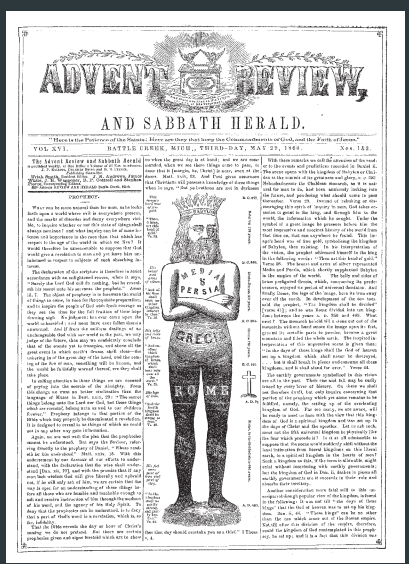
At the third hour of the day, or 9 o'clock, A. M. Jesus was nailed to his cross, and at that very hour, whatever was to be abolished at the crucifixion, then died. From the sixth to the ninth hour, or 3 o'clock, P. M. darkness was over all the earth. At this hour, Jesus gave up the ghost, which gave the holy women three hours to see his body laid in the sepulchre, return and prepare the spices, and ointments, and be ready to commence the Sabbath at 6 o'clock, P. M.

The fact that they rested the Sabbath-day, according to the fourth commandment, after the crucifixion, shows that no change took place in relation to it, at the crucifixion. The modern view that Jesus relaxed the Sabbath, and taught his disciples by precept and example that it was to be relaxed, charges the followers of Jesus with ignorance and folly, in being so strict about the commandment. But we choose to follow Jesus, and the example of his holy followers, and keep the Sabbath according to the commandment; rather than to follow men who have back-slidden from present truth, and are laboring to tear down what they once labored to build up. We think it much safer to follow the sure Word, and the example of those who personally learned of Jesus, than uninspired men of this day, who are continually sliding from one position to another.

The great Apostle to the GENTILES preached on the Sabbath, and had no other regular preaching day. We have no record of his meeting with the disciples on the first day of the week but once, (Acts xx: 7,) and that was to break bread, in the evening. It was not the evening following the first day, that they met together to break bread; for Paul "continued his speech until midnight," then healed Eutychus, and then went up and broke bread, which all will agree would be on the second day of the week.

They met together in the evening following the seventh day, and Paul continued his speech until break of day; then spent the day-time of the first day of the week, which is now the Pope's Sabbath, in walking to Assos, and sailing with his brethren to Mitylene. There is not, therefore, the least shade of evidence that Paul, or any of the Apostles, had any regular preaching day, but the Sabbath of the Lord our God.

Advent Review and Sabbath Herald, 1860



ADVENT REVIEW,

AND SABBATH HERALD.

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus."

VOL. XVI. BATTLE CREEK, MICH., THIRD-DAY, MAY 29, 1860. Nos. 1&2.

The Advent Review and Sabbath Herald is published every week, (Sabbath-day,) at Battle Creek, Michigan, by the Seventh-day Adventist Publishing Association.

TERMS.

Advent Review and Sabbath Herald

The Advent and Sabbath Review and Herald

Review and Herald

Advent Review and Herald of the Sabbath

Review and Herald

The Advent Review and Sabbath Herald, 1907



The Advent Review and Sabbath Herald

Vol. 84 Takoma Park Station, Washington, D. C., February 14, 1907 No. 7

The Law of God

Thou shalt have no other gods before me.

Thou shalt not make unto thee a graven image, nor any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me, and showing loving-kindness unto thousands of them that love me and keep my commandments.

Thou shalt not take the name of Jehovah thy God in vain: for Jehovah will not hold him guiltless that taketh his name in vain.

Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is a sabbath unto Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the sabbath day, and hallowed it.

Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbor.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Behold, He Cometh!



Adventist Review, 1988



Adventist Review, 2014



Adventist Review, 2000



Adventist Review, 2014

NAMEPLATES OVER THE YEARS

1851 THE ADVENT REVIEW, AND SABBATH HERALD.

1856 Advent Review, AND SABBATH HERALD.

1880 Advent Review AND SABBATH HERALD.

1889 The Present Truth and Sabbath Review and Herald

1953 The Advent REVIEW and Sabbath HERALD GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

1979 Adventist Review General Organ of the Seventh-day Adventist Church May 17, 1979

Solid and Trustworthy

The church pastor in print

MERLE POIRIER

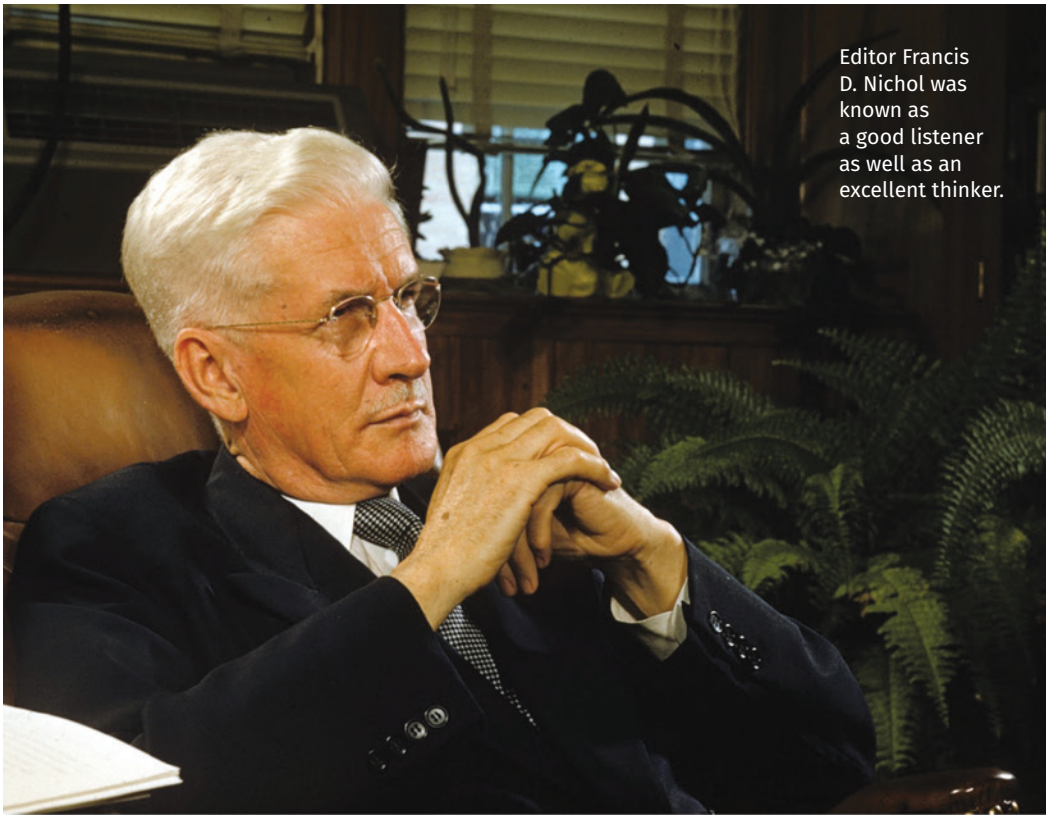
F. M. Wilcox served as editor for 33 years. Though he was nearing 80 and in poor health, it seemed to still come as a surprise when he announced his retirement in December 1944. For six months W. A. Spicer was the temporary editor.

Francis D. Nichol joined the *Review* staff as an associate editor in 1927, so he was an established presence when Wilcox retired.[1] The decision for Nichol to become the next editor was decided in May 1945, but there seemed to be a challenge as to who would write the announcement. Some thought Spicer, but he declined. Others the General Conference (GC) president.[2] Eventually the notice appeared in the *Review* by June, written by the GC secretary. It also alerted readers that Nichol would not begin for six months; Frederick Lee, also a longtime associate editor, would cover until Nichol could take on the role.[3] The reason for the delay was that Nichol's name already appeared on four mastheads of four different Adventist publications as editor, and time was needed to disentangle him from these publications so he could concentrate on the *Review*.

Taking on the editorship from Wilcox was no small undertaking. Nichol took his responsibility seriously. While for me the *Review* during his tenure did not have the same feel as it did under Wilcox, certainly the same commitment was evident. "Our people depend on the *Review*," Nichol told Kenneth Wood. "They have faith in it. They feel that it is solid, that they can trust it. I wouldn't want that ever to change, or anyone to be associated with the paper who would want to change that."[4]

F.D.N.

Solid and trustworthy are apt descriptors for the *Review* under the man who became known as "F. D." or F.D.N., his initials. They were found at the end of his editorials, his correspondence, and how he was addressed by colleagues. Wood went on to describe Nichol as careful and deliberate, particularly with the *Review*. "The danger and power resident in the printed word fascinated him, and the potential for helping others inspired him," wrote Wood.[5] Nichol had a "check and double check" requirement for his editors, something future editors would insist on as well. Check dates, check with other people or departments, and check every available source were things he insisted upon.[6] Something else in common with later editors was the sign he'd put on his door so not to be disturbed. In Nich-



Editor Francis D. Nichol was known as a good listener as well as an excellent thinker.

REVIEW AND HERALD PUBLISHING ASSOCIATION

ol's case it was a "leprosy sign." Later editors had other creative ways to alert people to not even consider disturbing their work.[7]

The care for readers continued in the *Review* under Nichol. While there wasn't a "letters to the editor" section as there is today, the amount of correspondence was incredible. I sat for a full day in the General Conference Archives perusing stacks of letters that came into the *Review* editor's office. Readers wrote on a myriad of topics expecting the editor's response. Examples were questions on what to cook on Sabbath and what time to start the meal; how to tithe; how many meals should be eaten in a day; if a certain book was OK to read (title included); requests for a list of singles so marriage partners could be found; complaints about a local conference; life insurance; and more. One letter came in from a mother distressed about her teenager's pregnancy. As with all the others, not only did Nichol answer this letter personally, but he also went above and beyond. He gave contacts for homes for unwed mothers, even going so far as calling one of the homes, to make them aware the mother would be contacting them. When Wood questioned the time Nichol gave to respond to all these letters personally, Nichol replied, "Some of these people may have no one else to talk to; and they have souls to save."[8]

A. W. Cormack, an associate secretary at the General Conference, sent a letter with a suggestion from a member who'd written him asking that the editor write on a certain topic. Nichol returned the letter with a handwritten note: "Enclosed is an editorial of mine on the subject. She should be reading it this very day—if she is a subscriber."[9] Later a new section appeared called From the Editor's Mailbag that answered letters in the *Review*. This method was used as a way to address concerns, whether it be theology, standards, or lifestyle issues.

NEW METHODS, NEW IDEAS

The *Review* as the "voice" of the church continued with even more overt references. In 1954 an announcement on the back page referenced the *Review* "as the chronicler of the history of the

church." Included was this reference: "The *Review*, as the church pastor in print, . . ." presented the same understanding initiated by Wilcox. The *Review* existed to care for and unite members.[10] By 1955 this same announcement was moved to page 2, and continued until 1961, when the *Review* was redesigned.

In an effort to find more authors, Nichol often sought them personally. "Some [authors] who have been remiss in honoring their 'promissory notes' tremble and make new promises when I talk with them. Nothing like a personal contact. . . . It's hard for people to say no when you are looking them right in the eye. Also, the new article payment rate of $10 is helpful. How earthy we all are!"[11]

New ideas for sections in the *Review* were added to attempt to maintain the interest of readers and encourage new subscribers. In 1947 a series called "I Believe" dealt with distinctive beliefs of the Advent movement. "It seems to me that it is psychologically sound to bring to our readers at times the ringing testimony of different leaders of the work as to their ardent belief regarding certain basic truths that must be believed if the movement is to maintain its God-given course and character," wrote Nichol. These testimonies from leaders were meant to encourage members. Perhaps because of Nichol's experience with unresponsive authors, each invitation to write had a card enclosed for the invited author to sign and return to the *Review* office signifying they had received the request and agreed to write.[12]

Other ideas included regular short Adventist history features and a pioneer quiz introduced in 1951 with a photo and biography on one page and the answer further into the publication. Ten Minutes With Your Bible was introduced in 1947. With the beginning of the Korean War, more articles on war appeared. In 1952 an idea was introduced to appropriate space in the *Review* for GC departments, beginning in 1953. While acknowledging this as a step away from accepted *Review* practice, Nichol told them to write anything they wanted—"simon-pure promotion and propaganda, if you wish." The *Review*, even to this day, avoids publishing promotional material, but one week a month he allowed it, as this was "simply an endeavor to give a more effective service than ever before to the leadership of the work."[13] This idea seemed to run its course by 1954.

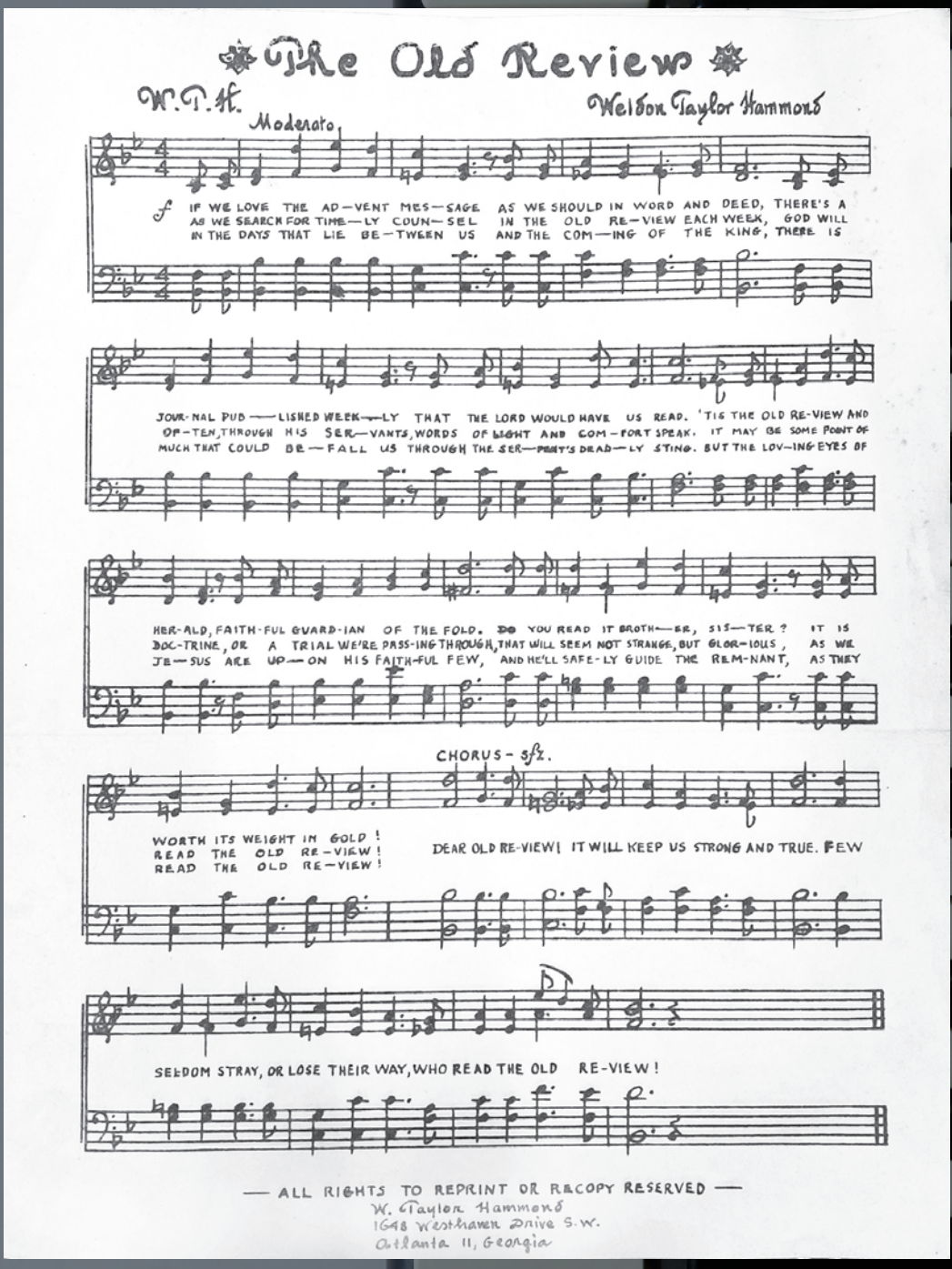
The *Review* existed to care for and unite members.

All ideas weren't successful. In January 1955 it was announced that the long tradition of signed editorials would no longer continue. The rationale, written we think by Nichol but unsigned, was that "[the editorials] are to speak for the journal and not simply for the individual who has written them."[14] It didn't last long. Within five months another editorial under the title "We Capitulate" appeared: "We were mistaken, more mistaken than we have been in many an editorial day," wrote Nichol. "Immediately letters began to come in, and they have continued to come in, protesting the elimination of the initials. . . . Frankly, we do not recall any more widespread or emphatic reaction on a change in the *Review* than the reaction we have experienced on this matter."[15] Editorials continued from then on to be signed.

COLOR NUMBERS

One idea in an attempt to increase subscribers began to form in 1948. It involved sending a free *Review* to all member homes four times a year. To enhance the appeal, the paper was changed to a brighter, glossier paper, and color was added, but not in the way that we might understand today. In this case it was a spot color—one color that appeared on the cover as well as inside in various ways.

These color numbers had a specific purpose and were intentionally planned. The four issues highlighted important topics and issues of interest to Adventists. Since each member home in the United States would receive them, it became a primary communication tool. It was hoped that members would enjoy it so much they would subscribe to the weekly editions. The page count was increased to 32 pages, but most of those additional pages were advertisement. One can imagine an advertiser's interest in having access



The Old Review

W.T.H.

Weldon Taylor Hammond

Moderato

f IF WE LOVE THE AD—VENT MES—SAGE AS WE SHOULD IN WORD AND DEED, THERE'S A
AS WE SEARCH FOR TIME—LY COUN—SEL IN THE OLD RE—VIEW EACH WEEK, GOD WILL
IN THE DAYS THAT LIE BE—TWEEN US AND THE COM—ING OF THE KING, THERE IS

JOUR-NAL PUB—LISHED WEEK—LY THAT THE LORD WOULD HAVE US READ. 'TIS THE OLD RE-VIEW AND
OF—TEN, THROUGH HIS SER—VANTS, WORDS OF LIGHT AND COM—FORT SPEAK. IT MAY BE SOME POINT OF
MUCH THAT COULD BE—FALL US THROUGH THE SER—PENT'S DEAD—LY STING. BUT THE LOV—ING EYES OF

HER-ALD, FAITH-FUL GUARD-IAN OF THE FOLD. DO YOU READ IT BROTH—ER, SIS—TER? IT IS
DOC-TRINE, OR A TRIAL WE'RE PASS-ING THROUGH, THAT WILL SEEM NOT STRANGE, BUT GLOR-IOUS, AS WE
JE—SUS ARE UP—ON HIS FAITH-FUL FEW, AND HE'LL SAFE-LY GUIDE THE REM-NANT, AS THEY

CHORUS - 3/2.

WORTH ITS WEIGHT IN GOLD!
READ THE OLD RE—VIEW!
READ THE OLD RE—VIEW!

DEAR OLD RE-VIEW! IT WILL KEEP US STRONG AND TRUE. FEW

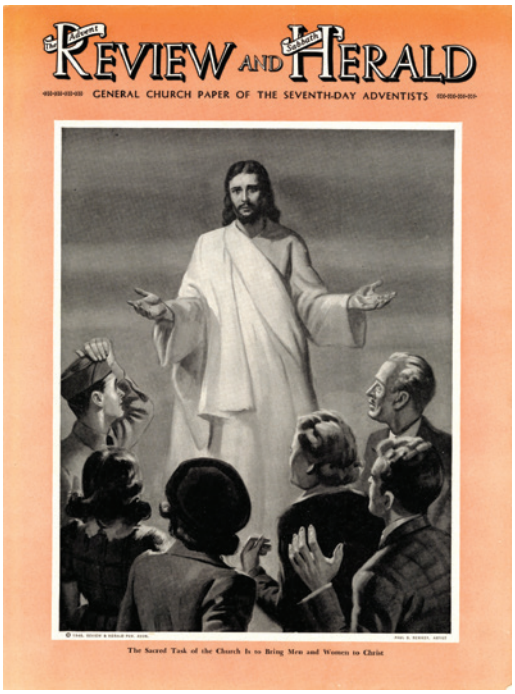
SELDOM STRAY, OR LOSE THEIR WAY, WHO READ THE OLD RE-VIEW!

— ALL RIGHTS TO REPRINT OR RECOPY RESERVED —

W. Taylor Hammond
1648 Westhaven Drive S.W.
Atlanta 11, Georgia

GC ARCHIVES

One letter received by F. D. Nichol in 1957 was from Weldon Taylor Hammond, a fairly prolific poet whose poems frequented the *Review* pages between 1937 and the late sixties. Enclosed was a poem he'd written and set to music about the publication. He proposed that the staff sing it for worship. We have no idea whether they took up his suggestion.



Color numbers were delivered for free to every Adventist home in the United States and Canada. Each *Review* was numbered in a calendar year. The first being number 1 followed by consecutive numbers until the last issue in December. "Color number" was most likely a way within the office to reference these specific issues, but the editor used the term even with readers.

to every Adventist home. At the time there were 107,000 homes. In order to send the *Review* for free, various entities were asked to contribute toward printing and mailing costs. The purpose was stated in the first color number issue: "Through the pages of this number we seek to quicken anew the heart of every member on the primary principles that must be vivid in all our minds and dominant in all our decisions if we are to measure up to these critical days. Intelligent, vigorous Adventists, who have a sense of both duty and direction, are much needed today. This special number is dedicated to that objective."[16] These color numbers appear to have continued through 1968.[17]

Another idea proposed by Nichol was to survey members. If, he told GC president J. L. McElhaney, we have all the addresses to every Adventist home in North America, why not ask them a few questions? A letter addressed to "Every Twentieth Church Member in the USA and Canada" was created along with a more-than-seven-page survey asking questions related to everything but their name. This would have been the first survey conducted in the church's history, but at the time of printing I had yet to confirm that the survey was actually ever mailed out to members.[18]

As always, readers were quick to react and respond to new ideas. For the most part, readers were happy with the "new look." One even suggested since the *Review* arrived on Fridays that the color number, "was as if it were all dressed up in its Sabbath best." But two letters were not so positive. One wrote specifically that coloring the *Review* was a "worldly" idea. Nichol responded in his usual positivity: "We are glad for these two letters. . . . They revealed that these subscribers were such ardent believers in the *Review* that they saw no reason why color was needed in order to persuade anyone to read it. That warms our hearts."[19]

There were changes in the masthead when Kenneth H. Wood joined the staff as assistant editor in December 1955. Two years later Raymond F. Cottrell became an associate editor listed beside Wood.[20] It would be this team that would lead into the next era of the *Review*.

[1] *Review and Herald*, Oct. 20, 1927, p. 24.
[2] W. P. Elliott to J. L. McElhany, May 25, 1945.
[3] *Review and Herald*, June 28, 1945, p. 16.
[4] Miriam and Kenneth Wood, *His Initials Were F.D.N.* (Washington, D.C.: Review and Herald Pub. Assn., 1967), p. 16.
[5] *Ibid.*, p. 17.
[6] *Ibid.*, p. 19.
[7] *Ibid.*, p. 25.
[8] *Ibid.*, p. 26.
[9] F. D. Nichol to A. W. Cormack, Mar. 11, 1948.
[10] *Review and Herald*, Oct. 28, 1954, p. 24.
[11] F. D. Nichol to W. P. Elliott, June 19, 1945.
[12] F. D. Nichol to A. W. Cormack, Nov. 2, 1947.
[13] F. D. Nichol to the Secretaries and Associate Secretaries of the Following Departments (long list follows), Nov. 1, 1952.
[14] *Review and Herald*, Jan. 6, 1955, p. 8.
[15] *Review and Herald*, May 19, 1955. p. 8.
[16] *Review and Herald*, May 6, 1948, p. 2.
[17] *Review and Herald*, Nov. 21, 1968.
[18] F. D. Nichol to J. L. McElhany,
[19] *Review and Herald*, Feb. 3, 1949, p. 7.
[20] *Review and Herald*, Nov. 21, 1957, p. 2.

FOCUSED ON THE BETTER LAND

MERLE POIRIER

The *Review* didn't reprint articles often. While many topics were explored and revisited, it wasn't typically by the same article by the same author. But there were some exceptions.

"The Better Land" was the first poem to be printed in *The Present Truth*, the predecessor of the *Review*. Subsequently this poem was reprinted in the *Review* six times, twice appearing on the cover.[1] It was mentioned three other times.[2] Perhaps it was shared so often (and we are sharing it again) because of the story behind it.

The author, William Henry Hyde, witnessed Ellen White in vision in 1845.[3] White describes that Hyde, seated behind her, wrote these words while hearing her description. He then stood up in front and sang it for those present.[4] In the hymn are highlighted words she used to describe what she saw such as "life's pure river," "green fields," "roses of Sharon," and more. The hymn was published in several hymnals. including the current *Seventh-day Adventist Hymnal*, number 453.

Ellen White could be heard singing this hymn, as it was one of her favorites. Her focus and that of the *Review* was on Jesus, His return, and the heaven that awaits. It's no wonder the hymn speaks to many even today.

The Better Land[5]

BY W. H. HYDE[6]

We have heard from the bright, the holy land;
We have heard, and our hearts are glad;
For we were a lonely pilgrim band,
And weary, and worn, and sad.
They tell us the pilgrims have a dwelling there—
No longer are homeless ones;
And we know that the goodly land is fair,
Where life's pure river runs.

They say green fields are waving there,
That never a blight shall know;
And the deserts wild are blooming fair,
And the roses of Sharon grow.
There are lovely birds in the bowers green,
Their songs are blithe and sweet;
And their warblings, gushing ever new,
The angels' harpings greet.

We have heard of the palms, the robes, the crowns,
And the silvery band in white;
Of the city fair, with pearly gates,
All radiant with light.
We have heard of the angels there, and saints,
With their harps of gold, how they sing;
Of the mount with the fruitful tree of life,
Of the leaves that healing bring.

The King of that country, He is fair,
He's the joy and light of the place!
In His beauty we shall behold Him there,
And bask in His smiling face.
We'll be there, we'll be there, in a little while,
We'll join the pure and the blest;
We'll have the palm, the robe, the crown,
And forever be at rest.

[1] *Review and Herald*, Apr. 14, 1910; Dec. 11, 1916; May 5, 1949; Mar. 22, 1956; Feb. 6, 1969; Apr. 18, 1985.

[2] *Review and Herald*, July 10, 1930; June 13, 1940; July 4, 1946.

[3] Ellen White, *Testimonies for the Church* (Mountain View, Calif.: Pacific Press Pub. Assn., 1948), vol. 1, pp. 68-70.

[4] Ellen White, *Life Sketches* manuscript, p. 134.

[5] To hear this tune or to sing along while it is played, visit https://sdahymnals.com/Hymnal/453-we-have-heard/.

[6] While Hyde was impressed by the vision and its contents, he eventually left the Advent movement and does not seem to have reunited with the church again. [encyclopedia.adventist.org]



ANOTHER COMFORTER

This month features excerpts from an article in the April 5, 1945, issue of the Advent Review and Sabbath Herald, *in which I. H. Evans explains some of the crucial works of the Holy Spirit in the plan of salvation.*

IRWIN. H. EVANS

The Holy Spirit has much to do with our eternal salvation.* The devoted Christian will more and more seek to understand His person, His relationship to God [the Father] and Christ, and His ministry to the believer. The Holy Spirit is spoken of in Scripture as having personality, initiative, power, and as one person of the Trinity. In our observations we must confine ourselves to the work of the Holy Spirit in saving men.

The Scriptures speak of God as a being. Christ is presented to us as the God-man, who, as God's Son and our Saviour, took human form and lived in [the likeness of] sinful flesh, not as a sinner, but as God in man, who should taste death for every man. The Holy Spirit is presented as another Comforter, or Helper, or Advocate. He was not the one who was to taste death for every man, as Christ did; He was to carry on the work of spreading the gospel of the kingdom, calling men to repentance, and to live with and minister to the believers.

Christ said to His disciples: "If ye love me, keep my command-

PHOTO: MATEOS CAMPOS FELIPE



ments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." John 14:15-17. The Holy Spirit is this Comforter. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26. . . .

CHRIST'S REPRESENTATIVE

"Before this the Spirit had been in the world; from the very beginning of the work of redemption He had been moving upon men's hearts. But while Christ was on earth the disciples had desired no other helper. Not until they were deprived of His presence would they feel their need of the Spirit, and then He would come. The Holy Spirit is Christ's representative, but divested of the personality of humanity, and independent thereof. Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that He should go to the Father, and send the Spirit to be His successor on earth. No one could then have any advantage because of his location or his personal contact with Christ. By the Spirit the Saviour would be accessible to all. In this sense, He would be nearer to them than if He had not ascended on high."—*The Desire of Ages,* p. 669.

This Comforter, or Helper, is not a temporary companion, but He is to abide with God's people forever. . . . The promise is, "He . . . shall be in you" and "abide with you forever." [The Holy Spirit] is one of the three persons of the Godhead and has ever been with the church and wrought in all the victories of every Christian in serving God, and when we think of Him as being in us as well as with us forever, we can appreciate more than otherwise what God has done to save mankind. . . .

Soon after ascending to His Father, Christ sent the Holy Spirit to abide with His people individually and collectively while they live on earth, to help them as Comforter and to persuade them to seek after righteousness through faith in Christ.

HOLY SPIRIT AND THE SCRIPTURES

The Holy Spirit is not only a Comforter but a great teacher. It is He who inspired the writers of the Scriptures; He helped the prophets to understand what the people of God in all ages needed to have written. The Scriptures are not a hodgepodge of miscellaneous writings, that have neither purpose nor teachings of important truths, but they are for spiritual food and instruction to aid the believer all through his life. The Holy Scriptures express the thoughts of God toward sinful, rebellious men and women, offering them mercy and pardon and guidance in ways of righteousness. The Scriptures are food for the *soul* as bread is food for the physical body.

The Holy Spirit indicated what holy men should write. They "spake as they were moved by the Holy Ghost." [2 Peter 1:21.] "But the Comforter, which is the Holy Ghost, whom the Father will send in

Where the Spirit of God is, there is always power.

my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26. The Holy Spirit brings to our remembrance what we have read in the Bible. Thus He not only guided men in what to write, but also brings to the believer's mind what has been written by men of God.

OUR TEACHER AND HELPER

The Holy Spirit quickens the spiritual mentality of the soul. He it is that re-creates the carnal heart, brings about the new birth, and enables the newborn soul to feed on the promises of the Word. He dwells in the child of faith, and quickens the soul formerly dead in trespasses and sins. . . .

"If any man will do his will, he shall know of the doctrine" is the promise of Christ. John 7:17. This is fulfilled in the newborn soul when he seeks the Lord and receives the work of grace by faith.

After we have experienced the new birth we are still in the flesh and are surrounded with temptations that once we did not strive to resist but which now we must fight. The enemy is now determined that we shall not follow on to know the Lord but that we shall be "stony ground" hearers of the Word. Sometimes the Christian may find his old habits returning, and feel that he cannot longer resist. At such times he must hold on to the promises of God and claim divine help. Do you say that when one is born again he cannot be tempted of the devil? Then remember the experience of Christ. . . .

If the sinless Son of man, approved of God, anointed with the Holy Spirit, and ministered to by the Holy Spirit, was buffeted by the enemy, shall it be thought strange that the newborn soul baptized in the name of the Father and the Son and the Holy Spirit should be tempted by the enemy of all righteousness?

HELPS OUR INFIRMITIES

To the church at Rome, Paul wrote, "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." Rom. 8:26, 27. . . .

When we stop to think that the Holy Spirit makes intercession for us "with groanings which cannot be uttered," how can we feel that we are unequal to the task of overcoming our weaknesses? How often we forget that God is with us in the battles we fight, that we are not alone, but the Holy Spirit is praying for us and dwells within us!

Where the Spirit of God is, there is always power. We read of this power on the day of Pentecost. . . . The Holy Spirit descended upon them, and on the very first day of the manifestation of the Holy Spirit's power about three thousand souls were converted to the Lord. Great strides in Christian attainment can be gained only when the Holy Spirit enters the heart and takes up His abode there.

Every child of God can have this indwelling power if he will. It must be received by faith by each believer. The Holy Spirit is ready, and will do far more for us than we can hope or think. He is divine, and has infinite power to accomplish what He wills. We can talk to Him as friend to friend and say to His praise and glory:

> Thou art my victory, my all in all,
> My rock, my tower, my armor for defense;
> When my strength fails, on Thee I humbly call,
> And lo! Thy mighty arm, I know not whence
> It comes, defends me; though Thou art unseen,
> I'm conscious of Thy help on whom I lean.

The indwelling presence of the Holy Spirit is our assurance of overcoming sin. Without that presence we cannot win; clothed in it we shall not fail. "This is the victory that overcometh the world, even our faith." 1 John 5:4.

* I[rwin] H[enry] Evans, "Another Comforter," *Advent Review and Sabbath Herald*, Apr. 5, 1945, pp. 8, 9.

Irwin Henry Evans served for more than five decades as a minister and church administrator, including as president and general manager of the Review and Herald, president of the Asiatic Division mission field, president of the North American Division, and general vice president of the General Conference.

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A REPORTER'S STORY ON THE BILLY GRAHAM CRUSADE

Billy Graham was a prominent evangelist from 1947 until his retirement in 2005. What follows is taken from a firsthand account in the August 8, 1957, Review, *after F. D. Nichol attended one of the largest campaigns ever planned by Graham. It was to run for six weeks, but because of the interest was extended to 16 weeks.—Editors.*

From time to time in recent weeks the question has come to the *Review*: "What about Billy Graham?" It is understandable that here, there, and elsewhere our people would ask this question because the name of Billy Graham has been appearing frequently in the newspapers and on TV screens since he began his large evangelistic series in New York on May 15. . . . By general agreement of his critics as well as his friends, he is the best-known minister today and certainly the one who can draw the largest crowds night after night.

It seems therefore proper that we as a religious body should view with some measure of interest the activities of Billy Graham. New York is not far from Washington, D.C., so I went up to see firsthand what was taking place. . . .

F. D. NICHOL

PHOTO: BILLY GRAHAM EVANGELISTIC ASSOCIATION

NOW TO MADISON SQUARE GARDEN

Madison Square Garden . . . is only a short walk from Times Square, the crossroads of New York City. The meeting was to begin at 7:30 p.m. Before seven o'clock I turned my steps toward the Garden. . . .

The great auditorium seats, by actual count, 18,500 people. By seven-thirty, all but a small portion of the highest galleries was filled. . . . Never in the history of Madison Square Garden has anyone, whether minister, entertainer, or theatrical company, drawn so many people for so many nights. Some evenings thousands must be turned away, but not before Graham gives them a short talk from an improvised stand on the curb. . . .

Promptly at eight o'clock Billy Graham took the stand. . . . Seated as I was in the press section, I had an excellent opportunity to see all that took place. I confess again to having had some critical reservations. . . . I have listened to certain popular evangelists and some so-called faith healers. I was ready to discover parallels to their preaching—dramatic stories, wild gesticulations, cheap appeals to the gallery, and the like. As a reporter seeking to give an honest story of what I saw and heard, I must state that no such parallels were found. The thought occurred that perhaps that night was an exception. But after listening to a number of meetings I was sure that he was different. The only way to describe Billy Graham is to say that he is a straightforward preacher, who, with Bible in hand, addresses himself earnestly to a great congregation. . . .

THE CALL FOR DECISIONS

He spoke for about forty minutes and then made his regular nightly call for men and women to come forward and make a decision for Christ. He told them that it would require changes in their lives—greater honesty, higher morality, clear witnessing for God among associates. The open area in front soon filled with people, as it did each night I was there.

Those who came forward were then invited to go to a large room below. I went down to see what happened. Waiting for this throng that ranged nightly from five hundred to nearly one thousand was a volunteer company from New York's Protestant churches. For each one who came down a counselor was ready, a man to talk individually with each man, and a woman to talk with each woman. . . . Each counselor filled out a blank for the one with whom he talked. The purpose of the blank was to provide

My twenty-minute interview with him led me to feel that he is sincere and genuine.

the name and address and a few other salient facts as to church affiliation, or desire for affiliation, so that these cards could be sent to the respective churches in the area where the person lived. A copy of the Gospel of John was also given to each inquirer, along with other helpful literature. . . .

I tried to analyze what manner of man this Billy Graham might be. I had tried to secure a personal interview with him that first night, but there were too many others making demands upon his time. The next night fortune favored me. After the evening meeting I was taken to a private conference room, to meet Billy Graham. . . .

AN INTERVIEW WITH GRAHAM

I'm sorry I don't possess what some reporters think they possess—the ability to evaluate a man, with infallible accuracy, from a brief contact with him. I can only say that my twenty-minute interview with him led me to feel that he is sincere and genuine. How do you keep going night after night and week after week before so vast an audience? I asked. His answer was direct and in the words of Scripture: "As thy days, so shall thy strength be."

Did he think there was a real religious revival taking place in the world? Graham replied that unquestionably there is, today, a very real measure of interest in religion such as had not been for some time past. But he did *not* believe that the world was on the edge of conversion and that all it needed was a little improving here and there. He did not confuse curious interest in religion with genuine revival. He referred to the latter as possible only in terms of individual men and women who respond to direct appeals to give their lives to God.

And what did he think of the contradictory fact that in the face of a steadily increasing church membership in the United States there is a steadily increasing total of crimes, particularly among juveniles?

"Too often," he replied, "people have only a form

of godliness. There has to be something more than church membership. There has to be dedication of life to Christ. There must be a realization that there is indeed a God to whom we shall have to give an account for our deeds."

And what did he wish to say about the criticism made by various modernist churchmen that he dealt only with the matter of personal salvation—with religion as it affects the individual in relation to his God—instead of dealing with the great social problems of the day, such as inequitable working conditions and segregation? . . . He replied:

"The gospel is both vertical and horizontal. The vertical comes first. Man must be brought into direct relation to God above, for he must love God before he can love his fellow man." Then he cited the case of Wilberforce, the notable English leader of the nineteenth century who was in the forefront of the battle to abolish slavery in the British Empire: "Wilberforce first took his stand for Christ, and then took the shackles off the slaves. Most of the great social reformers had a conversion experience first."

And what did he think should be the next step for those people who at his meetings were making decisions for Christ? He pointed to the well-organized plan of having the names of these people referred to the particular church they wished to join. But he went on to add immediately that the few months following decision are most important and critical months for such people: "I don't tell my newborn babe to come back next week for a little food. Even so with the new converts. They need a great deal of care. We are going to have follow-up classes for the inquirers. These will continue for several months."

He made clear that he felt that all who made decisions for Christ must be brought into a program of daily prayer, daily Bible study, and witnessing for Christ. These he placed as primary to religious experience and growth.

Upon being asked what he considered to be the essence of the gospel, he answered briefly, and in the words of Scripture: "That Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures" (1 Cor. 15:3, 4).

What I heard that Sunday night sounded strangely like a Seventh-day Adventist sermon.

HIS VIEWS ON THE ADVENT

He knew of course my Adventist connection, and, in fact, that he was talking to an Adventist minister. Would he tell me what he thought about the doctrine of the end of the world and the personal second coming of Christ? He responded: "Can you stay over until Sunday night? I am going to speak on that subject then."

What I heard that Sunday night sounded strangely like a Seventh-day Adventist sermon. He took his text from the twenty-fourth chapter of Matthew. I do not know, of course, all that he believes concerning the end of the world. Undoubtedly he differs with us on more than one feature of the Advent doctrine. But his presentation that Sunday night was one with which Adventists could agree. He focused on the prime fact that there is coming, soon, an end to the world, when all men must meet their Lord and answer for their deeds, with bliss for the righteous and damnation for the wicked.

MASS MEETING, YANKEE STADIUM

This news story of the Billy Graham Crusade is in terms of the meetings on two weekends—a total of seven nights, plus a Sunday afternoon meeting in Central Park. The last one I attended was held at Yankee Stadium. This meeting drew over 100,000 people, not all of whom could find even standing room inside the stadium. Authorities stated that this was the largest crowd they had ever seen there. To this place, with its vast galleries, where sports is usually the drawing card, came multitudes of men and women to hear a sermon on the love of God and the need of making a decision for Him. . . . This may rightly be described as one of the largest religious services in the history of America, if not *the* largest. It is rare, even in this age of great happenings, to see and hear about 100,000 singing together a Christian hymn of praise.

Francis D. Nichol served as editor of the *Review* from 1945-1966.

DOUBT AND THE SMARTEST PERSON IN SABBATH SCHOOL

Imagine you're traveling far from home. Sabbath arrives, and you attend Sabbath School at the local Adventist church. The teacher presents the lesson, which deals with widely accepted biblical truths. Conversation is flowing well; then a class member raises their hand and says something like: "Yes, but can we be so sure this is what the text is saying? Several well-respected Bible scholars offer a different opinion, and they say that . . ." The individual proceeds to lay out a very different understanding than the lesson presents. How does this doubter appear in the eyes of the other class members? As a malcontent? a troublemaker? a heretic?

Perhaps. But in the classes I've visited over the years, more often the doubter appears . . . *smart*. Someone able to take in the big picture without being unduly swayed by past orthodoxies. Some even consider such doubters as true heroes of the faith.

And they may be correct! John Huss was just such a person when he challenged the orthodoxies of his day in the fifteenth century. So was Martin Luther in the sixteenth century (to say nothing about James and Ellen White in the nineteenth). Doubt can indeed be a great ally in the cause of present truth.

But it's also true that doubt and the devil have been best friends for a very long time—from nearly the beginning of human history. "Did God really say, 'You must not eat from any tree in the garden'?" (Gen. 3:1, NIV) was a doubt that set the tone for devilish deeds for millennia to come. Doubt is therefore a bit like nuclear power: it can light your lightbulb or vaporize your house.

How can doubt help rather than hinder? Space prohibits a more comprehensive answer here, but I would offer two general suggestions.

First, for the Christian, doubt is to be a reluctantly used tool rather than a perpetual way of life. Some Christians have elevated doubt to supernal status, deeming the constant questioning of previous orthodoxies to be a necessary sign of one's superior intellect while sneering at epistemological certainty as the opiate of pedantic dullards. But the example of Christ steers us differently. He questioned the theological certainties of His day, but He nearly always replaced those certainties with more reliable certainties of His own. Whatever doubt He introduced was a means to an end, not an enduring state of being.



THE PIONEERING PASTOR
SHANE ANDERSON

DOUBT IS A GOOD SERVANT, BUT A CRUEL MASTER.

Second, while doubt can be necessary at times, even as we express our doubts we must not forget that the Christian life is founded on eternally persistent certainties that bring stability, courage, and hope in every circumstance. In Christ we can know that we have eternal life. We can absolutely trust that Jesus always loves us. We can be completely certain that the Bible is a sure guide for all of life's decisions, without exception. We can understand, with unflagging confidence, that this world is not our home, that Jesus is returning soon, and that death and pain are but temporary thorns that will shortly be vanquished by the all-conquering Christ (see Revelation, particularly chapters 19 and 21:1-5).

Let us rejoice in such certainties! And let us use doubt sparingly. Doubt is a good servant, but a cruel master—and even the smartest person in Sabbath School can bank on that.

Shane Anderson is the lead pastor of Pioneer Memorial church on the campus of Andrews University in Berrien Springs, Michigan.



December 1983: (left to right, back row) James Coffin, Chitra Barnabas, Aileen Andres Sox, Ginger Church, Corinne Russ, and Eugene Durand; (front row) George Reid, William G. Johnsson, and Jocelyn Fay.



THE GLORY DAYS

Memories from former Adventist Review *staff*

I received an email in 2022 from retired editor William (Bill) Johnsson six months before he died. At the close of his message, he asked me to greet "all those still around from the glory days." What follows are memories and testimonies of those who were members of the *Adventist Review* staff. All worked at some point under Bill Johnsson and/or Bill Knott's editorships; two were hired by Kenneth Wood. All worked with weekly deadlines until 2015, when the magazine became a monthly. When a team has to meet regular deadlines, they grow close. When every five years they have daily deadlines at a General Conference Session, they grow even closer. This is a tribute to the "glory days" and all those who have helped keep this "little paper" in continuous publication for 175 years. ***—Merle Poirier****, operations manager, 2001-current.*

A TANGIBLE REWARD

As I ponder my years on the *Adventist Review* staff, back when the magazine went to press every Tuesday, one of the job's rewards stands out in my mind above the others.

It wasn't that I learned how to be an editor from so many caring people at the publishing house. What a privilege to have learned how to edit from Kenneth Wood, who had learned how to edit from the legendary F. D. Nichol. Nor was it the camaraderie of our staff. It wasn't even the perks, such as rubbing shoulders with workers at church headquarters, or traveling to General Conference sessions to produce bulletins.

No, for me, a simple weekly event made meeting daily deadlines worthwhile—a new *Review* hot off the press. A tangible product to hold in my hand. And the knowledge that I'd spent a productive week working for God and for our subscribers.

Jocelyn Fay was a staff member from 1973 to 1986, and the first woman named to an editorial position.

LEARNING THE ROPES

I arrived for my interview in one of those 18-inch D.C. snowstorms. My luggage was delayed, so all I had to wear was a pantsuit. That was verboten then and for many years after that. I liked the old Review and Herald Publishing Association building in Takoma Park with its nooks and crannies, ugly linoleum hallways, and creaky elevator.

I liked Kenneth Wood, who gave me a check for my trip expenses along with money I would have been paid that day had I been at my job. He promised that if I learned editorial work, he'd promote me, and he was faithful to his word. I started as a secretary and left 11 years later as an assistant editor.

So I learned from the staff about galleys, pasteup (layout), and proofreading marks. I learned how to cut lines in a way that required the least amount of re-typesetting. I learned editing skills and the importance of meeting deadlines. Electronic publishing made most of those skills obsolete, but I still remember them fondly.

God grew our church through people who saw value in magazines and pamphlets. Having a small part in the rich history of the *Adventist Review* was an honor that I cherish.

Aileen Andres Sox began as an editorial secretary in 1974 and was an assistant editor when she left in 1984.



← **December 1987:** (left to right, back row) Jackie Ordelheide (Smith), Myron Widmer, Carlos Medley, Corinne Russ; (middle row) Eugene Durand, William G. Johnsson, Edith Wilkens; (front row) Deborah Anfenson-Vance, Kit Watts.

FROM PASTEUP TO COMPUTERS

When I first started working at the *Review* in 1985, the office was in Takoma Park on the top floor of the Review and Herald Publishing building. It was an attractive, modern, newsroom-style suite, complete with skylights. The pasteup was done manually, by waxing the back of the copy and pasting it into a dummy format for printing. The *Review* office was the first at the General Conference (GC) to have a fax machine. It serviced the five buildings then comprising the GC. Anyone receiving a fax had to walk over to the *Review* office to retrieve it.

Then the day came when our beloved IBM Selectric II typewriters were replaced with desktop computers. Just hours after mine was installed, Bill Johnsson asked me to type a letter. Ignorant of computers and WordPerfect, I typed it, but couldn't remove the many errors. Running out of time and frustrated, I handed him what I had created and said, "This is the best I can do!" Looking forlorn, Johnsson sensed my defeat, signed the flawed letter, and sent it!

When email evolved, and letters were coming in by email, the editors struggled to know how to identify the writer's city and state, which was usually included. So for a brief time the letters were published with the senders' email addresses! We laugh now at this ignorance, but as technology advanced, so did the staff savvy. But the greatest technological achievement, orchestrated by designer Bryan Gray, was creating the 1989 staff photo. A horse and sleigh were actually brought indoors and photographed along with the staff, then the backdrop was added to create the snowy outdoor scene. Truly memorable!

Jackie Ordelheide Smith worked as an editorial secretary from 1986 to 1994 and returned as marketing director from 2004 to 2007.

↓ **December 1996:** (left to right) Andy Nash, Carlos Medley, Bill Tymeson, William G. Johnsson, Jean Sequeira, Mary Maxson, Stephanie Kaping, Stephen Chavez, Kit Watts, Alan Forquer, Ella Rydzewski, Roy Adams, Chitra Barnabas



EVER-CHANGING TECHNOLOGY

In my 30 years at the *Adventist Review* it's amazing to see how much changed. When I started in 1986, there was no Internet or cell phones. Laptop computers were rare, and desk computers were clunky.

When I joined the staff, the magazine printed weekly, so the workflow was intense. After writing and editing articles, I created the layout by hand. The process was messy, but we made it work. Several years later the layout process was automated at the publishing house, and the staff rejoiced.

When the *Review* acquired the Internet, things exploded. The first time we printed the magazine's email address the office was deluged with dozens of prayer requests from around the world. Feedback from readers grew exponentially, creating more work. And when the topic of launching a website was first discussed, we knew it would bring more work on top of publishing a weekly print journal.

There were many changes to the journal's name, design, print frequency, and format, but one thing never changed—the blessing of working with colleagues who worked well together. The staff worked so closely together that the process naturally spawned lasting friendships. Even with an intense schedule, Bill Johnsson and Bill Knott built community with birthday celebrations, devotional periods, prayer times, and fun events.

Just thinking about those times, when bonds were forged, relationships developed, and memories were made, made it easy to count the team as family.

Carlos Medley worked as an assistant editor and pioneered the *Review*'s online presence from 1986 to 2015.

A PROPHETIC VOICE

If someone had told that young, Adventist-hating Anglican boy that his name would one day appear on the masthead of the premier international magazine of the Seventh-day Adventist Church, his eyes would have rolled clear out of their sockets. Yet that's exactly what happened, beginning September 29, 1988.

The gravity of the assignment was not lost on me. Under the leadership of William G. Johnsson, editors saw their role, not as *mouthpieces* for the church, but as *prophetic voices* in the church. I felt the weight of that responsibility with every article I wrote.

It was demanding work, with crushing and unrelenting weekly deadlines. But it also came with exciting privileges: speaking to Adventists around the world; interfacing with other Christians at multifaith international events (including, in my case, attending two World Council of Churches General Assemblies—in Australia and Zimbabwe); and, as a special perk every five years, occupying with other editors front-row seats at General Conference sessions, wherever they're held in the world.

The list could go on. It was a joy!

Roy Adams worked as an associate editor from 1988 to 2010 .



Of all my career, this position I cherished the most.

A FEELING OF ACCOMPLISHMENT

I was privileged to be part of the staff of *Adventist Review* for 10 years. I enjoyed the friendship of the staff and missed them when I retired. I remember fondly our business retreats and holidays together. Working with various authors was a pleasure. I loved the feeling of accomplishment when putting the (weekly) manuscripts to bed each Friday noon for delivery to the publisher early Monday morning. Of all my career, this position I cherished the most and thank God for making it possible.

Ella Rydzewski was an editorial assistant from 1994 to 2004.

BECOMING MORE EFFICIENT

I worked for two editors. Myron Widmer typed his articles into a computer. I was to type correspondence he dictated on a Dictaphone machine. The other editor, Roy Adams, handwrote his articles. I would type them into the computer, carefully deciphering his writing. I'd print it out; he'd edit more; I'd make the corrections. In time Roy typed his articles into the computer, and then if the article needed editing, I'd make the changes.

The *AR* staff meeting place was in a room that stored old published manuscripts and magazines previously

DREAM JOB

I grew up in a home where Adventist publishing was omnipresent, not that we referred to it as such. *Our Little Friend*, *Primary Treasure*, and *Guide* (then *Junior Guide*) were always present, with their stories and memory verses.

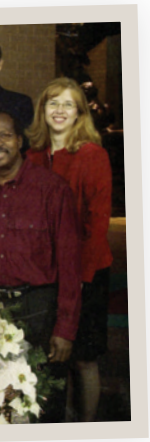
After *Insight* (RIP), the next step was to "graduate" to *Adventist Review*. And why not—it was the authoritative voice of the church. People at potlucks talked about what they'd read in the *Review*. Articles in the *Review* were discussed at prayer meetings and mentioned in sermons.

As a delegate to the 1990 General Conference Session in Indianapolis, I attended premeetings presented by the Ministerial Association. *Adventist Review* staff presented at a breakout session. There was Bill Johnsson, Myron Widmer, and Roy Adams. *Wouldn't it be something to work with a team like that,* I thought.

Three and a half years later, through a series of improbable and providential events, I became a member of the *Adventist Review* team. It was then, and is now, one of the high points of my life. To be part of a production process that published a *quality product* every week was one of the most fulfilling things I've ever experienced. Plus, I had the great privilege to work with talented and godly people like Johnsson, Adams, and Widmer, Bill Knott, Gerald Klingbeil, Lael Caesar, Kit Watts, Myna Tetz, Andy Nash, Kim Maran, Wilona Karimabadi, Merle Poirier, as well as countless support staff, talented writers, and designers.

Before social media and an infinite number of Internet voices (some legitimate, many not), the highest compliment someone could give was "I read it in the *Review*."

Stephen Chavez worked as an assistant editor from 1994 to 2020.



← December 2001: (left to right, front row) Ruth Wright, Fred Wuerstlin, Chitra Barnabas, William G. Johnsson, Linda Guldin, Roy Adams; (second row) Carlos Medley, Merle Poirier, Melanie Tooley, Kimberly Luste Maran, Ella Rydzewski, Shelley Nolan; (third row) Stephen Chavez, Myrna Tetz, Bill Tymeson, Bill Knott, Bill Kirstein.

printed. I asked Bill Johnsson if he would allow me to redecorate the "staff room." It eventually became a "tour stop" for those who took tours of the GC building, to view the first original manuscripts of the *Advent Review and Sabbath Herald.*

Once a quarter all the staff with their families came together for a social gathering and team building led by Bill Johnsson. I appreciated that inclusion of the family and the delightful food we all prepared.

Even with the arrival of computers, most submitted articles had to be retyped. I recommended we make a "rule" that articles be accompanied with a floppy disk so that articles could be formatted by an editorial secretary. The editorial secretarial work became more efficient.

Staff meetings were times of great discussions, where Bill Johnsson would bring things to the staff to discuss. There were many animated conversations on specific topics. It was a place to be heard, share your dreams and ideas, which sometimes would later appear as an article.

Mary Maxson served as an editorial secretary from 1995 to 1997.

TUESDAY MORNINGS

As a young staff member straight out of college, I loved Tuesday morning staff meetings.

Bill Johnsson ran the meetings like a family conversation; he loved joking with Roy Adams over who was truly older. Roy was a gentleman and a scholar; he lived by a code. Myron Widmer was the go-getter: seeing details that no one else saw. Kit Watts was the nurturing editor, rejoicing with new writers at publication. Steve Chavez was my older brother, and Jackie Ordelheide and Ella Rydzewski my older sisters. Carlos Medley always had the inside scoop and a sense of humor too. Once he left behind his ID and had to wear a "temporary worker" tag; he joked that we were all temporary. Although Chitra Barnabas and Mary Maxson weren't editors, it didn't matter around that conference table. I loved when they led worship. We were all family.

Andy Nash worked as an assistant editor from 1996 to 1999.

TO GATHER THE SCATTERED FLOCK

It is likely that every editor of the *Adventist Review* since James White has initially wanted to change the journal he inherited. (One former editor echoed a famous movie scene as he previewed his role just weeks after being appointed: "Fasten your seat belts. It's going to be a bumpy ride.") In the name of greater relevance, clearer theological expression, or enhanced reader interaction, new columns have sprouted, design has been overhauled (many times), and page counts adjusted.

But a single line from James White's first editorial has probably shaped each editor more than he shaped the magazine. White described a core intent of the magazine in that 1849 edition: "To gather the scattered flock."

That pastoral commitment—to a congregation never physically in one place, whose members literally circle the world—has tempered many heated editorials and softened dozens of overwrought design proposals. It underscores the founding purpose: to bring unity to the end-time movement God raised up to proclaim the truth as it is in Jesus.

You ask yourself—time and again—*"Will this be good for the church? Will this build up the strength and hope of Adventists everywhere?"*

White's mission statement is one of the most important lines ever published in these pages, and 175 years later I salute him.

Bill Knott served as an associate editor from 1997 to 2007 and executive editor from 2007 to 2022.

↓ December 2006: (seated, left to right) Carlos Medley, Merle Poirier, William G. Johnsson, Bonita Joyner Shields, Roy Adams; (standing, left to right) Sandra Blackmer, Jean Kellner, Jackie Ordelheide Smith, Bill Knott, Wilona Karimabadi, Kimberly Luste Maran, Rachel Child, Stephen Chavez



SO MANY MEMORIES



One of my best memories was a staff retreat held along the Eastern Shore in Delaware. We had the run of a beautiful bed and breakfast located steps away from the beach. It was such a wonderful time spent building our team, thinking creatively, and visioning how to grow our magazines while continuing to bring Christ-centered, thoughtful Adventist stories to our audience.

Another was creating *KidsView* with "the triple threat" of Bonita Joyner Shields, Merle Poirier, and myself. We conducted focus groups at five or six area Adventist schools with students from ages 8 to 12. At one of the first schools, a student came up with the name "KidsView," like "*Adventist Review* but for kids." We liked it so much that we polled the other schools, and they all agreed.

One of my favorite things was editing our letters sections. I enjoyed reading all the letters, but one letter stands out: a reader begged me to reconsider using my name, because there "just should not be 'Luste'" in the *Review*! I chuckled; what if I had been single?

Working at the *Adventist Review* meant being among friends who cared about the same things you do. And as those friends got closer—through long and thoughtful brainstorming sessions, lively discussions at cover committee and staff meetings, cheerful times at birthday lunches and retreats, and sending prayers and lending help during tough times—those friends became family.

Kimberly Luste Maran worked as an assistant editor from 1999 to 2015.

IT WAS A PRIVILEGE

For five years it was my privilege to serve as an administrative assistant to associate editors Roy Adams and Bill Knott. These two, and the rest of the staff, made my last years before retirement a joy and a pleasure.

William Johnsson gave every staff member leeway to realize their full potential in producing the weekly magazine. A spiritual leader as well as an excellent writer, he easily maintained a warm relationship with each of us. He and his wife, Noelene, often opened their home to the entire staff.

At *Adventist Review* I was affirmed, blessed, encouraged, inspired. Thank You, Lord, for wonderful memories!

Ruth Wright Hoffer worked as an editorial secretary from 1999 to 2005.

SURROUNDED BY PROFESSIONALS

In college I had the opportunity to fulfill an assignment for the *Adventist Review*. One of the associate editors, Myron Widmer, happened to be visiting the campus when I was polishing up my article. The piece was ready to submit, or so I thought.

That morning Elder Widmer kindly sat down with me in the lobby of the women's dorm to share his editing expertise. He carefully went through my writing line by line. It was a revelation: I had never seen anyone ponder each tiny comma with such focus and intensity!

Several years later, to my surprise, I found myself part of the *Adventist Review* team. As a communicator, where better to hone your skills than at the church's premier publication, surrounded by experienced practitioners at the peak of their profession? I will forever feel privileged to have been a small part of this esteemed ministry.

Shelley Nolan Freesland was marketing director from 2000 to 2002.

A PRICELESS EXPERIENCE

Serving as an assistant editor of the *Adventist Review* was one of the most creative, collaborative, and collegial times of my ministry.

We worked hard meeting deadlines, but we had great fun designing magazine covers, brainstorming about content, interacting with readers, and seeing who could bring the funniest card to our birthday lunches!

To work under the empowering leadership of William Johnsson was a priceless experience. He gave Kimberly Luste Maran, Merle Poirier, and me the mandate to create a children's magazine and let us run with it!

I wouldn't trade my time at *Adventist Review* for anything.



← **December 2017:** (front row, left to right) Stephen Chavez, Zanele Sokupa, Wilona Karimabadi, Gerald Klingbeil, Daniel Bruneau, Marvene Thorpe-Baptiste, Sandra Blackmer; (back row) Kim Brown, Kristina Penny, Marcos Paseggi, Lael Caesar, Sharon Tennyson, André Brink, Jared Thurmon, Bill Knott, Costin Jordache, Evan Bambrick, Rico Hill, Merle Poirier.

I wouldn't trade my time at *Adventist Review* for anything.

Bonita Joyner Shields worked as an assistant editor from 2002 to 2007.

NOT ONLY COLLEAGUES BUT FRIENDS

For someone who grew up with *Adventist Review (AR)* in my home, you can imagine what it was like for me to serve as assistant editor. *AR* was esteemed and needed. Its pages featured the gifts of people such as Stephen Chavez, Roy Adams, Carlos Medley, and the legend that was William Johnsson. To eventually call these folks not only colleagues but friends was surreal. And with them among others, I had the opportunity to share writing on faith, Adventist lifestyle, history, heritage, and more. Was it a privilege? In more ways than I thought possible.

Wilona Karimabadi was an assistant editor from 2006 to 2023.

BUILDING THE AIRPLANE WHILE FLYING IT

Change and *collegiality*. These two words pop to mind when I recall my 18 years as an assistant editor for the *Adventist Review*.

The adage "the only constant is change" portrays the evolving publication process of the Adventist Church's oldest journal. My tenure witnessed the magazine's transition from mostly black-and-white pages to full color. From a largely manual editorial process to a totally electronic one. From a weekly 32-page magazine mailed to subscribers mostly within North America to a monthly 72-page *Adventist Review* and a new 32-page journal called *Adventist World*, sent free each month to church members worldwide.

How was all that accomplished? Only by the grace of God, together with the commitment and collegiality of the *Review* team. Editor Bill Knott often described our process of "reinventing," or making changes to, the magazine as "building the airplane while flying it." Deadlines were relentless, with little flexibility, so all additional work was done together with our routine responsibilities. The production process depended on everyone doing their job well and on time. So collegiality—working together amiably with mutual respect and consideration—was vital. And God helped us achieve that.

Sandra Blackmer was an assistant editor from 2004 to 2022.

MORE GLOBAL—MORE DIVERSE

During my tenure as associate editor I had a window seat on two important developments. First, I witnessed the ever-increasing internationalization of the staff. As the first associate editor whose native language wasn't English, I enjoyed rubbing shoulders with colleagues who had roots in India, Guyana, South Africa, Germany, Mauritius, Great Britain, and other places. This trend is accelerating and reflects an increasingly global church. Second, besides a more international editorial team, the voices we published became more diverse—and younger. I spent many hours reaching out to young authors, male and female, from around the globe, who had something to say to their church. I hope that this ministry can continue to expand outward, connecting people, and upward, linking to eternity.

Gerald Klingbeil was an associate editor from 2009 to 2023.

I'D BEG TO DO IT AGAIN

Working at the *Adventist Review* validated irksome personality traits that I and others close around had barely supported through the years. Spotting odd spellings, or awkward syntax, or transforming beautiful thoughts into prizeworthy articles, had never been fundamental to my employment. And perhaps it was not so at the *Review,* either. But doing it brought gratification beyond all the words involved. Maybe it was all those beautiful people for company: I'd be with them again on anything! Maybe it was the salvation metaphor, working as Christ works in us, "to bring [us] back to the perfection in which [we were] created" [see Ellen G. White, *Education*, pp. 15, 16]. Whatever it was, working at the *Adventist Review* is a job I would beg to do in heaven, were there ever the slimmest possibility: I know I won't drop from exhaustion.



THE TESTIMONIES

Giving clarity to the doctrines

ELLEN G. WHITE

In 1917 the Review *editor introduced Bible studies on Bible doctrines. The segment, titled Studies in the Testimonies, was furnished by Miss E. M. Graham, a secretary in the Home Missionary Department. The incoming reader questions were answered with passages from books and letters by Ellen G.White. These excerpts are from 1918.—Editors.*

THE STUDY OF THE BIBLE

Q: Can the claim that science has proved the Bible to be untrue be sustained?

"It is the entrance of God's Word that 'giveth light; it giveth understanding unto the simple.' Ps. 119:130. . . . The Bible is not to be tested by men's ideas of science, but science is to be brought to the test of the unerring standard. . . . God is the author of science. Scientific research opens to the mind vast fields of thought and information, enabling us to see God in His created works. . . . True science contributes fresh evidences of the wisdom and power of God. Rightly understood, science and the written word agree, and each sheds light on the other. Together they lead us to God, by teaching us something of the wise and beneficent laws through which He works."—*Counsels to Teachers*, pp. 425, 426.[1]

THE PLAN OF SALVATION

Q: Why had not God destroyed Satan, and thus saved Adam and Eve from his temptations?

"The inhabitants of heaven and of other worlds, being unprepared to comprehend the nature or consequences of sin, could not then have seen the justice and mercy of God in the destruction of Satan. Had he been immediately blotted from existence, they would have served God from fear, rather than from love."—*The Great Controversy*, pp. 498, 499.[2]

Q: Through what terrible experience was it necessary for Christ to pass to redeem man?

"Jesus told them . . . that He would bear iniquity and scorn, and but few would receive Him as the Son of God. Nearly all would hate and reject Him. He would leave all His glory in heaven, appear upon earth as a man, . . . become acquainted by His own experience with the various temptations with which man would be beset, . . . and that finally, after His mission as a teacher should be accomplished, He would be delivered into the hands of men, and endure almost every cruelty and suffering that Satan and his angels could inspire wicked men to inflict, that He should die the cruelest of deaths, hung up between the heavens and the earth as a guilty sinner; that He should suffer dreadful hours of agony, which even angels could not look upon, but would veil their faces from the sight. Not merely agony of body would He suffer; but mental agony, that with which bodily suffering could in no wise be compared. The weight of the sins of the whole world would be upon Him. He told them He would die, and rise again the third

day, and should ascend to His Father to intercede for wayward, guilty man."—*The Spirit of Prophecy*, vol. 1, pp. 45, 46.[3]

CHRIST, THE SON OF GOD AND THE SON OF MAN

Q: What did Christ risk in becoming our Redeemer ?

"Never can the cost of our redemption be realized until the redeemed shall stand with the Redeemer before the throne of God. Then as the glories of the eternal home burst upon our enraptured senses, we shall remember that Jesus left all this for us, that He not only became an exile from the heavenly courts, but for us took the risk of failure and eternal loss. Then we shall cast our crowns at His feet, and raise the song, 'Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.'"—*The Desire of Ages*, p. 131.[4]

THE SECOND COMING OF CHRIST

Q: What is one of the special temptations of the last days ?

"I saw that Satan bade his angels lay their snares especially for those who were looking for Christ's second appearing, and keeping all the commandments of God. Satan told his angels that the churches were asleep. . . . 'But,' he said, 'the sect of Sabbath keepers we hate; they are continually working against us, and taking from us our subjects, to keep the hated law of God. Go, make the possessors of lands and money drunk with cares. If you can make them place their affections upon these things, we shall have them yet. . . . Make them care more for money than for the success of Christ's kingdom, or the spread of the truths we hate. Present the world before them in the most attractive light, that they may love and idolize it. We must keep in our ranks all the means of which we can gain control. . . . Cause disturbance and confusion if possible. Destroy love for one another. Discourage and dishearten their ministers; for we hate them. . . . Control the money matters if you can, and drive their ministers to want and distress. This will weaken their courage and zeal. Battle every inch of ground. Make covetousness and love of earthly treasures the ruling traits of their character. As long as these traits rule, salvation and grace stand back. . . . When any shall attempt to give, put within them a grudging disposition, that it may be sparingly.'"—*Early Writings*, pp. 266, 267.[5]

IMMORTALITY A GIFT

Q: What lying declaration has been accepted by most professed Christians?

"The only one who promised Adam life in disobedience was the great deceiver. And the declaration of the serpent to Eve in Eden—'Ye shall not surely die'—was the first sermon ever preached upon the immortality of the soul. Yet this declaration, resting solely upon the authority of Satan, is echoed from the pulpits of Christendom, and is received by the majority of mankind as readily as it was received by our first parents. The divine sentence, 'The soul that sinneth, it shall die,' is made to mean, The soul that sinneth, it shall not die, but live eternally."—*The Great Controversy*, p. 533.[6]

THE MINISTRY OF ANGELS

Q: What are we told concerning the number and strength of the angels ?

" We are informed in Scripture as to the number, and the power and glory of the heavenly beings, of their connection with the government of God, and also of their relation to the work of redemption. The Lord hath prepared His throne in the heavens; and His kingdom ruleth over all.' And says the prophet, 'I heard the voice of many angels round about the throne.' In the presence chamber of the King of kings they wait —'angels, that excel in strength,' 'ministers of his, that do his pleasure,' 'hearkening unto the voice of his word.' Ten thousand times ten thousand and thousands of thousands were the heavenly messengers beheld by the prophet Daniel. The apostle Paul declared them 'an innumerable company.' As God's messengers they go forth, like 'the appearance of a flash of lightning,' so dazzling their glory, and so swift their flight. The angel that appeared at the Saviour's tomb, his countenance 'like lightning, and his raiment white as snow,' caused the keepers for fear of him to quake, and they 'became as dead men.' "—*The Great Controversy*, pp. 511, 512.[7]

[1] Jan. 3, 1918, p. 7.
[2] Jan. 10, 1918, p. 11.
[3] Jan. 10, 1918, p. 11.
[4] Jan. 17, 1918, p. 11.
[5] Jan. 31, 1918, p. 7.
[6] Feb. 7, 1918, p. 7.
[7] Mar. 14, 1918, p. 8.

Seventh-day Adventists believe that **Ellen G. White** (1827-1915) exercised the biblical gift of prophecy during more than 70 years of public ministry. These excerpts were taken from the 1918 *Advent Review and Sabbath Herald*.



REVIEWING FORWARD

The past, present, and future of a 175-year-old vision

JUSTIN KIM

One hundred seventy-six years ago Ellen White received a vision from Jesus instructing her to start a publication that would go around the world as streams of light. During the following year she and her husband, James, would start on the audacious endeavor to circulate *The Present Truth*, which would later eventually become known as the *Adventist Review*.

THE PAST 175 YEARS

We may be tempted to let our modern sensibilities relegate this legacy as merely one of human historical interest. After all, we don't often celebrate 175 years of anything. Regardless of whether the celebration is historically or prophetically important, however, we must pause at the power of the endurance of God's promises as well as His commands. How did a group of New England young adults, poor, uneducated, not wise or powerful in society's eyes, become a group of pioneers that would eventually lead to an international

OUR TITLES PAST & PRESENT

The Present Truth, 1849-1850

The Advent Review, 1850

Second Advent Review and Sabbath Herald, 1850-1851

The Advent Review and Sabbath Herald, 1851-1961

Review and Herald, 1961-1971

The Advent Review and Sabbath Herald, 1971-1978

Adventist Review, 1978-

Adventist World, 2005-

KidsView, 2002-

publication as well as a global denomination? Surely this was and still is the work of God.

Within those 175 years one must imagine the hardships that rattled the ministry upward, downward, and sideward. Having sustained through two world wars; several economic downturns; and great upheavals in technology, science, communication, media, and other social phenomena, the *Adventist Review* continues before the church. And that's just a secular perspective. How many further hardships has the Adventist Church gone through, with apostacies of leaders, theological threats, dangerous trends to Christianity, let alone the Adventist identity and mission. By God's grace the *Adventist Review* has continued to endure.

THE PRESENT CHALLENGES

As Merle Poirier's fascinating series "Still Printing" on the previous editors of the *Adventist Review* and its preceding titles (see pp. 28-32) has shown, each era has presented its own share of challenges and opportunities. Each editor and his corresponding staff have also guided the publication through these trials. In seeing God's handiwork through the history of the publication and the denomination, as well as throughout all sacred history, we first give thanks to how God has led us in the past. But second, we derive courage and inspiration for the future. Surely as He led the Israelites through the Red Sea, the early church through persecution, the Reformation church through medieval darkness, our pioneers through the Great Disappointment, missionaries through oceans and jungles, institutions through administrative and financial turmoil, and His people through personal and corporate Laodicean indifference, He will continue to lead us until we reach the heavenly Canaan. Nonetheless, there are several challenges that the *Adventist Review* faces today.

In an era in which the destructive "sells," there is a greater need for constructive light that speaks truth simply because it is true.

First, current attitudes of communication have become vitriolic across media forms. It is no longer a contrast between reasoned liberal and conservative paradigms, or progressive and preservative trends. While institutions and leadership need accountability, today's trends sow seeds of doubt to demolish, not chastise, from both sides of the aisle. To raise internal metrics (such as subscriptions, likes, hits, views, and visits) for financial incentive, traditional and social media now customize their appeal to that of the salacious and the carnal nature. Blogs take angles that are unfair and shocking; podcasts interview and showcase the sensational; and news is understood from a conspiratorial angle, whether from the right or left. Steve Jobs rightly called out media as having become harmful. There is a need for the constructive rather than the destructive. In an era in which destructive "sells," there is a greater need for constructive light that speaks truth simply because it is true.

Second, media has exploded beyond control. While having several choices is always an amenity, having too many can be paralyzing. Globalization and technology have provided for many luxuries and comforts, but they have also provided so many options that individuals can no longer exercise their ability to decide. When it comes to food, music, clothes, and even churches, there is too much to choose from. Like someone trying to buy bread in a supermarket aisle, choice paralysis kicks in, and in the end nothing is bought. As a result of this media explosion, things are getting lost rather than being found amid the media jungle, not only in terms of searchability but also the self-identity of organizations.

Third, communication itself is changing. When *The Present Truth* was started, printing was the common form of transmitting ideas and viewpoints. Through the years the Adventist Church has pioneered various media formats, such as art, radio, television, satellite, and online. Not that the platform of media is different, but now even the modality of communication has changed. Conversations have become provocative in nature and topic, aesthetically nuanced, politically sensitive, yet also rashly confrontational for this generation's complex media palate.

Last, with fatigue over political globalization, that which is local is trumpeted. In the Adventist Church the

AR EDITORS PAST & PRESENT

James White

Uriah Smith

John Nevins Andrews

Alonzo T. Jones

W. W. Prescott

W. A. Spicer

F. M. Wilcox

F. D. Nichol

Kenneth H. Wood

William G. Johnsson

Bill Knott

Justin Kim

MISSION & VISION

To elucidate our objectives, we present our vision and mission statements.

Vision
To prepare a people

Mission
Adventist Review creates Bible-based content, both print and digital, to unite Seventh-day Adventists, deepen their historical faith, and strengthen their unique identity and responsibility to prepare the world for the second coming of Jesus.

greatest arena is where the discipled member works in the local field. But he or she does not work as an isolate. With political trends that seek localization at the expense of global entities, the church is also threatened with the same temptations of congregationalism, provincialism, and ecclesial insularity. In eras past, Adventists enjoyed the news and tidings from faraway lands; today we seek to know only what happens in our backyards. Congregationalist thinking continues to attack the worldwide nature and work of the church.

THE FUTURE TRAJECTORY

The challenges are not unique to us today, but they have coalesced together at this time in a notable way. As a result, we hope to prayerfully address these challenges with the following pivots, emphases, and adjustments at the *Review*.

Whereas other church media outlets may be destructive in nature, attitude, or presumption, the *Adventist Review* will be constructive to the mission and message of the Adventist Church, our movement of prophecy. This doesn't mean glossing over human mistakes or difficult contexts, but it does mean taking an intelligent and prayerful view of how the body of Christ can learn, forgive, overcome, and move forward through any trial, while also celebrating the advancements of the church by the Spirit's enabling.

The *Adventist Review* will be guided by its original call and identity. Amid the myriads of media sources, we hope to continue its legacy as a shining light of Bible exposition and the Adventist worldview. We seek to continue our legacy of publicizing solid Bible studies and the latest contributions and applications from theology, and to reprint the legacy writings of our pioneers. We seek to be faithful to the Spirit of Prophecy and to continue to echo Ellen White's admonitions, her encouragement, and her light to the remnant until Christ's return. We desire to continue to push the work and responsibility of the church to the forefront of leadership and membership consciousness. Through our media resources and publications, we hope to prepare a people for His return.

The *Adventist Review* will adopt and experiment with new forms of communication, while holding on to the rich legacy of the written word. This organization has always been known to experiment with different technologies thanks to its Media Lab and work in its projects of innovation. But now we will be intentional to find synergic combinations to be constructive to the mission of the church. We are seeking ways to get the Adventist worldview out in different forms—short and long, video and audio, podcast, and social media. Our Adventist Review TV will be rebranded as Review Video. Our podcasts and spoken articles will be regrouped as Review Audio. We will continue creating partnerships and alliances, as our pioneers of old did, with every faithful entity, ministry, and administrative unit of the church to push our precious movement forward.

The *Adventist Review* will continue to take on a worldwide perspective for three reasons. One, we live in a globalized world, which prophetically will become more so, whether we like it or not. Two, we believe in a worldwide church because of Revelation 14's three angels' messages that go throughout the earth to every tongue, tribe, nation, and people group. Three, we believe our mission is to prepare the world, not just our local churches. And we



know that the more we contribute to the world work, the more the Lord will bless our local work. Jesus will be coming not only for our own neighborhoods but for us all.

In light of being the world church's flagship media source, we will be debuting different strategies for the twenty-first-century Adventist. We will be employing a *digital first* strategy. This does not mean we will be *digital only*, but rather we will apply Ellen White's vision of "streams of light" through digital formats also. The material and theology will still be the same. But the forms may take different approaches.

We have created a new navigable website that showcases our news and features in a more stylistic yet accessible manner. Articles from and for all parts of the globe will be artfully organized. In the future we plan to have multilingual entry points to this website for different cultural contexts.

To freshen our ideals, we have created a new logo, one that hearkens back and pays homage to the nameplates of the old *Review*s. We seek to move forward in the *new,* yet with the values of the *old*. Just as our publication used to be called affectionately the *Review*, we chose the letter R to represent the 175 years of its legacy.



Last, we will be looking at various options to rename our sister magazine, *Adventist World*. In the plethora of Adventist media sources, there is great confusion with our magazines in every part of the world. The *Adventist Review* and *Adventist World* magazines are often confused with the Review and Herald Publishing Association, Adventist World Radio, Adventist World Aviation, Adventist World Mission, as well as the other union and division publications. Stay tuned for updates on how we will retitle our global publication as we consolidate our brand.

News will continue to be robust, as we seek to unite the church missionally by sharing what the Holy Spirit is doing throughout the world. More than statistics and broadcasts of events, we seek to showcase the fallings of the latter rain as well as what is happening in last-day events. We seek to give a clarion call of the times we are living in and to rally God's people together.

We must treasure that which unites us as a large group of 22 million people. It is our doctrines, or teachings of Christ, that identify us. It is our practice, as agreed upon in the *Church Manual,* that coordinates us. It is our study, in the *Adult Bible Study Guide* and Scripture, that inspires us. And it is in our communication with each other, to each other, and for each other through the ministry of the *Adventist Review* that will continue to unite us.

That you help us in the endeavor of unity for Christ is our request and prayer.

Justin Kim is editor of *Adventist Review.*



THE SAME TODAY

Does God still work that way nowadays?

CONNOR CAMPBELL

My wife and I had dreamed of being overseas missionaries. In fact, that was one of the things that attracted us to each other when we first met in college at Southern Adventist University. We dreamed of serving God and dedicating our lives to His cause. We dreamed of the romantic call to service, taking the three angels' messages to unreached people groups. But now this? An offer to be a volunteer? How is this possible? I had prepared myself for a life calling, obtaining my master's degree as a family nurse practitioner, studying, and working for lifetime service. My wife had obtained two degrees: nursing and dental hygiene. We were ready to be medical missionaries, sharing God's love and serving people. And now we had the offer to serve as volunteers? Volunteers? Really?

The possibility was relatively easy for me to dismiss. I mean,

IMAGE: PEARL / LIGHTSTOCK



Personal sacrifice. Personal commitment to the advancement of God's cause.

as husband and provider of the home, I needed a guaranteed income to take care of my wife and firstborn son. I was sure that God would not call me to make such an "unwise" sacrifice such as to go serve Him as a volunteer. But my wife was not so quick to say no. She encouraged me that we should take some time and pray about it. Pray about it we would, but I was pretty sure I already knew the answer.

STRANGE OLD TRUTHS

As we prayed and read, God began to bring many things to our minds. In our daily Bible reading we read the first commission in Matthew 10 where Jesus sent out the apostles on their first assignment. Something strange stood out in our minds: "Provide neither gold nor silver nor copper in your money belts, nor bag for your journey, nor two tunics, nor sandals, nor staffs; for a worker is worthy of his food" (Matt. 10:9, 10). We had read this chapter many times before, but suddenly my mind stopped and fixed on these verses. Why would Jesus send them out with nothing? I mean, today we prepare and plan everything we do with great detail. We take time to think of everything we might need before we set out on a journey. This is responsible. To do less may be irresponsible. But here I found that Jesus was sending them out without the basic needs for their mission. And to remove any doubt of what the outcome of their journey was, Luke records a short interaction that took place between Jesus and His disciples at the Last Supper together. As they are dining and Jesus is taking time to address them for one of the last times, He asks them a question: " 'When I sent you without money bag, knapsack, and sandals, did you lack anything?' So they said, 'Nothing' " (Luke 22:35).

There it was. Jesus had sent His disciples out on a mission assignment and taught them that He Himself was sufficient to take care of their needs. Jesus wanted to teach them, and us today, that a call to serve Him also allows us to trust in Him to provide for our basic needs. So countercultural to our thinking today. You mean I need to trust that God will provide for me?

My struggle with God continued. *Yes, God,* I thought, *I know You took care of the apostles in Bible times. But is that really how You work today? Would You ask me to make such a sacrifice as to be a volunteer?*

God has mysterious ways of working. And if we fill our minds with His Word and heavenly things, He will use those to speak to our hearts at the right time. God began doing just that in my mind.

As a child my mother had read stories of the great missionary pioneers to us. Growing up, I was inspired and intrigued by men and women who sacrificed everything to take the gospel to foreign and hard-to-reach lands. I read of the missionaries who trekked across jungles for months on end, sleeping in tents, fighting off disease and dangers. I read of missionaries who lived on boats and traveled sometimes months on end into the jungle, with no contact with the outside world, risking all to find people to take the knowledge of the love of God to. I read stories of missionaries who took in orphans to feed and house without having even enough money to buy their food, but miraculously God provided for them each time. And then I remembered even more. Reading books and being inspired reminded me of the beginning of the publishing work itself. Ellen White had a vision in 1848 after which she told her husband, James, that God wanted them to print a little paper to send out across the world. She saw that this paper would begin as something small, but would eventually shine across the world. But this first paper was no easy assignment. James sacrificed his own time and money to write, publish, and mail it. He even had to travel eight miles just to take the first papers to the post office and mail each one individually. Personal sacrifice. Personal commitment to the advancement of God's cause.

CALLING CONFIRMED

God was calling my wife and me to do the same—sacrifice for His cause. We spoke with God and agreed. We were willing to move to the Brazilian jungles of South America and work with the church in a boat ministry, using medical evangelism to share Jesus' love. We were willing to do this . . . even as volunteers. My wife and I decided we were willing to go. But I still needed a bit more confirmation from God.

So to help you understand more fully and put things into perspective, I was working full-time in emergency medicine as a nurse practitioner. My wife was working as a dental hygienist. And we had a 1-year-old son. How do we walk away from two good-paying jobs to be volunteers? How do I take care of my son as a volunteer? So I needed God to confirm a bit more. I remembered Gideon's talks with God asking for confirmation. I also spoke with God, reminding Him that I was willing, but for such a sacrifice, I really wanted a bit more confirmation. How could I be sure that He was calling us to go and be volunteers?

"Jesus Christ is the same yesterday, today, and forever" (Heb. 13:8).

God is just as active today as He was in the past. Shortly after our prayer of submission to God and request for a bit more confirmation, it happened. We received a phone call from a man on the other side of the country asking us about our call to missions. He had heard through a mutual friend that we were praying about moving to Brazil to serve the church in the jungle. He was intrigued to hear more about this boat ministry. After we shared about the work, he told us his story. He shared that he and his wife had taken an early retirement and built a boat, an ocean yacht. They comfortably outfitted it and prepared to live their lives boating from country to country, living a life of ease and pleasure together. The dream did come true. They traveled through the Panama Canal, around the Caribbean, and around the coast of the Americas. But their dream ended abruptly when his wife was diagnosed with cancer and died faster than they could process what was happening. After dealing with the loss of his wife, he was convinced that he should use his earthly possessions for the cause of God. He told me that he had tried to sell his yacht and then asked me if I was interested at all in the boat.

I was a bit hesitant to let him know that our call to Brazil was to be volunteers. I was hesitant to tell him that we were still seeking clarity from God if this was indeed what we were to do. But I went ahead and let him know that we didn't have money to purchase a fully outfitted ocean yacht. He then said, "I didn't ask you if you wanted to purchase the boat. I asked you if you were interested in the boat." That phone call ended in the man telling us that God had laid it on his heart to donate the boat to us to take to the Amazon and use in God's service.

"Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us" (Eph. 3:20). God still works in ways that exceed our wildest expectations.

God laid on my wife's and my heart that He was calling us to a life of total commitment to His cause. He showed us that He was leading—that

He was guiding. He reminded us that He can still take care of our needs today, just as He took care of the disciples' needs.

THE TRUE MEASURE

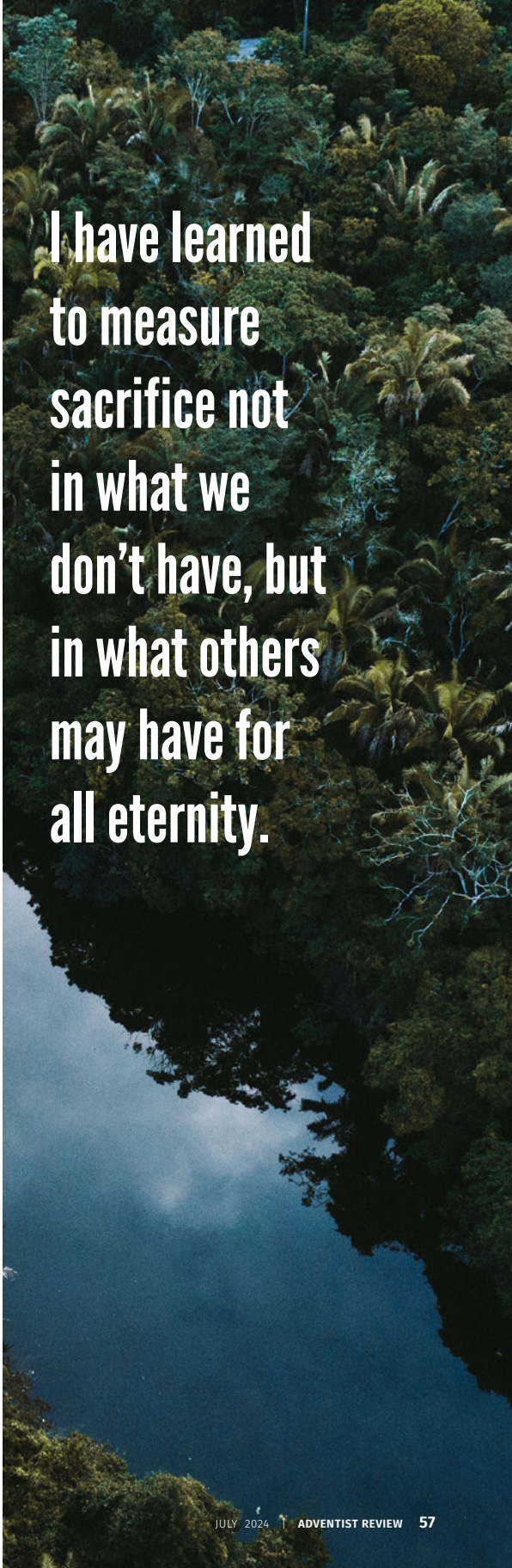
My wife and I served for 13 years in the jungles of Brazil. For the first nine years we were volunteers. Our second son was born in Manaus, as we served as volunteers. For nine years we witnessed firsthand what the disciples had said to Jesus in the upper room—we, like them, lacked nothing.

I remember visiting a friend's house in south Brazil after having served as a volunteer for about seven years. As I walked up to his house, I remember seeing his expensive car sitting in front of his two-story house. I remember looking around and suddenly realizing that while he had his life comfortably made, I owned almost nothing personally. I lived in a tiny wooden house on the side of the river and had almost nothing. I did some quick math and realized that had I continued to work in the ER during those seven years, I would have made nearly $1 million. And yet here I was, a volunteer, with almost nothing to my name.

But before I could really feel sorry for myself, God spoke to me and reminded me of all the things He had accomplished during those years. He reminded me of the school we had in the jungle for children, giving them an opportunity to study and learn of God. He reminded me of the multiple boats that were now serving in unentered areas of the jungle. He reminded me of the many churches that now housed small groups worshipping the true God where before there had been no one that knew truth. He reminded me that our small sacrifice today can produce an eternity of joy for someone else.

I have learned to measure sacrifice not in what we don't have, but in what others may have for all eternity. May Jesus empower each of us to serve. To sacrifice. To stay committed. And to see fruit produced for eternity. Is God calling you today to serve? Remember that mission does not mean leaving your country; it means full commitment to God and His mission! Use what God has placed in your hand so that people around you can know Jesus.

Connor Campbell (a pseudonym), a nurse practitioner with a master's degree in pastoral ministry, has served in overseas missions for almost 18 years with his wife and two sons.



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LET'S KEEP THE MOMENTUM GOING

Your witness can inspire others

WITNESSING FOR INTROVERTS
LORI FUTCHER



I felt like an inferior witness compared to the extroverted couple at church with a revolving door of outreach prospects. But how does a person who trembles when it's time to find a seat at potluck reach out to share the good news with the world?

This was the question my two colleagues and I discussed as we walked around the pond at Pacific Press during our work break. Ideas like popcorn bounced between us.

"You know, on my last flight I met a couple girls who live here in Boise," the most introverted woman in our trio said. "For some reason they decided I was cool and invited me to hang out with them. They gave me their number. Should I call them?" Enthusiastically we encouraged her to do just that.

I could feel momentum building. The conversation with my colleagues had started because I had learned that my *Adventist Review* article "The Time I Denied Christ" (June 29, 2021) had inspired someone to pray with a cashier during checkout. Now, because of our conversation, my friend was inspired to stretch a bit outside of her comfort zone. I didn't want the momentum to stop, so I pitched this column idea to the *Review* editors.

I hope that as you've read this column over the past three years, you've felt some of that momentum. In case you haven't, here are a few more quick ideas I've gathered:

Wish strangers a "Happy Sabbath" as you go on Sabbath afternoon walks. One weekend a church elder accidentally started wishing everyone a "Happy Sabbath" on his afternoon walk. By the time he realized what he was doing, he also noticed that no one seemed bothered, and in fact, smiled and waved as they greeted him in return. He kept it up, knowing this simple act might plant a seed.

Make notes on your phone to help you through awkward conversations. Try this tip that an introverted pastor shared with me. Before meeting with someone, make notes on your phone about things you could talk about. This can help you get through the small talk so many introverts fear.

Be authentic. It's tempting to portray a perfect faith, even when things aren't perfect. But people can sense inauthenticity and are drawn to those they know are being real. When I started seeing a counselor for depression, I decided I needed to be completely authentic in the counselor's office, even if doing so interfered with my witness. But the opposite happened. As he saw me wrestling to do what was right, he could see how my faith impacted my life. "I know you are a real Christian," he told me one day. "Usually when people tell me they are Christian, I don't believe them, but I believe you."

THE JOY OF SHARING IS MORE THAN WORTH IT.

Now, as I write my final column and begin a new chapter in my life, I leave the momentum in your hands. You can be a living witness for Christ no matter how introverted you are. It may mean sticking your toes a bit outside of your comfort zone, but the joy of sharing is more than worth it. Once you've felt the joy of witnessing, share your story so others can be inspired and the momentum can continue.

Lori Futcher recently began serving as the associate communication director of the Southwestern Union in Burleson, Texas. We want to express our appreciation for her columns and wish her well.

IS GOD'S WILL ALWAYS DONE?



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God's plan to right all wrongs

JOHN PECKHAM

God is sovereign," a youth pastor told some children. "That means He controls everything that happens." Puzzled by this, one child asked, "So God was in control when my dog died? Why would God kill my dog?"

"That's a tough one," the youth pastor replied. "But sometimes God lets us go through hard times so that we're prepared for even more difficult things in the future. I remember how hard it was when my dog died. But going through that helped me deal with an even more difficult time later, when my grandma died. Does that make sense?"

After thinking about this for a moment, the middle schooler replied: "So God killed my dog to prepare me for when He's going to kill my grandma?"[1]

TROUBLING QUESTIONS

At times, how we think and talk about the way God governs the world (God's providence) creates troubling questions in people's minds. Does everything happen exactly the way God wants? If so, what about evil? And why should we pray if everything happens the way God wills?[2]

"All things work together for good to those who love God," Paul writes in Romans 8:28. But these words are often misunderstood. Do they mean that everything that happens is good or that everything happens precisely the way God wants? Certainly not.

GOD DOES NOT ALWAYS GET WHAT HE WANTS

Numerous other biblical passages indicate that many things occur that God does *not* want to occur. For example, in Isaiah 66:4 God laments over His people's choices contrary to His desires: "When I called, no one answered, when I spoke they did not hear; but they did evil before My eyes, and chose that in which I do not delight" (see also Isa. 65:12; Jer. 19:5). Earlier in Isaiah, God "longs to be gracious" to His people and "waits on high to have compassion," but they were "not willing" (Isa. 30:18, 15, NASB). Likewise, in Ezekiel, God laments that His people "will not listen to Me" (Eze. 3:7).

And God cries out in Psalm 81:11-13: "My people would not heed My voice, and Israel would have none of Me. So I gave them

over to their own stubborn heart, to walk in their own counsels. Oh, that My people would listen to Me, that Israel would walk in My ways!" This sounds strikingly similar to Jesus' later expression of distress over His chosen people's decisions that were contrary to His will, rejecting what He wanted for them: "O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing!" (Matt. 22:37).

Simply put, God does not always get what He wants. Accordingly, Luke directly indicates that God's will might be rejected, saying, "The Pharisees and lawyers rejected the will of God for themselves, not having been baptized by him" (Luke 7:30; cf. Mark 7:24).

In fact, very frequently what occurs is directly contrary to what God prefers. To take one final example, the Bible repeatedly teaches that God wants to save every single person (see 1 Tim. 2:4-6). God is "not willing that any should perish but that all should come to repentance" (2 Peter 3:9). But, tragically, some refuse to be saved. In these and other cases God's will goes unfulfilled.

LOVE REQUIRES FREEDOM

But how could this be? Isn't God all-powerful? And doesn't the Bible also teach that God "works all things according to the counsel of His will" (Eph. 1:11)? How, then, could it be possible that God does not always get what He wants?

The texts surveyed earlier (and many others) show that creatures often do otherwise than what God prefers. This, however, could be possible only if God consistently grants humans the ability to freely act in ways that are contrary to what He prefers (that is, contrary to what I call His *ideal* will).

God is all-powerful (see, e.g., Jer. 32:17; Rev. 19:6). He must, then, be powerful enough to make everyone always do what He prefers. But God does not do so. Why? Because doing so would exclude the greatest value in all the universe: love.

Think about it. Suppose you possessed the power to control all the thoughts of someone you love. Could you make that person love you? No. You could make them display the outward signs of love and even make them think they love you, but you would know they did not actually love you. Why? Because love must be freely given and freely received.

GOD'S IDEAL WILL AND GOD'S REMEDIAL WILL

Yet, if God's will is often unfulfilled, how can it also be true that God "works all things according to the counsel of His will" (Eph. 1:11)? To understand this, we need to understand a few concepts that help us see how these pieces of Scripture fit together harmoniously.[3]

First, imagine everything that God *ideally* wills for the entirety of His beloved creation. Is there any evil in it? No. Everything is perfect. If God's *ideal* will always took place, everyone would always do what God prefers. Sadly, however, people often do the very opposite of what God prefers, acting contrary to God's *ideal* will.

Yet, being exceedingly gracious, God does not give up on this world. He does not give up on you and me. In response to sin, God has a plan to *remedy* all that has gone wrong. I call this plan God's *remedial* will. This remedial plan of God's takes into account all the *free* decisions of creatures, including the bad ones, and works to bring the best outcomes possible in light of those free decisions.

Imagine a cooking competition in which chefs are allowed to make a dish of their choice, but the rules specify that dish must include a set of particular ingredients. The chefs can add whatever other ingredients they choose to make whatever dish they want as long as the final product includes the set of ingredients specified by the rules. The chef's final dish will include many ingredients the chef chose, but also ingredients the chef did not choose and may not prefer.

Similarly, God's remedial will includes many "ingredients" that God does not prefer. Specifically, it includes all the freewill decisions of creatures, including the many bad ones that are contrary to God's ideal will. Because God has committed Himself to consistently grant creatures free will (for the sake of love, because doing otherwise would destroy love itself), creatures' free decisions are not up to God. They are "ingredients" that God does not directly cause or control. But God adds His own decisions in response, working to remedy all situations as much as possible without negating the free will that love requires.

DOES GOD PREDESTINE ALL THINGS?

With this understanding of God's *remedial* will in mind, we can understand what Ephesians 1:11 means when it says God "works all things according

God did not want any evil to ever occur in the first place. But tragically, creatures misused their free will to do evil.

to the counsel of His will." This cannot mean that God makes everything happen as He *ideally* wills, for we have already seen that many things occur that are contrary to God's ideal will. Yet it makes perfect sense if we understand that this verse refers to God's remedial will. God "works all things according to the counsel of His [remedial] will"—His plan to eventually remedy all that has gone wrong.

At this point, one might also wonder about the meaning of an earlier phrase in Ephesians 1:11, in which Paul speaks of those who "obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will."

What about that word "predestined"? Does that term mean that God causes or determines things to happen just as He wants—including causing or determining the decisions and actions of humans? No, the biblical term does not mean that.

The term translated "predestined" in Ephesians 1:11 (and elsewhere in the New Testament) is a compound term in Greek that simply means to "decide beforehand."[4] Of course, you can decide something beforehand entirely by yourself (that is, unilaterally), or you can decide something beforehand in a way that takes into account the free decisions of others. For instance, I decided beforehand to write this article, but I did not decide this by myself. I also took into account the decisions of other team members here at the *Review*.

The word translated "predestined," then, simply means that God decided something beforehand. This is consistent with understanding this passage in terms of God's *remedial* will. Understood this way, the passage is speaking about God deciding beforehand a plan that includes how He will respond to the free decisions of creatures in order to bring about the best outcomes possible for all concerned.

CONCLUSION

This understanding that many things occur that God does not want to occur holds many practical implications for how we understand God's character and view the events that happen to us and around us. The next time you or someone you love is confronted with some challenges, do not assume that God wants this for you. It is true that God can use hardships to teach us lessons and help us grow (see, e.g., Rom. 5:3-5), but God does not want us to suffer, and if everything always occurred as God ideally wills, neither you nor I nor anyone else would suffer.

God did not want any evil to ever occur in the first place. But tragically, creatures misused their free will to do evil. God, however, does not give up on us, but makes plans and carries out those plans to counteract evil and bring about good in the end (Rom. 8:28; cf. verse 18).

Soon God will eliminate evil forevermore. "God will wipe away every tear . . . ; 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).

In the meantime we can and should do our part to do something about those evils that we can remedy within our sphere of influence—feeding the poor, helping the sick, visiting the imprisoned, comforting the abused and downtrodden, and so on (see Matt. 25:31-46).

Many things occur that God does not want to occur, and we are called to be a light in a dark world that is far from God's ideal will, but one day soon we will be restored to God's ideal will, with no more tears or suffering or death forevermore.

[1] Marc Cortez shared this on his *Everyday Theology* blog in June 2013, which can no longer be accessed. Some of Cortez's original post is quoted here: https://nleaven.wordpress.com/2013/06/19/3-mistakes-we-make-when-talking-about-the-sovereignty-of-god/.

[2] For more on how prayer makes a difference, see my new book, John C. Peckham, *Why We Pray: Understanding Prayer in the Context of Cosmic Conflict* (Grand Rapids: Baker Academic, 2024).

[3] For more on God's will, see John C. Peckham, *God With Us: An Introduction to Adventist Theology* (Berrien Springs, Mich.: Andrews University Press, 2023), pp. 258-265.

[4] A. Chadwick Thornhill notes, "The term simply means to decide beforehand, and does not contain any inherently deterministic value within the term itself" (*The Chosen People: Election, Paul and Second Temple Judaism* [Downers Grove, Ill.: IVP Academic, 2015], p. 219).

John Peckham is associate editor of *Adventist Review* and research professor of theology and Christian philosophy at Andrews University.

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SQUEEZING INTO TIGHT SPACES

When we moved from our house in Maryland to an apartment in Germany, we knew that we were downsizing, but at least for me (Chantal) the reality of the size difference was quite dramatic, and I mourned my large kitchen. We are now happily settled and have discovered that we have plenty of space. We have, however, begun looking at space differently. We realize that measurements are an extremely important part of buying furniture, and we need to plan exactly where a furniture item must go before we buy it, to make sure that it will fit comfortably.

Interestingly, when God's tabernacle was made, He seemed to have a different idea of space and furnishing. We are told that Moses was given the exact measurements for the courtyard and the tabernacle itself, including the holy and most holy spaces. The most holy place contained the golden ark with its contents, its lid being the mercy seat with the golden cherubs hovering over it. It was here that God's presence was visible.

Strangely this seems to have been a tight fit. The carrying poles used to transport the ark were inserted through golden rings attached to the ark. They were long. And, apparently, they remained on the ark (Ex. 25:15). The result: they protruded and pushed against the curtains. When the ark is moved to Solomon's newly built temple, the author of Second Chronicles cryptically mentions that they could be seen from inside the next compartment of the temple (2 Chron. 5:9). Why the tight squeeze? Why didn't God simply design the most holy place a little bigger or order the carrying poles to be made a little shorter?

The text does not implicitly tell us, but with all our furniture moving during the past year, we find this detail intriguing. Somehow it seems comforting to know that God has chosen to squeeze Himself into tight spaces. After all, the Incarnation is the mind-blowing feat of the God that unnumbered universes can't contain choosing to limit Himself to a human form and be born as a baby. And as a human, Jesus experienced all the tight places that we experience. All those moments when life squeezes us into tight places. Places where we often feel that we are suffocating. Jesus knows what it's like. His cry in Gethsemane vividly demonstrates this.

TRANSITIONS
CHANTAL & GERALD KLINGBEIL



AS A HUMAN, JESUS EXPERIENCED ALL THE TIGHT PLACES THAT WE EXPERIENCE.

Perhaps those carrying poles of the ark that bulged out the curtain were meant to be comforting. Even for those who were not authorized to go into the most holy place, they could rest assured that the ark of the covenant was still there when they saw the bulging curtain. And perhaps they would take comfort in knowing that God did not chose to "live" in comfortable spaciousness, but was ready and willing to squeeze into all the small places, or the uncomfortable places of our lives, underlying the paradoxical fact that when we let God into our uncomfortable spaces, there is suddenly more than enough room to live what Jesus calls life "to the full" (John 10:10, NIV).

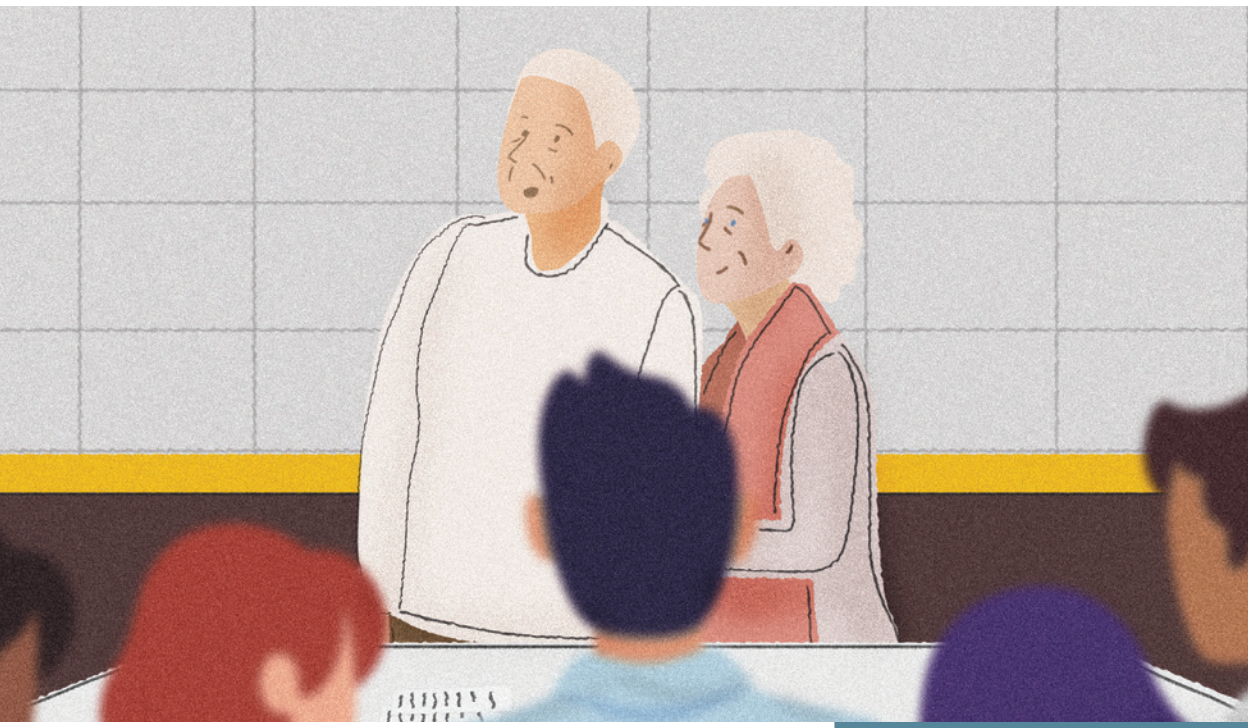
Chantal J. Klingbeil, Ph.D., and **Gerald A. Klingbeil**, D.Litt., have served the Adventist Church for nearly three decades internationally as professors, TV host, editor, and associate director. They now live close to the beautiful city of Hamburg, Germany, and serve in the Hanseatic Conference of Seventh-day Adventists.

Jim and Donna

are in good health,

happily retired, and love their community. They want to pass on their legacy of giving to their grandchildren and want them to have a say in how they begin to make donations with their funds each year. They've called a family meeting to explore interests and gauge how to move forward with exciting contributions that all can see the fruit of.

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PETER N. LANDLESS ZENO L. CHARLES-MARCEL

CELEBRATING HEALTH-CHANGE MILESTONES

It's more beneficial than you think.

Q: My friend throws a small party every few weeks to celebrate adopting improved lifestyle habits and reaching her goals. She says this adds to her success. Is this just self-praise, or are there real benefits to celebrating milestones?

A: Your friend may be more effusive than many people who are improving their lifestyle habits, but she may also be getting a lot more out of her parties than meets the eye. Celebrating achievements with friends can provide several benefits beyond the special joy that comes from meaningful accomplishments. Biblical precedents for celebrating achievements and milestones with friends and community exist and are often depicted as a means of acknowledging God's blessings, fostering community, and reinforcing social bonds.

Sharing health goals with friends and loved ones and celebrating milestones with them can help the "achiever," since friends can provide both encouragement and accountability. Having reliable accountability partners is often cited as an effective way to reinforce positive behavior change and maintain motivation. Accountability partners who live the change with friends can significantly impact the individuals' ability to achieve their goals, and celebrating milestones together can enhance this effect. Ecclesiastes 4:9, 10 states: "*Two are better than one, because they have a good return for their labor: If either of them falls down, one can help the other up. But pity anyone who falls and has no one to help them up*" (NIV).

Celebrating successes can boost motivation and commitment to continue pursuing healthy behaviors. Support and recognition from friends can reinforce positive habits and encourage sustained effort. Additionally, celebrating health goals with friends reinforces social bonds and helps the "achiever" form and maintain a strong support network. This social support helps keep motivation high during times of temptation to give up. The celebration aspect of achieving goals and reaching milestones strengthens social connections and fosters a sense of belonging and promotes stronger social ties.

Going through tough times together and celebrating victories are relationship enhancers, and strong social ties have been linked to better physical and mental health outcomes. The mental health boost is thought to occur through increasing feelings of happiness, reducing stress, and enhancing self-esteem. Celebrating with friends also allows for the sharing of experiences, challenges, and strategies; this exchange can lead to mutual learning and the adoption of effective health-promoting practices in both the achiever and supporter.

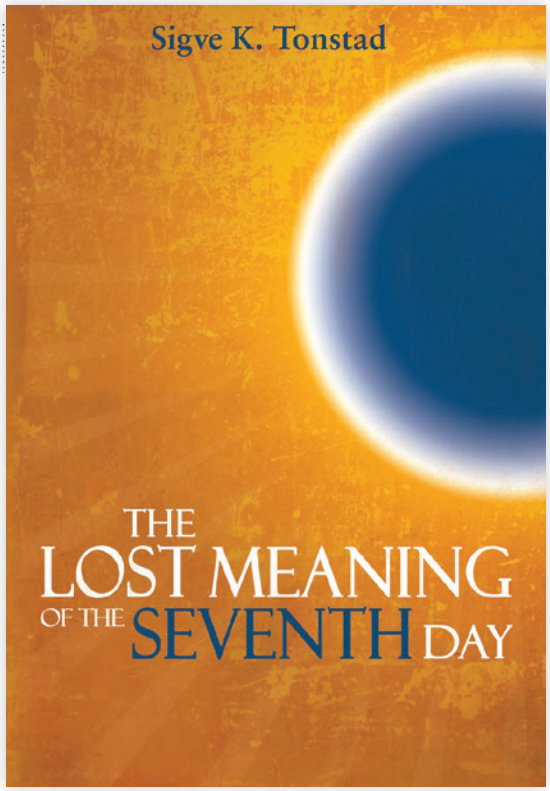
Celebrating successes can boost motivation to continue pursuing healthy behaviors.

Celebrating milestones can create a sense of accomplishment and purpose and serve as positive reinforcement for the hard work and dedication required to achieve these goals. This reinforcement in turn can increase the likelihood of maintaining positive behaviors in the future.

So celebrate with your friend, follow her example and be encouraged to adopt some healthier habits yourself, by God's grace. Then you can periodically celebrate with *your* friends when you achieve health goals and reap real benefits that extend beyond the joy of the moment.

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.

EDITORS' PICKS



The Lost Meaning of the Seventh Day

Sigve K. Tonstad, *The Lost Meaning of the Seventh Day* (Berrien Springs, Mich.: Andrews University Press, 2009), ISBN-13 978-1-883925-65-9 (hardcover), 575 pages, US$29.99. Reviewed by Josephine Elia Loi, chemical engineer, Houston, Texas.

Few topics inspire more wonder from our community of faith than the seventh day. The Sabbath—a treasured jewel inherited from the creation of the world—is intimately woven into our origin story and Seventh-day Adventist identity. Fellow keeper of this Sabbath heritage, Rabbi Abraham Joshua Heschel, says it best: "There is a word that is seldom said, a word for an emotion almost too deep to be expressed: the love of the Sabbath."[1]

If the above quote strikes a particular chord in your soul, if you resonate with this profound love of the Sabbath, then *The Lost Meaning of the Seventh Day* will be a delightful read for you. In a moment in which there seems to be a growing interest in the Sabbath in the wider Christian community,[2] it is especially thrilling to have an Adventist contribution that can enter these conversations on an equal footing. This book equips Adventist readers to engage in such conversations.

One of the book's strengths is its denomination-free language; it passes the test of something that you can recommend to the wider public without reservation. Maintaining an inclusive tone, the book stays true to making the Sabbath accessible to everyone in its presentation, without the pressure of being defensive.

In fact, at a syntactic level, this book brings pleasure to readers who appreciate literary beauty. Seeing the Sabbath described as one that "revels in its bond to the earth, stretching the canopy of sacred time over the world" (p. 330), readers can experience the unique joy that comes from reading well-crafted sentences. Tonstad engages in this lyrical style throughout the book, creating a feeling of transcendence familiar to the Sabbathkeeper's experience. His prose is poetic, even when covering theological points that are technical in nature.

Structurally, the book is segmented into three parts: the Sabbath in the Old Testament, the Sabbath in the New Testament, and the Sabbath in the postbiblical era. It showcases the theological cohesiveness of the Sabbath theme throughout Scripture and presents a cultural analysis on the elements that fracture Christianity from the Sabbath.

Traversing key biblical narratives, Tonstad illuminates the kaleidoscope of meaning contained in the Sabbath. Since the Sabbath's scope is universal—ani-

mals, plants, the earth, and all of humanity included—there is hardly a facet of life that is not touched by the Sabbath. Discovering its meaning "will illuminate the most basic question of human existence because it exposes the bedrock of what it means to be human" (p. 2).

Tonstad then leads us on a course that covers not only the Sabbath's theological depth but also its ethical meaning: its reflection on the character and personhood of God, its covenantal significance between the human and the divine, its social consciousness, its care for the poor and for justice, its role as a guardrail against extreme social inequity, its restoration and care for all living beings and the earth. It touches on the private and public spheres of faith, both individually and communally.

Tonstad argues that the eclipsing of the seventh day is the result of a breach between Christians and Jews from the beginning of the church.

The book's exposition on the influence of Hellenism in Christianity is particularly enlightening, especially since this is rarely discussed in our faith community when we talk about the Sabbath. Tonstad argues that the eclipsing of the seventh day is the result of a breach between Christians and Jews from the beginning of the church. The chasm enlarges when Christianity embraces the influences of platonic dualism, "concentrating on the soul while disparaging the body" (p. 8) in its teaching, leading to a faith that is disembodied and disconnected from the earth and creation.

Whether you are a seasoned or new Sabbathkeeper, whether you are Sabbath curious or new to the topic altogether, there will be something in this book that will illuminate your understanding. Longtime Sabbath practitioners (I count myself in this category) are likely accustomed to certain cultural aspects of Sabbathkeeping. For this class it is always beneficial to reevaluate and rebalance our understanding with the facets of Sabbath that are outside of our typical comfort zone, whatever they may be.

Personally, this book has helped me evaluate my programmed practice of Sabbathkeeping where busyness often dominates the day. Platonic dualism is frequently in full practice, in which I, as an Adventist, mentally assent to keeping the Sabbath, while in reality my mind and body are exhausted from church activities. This book helped me ask the question *Has my Sabbathkeeping become disembodied from the experience of rest?*

Finally, if one should not judge a book by its cover, one could judge a book fairly by its bibliography. This book stands on diverse sources that help build its wholistic approach on the Sabbath, and as such it invites all of us to keep rediscovering the expansive meaning of the seventh day.

[1] Abraham Joshua Heschel, *The Sabbath* (New York: Farrar, Straus and Giroux, 2005), p. 15.

[2] In recent years a growing number of books have been published that engage with the Sabbath in contexts such as burnout culture, social inequities, and deconstructing Western influences in Christian teachings. In these contexts the Sabbath is a vehicle of freedom.

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CONTINUED FROM P. 72

train, horse-drawn car, and even sleigh. Somehow, she moved "speedily" through Europe. Since no travel was made for pleasure but to preach, to encourage church members and preachers, we must recognize that at almost 60 years old, her fatigue as much as her courage must have been great. Robert Olson wrote of her stay in Europe, "Initially, Ellen White thought that her stay in Europe would be only a few months, possibly until May, 1886. However duty dictated that she remained in Europe nearly two full years."[10]

"We must take our journey through the world as pilgrims and strangers, clinging by living faith to the cross of Calvary."

A WORTHWHILE TRIP

Ellen White preached, conducted evangelistic and revival meetings, gave temperance lectures, promoted the literature ministry, and did prison ministry (at least in England). She encountered opposition almost everywhere, as did all our pioneers in Europe. Acknowledging the difficulty of conversion, she wrote: "Twenty could be more easily reached in America than one here."[11]

While in Europe she worked on her books, particularly *The Life of Christ,* published in different European languages, and *The Great Controversy*. As with the apostle Paul, we recognize her "deep concern" for God's vineyard (2 Cor. 11:28). In her last sermon in Europe, preached at Moss, Norway, on June 19, 1887, she said, "We must take our journey through the world as pilgrims and strangers, clinging by living faith to the cross of Calvary."[12]

On August 3 Ellen White sailed back to the United States on the *City of Rome.* On her mission stay in Europe, she reported, "After a two years' stay in Europe we see no more reason for discouragement in the state of the cause there than at its rise in the different fields in America. . . . We see the cause being established in Europe."[13]

Her visit was certainly not in vain. L. H. Christian, president of the Northern European Division (1928-1936), records:

"The Advent movement in Europe would never have been the same if it had not been for her visit. For many, many years our members and their children . . . never tired of telling about Mrs. White. And when now and then in later years a few disloyal ones ridiculed and belittled the gift of prophecy and the servant of God, our people said: 'We know better. We heard her speak. We have seen her humble, godly, inspiring life. We have her books, and they agree with the Bible and deepen our love for Jesus.' "[14]

One may ask, Is it still the case in Europe today?

[1] G. I. Butler and A. B. Oyen, "European Council of Seventh-day Adventists—Second Session," *Review and Herald*, June 24, 1884, p. 414.

[2] James White, "Preaching by Steam," *Review and Herald*, Mar. 30, 1876, p. 100; Ellen G. White, "Christmas Is Coming," *Review and Herald*, Dec. 9, 1884, p. 770.

[3] Ellen G. White manuscript 16, 1885.

[4] William White to B. L. Whitney, June 6, 1885.

[5] Ellen G. White manuscript 16a, 1885.

[6] She stayed in the same building that housed the Adventist printing press, *Imprimerie Polyglotte* (literally, *Polyglot Printing House*), built in 1884.

[7] The summary of her travels can be found in D. A. Delafield, *Ellen G. White in Europe* (Grantham, England: Stanborough Press, 1975), pp. 13-15.

[8] On April 18, 1887, Ellen White would write to Edson, "We are straining every power to close up our work here in Basel." At the end of that letter Ellen G. White would already announce her visit to "Prussia the twentieth of May for conference meeting." Her plan was to then go to Norway, "to attend the first camp meeting held in Europe," then to other parts of northern Europe, and then to England. She ended, "We cannot determine how long we shall stay there" (Ellen G. White letter 82, 1887).

[9] Delafield, p. 274.

[10] Robert W. Olson, "Ellen White Goes to Europe," *Centennial Symposium: Ellen G. White and Europe, 1885/1887–1987*, ed. Pierre Winandy (Bracknell, England: Ellen G. White Research Center, Europe-Newbold College, 1987), p. 5.

[11] Ellen White letter 7, 1886.

[12] Ellen G. White, "Whatsoever a Man Soweth, That Shall He Also Reap," *Review and Herald*, May 5, 1891, p. 274.

[13] Ellen G. White, "Our Missions in Europe," *Review and Herald*, Dec. 6, 1887, p. 574.

[14] Lewis H. Christian, *The Fruitage of Spiritual Gifts* (Washington, D.C.: Review and Herald Pub. Assn., 1947), pp. 161, 162.

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A PILGRIMAGE OF FAITH

Ellen White as a missionary in Europe (1885-1887)



Ellen White (third row, fourth from the left with large white collar) attended the Swiss Conference in 1885.

On May 31, 1884, Ellen G. White, along with her son, William C. White, received a compelling call from the European Missionary Council. It read: "a hearty and urgent invitation to visit the different fields in Europe as soon as practicable."[1]

James and Ellen White had both recognized the need to help the cause overseas.[2] Ellen White, however, was already 56 years old and now a widow since the loss of her husband three years earlier. She was too sick and weak to do much. While she was used to extensive travels across the United States by train, the thought of crossing the Atlantic Ocean to Europe and dealing with the challenges of a completely different world felt "like a terrible task."[3]

HER FATIGUE AS MUCH AS HER COURAGE MUST HAVE BEEN GREAT.

Regardless, in June of 1885 Ellen White decided "to prepare for the trip," trusting in "the judgment of the brethren."[4] She left Healdsburg, California, on July 7 and left Boston on August 8. "I am of good courage," she wrote, "and should accident or harm or death come to me here, I have made my peace with God."[5]

TRAVERSING THE CONTINENT

Ellen White's journey to Europe in 1885 marked the beginning of an extensive period of travel across the continent. From Liverpool, England, White traveled extensively throughout Europe, making her home at the Adventist headquarters in Basel, Switzerland.[6] Her travels took her to various countries, including Italy, Denmark, Sweden, Norway, France, Germany, and England.[7] Among other things, she helped with an evangelistic campaign in the south of France (October 14-November 1, 1886), spoke for the first European Adventist church dedication in Tramelan, Switzerland (December 25, 1886), and for the first Adventist camp meeting in Copenhagen in 1887.

We do not know when Ellen White made the decision to go back to the United States.[8] But on May 20, 1887, she spoke to the church in Basel for the last time, saying goodbye "with the prospect of never seeing them again in this world."[9]

In all, Ellen White traveled about 20,000 kilometers (12,427 miles) by boat,

CONTINUED ON PAGE 71

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