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# Adventist Journey

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## My Journey

I knew that God was the Creator of all things, and I knew that my son was going to be raised the same way I was raised. . . . I went to the Bible to see how I could prove to my girlfriend that God made the grass. I began to read it, and it started to do something in my heart. . . . I began to pray and fast for my girlfriend to come to know the Lord too.

Visit [nadadventist.org/ajluisandcelisingh](http://nadadventist.org/ajluisandcelisingh) for more of the Singhs' story.

**LUIS AND CELI SINGH,**  
*nurse, and homeschooling mother, church treasurer, and associate director for a depression and anxiety recovery program living in Fresno, California*

*Luis Singh*  
*Celi Singh*



Cover photo by Art Brando

**Dear Reader:** The publication in your hands represents the collaborative efforts of the North American Division and *Adventist World* magazine, which follows *Adventist Journey* (after page 16). Please enjoy both magazines!

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## ADVENTIST JOURNEY

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# MAKING KNOWN THE TRUTH OF BIBLICAL PROPHECY

An interview with marketing and sales director Scott Cady about *Signs of the Times*



The Pacific Press Publishing Association, the printing and publishing house of the North American Division, produces several sharing magazines. These magazines are geared toward members being able to share them with their family members, friends, neighbors, and colleagues. *Signs of the Times*®, the third to be featured in our series, is available for subscription at [www.adventistbookcenter.com](http://www.adventistbookcenter.com). *Signs of the Times*' website is [www.signstimes.com](http://www.signstimes.com).

## What was the original mission of the publication?

The original mission of *Signs of the Times*® was to proclaim the soon coming of Jesus and to teach people how to prepare for that glorious event. But more than that, it was to be a publication for everyone, covering topics that relate to the Christian life. Back in 1874, the first year that *Signs* was published, James White told his readers about the new missionary magazine. He described it like this. "*Signs of the Times* is designed to be not only an expositor of the prophecies, a reporter of the signs of our times, but also a family, religious, and general newspaper for the household" (*Signs of the Times*, June 11, 1874).

As the Seventh-day Adventist Church's sharing magazine, it was designed to be widely distributed. In 1906, on the heels of the tragic San Francisco earthquake, Ellen White offered this counsel to Adventists: "Just now, when people are thinking seriously, literature on the meaning of the signs of the times, wisely circulated, will have a telling effect in behalf of the truth. . . . Now is our opportunity to make known the truth to them" (*Review and Herald*, May 24, 1906).

## How has the mission changed and/or adapted since its inception?

Today *Signs* continues to produce a missionary journal that communicates the Adventist

understanding of truth, written in a way that reaches a twenty-first-century audience.

Each year *Signs* publishes articles on prophecy that help people to understand the times we live in and the nearness of Jesus' second coming. Over the course of a year, all of the major teachings of the Bible are covered, including salvation, the Sabbath, the state of the dead, and the Second Coming. Each issue also includes devotional articles on healthful living and family life. And of course, *Signs* tries to make the magazine as attractive as possible. We want readers to be drawn to the beauty of God's Word.

### What is the target audience? Whom is *Signs* written for?

Almost anyone would enjoy *Signs of the Times*<sup>®</sup>. Since it is a mission magazine, it is specifically designed for sharing with loved ones, relatives, former and inactive members, friends, and neighbors. Beyond single copies shared by mail, the news box program allows churches to distribute the magazine at convenience stores, grocery stores, and almost any other business. The magazine is also an ideal gift for Bible study interests.

Recently a woman called the *Signs* customer service line and said, "I picked up a copy of your magazine at a thrift shop, and I've been so blessed by it that I want to purchase a subscription."

*Signs of the Times*<sup>®</sup> helps Adventists reach others regardless of whether they're next-door neighbors or live clear across the country. In many cases people might resent anything said to them about their faith, but *Signs* arrives as a silent visitor in their mailboxes every month for as long as the subscription continues.

### What makes *Signs of the Times*<sup>®</sup> different from other religious magazines?

*Signs* brings the unique Adventist understanding of Bible prophecy to its readers. All the truths of God's words are taught from the great controversy perspective. This is an approach that is uniquely Adventist.

### Please share some meaningful responses from readers.

"Thank you for the inspiration: While sitting in the hole at the penitentiary, the Seventh-day Adventist chaplain stopped by and asked if I liked to read. I said, "Yes!" and he slid a *Signs of the Times*<sup>®</sup> magazine under my door. As I began to read, the articles spoke to my heart and touched my inner need. Thank you for the inspiration and guidance *Signs* provides. It helps me and my fellow inmates keep our focus and anchor in the Lord."

"I enjoy your publication: I have been picking up *Signs of the Times*<sup>®</sup> from the box outside the post office. I think it is about time I send you a donation. I do enjoy your publication, and I try to keep the Sabbath. Thank you."

"We send *Signs* to our nephew. He was recently going through a difficult time and was angry with God. But one issue of *Signs* came along with an article that helped him understand suffering. He is much less angry with God now, and I thank you so much."



## An Editor for the Times

*Signs of the Times* is searching for a new editor. In September 2021 longtime editor Marvin Moore was laid to rest. For 27 years he was a trusted voice in Adventism, and his passing is a loss to the church. Evangelist and author Mark Finley recalls that "I first met Marvin more than 30 years ago and was deeply impressed with his clear grasp of end-time events centered in Christ. His approach to prophecy was solidly Adventist and extremely practical. The Seventh-day Adventist Church will miss the clarity of his voice through the written page in *Signs of the Times*."





The photo of Sarah Lindsey (1832-1914), the first woman licensed as a Seventh-day Adventist minister, was recently discovered. This is a colorized and retouched version of the image found. Used with permission from the Loma Linda University Department of Archives & Special Collections.

# Photograph Discovered of Pioneer Adventist Woman Minister

Photo of Sarah Lindsey publicly shared for the first time this past summer.

BY MICHAEL W. CAMPBELL

**V**eteran historian and educator Brian E. Strayer, at Andrews University, would famously offer in class a reward of \$100 to any student who could find a photograph of Sarah Lindsey (1832-1914), the first woman licensed as a Seventh-day Adventist minister. I was merely a graduate student at the time, and I was sitting in the class to study his pedagogy as much as to soak in his knowledge of the past as a master teacher.

This challenge remained until a recently discovered photograph in the George I. Butler Collection at Loma Linda University provided a picture of a “Sister Lindsey”<sup>1</sup> Butler (1834-1918), who was the president of the General Conference from 1871 to 1874 and again from 1880 to 1888, had a family photograph album that contains mostly albumen prints of early Adventist Church leaders and family members. These cabinet photos, largely *cartes de visite* (popular photographs exchanged among friends from that era) were cursorily identified, and to this day many remain unidentified. By a careful process of elimination, other possible options were considered in consultation with a group of leading Adventist historians.

For example, there was a “Sarah Lindsay” (with the surname spelled with an “a”) for whom we do have a picture, and so we know it was not her. There were also two younger Lindseys who would have been about half her age or younger, but the picture appears to be of a woman about the age of 60, and the photograph along with others can be largely dated to the late 1880s or early 1890s. Additional genealogical research reveals that there are no other family members by that name.<sup>2</sup> Thus the clear provenance, since Butler would have known and interacted with the Lindseys as church president at various church meetings, makes for an increasingly strong case that indeed this must be a picture of this elusive person! Also, thanks to technology, this historic photograph has been colorized using digital algorithms to provide actual “color” to this historic treasure, and enhanced thanks to assistance from Rhonda Dinwiddie.

So who was this pioneer Adventist woman?

## Challenge Accepted

Sarah was born on April 14, 1832, to Noah (1812-1894) and Hannah Hallock (1813-1895). Her paternal grandfather had fought in the War of 1812, and her parents had moved to Ulysses, Pennsylvania, where she was born. She came from a staunch Seventh Day Baptist family and attended Alfred University (1851-1852).<sup>3</sup>

In later years she traced the beginnings of Adventism to their area to a tour by J. N. Andrews and Hiram Edson around 1851.<sup>4</sup> By the summer of 1857 R. F. Cottrell would conduct evangelistic meetings in Ulysses, where he baptized four people, possibly including Sarah, for their “deep conviction of the truth.” By December 11, 1857, Sarah sent her first note to the editor of the *Review and Herald* about her newfound faith: “I feel grateful . . . that the light of his glorious gospel now illumines this once benighted heart of mine.”<sup>5</sup>

By late 1859 she responded to a challenge to women “lacking in that heart consecration” and therefore reticent to preach. In early 1860 Sarah responded by asking the editor to resolve the biblical admonition whether it was right for women to keep silent in churches, since in other places the Bible encourages them to teach the gospel.<sup>6</sup> It seems clear that even before marriage Sarah was eager to serve in terms of ministry.

On July 16, 1861, Sarah married John Lindsey (1821-1881), a widower who had been a Millerite believer and who in 1846 was baptized by Joseph Bates. He had previously been married to Esther (1818-1860), who tragically had died from tuberculosis. They had had an 11-year-old child, Mary Ellen (1849-1880).<sup>7</sup> Together John and Esther had lived in Waukon, Iowa (in 1856), and then subsequently moved to

Round Grove, Illinois, and by 1859 they had traveled into Wisconsin and Minnesota. After his wife's death John moved to join the Sabbatarian Adventist congregation in Ulysses, Pennsylvania, where he supported himself as a watchmaker. He no doubt also met Sarah while there, who was about a decade his junior and must have been vivacious. While not much is documented about their early lives together, she was active in their local church, with increasing influence in the region. They also had a daughter of their own, Katherine, born in 1862.

In 1867 Sarah contracted both diphtheria and typhoid and was "almost ready to drop into the grave." There is some indication that by 1868 she had begun a more active public ministry, and would spend the next 30 years establishing churches across New York and Pennsylvania. The stunning apostasy of Nathan Fuller in the summer of 1869 contributed to the need for individuals, such as John and Sarah, to work closely together in ministry and provide stability to the Advent cause. Also, Sarah, with her strong Seventh Day Baptist background, went as a representative with her husband as Seventh-day Adventist representatives to the 1870 Seventh Day Baptist General Conference session, showing the confidence the denomination had in their leadership and diplomacy.

The years 1871 and 1872 were especially noteworthy, with a wide range of evangelistic meetings. The two frequently traveled together as a team, although Sarah appears to have been the more visible preacher of the two. As early as September 1869 she received a ministerial license from the New York and Pennsylvania Conference at a business session held during camp meeting (that was held September 15-19, 1869).<sup>8</sup> She is recognized as the first woman to receive a ministerial license in Adventist history, although it is important to note that during this formative time such licenses were not always consistently issued.

In October 1871, during a series of evangelistic meetings at Beaver Dams, New York, she competed for the attention of locals against the Barnum and Bailey Circus that showed up at the county fair, some 10 miles away, in Corning. She was reported to have drawn larger crowds!<sup>9</sup> In another instance John and Sarah held evangelistic meetings at Woodhull, New York, where "several" carefully studied Adventist beliefs. Despite several challenges, they believed that the Holy Spirit was "at work here." It is notable that during their travels Sarah, at times, gave funeral discourses, a role that one might expect from her husband.<sup>10</sup>

Through the 1870s John and Sarah remained active in ministry. After 1872 the couple made Beaver Dams, New York, their primary base from which they ventured out on small preaching tours. In June 1876 they held district meetings in Wellsville, New York. They alternatively received both colporteur and ministerial licenses at various conference sessions. By 1880 Sarah reported from the Wellsville church as part of the Pennsylvania

Sabbath School Association.<sup>11</sup> Tragically, on October 11, 1881, John died from "cancer of the liver." In his obituary he was praised "as one of the pioneers of our cause" stretching back to the Millerite movement. Despite his death, Sarah remained active in ministry. One newspaper reports that in 1883 she shared a "temperance lecture from charts" in North Bingham, New York, which was reported to be "very interesting and instructive." Also, after her husband's death, Sarah made Wellsville her primary residence and remained there the rest of her life.

### The "Foremost Preacher"

On December 29, 1914, Sarah passed to her rest and is buried in the Hallock family plot in an unmarked grave in Ulysses, Pennsylvania. This intrepid pioneer couple worked as a team, and both before and after her husband's death, Sarah showed a strong interest in evangelism. She was a persuasive and successful advocate in sharing her Adventist faith with others, leading new believers to Christ, raising up churches, and even competing with the circus and conducting temperance lectures as the first licensed female minister in Seventh-day Adventist history.

The photograph of Sarah Lindsey was publicly shared for the first time by George R. Knight on June 19, 2022, during the opening meeting of the CALLED Pastors' Family Convention in Lexington, Kentucky. In a series of biographical sketches under the theme "We Stand on Their Shoulders," Knight shared how during a time of apostasy, ignominiously by Nathan Fuller, Sarah became the "foremost preacher" in New York and western Pennsylvania "that rescued that conference." "Her husband was a talented preacher," added Knight, "but she was more talented, and he had enough brains to know it. It takes a real man to let your wife outshine you in public."

"I am excited to see this photo of Sarah Lindsey finally emerge," stated Brian E. Strayer, "from the dusty pages of the Butler album! May her thrilling career as our first licensed female minister inspire other women to follow her example."

<sup>1</sup><https://cdm.jlu.edu/digital/collection/sdahpa/id/325/rec/19>, accessed June 5, 2022.

<sup>2</sup>According to Denis Fortin, in an email to the author, who has done extensive research on the Butler family in preparation for a forthcoming biography about G. I. Butler, no relative by that name exists, eliminating another possibility.

<sup>3</sup>These biographical details are accessible at: <http://www.ancestry.com/family-tree/tools/tree/181911285/invi-tees/accept?inviteId=dc66c9ad-3830-4a10-9f4f-9381dc621c26>, accessed Apr. 4, 2022.

<sup>4</sup>John and S.A.H. Lindsey, "Pennsylvania," *Review and Herald*, May 9, 1871, p. 166.

<sup>5</sup>"From Sister Hallock," *Review and Herald*, Dec. 31, 1857, p. 63.

<sup>6</sup>Sarah A. Hallock, "A Query.—Bro. Smith," *Review and Herald*, Jan. 12, 1860, p. 64.

<sup>7</sup>Milton Hook in his *ESDA* article incorrectly assumes that John and Esther had two children. This is based on incorrect genealogical information. For a comparison of sources, see: <https://encyclopedia.adventist.org/article?id=590&highlight=Lindsey>, accessed June 7, 2022.

<sup>8</sup>The exact date is unclear, as four business sessions were held during that camp meeting. See: "Report of the N.Y. and Pa. Conference," *Review and Herald*, Oct. 12, 1869, p. 126; see also "Ninth Annual Report of the N.Y. and Pa. Conference," *Review and Herald*, Aug. 23, 1870, p. 78; "Tenth Annual Report of the N.Y. and Pa. Conference," *Review and Herald*, Sept. 12, 1871, p. 102.

<sup>9</sup><http://www.classic.circushistory.org/Routes/PTB1871.htm>, accessed Apr. 4, 2022; John and S.A.H. Lindsey,

"New York and Pennsylvania," *Review and Herald*, Nov. 7, 1871, p. 166 (<https://documents.adventistarchives.org/Periodicals/RH/RH18711107-V38-21.pdf>).

<sup>10</sup>Hannah Beecher obituary notice, *Review and Herald*, Oct. 27, 1874, p. 143.

<sup>11</sup>See *The Youth's Instructor*, Dec. 8, 1880, p. 215.

*Michael W. Campbell is the director of Archives, Statistics, and Research for the North American Division.*



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# NORTH AMERICAN DIVISION ENDITNOW VIRTUAL SUMMIT TACKLES THE PANDEMIC OF ABUSE

BY CHRISTELLE AGBOKA

**I**n 2020 COVID-19 thrust us into a pandemic that disrupted every aspect of our lives. But did you know there's another, often-ignored pandemic? That is the pandemic of abuse against men, women, and children. And in the church context, a third to half of any congregation has been victimized by some form of abuse.<sup>1</sup>

On November 13, 2022, the North American Division of the Seventh-day Adventist Church (NAD) hosted its annual virtual *enditnow*® Summit on Abuse, designed to help create safe churches and communities. The summit was streamed onto the

NAD Adventist YouTube channel in English, with French and Spanish subtitles available. Hosted by Julio Muñoz, NAD associate director of communication, it attracted thousands of global viewers. The summit targeted pastors and other leaders on the "front lines of abuse prevention and intervention," as described by Ivan Williams, NAD Ministerial Association director, while appealing to a broader church community.

The summit featured four educational presentations, including:

"An Effective Culture of Prevention and Response," by Mike Sloan, director of the Safeguarding Initiative at

G.R.A.C.E. (Godly Response to Abuse in the Christian Environment);

"Unseen Scars," by Tracey Ray, executive director of Safe Haven of Pender, which serves victims/survivors of domestic violence;

"Responding to Offenders in Your Church," also by Sloan; and

"Abuse of Power," by Dick and Ardis Stenbakken, retired from the General Conference of the Seventh-day Adventist Church, where Dick served as director of Adventist Chaplaincy Ministries and Ardis as director of Women's Ministries. Notably, what is now known as the *enditnow* initiative began during Ardis's tenure at the General Conference.



← In this screenshot, at the 2022 virtual NAD enditnow Summit on Abuse, presenters Ardis (left) and Dick Stenbakken define abuse of power.

Interspersed throughout were insightful animated videos illustrating the right and wrong ways for church leaders to respond to abuse-related scenarios.

In his opening remarks G. Alexander Bryant, NAD president, stated, “We’re determined to end [all] abuse in our churches, schools, and entities and make the Seventh-day Adventist Church a safe place for the most vulnerable among us. Let’s stay vigilant until we end it now.”

### Changing the Church Culture Around Abuse Issues

Presenters challenged viewers to help cultivate a culture that prevents and responds more effectively to abuse. Sloan, the opening presenter, stated, “As Christians, we are to reflect the heart of God to protect others and value the vulnerable.”

He called for a shift from organizations’ tendency to tackle abuse from a risk management perspective to one that protects victims. Sloan also promoted the development of broader abuse policies, which would acknowledge that most abuse takes place beyond on-site church programs for children and youth. Finally, he offered a four-part framework, including the lens of Christian faith, education, boundaries, and accountability. He stressed that “Jesus [often] spoke directly against abuse” and so should we.

In his second presentation Sloan delved deeper into holding offenders accountable. He stated, “Our call as leaders is not to be naive but to be educated and proactive and bring safety among disciples.” Therefore, we must understand common offender distortions, such as denial, minimizing, excusing, lying, and shifting blame, and beware of offenders using grace and forgiveness as tools of manipulation. “Though our Christian faith has at its root grace and forgiveness, it also has at its core leaders using their power to protect people. This reflects the heart of God,” said Sloan. Thus, repentance must come before forgiveness.

Furthermore, churches need to establish policies to protect members. These include requiring a high level of accountability from known offenders; their exclusion from positions of power; a thorough evaluation process; and an accountability plan requiring involvement in offender treatment or a program run by licensed professionals.

Ray, the second presenter, revealed, “This is a full-circle moment, as I’m not only a practitioner, I’m also a survivor of intimate partner violence. As I look back on 16-to-21-year-old me, I hear her saying, [hallelujah], we made it through.”

Ray then shared some shocking stats, including that 20 people per minute are physically abused by an intimate partner. And according to the *American Journal of Emergency Medicine*, at the onset of COVID-19, in 2020, global domestic violence cases increased by 25 to 33 percent.<sup>2</sup> She noted that many domestic violence victims, like herself,

still come to church and even serve but feel unseen and uncared for. She asked, “Where are these victims? They’re possibly sharing a church pew with you, with me. These stats are real, and we can’t keep ignoring them.”

Ray concluded, “My encouragement, as we prepare our churches to be more empathetic to domestic violence victims, is to open our hearts to be present, believe their story, and just listen. And if we don’t know what to do, find someone who does.”

### Working Together to Eradicate Abuse

The final presentation with the Stenbakkens defined abuse of power as “the misuse of the authority vested in a person or an official for personal advantage or misusing it toward juniors or subordinates or a combination of both, which results in adverse effects and breeds negativity.” Abuse of power occurs in several categories: positional, economic, influence, physical, informational, psychological and emotional, sexual, and spiritual. And, Dick stated, “the problem isn’t limited to one part of the world. It’s a pandemic.”

The couple underscored that when abuse takes place, the one in power is always responsible. Ardis said, “We will not be judged by the temptations put in front of us, but by our response.” She concurred with Sloan that restoration is not always possible or appropriate. However, it should be attempted when possible. In these cases it will involve confrontation, confession, repentance, personal counseling, marriage or family counseling, and accountability groups.

Finally, Dick emphasized, “When boundaries are crossed, someone will always get hurt . . . the victim, the person in power, the church and the mission of Christ.” He called participants to “imitate Christ and live a life of love” (see Eph. 5:1) as we work together to eradicate abuse.

Erica Jones, enditnow summit organizer and NAD assistant Women’s Ministries director, noted that in a survey of 1,400 church members who’d experienced abuse, 60 percent had reached out to a pastor or another church member for help; thus, this summit and the annual enditnow emphasis day in August aim to “equip [leaders and members] to make their churches safe places for everyone.”

Watch the 2022 enditnow NAD Summit on Abuse at <https://www.youtube.com/watch?v=VUtcEOGxRrw>.

<sup>1</sup> enditnow NAD Summit on Abuse promotional trailer, Oct. 8, 2020, <https://www.facebook.com/NADAdventist/videos/open-your-eyes-to-abuse-psalms-82-initiative/370750544335045/>.

<sup>2</sup> National Institutes of Health, “Alarming Trends in US Domestic Violence During the COVID-19 Pandemic,” <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC7195322/>.

*Christelle Agboka is assistant director of communication for the North American Division.*

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BY ANGELINE DAVID BRAUER

## Famous For . . .

**N**ot long ago I attended a seminar during which the presenter asked, “What are you famous for?” I don’t remember details about the presentation, but I remember this question. Perhaps because it made me uncomfortable.

My natural shyness prefers a quiet, unassuming, and largely unnoticed existence. Add in our teachings on Christian humility, and my mind repels from anything coming close to fame. But for some reason that question has stuck in my mind. What am I known for?

My thoughts turned to Scripture. Many of the “big names” in the Bible are well recognized, even outside of Christianity. Consider Noah and the Flood, David and Goliath, or Moses at the Red Sea. Centuries after their passing these biblical heroes can still be considered famous. Couldn’t Hebrews 11—the Hall of Faith—also be called the Hall of Fame? And wasn’t Christ famous? Matthew 4:24 and Mark 1:28 state that His fame went far and wide after His miraculous works of healing.

But I still found this unnerving. Although Christ was famous for His ministry, as were many of His dedicated servants, it’s just not what strikes my fancy. Then I discovered verses in Acts 2 that helped me better understand this concept.

The apostles began to preach, teach, and heal as per Christ’s instruction (see Matt. 28:18-20; Mark 16:15-18; Acts 1:8). Numerous people had come to Jerusalem “from every nation under heaven” (Acts 2:5, KJV) and on the very day of Pentecost “the multitude came together” (verse 6, KJV), and “they were all amazed and marvelled” (verse 7, KJV) as the disciples talked about “the wonderful works of God” (verse 11, KJV).

The fame the disciples experienced really wasn’t about them at all, was it? Because of their dedication and zeal and personal knowledge of Jesus Christ and all that He had done, they just could not help having the spotlight shone on them. And as they continued in ministry, we are told that they “turned the world upside down” (Acts 17:6, KJV).

I wonder: How does this apply to health ministry? Could the church become famous for the wonderful *healing* works of God? The Adventist Church no doubt has renown in this area—but is there more?

In Acts 3 a man who was born with a disability experienced healing through the ministry of Peter and John. With great joy he held on to them while exuberantly praising God. And as he did so, “all the people were astonished and came running to them,” to which Peter responded, “Why does this surprise you? Why do you stare at us as if by our own power or godliness we had made this man walk? . . . The God of our fathers has glorified his servant Jesus” (Acts 3:11-13). “It is Jesus’ name and the faith that comes through him that has completely healed him” (verse 16).

This healing work directly resulted in an opportunity to proclaim the power and goodness of God and faith in Jesus Christ. *This is my burden for health ministry.*

For this purpose we are launching a new initiative this year called “Health Everlasting,” which has three goals: identify a role for everyone, establish keys for a healthy ministry, and provide for strategic evangelism.

Much of the groundwork will be laid at the North American Division Health Summit on April 2-8, 2023, in Lexington, Kentucky. We recognize that none of this can happen in fullness without the power of God, so our theme for the Summit is “Power to Heal.”

What about you? Do you desire a purpose in life? Do you want to be part of declaring the wonderful works of God? Then come join us at the Health Summit and be part of sharing Health Everlasting with the world.

*Angeline David Brauer, Dr.P.H., M.H.S., R.D.N., is director of the North American Division Health Ministries. Visit [NADhealth.org/summit](http://NADhealth.org/summit) to learn more about the upcoming summit.*

Could the church become famous for the wonderful healing works of God?

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