**NEWS**

**Ben Carson Not Allowed to Speak at Baptist Event Because He Is an Adventist:** An invitation for the Adventist physician-turned-politician to speak at a Southern Baptist pastors' conference ("Baptist21") has been rescinded by conservative pastors, citing Carson's Sabbatarian convictions and his willingness to accept Jews and Muslims as "God's children".

**Senior Leaders Urge a Yes Vote at the General Conference Session to Safeguard Unity, Mission:**
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Take Your Horse to School with You at Milo Adventist Academy (FEATURE): Is there something about the outside of a horse that is good for the inside of a student? Winston Churchill believed so, and so does the Milo Adventist Academy Equestrian Program.....

"Tremble" (BOOK REVIEW): A book penned by Dave Fiedler and published by Remnant Publications, warns the reader that a conspiratorial apostasy comparable to that of John Harvey Kellogg's more than 100 years ago is overtaking the Adventist Church. What are we to believe?....

New Spring in an Aging Earth (VISUAL): Mervyn Weir is an Adventist Creative who works across several disciplines, including design, film, theater, photography and writing. He shares: "I really appreciate the arts section of your magazine. I
know from my personal experience that the arts are a much neglected and undervalued resource within much of Adventism....
Ben Carson Not Allowed to Speak at Baptist Event Because He is an Adventist

By AT News Team, April 27, 2015: Dr. Ben Carson, an Adventist doctor who is running for president of the United States, has been canceled as a speaker at the Southern Baptist Pastors Conference in June, according to Christianity Today, the largest circulation Christian journal in America. The reasons include Carson’s Adventist faith as well as concerns about mixing politics and religion.

Baptist21, an independent group of clergy within the Southern Baptist Convention, objected because Adventists believe those not saved will, in the end, be consumed in “a lake of fire” instead of being tortured in the furnace of “hell” without end; and because they “claim that worshiping on Sunday is sin.” More surprising, they also objected to Carson saying that Christians, Jews and Muslims are “all God’s children.”

“Certainly, we do not all worship the same God,” the group stated on its blog. “The idea that we are all God’s children is at best the type of liberalism the Conservative Resurgence sought to address, and at worst, it is universalism.” An Adventist scholar told Adventist Today that this reflects a new type of Fundamentalism that is emerging among Christians in America.

A concern about Southern Baptists being too closely connected with the Republican Party was also voiced by a Baptist21 leader, as reported by Christianity Today. Yet Mike Huckabee, who has run for president in pastor and been elected governor in Arkansas, spoke at the event in 2009 and 2013, the magazine pointed out. Huckabee has also been a Baptist pastor. White, Evangelical Christians from the southern United States are generally seen as a significant block within the Republican Party.

Pastor Willy Rice, director of the pastor’s conference and pastor of Calvary Baptist Church in Clearwater (Florida), defended the choice of Carson as a speaker. “He has spoken at the National Prayer Breakfast twice (the only other person to do so was Billy Graham); he was a frequent guest of James Dobson; he has spoken at several Southern Baptist churches for major events. … He loves Southern Baptists and considers them friends. I believe most Southern Baptists equally respect and appreciate him.”

Carson is an active member of the Seventh-day Adventist denomination and retired last year as chief of pediatric neurosurgery at Johns Hopkins University Medical Center in Baltimore. He has hired campaign staff and launched an exploratory committee in preparation of a run for the presidency, but has not yet officially declared as a candidate. If a significant number of southern Evangelicals will not support him due either to his Adventist faith or his African American race, then his candidacy faces even greater odds than it has due to his lack of a long track record in politics.

The objections to Carson speaking at the Southern Baptist Pastors Conference based on his Adventist faith also raise a new specter of negative Evangelical attitudes toward the Adventist denomination. Christianity Today has also recently published an article reporting that the Adventist movement is growing at the rate of one million new members per year and “trying to keep their distinctive beliefs while also moving closer to other evangelicals.”

The article quoted David Neff, a former Adventist minister and a former editor of the magazine: “There has been a continuing tension about whether [Adventists] see themselves as distinct, or as one among many evangelical denominations with a few special emphases. … There’s a dynamic that moves back and forth between those poles.”
Senior Leaders Urge a Yes Vote at the General Conference Session to Safeguard Unity, Mission

By AT News Team, April 30, 2015: Some of the most respected and senior leaders of the Adventist movement released statements today asking delegates to the General Conference (GC) Session in July to vote “Yes” on the question allowing world divisions to make decisions about ordination. A web site includes written statements by six leaders and a short video with three of the six.

“It is now clear that there is not a biblical passage or a statement from Ellen G. White that clearly commands or opposes the ordination of women to the ministry,” said Dr. Angel Rodriguez, one of the most respected Bible scholars among Adventists. “The delegates do not have a unanimous biblical mandate on which to decide. … This is not about rejecting or modifying any of our biblical doctrines … but a matter of tradition.” He has served on the staff of the Biblical Research Institute (BRI) for nearly three decades, much of it as director.

“We have clear evidence that the Lord has been leading the church to ordain women to the ministry in places where this is indispensable,” Rodriguez wrote. “I am specifically thinking about the church in China. This is an important case, in that this decision cannot be considered to be an act of ‘rebellion’ … It was rather the work of the Spirit leading the church in China to make its work more effective.”

“My prayer is that we will say Yes,” stated Dr. Jan Paulsen, who served as a Bible teacher in Africa and Europe and retired as GC president at the session in 2010. “If we do not, both history and the Lord will, I fear, judge us severely. … Serious damage will be done to the global unity of our church if we do not allow those parts of our global family, for whom time and culture have come, the right an authority to grant women equal access with men to the ministry of our church.”

“As it nears the end, the [church] will conform more and more to the liberating rule of Christ,” said Pastor Charles Bradford, retired president of the denomination’s North American Division (NAD). “Where ‘There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus’ (Galatians 3:28).” Bradford retired in 1990 and is now in his 90s, but still active in Bible study, writing and preaching. He was the first African American to serve as NAD president.

“As I preach the gospel in different countries around the world, I rejoice in seeing the diversity of our worldwide family,” stated Pastor Alejandro Bullon, the noted evangelist from South America. “For that reason I support the ‘yes.’ I am in favor of allowing each division to decide if they should or should not ordain our sisters.” Bullon is likely the best known Adventist preacher in Latin America.

Dr. Calvin Rock, who served as a GC vice president from 1985 until he retired in 2002, pointed out that Joel 2:28-29 has been considered an important text for the Remnant church and suggested that women who experience the call to the gospel ministry may be a fulfillment of that promise “of intensified ‘last-day’ gospel proclamation.” A yes vote “does not alter any of our 28 fundamental beliefs,” he wrote.

Recalling his own journey with the issue of women’s ordination over the past 40 years and the steps that the church has taken on this topic, Dr. William Johnsson, a Bible scholar who served from 1982 to 2007 as editor of the Adventist Review, concluded, “I have reached a settled conviction: we need the involvement of women in all phases and at all levels” of the ministry of the Adventist denomination.

The current GC officers have agreed not to take sides on the question in order to give the delegates freedom to vote their consciences, although sources have told Adventist Today that privately many, if not most, agree with these
elders of the Adventist movement that a “yes” vote is the right choice. A three-page PDF can be downloaded at the Web site and easily printed out and copied for distribution in local churches, and the five-minute video can be shown in study groups and classes.

The full statements and the video are available at: www.adventistelders.com.
Splintered Adventist Groups in Hungary Agree to Reunite

By AT News Team, April 30, 2015: A joint declaration “settling the past and building a common future” was signed a week ago Friday (April 23) by Pastor Tamás Ócsai, president of Hungarian Union Conference of the Seventh-day Adventist denomination, and Pastor János Cserbik, president of the Christian Adventist Community (KERAK), a parallel organization. The declaration seeks to end 40 years of schism among Adventists in the European country. It was published yesterday by the Trans-European Division (TED) of the General Conference of Seventh-day Adventists.

The Adventist church in Hungary has suffered from a split for 40 years. In 1975, under a Communist regime, a group of clergy and laity led by Pastor Oscar Egervari, a denominational administrator and well-trained theologian (according to a 1989 article in *Spectrum*, the journal of the Association of Adventist Forums), protested the participation of the union conference in Council of Free Churches which represented the small, conservative Protestant denominations in Hungary.

The union conference committee disfellowshipped 518 members in response to the separation, although some independent organizations in the United States claim it was as many as 1,300. In 1989, Dr. Jan Paulsen, then an officer of the TED, along with a GC vice president and Pastor J. R. Spangler, editor of *Ministry* magazine, the GC professional journal for Adventist clergy, negotiated a vote by the union conference session which admitted that the action to disfellowship the 518 did not follow the requirements of the Church Manual and was wrong. The delegates also voted three other demands by the Egervari group ending Adventist membership in the Council of Free Churches, to “disassociate themselves from every unlawful open or secret cooperation with the State,” and a “declaration which guarantees the absolute freedom of conscience” for church members.

In the 1970s the splinter group functioned as an underground church due to the political context. After 1989, despite the vote by the union conference session, the group became official as the Christian Adventist Community (KERAK), keeping an Adventist identity and maintaining a hope that they could eventually re-join the denomination.

The differences seemed to grow stronger in the following years and the two groups drifted further and further apart in spirituality, culture and organization. Several local churches and even a few KERAK pastors re-joined the Adventist denomination. Nonetheless, the official KERAK leadership kept a distance. Adventists in Hungary grew more and more skeptical about the possibility of unification and serious negotiations ended about fifteen years ago.

A new generation of KERAK leaders started a series of talks with the union conference leadership in 2011. Supported and encouraged by TED leaders, Dr. Bertil Wiklander and Pastor Raafat Kamal, and Dr. Ben Schoun, a GC vice president, negotiations were renewed and a strong friendship grew between the representatives of the two groups.

The declaration signed last Friday signals a significant turning point in the life of the Adventist movement in Hungary. The document lists the Biblical imperatives about unity and forgiveness. It also contains mutual apologies. Both sides commit themselves to build a future together “in order to fulfill the mission God has entrusted to His church.” Adventists in Hungary and throughout Europe are filled with hope that 40 years of schism will end; that “several hundred of our brothers and sisters” will join the Adventist denomination with their congregations and pastors.

“However, there will be challenges in the near future, especially when it comes to building a strong spiritual and emotional unity after this long period of misunderstandings and enmity,” stated the TED news bulletin. “But we have a hope, that God, who ‘in Christ was reconciling the world to himself, not counting people’s trespasses against them’
Splintered Adventist Groups in Hungary Agree to Reunite - Adventist Today  http://atoday.org/splintered-adventist-groups-in-hungary-agree-to-reunite...

(2 Corinthians 5:19) will lead this process, as we have seen Him working up until now."

“I praise God for His grace in bringing both communities to the foot of the cross where Christ-like forgiveness, healing and love have taken over minds and hearts,” stated Kamal, now the TED president. “Over the past two years, I personally witnessed first-hand genuine expressions of reconciliation by members and leaders alike. Christ is coming soon and He is uniting our Adventist believers in Hungary to be of one mind in focusing on the mission to be the salt and light. I believe that God is preparing the way where the trickle of what our members do in Hungary in His name become a flood of blessings.”
Adventists Respond to Unrest in Baltimore

By AT News Team, April 28, 2015: Seventh-day Adventist leaders in North America today called for peace in Baltimore, Maryland, where peaceful protests against the death of Freddie Gray have turned violent. Baltimore is approximately 30 miles (50 kilometers) from the World Headquarters of the Seventh-day Adventist Church in Silver Spring, Maryland.

Twenty-five-year-old Gray was arrested on April 12, and he died April 19 as a result of severe spinal injuries that were caused shortly after being taken into custody. Six Baltimore police officers were suspended pending investigation.

Adventists in the area have become involved in order to work for the community. On Monday evening three local Adventist pastors joined “a group of clergy on a walk through Baltimore to encourage young people to stop rioting and looting,” reported the Adventist Review. “I held gang members in my arms, and we wept together,” said Reginald Exum, pastor of the Edmondson Heights Adventist Church. “Now they know they have a God and a pastor who empathizes with them.”

“The other two Adventist pastors who participated in the walk were David Franklin of the Miracle Temple Adventist Church and DuWayne Privette of the Sharon Adventist Church,” noted the Adventist Review. “We do not want see anyone else being killed or harmed by the violence that has erupted. Going forward the systematic problems that perpetuated the violence must be addressed and we plan to work with local leaders to address those issues. Dr. King was right when he said that ‘riot is the language of the unheard.’ We want give a platform for those voices to be heard,” Franklin said, according to the Visitor.

Adventist Community Services is working with the Columbia Union, Allegheny East, and Chesapeake conferences in cleanup efforts on Tuesday. Baltimore Junior Academy used its Facebook account to request students’ participation in the work.

The administration of the Seventh-day Adventist Church in North America also released the following statement:

**A Call for Peace in West Baltimore**

The Seventh-day Adventist Church in North America is deeply saddened by the tragic death of Freddie Gray and the heartache it has caused his family and the Baltimore community. We extend our deepest condolences and continue to pray for his family.

In order to bring about change, we must engage in open, honest, civil, and productive conversation about the rights and equality of every member of our community. We pray that peace will prevail, for violence will only begat violence. To bring a lasting peace we, as a Church Community, must also descend on Baltimore with the love and compassion that Jesus modeled for us, not just now, during this time of turmoil, but in the years to come.

The Seventh-day Adventist Church stands ready to provide any and all resources necessary to help transform an oppressed, hopeless people into a vibrant, thriving community filled with hope.

We pray for the many citizens and clergy from various denominations including Adventist members that are participating in non-violent marches, encouraging peace. Pastor David Franklin, Miracle Temple Adventist Church; Pastor Reginald Exum, Edmonton Heights Adventist Church; and Pastor DuWayne Privette, Sharon Seventh-day Adventist Church have embodied love and compassion, taking to the streets to call for a non-violent solution.

The North American Division Adventist Community Services, the Columbia Union of Seventh-day Adventists, and
the Allegheny East, and Chesapeake Conferences of Seventh-day Adventists, will lead a group of volunteers that will join the West Baltimore community in cleanup efforts, tentatively scheduled for tomorrow morning. Pray for these volunteers.

We admonish that those on either side of this conversation will strive to speak with peace, love, and grace.

We once again pray for the day when all of God’s children will treat each other without suspicion, bias, and hatred. As the Apostle Paul reminds us: “There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus.”[1]

Adventists Respond to Devastating Nepal Earthquake

From ANN and APD, April 28, 2015: Seventh-day Adventist doctors and aid workers sprang to work in Nepal after a 7.8 magnitude earthquake killed more than 4,400 people on April 25.

Tremors and victims have been reported in India, Bangladesh, and Tibet. The Nepalese government has declared a state of emergency, and countries around the world have offered assistance.

Emergency workers are still gauging the full impact of Saturday's earthquake and some 100 aftershocks, including a 6.7-magnitude tremor on Sunday afternoon. The epicenter was about 50 miles (80 kilometers) from the capital, Kathmandu.

“The human suffering breaks our hearts and moves us with deep sympathy for the thousand of families who have experienced loss,” said Ted N.C. Wilson, president of the Adventist world church.

“May this be an opportunity to show Christ’s ministry of love and compassion in all that we do as we see more of these disaster happening signaling the nearness of Christ’s return,” he said in a statement.

The Adventist Development and Relief Agency (ADRA), the humanitarian arm of the Seventh-day Adventist Church, said its local office has deployed workers to assist people with food and shelter, and its international headquarters in Silver Spring, Maryland, decided on Sunday to dispatch an emergency response team.

ADRA is mobilizing 2,000 tarpaulins and tools, and 2,000 jerry cans from Dubai, said Natalia López-Thismón, ADRA International spokesperson. “We will be focusing on shelter for those who’ve lost their homes,” she said. “We will likely be partnering with GlobalMedic on water, hygiene and sanitation projects.”

ADRA said on Twitter that its Nepal staff was safe and property was undamaged. “At this time, we ask for your prayers for the people of Nepal and for our team on the ground,” said Thierry Van Bignoot, ADRA’s director for emergency management, in an e-mailed statement.

The Adventist Scheer Memorial Hospital in Banepa, 9 miles (15 kilometers) east of Nepal’s capital, Kathmandu, was overflowing with patients.

The quake, which lasted about 10 minutes, flattened entire neighborhoods in Kathmandu, but the Scheer Memorial Hospital appeared to have emerged unscathed other than a minor crack on one of its oldest buildings.

“Thank God the hospital is safe. They are really overwhelmed with patients,” said Alvin Cardona, whose father, Fernando, is a pediatrician at the hospital. Cardona, who is in the United States and has spoken with his father in Nepal, said both of his parents were attending Sabbath worship services in an Adventist church when the quake struck.

The Adventist hospital, a three-story facility licensed for 150 beds, has been inundated with people seeking medical treatment and has been forced to tend to many people outside its walls, Cardona said.

“They’ve been taking care of hundreds of patients on the outside,” he said. “They are also setting up temporary
shelter for people that lost homes.”

The disaster is putting a major burden on Scheer Memorial Hospital, which traces its roots back to Dr. Stanley and Raylene Sturges, the first Adventist medical missionaries to Nepal in the late 1950s, and is named after Charles J. and Carolyn Scheer, whose son Clifford C. Scheer funded most of its construction.

The hospital's equipment, furnishings, and supplies are provided by CARE, a major international humanitarian agency, and the Seventh-day Adventist Church, but it says that its day-to-day operations are largely a matter of faith.

“Scheer Memorial Hospital is running on faith,” it said in a statement published on its website before the quake. “Each day there are miracles big and small that allow us to keep our doors open to the community and those who need our help the most.”

Umesh Pokharel, president of the Nepal Section, an attached field of the Southern Asia Division, said no Adventist believers are known to have been injured in the quake, which struck around midday Sabbath, April 25, as Christians of all faiths worshiped across the country.

“So far no Adventist has been killed,” Pokharel told the Adventist Review on Sunday. “However, many Christians were buried while they were worshiping on Sabbath and died.” In Nepal, all Christians worship on Saturday because it is a nonworking day unlike Sunday, when the country works.

Pokharel said four Adventists churches were partly destroyed. “But there may be more,” he said.

The Adventist Church has 8,859 members worshipping in 106 congregations in Nepal, according to the latest figures from the General Conference’s Office of Archives, Statistics, and Research. The Hindu-dominated country has a population of about 28 million.

Pokharel said many areas have no electricity and no water, while telephone and other communication networks have been disrupted and roads are badly damaged. “People are in great pain and panic,” Pokharel said.

Pokharel was worshiping in a church in Newari, a village in the Kathmandu Valley about 12 miles (20 kilometers) from the capital, when the earthquake hit.

“We saw houses collapsing with our own eyes,” he said in a report to the Southern Asia Division. “All people came out of their homes, crying and asking God to forgive them for their mistakes and to save them.”

He said geologists had warned local residents and the Nepalese government for years to prepare for a possible earthquake in the Kathmandu Valley so the disaster did not come as a complete surprise. But countrywide rescue operations were complicated by a lack of prior preparations, funds and coordination between the government and other agencies, he said.

People across Nepal slept outdoors or in cars as a precaution despite cold and rainy weather on Saturday night. “We all stayed outside under the open sky and felt many aftershocks,” Pokharel said.

Pokharel said he is seeking to restore contact with all church workers in Nepal and to make sure they have food, clothing, tents, blankets, and medicine. “The Nepal Section needs immediate help to meet these needs,” he noted.

At the same time, church members in Kathmandu were preparing to reach out to neighbors with assistance and information about quake preparedness.

“Kathmandu is in an earthquake zone, and the church feels that we need to initiate an awareness program,” Pokharel said. He asked for church members worldwide to pray for Nepal.
His call was echoed by T.P. Kurian, communication director for the Southern European Division, who has been in close contact with the Nepalese church.

"We request all to pray for the people of Nepal," Kurian said. "Also they need aid and support to recover from the effects of the earthquake."

ADRA has launched an urgent fundraising drive for Nepal, asking people to donate at ADRA.org.

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Adventist Among Climbers Caught on Everest in Nepal Quake

From ANN, April 30, 2015: Ernesto Olivares Miranda, an Adventist from Chile, was part of a team of climbers who were on Mount Everest when a 7.8 magnitude earthquake rocked Nepal last weekend. He was at a base camp located 17,585 feet (5,360 meters) above sea level.

"The glacier sounded with movement and cracking. The clouds that covered the surrounding mountains did not allow us to see much. Suddenly, the noise began to get louder, echoing through the mountains, and it sounded like something was coming closer, but we couldn't see anything," Olivares said.

"There were eternal seconds of uncertainty. We looked back and saw a cloud of snow approaching at a high speed. We decided … to throw ourselves onto the ice next to a pile of rocks," Olivares stated. "For a few seconds we felt a strong wind pass over us and snow began to fall." He was 50 meters from where the avalanche passed.

"In that moment I asked God to allow me to hug my family one more time. I remembered Psalm 91, ‘for he will command his angels concerning you … so that you will not strike your foot against a stone.’" Olivares told the Adventist University of Chile Radio station, "in that moment I clung to that promise."

Olivares also told the South American News Agency (ASN) of the bleak scene in the aftermath. "We helped to rescue the injured, and just covered the dead. Those were very sad [hours]. The majority of those killed were chefs and their assistants," he said.

Hours later, personnel from the Adventist Development and Relief Agency (ADRA) made contact with Olivares via mobile Internet media and received a report of Olivares' location and condition. On Wednesday (April 29) Landerson Serpa, director of ADRA Bangladesh, and friend of Olivares, informed ASN that the team Olivares leads is still on the mountain waiting for help. "He is awaiting rescue at the Everest base camp together with hundreds of isolated mountain climbers. They are well, but sad for the 20 people who died in the avalanche," Serpa reported.

News media in Chile have reported that following the earthquake, Oliveras and his team have been assisting rescue workers. Olivares told Chile Adventist University Radio that his team will descend Everest and visit more base camps "to help."

The Adventist News Network (ANN) is the official news service of the Seventh-day Adventist denomination. The primary reporter for this story was Carolyn Azo of ASN based in Brasilia, Brazil.
Glendale City Church Marks the 100th Anniversary of the Armenian Genocide

From News Release, April 24, 2015:  On April 18 the Glendale City Seventh-day Adventist Church hosted a Day of Remembrance for the Armenian genocide. The collaborative worship gathering was hosted by the English- and Armenian-speaking congregations that constitute the church. Pastor Hovik Saraffian, leader of the Armenian congregation and a voice for Armenian Adventists around the world, presented the history of the genocide, called for Turkey’s repentance, and expressed confidence that God’s righteousness would ultimately triumph over all evils in our world.

The 40-voice Armenian Society of Los Angeles Chorus provided traditional Armenian songs that celebrated the heritage of the Armenian people, lamented the atrocities of a century ago, grieved God’s apparent absence during this awful time, and, at the same time, celebrated God’s work through courageous men and women who stood up in the face of violence.

The city of Glendale, which is located near Los Angeles, has a population of more than 100,000 people of Armenian descent, which represents nearly half of Glendale’s residents. For the past 35 years, the congregation has hosted an Armenian-speaking worship service on its campus each Sabbath in addition to having a number of members who are of Armenian-descent who participate in its English-speaking worship.

In April 1915, the Ottoman empire ordered the execution or removal of every Armenian from what is now Turkey. Over the next ten years, approximately 1.5 million Armenians were killed by gun, sword, drowning, crucifixion, and immolation. Raphael Lemkin, a polish lawyer who spent his life working to prevent and punish those responsible for mass killings, coined the term “genocide” to describe what was done to the Armenian people.

On April 24, 2015, the nation of Armenia and the Armenian diaspora pause to mark this atrocity, to give thanks for those who came to their defense, and to protest governments, including Turkey and the United States, who still will not acknowledge this as a genocide of the Armenian people.

The Glendale City Church’s April 18 Day of Remembrance worship service was scheduled to mark this history on the Sabbath preceding this international commemoration. Over 100 guests of Armenian descent attended the service. After the formal event, attendees shared stories of their ancestors, telling how their parents made it to an orphanage or how their grandparents were able to escape to a neighboring country. One guest shared that her mother was taken by boat with dozens of others into the Black Sea to be drowned. Just before she was to be thrown overboard, she was pulled aside because the executioners thought she must not be Armenian because she had blond hair and blue eyes.

For many in attendance who were not of Armenian descent, it was an eye-opening experience to be immersed in the story of the genocide. Many people expressed their gratitude to the event planners for the opportunity to learn about this history and the experience of their Armenian neighbors.
Hosting this gathering is part of Glendale City Church’s commitment to be an Adventist Peace Church, working to follow Christ's call to bring peace into the city through community service, ecumenical relationship-building, and gatherings that highlight the need for peace and that celebrate those who do the work of peacemaking locally and around the world.

The Day of Remembrance service can be viewed in its entirety online at www.CityChurch-Online.org. It is available to watch at 8:00 pm (Eastern and Pacific Time), Monday through Friday, and at 11:00 am (ET and PT) on Saturday.
News Briefs April 25, 2015

Adventist Today regularly provides a summary of stories that we have decided do not require in-depth reporting, but our readers may want to be aware of.

A team from La Sierra University won a national award for business students in St. Louis (Missouri) April 13-16 during the United States National Exposition of Enactus, an organization that was long named Students in Free Enterprise (SIFE). The team from the Adventist university came in second with a team from Brigham Young University Hawaii campus taking first place and a team from John Brown University taking third place. The win came from two projects that the La Sierra team implemented: Mobile Fresh, a refurbished bus that serves as a mobile grocery store in low-income neighborhoods in Riverside (California) with more than 1,000 customers who pay 30 percent less for fresh produce than what is available in the supermarkets. A cow bank which loans cows to poor women in four villages in India and has developed contracts with milk wholesalers to purchase the milk the women bring in, enabling the women to create small businesses that increase the incomes of their families.

A free medical clinic was opened April 7 by the Central Adventist Church in Choma, Zambia, offering check-ups and treatment to local residents in collaboration with the national government’s efforts to take quality health services to the people. The Adventist volunteer health professionals also invited residents to a health promotion program on the theme “Healthy in Christ.”

The top education official for Fiji spoke at Vatuvonu Adventist School when two newly-constructed classrooms were opened April 2. Dr. Mahendra Reddy, cabinet minister of education, stated that the government-funded expansion of the church school would make quality education available to more children in the Buca Bay area of the Pacific island nation. He announced that the government program will refurbish other facilities to make education more available in rural areas.

The only tomotherapy machine in Sydney, Australia, was installed recently at the Radiation Oncology Institute at Sydney Adventist Hospital. The $4.2 million machine is one of just two in Australia, according to the Daily Telegraph. It offers significant improvements over conventional radiation treatment “because of its ability to precisely target and attack cancer cells [with] less damage to surrounding, healthy tissue and patients report fewer and less severe side effects.”

The value of professional education for clergy was affirmed by Pastor Barry Oliver, president of the Adventist denomination in the South Pacific, during the dedication ceremony for the new Avondale Seminary recently. “There have been too many people employed in ministry who have not had proper theological education,” he stated. “I don’t hide my concern. If ever there was a time we needed a well-trained, educated, practical, committed ministry, that time is now.”

The first Adventist woman to get a doctorate in theology in South Korea graduated earlier this year from the school of theology at Sahamyook University. Dr. Miriam Sunmee Yun-Welch had to convince the university to change its policy which prohibited women from study to become educated as a minister. “It is my prayer that … I will help open the door for more female leaders in the Adventist work in South Korea and Asia,” she told the Adventist Review.

The Adventist university in Jamaica has contracted with the Caribbean nation’s environmental agency to conduct research and public information services. Northern Caribbean University is one of three institutions the National Environment and Planning Agency (NEPA) has signed agreements with to
conduct research, do evaluations and assessments, dissemination public information and publications, provide peer review for reports, technical assistance and training. This partnership “is in line with the … Adventist faith which guides the university,” pointed out Dr. Trevor Gardner, the school’s president, as quoted in the Jamaica Observer.

**Back to school aid for Ebola survivors** was launched by the Adventist Development and Relief Agency (ADRA) in Liberia last month. The goal is to help children who lost their parents to the Ebola Virus as well as poor parents who cannot afford to send their children to school, reported The New Dawn newspaper in Monrovia. Children are being given notebooks, pens, pencils, book bags, calculators and geometry sets.

**Hinsdale Adventist Academy is one of the top 100 schools in Illinois** in a report released by Niche.com which ranks 3,880 private schools in America. The schools is located in the suburbs west of Chicago in the same region as several hospitals operated by the denomination, including Hinsdale Hospital. The evaluation is based 60 percent on academics, 30 percent on campus culture and diversity, and ten percent on survey results stated a news release.

**A new charity reporting law in New Zealand may create problems for Sanitarium Foods**, a major manufacturer of breakfast cereal and other food items owned by the Adventist denomination, according to an editorial in The Marlborough Express. The newspaper complained that the company’s status as a nonprofit provides “the edge it affords Sanitarium over its supermarket rivals” and asked if it is among the organizations that “no longer meet a charitable purpose or fail to comply with the obligations placed on charities,” but admitted that this issue “does not appear to be addressed by the latest changes” in the law announced by Jo Goodhew, the cabinet minister for the community and voluntary sector.

**Research related to the environment at Pacific Adventist University** is being expanded under contracts with the Papua New Guinea (PNG) government, reports PNG Today. It is “developing its capacity [to] excel in research, science and technology,” the newspaper stated. One project is taking measurements of the radiation levels in coastal villages to monitor the possible radiation flow into the Pacific Ocean from the 2011 explosion at the Fukushima Dalichi nuclear power plant in Japan. Other projects focus on bio fuel and HIV-AIDS. Research is “aligned with Christian principles” that direct the university. Research is “an absolute and critical part of its operation,” stated Dr. Ben Thomas, the university’s vice chancellor during a campus visit by Malak Tabar, cabinet minister for higher education, research, science and technology.

**Barak Obama, president of the United States, has named Dr. R. Rennae Elliott**, chair of the communication department at Oakwood University a White House Champion of Change. In addition to her regular teaching duties on the campus in Huntsville, Alabama, Elliott has served as coach for the last 17 years of the university’s team in the Honda Campus All Star Challenge. The team has won two championships and placed in the top four on five occasions. In 2014, Honda named her Coach of the Year.

**Hope Channel inaugurated a television station in Malawi** in February with the nation’s cabinet minister for information and culture, Kondwani Nankhumwa as the main speaker for the event in Blantyre. Nankhumwa congratulated the Adventist broadcasting operation on using digital equipment long before the worldwide deadline on June 17 this year.

**A student was found dead in her bed in a dormitory room at Southern Adventist University** in late March, according to the Sentinel & Enterprise newspaper in her home town in Lancaster, Massachusetts. Kimberly Andreu, age 21, had a congenital heart condition.

**Mount Vernon Academy will cease operations** at the end of the school year because less than $20,000 had come in toward $3 million that had to be raised by March 10 in order to keep the school going. It has been in operation longer than any other boarding secondary school operated by the Adventist denomination. It is located in Ohio and suffered from the same issues that have caused the closure of a number of other Adventist boarding schools. Surveys have shown that Adventist parents in the United States are no longer willing to send young teens
Pastor Walter Pearson is alive and well. “Rumors of [his] death have been greatly exaggerated,” said a statement from the Adventist denomination’s North American Division. He is the retired director of the Breath of Life television ministry.
A Canary in the Mine?

by Andy Hanson, April 26, 2015: The Northern California Conference of Seventh-day Adventists (NCC) published its Annual Report in the March 2015 issue of the *Pacific Union Recorder*. I have not been able to find an online graphic of that report, so I photographed pages 3 and 4 and included them as a footnote.*

The following facts, published in this Report, supplied evidence for what I have long suspected: Adventists spend a great deal of money for a very, and I mean VERY, modest return when it comes to increasing Adventist membership in any but Third World Countries.

Consider the following NCC Report for 2014:

Total Tithe Income: $38,105,335.

NCC Retained Tithe: $22,634,568.

Use of Retained Tithe:

Pastors’ Salaries: $10,934,634 (48.3%)

Education (Teacher Salaries?): $6,034,430 (26.7%)

Departments, Leoni Meadows & Youth, Administration, Other: $5,667,504 (25%)

2014 Northern California Conference Growth in Membership: 229

Cost to add a new member using a percentage of Retained Tithe: $98,240.

This is a Conference that boasts 155 churches, 32 schools, Pacific Union College, four hospitals, and at least 14 radio and TV evangelistic programs.

I am stuck with the observation that the NCC exists primarily to provide salaries for its employees. While it is true that the NCC Corporation provides an organizational framework to “do good,” these good deeds have not resulted in a significant growth in membership.

In this issue of the *Recorder*, both James E. Pedersen, President of the NCC and Ricardo Graham, President of the Pacific Union, have written pastoral editorials. Their words convey no hint of concern that membership growth is flattining; that Adventist evangelism in the NCC is impotent. Should lay Adventists be concerned about how their tithe money is being spent?** Is this NCC Report a canary in the First World Adventist Mine?

*
We are God’s stewards, entrusted by Him with time and opportunities, abilities and possessions, and the blessings of the earth and its resources. We are responsible to Him for their proper use. We acknowledge God’s ownership by faithful service to Him and our fellow men, and by returning tithes and giving offerings for the proclamation of His gospel and the support and growth of His church. Stewardship is a privilege given to us by God for nurture in love and the victory over selfishness and covetousness. The steward rejoices in the blessings that come to others as a result of his faithfulness. (Gen. 1:26-28; 2:15; 1 Chron. 29:14; Haggai 1:3-11; Mal. 3:8-12; 1 Cor. 9:9-14; Matt. 23:23; 2 Cor. 8:1-15; Rom. 15:26, 27.)

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The Events of Creation Day Six

by Gary Patterson, April 30, 2015:  

Genesis 1:24-2:22, NIV

And God said, “Let the land produce living creatures according to their kinds: livestock, creatures that move along the ground, and wild animals, each according to its kind.” And it was so. God made the wild animals according to their kinds, the livestock according to their kinds, and all the creatures that move along the ground according to their kinds. And God saw that it was good.

Then God said, “Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground.”

So God created man in his own image, in the image of God he created him; male and female he created them.

God blessed them and said to them, “Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground.”

Then God said, “I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food. And to all the beasts of the earth and all the birds of the air and all the creatures that move on the ground — everything that has the breath of life in it — I give every green plant for food.” And it was so.

God saw all that he had made, and it was very good. And there was evening, and there was morning — the sixth day.

Thus the heavens and the earth were completed in all their vast array. By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work. And God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done. This is the account of the heavens and the earth when they were created.

When the Lord God made the earth and the heavens — and no shrub of the field had yet appeared on the earth and no plant of the field had yet sprung up, for the Lord God had not sent rain on the earth and there was no man to work the ground, but streams came up from the earth and watered the whole surface of the ground — the Lord God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.

Now the Lord God had planted a garden in the east, in Eden; and there he put the man he had formed. And the Lord God made all kinds of trees grow out of the ground — trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil.

A river watering the garden flowed from Eden; from there it was separated into four headwaters. The name of the first is the Pishon; it winds through the entire land of Havilah, where there is gold. (The gold of that land is good; aromatic resin and onyx are also there.) The name of the second river is the Gihon; it winds through the entire land of Cush. The name of the third river is the Tigris; it runs along the east side of Asshur. And the fourth river is the Euphrates.

The Lord God took the man and put him in the Garden of Eden to work it and take care of it. And the Lord God commanded the man, "You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die."
The Lord God said, “It is not good for the man to be alone. I will make a helper suitable for him.” Now the Lord God had formed out of the ground all the beasts of the field and all the birds of the air. He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name. So the man gave names to all the livestock, the birds of the air and all the beasts of the field.

But for Adam no suitable helper was found. So the Lord God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man’s ribs and closed up the place with flesh. Then the Lord God made a woman from the rib he had taken out of the man, and he brought her to the man.

Taken from Patriarchs and Prophets, pages 46 to 51

After the creation of Adam every living creature was brought before him to receive its name; he saw that to each had been given a companion, but among them “there was not found an help meet for him.” Among all the creatures that God had made on the earth, there was not one equal to man. And God said, “It is not good that the man should be alone; I will make him an help meet for him.” Man was not made to dwell in solitude; he was to be a social being. Without companionship the beautiful scenes and delightful employments of Eden would have failed to yield perfect happiness. Even communion with angels could not have satisfied his desire for sympathy and companionship. There was none of the same nature to love and to be loved.

God Himself gave Adam a companion. He provided “an help meet for him”—a helper corresponding to him—one who was fitted to be his companion, and who could be one with him in love and sympathy. Eve was created from a rib taken from the side of Adam, signifying that she was not to control him as the head, nor to be trampled under his feet as an inferior, but to stand by his side as an equal, to be loved and protected by him. A part of man, bone of his bone, and flesh of his flesh, she was his second self, showing the close union and the affectionate attachment that should exist in this relation. “For no man ever yet hated his own flesh; but nourisheth and cherisheth it.” “Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one.”

God celebrated the first marriage. Thus the institution has for its originator the Creator of the universe. “Marriage is honorable;” it was one of the first gifts of God to man, and it is one of the two institutions that, after the Fall, Adam brought with him beyond the gates of Paradise. When the divine principles are recognized and obeyed in this relation, marriage is a blessing; it guards the purity and happiness of the race, it provides for man’s social needs, it elevates the physical, the intellectual, and the moral nature.

“And the Lord God planted a garden eastward in Eden; and there He put the man whom He had formed.” Everything that God had made was the perfection of beauty, and nothing seemed wanting that could contribute to the happiness of the holy pair; yet the Creator gave them still another token of His love, by preparing a garden especially for their home. In this garden were trees of every variety, many of them laden with fragrant and delicious fruit. There were lovely vines, growing upright, yet presenting a most graceful appearance, with their branches drooping under their load of tempting fruit of the richest and most varied hues. It was the work of Adam and Eve to train the branches of the vine to form bowers, thus making for themselves a dwelling from living trees covered with foliage and fruit. There were fragrant flowers of every hue in rich profusion. In the midst of the garden stood the tree of life, surpassing in glory all other trees. Its fruit appeared like apples of gold and silver, and had the power to perpetuate life.

The creation was now complete. “The heavens and the earth were finished, and all the host of them.” “And God saw everything that He had made, and, behold, it was very good.”

The holy pair were not only children under the fatherly care of God but students receiving instruction from the all-wise Creator. They were visited by angels, and were granted communion with their Maker, with no obscuring veil between. They were full of the vigor imparted by the tree of life, and their intellectual power was but little less than...
that of the angels. The mysteries of the visible universe—“the wondrous works of Him which is perfect in knowledge”—afforded them an exhaustless source of instruction and delight. The laws and operations of nature, which have engaged men’s study for six thousand years, were opened to their minds by the infinite Framer and Upholder of all. They held converse with leaf and flower and tree, gathering from each the secrets of its life. With every living creature, from the mighty leviathan that playeth among the waters to the insect mote that floats in the sunbeam, Adam was familiar. He had given to each its name, and he was acquainted with the nature and habits of all.

Taken from Seventh-day Adventist Bible Commentary, Volume 1, page 226

Adam was to study these animals and to engage in the important exercise of giving appropriate names to them, for which task he would require an understanding of them and their habits. This would qualify him or, perhaps, prove him qualified to rule over them. At the same time he would become aware of the family life they enjoyed and so his own lack of companionship. Recognizing also that God had created him infinitely higher than the animals, he would realize that he could not choose a companion from them. If the formation of woman was to meet fully the purpose of the Creator, Adam must come to feel his need of companionship – that “it was not good,” in other words, that he should remain alone.

He was introduced thus to the natural sciences, and by naming the animals began his dominion over them.

God Himself solemnized the first marriage.

EVENTS SUMMARY

Creation of land animals (avian and marine creatures were created previously). Genesis 1:24 and 25.


Man held converse with the plants and studied the nature, family and habits of all living creatures, learning natural sciences from the study, thus qualifying him to name them. Genesis 2:19 and 20; Patriarchs and Prophets, page 51; Seventh-day Adventist Bible Commentary, Volume 1, page 226.

Man appointed ruler over all living creatures. Genesis 1:26.

Man recognizes that there is no companion for himself and experiences a sense of incompleteness. Patriarchs and Prophets, page 46; Seventh-day Adventist Bible Commentary, Volume 1, page 226.


God introduces the man and woman, performs the marriage and gives instructions. Genesis 1:28 and 29; Patriarchs and Prophets, page 46; Seventh-day Adventist Bible Commentary, Volume 1, page 226.

God places the man in the garden and instructs him. Genesis 2:15 to 17.

Creation is completed in time for the initiation of the first Sabbath on the seventh day. Genesis 1:21 to Genesis 2:1; Patriarchs and Prophets, page 47.

THE QUESTIONS

Is it plausible to assume that all these events could be accomplished in one literal, contiguous 24-hour day?
Should we place technical language in fundamental beliefs that is not contained in the scriptural record?

Dr. Gary Patterson is a retired pastor and church administrator who served in the officer group at both the General Conference and the North American Division of the Seventh-day Adventist Church. Earlier in his career he was senior pastor of some large congregations (including Collegedale, Tennessee) and a conference president in both the North Pacific Union Conference and the Southern Union Conference.
I think of myself as an educated man. Not only can I read and write, I am skilled in all mathematical skills, to the extent that my queen, Candace of Ethiopia, has put me in charge of her entire treasury. So I didn't like it that I could not understand what I was reading. I felt foolish.

As has been traditional since the age of the great King Solomon, many of us northern Africans are Jewish in belief, and I am one of them. I had gone to Jerusalem to worship, and while there I had obtained a copy of Isaiah's scroll. While my driver drove my chariot toward Africa and home, I was puzzling over its contents. One passage in particular struck me:

"Like a sheep he was led to the slaughter,
and like a lamb silent before its shearer,
so he does not open his mouth.
In his humiliation justice was denied him.
Who can describe his generation?
For his life is taken away from the earth."

Now, I had heard some stories about the controversial Teacher who had recently been crucified outside Jerusalem, and had even heard hints that some claimed he was raised from the dead and now alive. But I didn't give any credence to such rumors. I am, after all, an educated man. Still, I am also a man of faith, and this passage was stirring my soul in some indescribable way. I didn't know what to do.

Suddenly a man ran up beside my chariot. I lifted my head, startled. Probably a beggar; they always flocked to a rider of such clearly high caste as myself. I was going to give him something, but he looked directly at me and said, "Do you understand what you are reading?"

My mouth dropped open. I stared at him for a second, trotting along beside me, and then called, "Stop the chariot."

The driver obediently pulled the horses to a standstill. The man's gaze and mine were still locked. I decided this was not a time for feeling foolish. I simply told the truth. "How can I, unless someone guides me? Where are you headed? Would you like to join me?"

It was very strange. I never depart from my ordinary routines in quite such a startling way. How did he know what I was reading, or that I was confused? And why did I feel such a certainty that he would be able to help me?

The man seemed to feel no such qualms. He climbed in and introduced himself as Philip. What he told me then both shocked me and set my anxiety at rest. He said the Holy Spirit had told him to come over to my chariot! Had, in fact, told him to come to this particular stretch of road.

I hadn't been paying much attention, and at his words I looked around. We were still on the wilderness way from Jerusalem to Gaza; I hadn't been on the road that long.

I looked back at Philip. The Holy Spirit? Really?? He just smiled, as if he was used to this sort of thing.
“Drive on,” I said automatically, and the horse began trotting again with a lurch.

I held out my parchment roll and showed Philip where I had been reading. Feeling curiously humble, I asked, “About whom, may I ask you, does the prophet say this, about himself or about someone else?”

Then Philip began to explain. It was about that Teacher, after all. He told me all about the trial and the crucifixion and how Jesus had been as humble as a lamb. But then he showed me other places in Isaiah, too, where the Messiah is portrayed as a humble servant, or as a mighty counselor. Philip told me stories of Jesus’ ministry that made me wish I could turn back time and join his following.

“You can, that’s the best news of all!” Philip explained. “He is now alive forever, and thousands of followers are being baptized and joining Jesus’ followers all the time!”

A thrill I can’t describe came over me. This was what I had longed for all my life—the fulfillment we had all been waiting for from the days of our father Abraham!

A glint and sparkle caught my eye, and I turned my head. “Look, here is water! What is to prevent me from being baptized?” I demanded. “Stop the chariot!”

Forgetting my dignity, I pulled off my outer robe and Philip and I went down into the water, where he baptized me. When I came up, wiping water from my eyes and feeling newborn, I wanted to fling my arms around my new brother…

…but he was gone! Blinking, I looked around. The driver looked at me, shocked too. “What—Did he—Did you see—” I babbled. But there was no explanation to the mystery. If anything, it confirmed what he had told me about the Holy Spirit. So I just gave a shout of joyful laughter, wrung out my tunic as well as I could, and climbed aboard.

I sang all the way back to Ethiopia. And then, I spread the news!
Take Your Horse to School with You at Milo Adventist Academy

By Debbonnaire Kovacs, submitted April 29, 2015

I admit it—this soon-to-be-senior-citizen is seriously envious of Milo Adventist Academy's Equestrian Program! I mean, yes, I did learn to ride horses while I was at academy—we went to the church camp once or twice and I got to perch atop a swaying, bored camp horse while it (placidly or reluctantly, you never knew) followed its buddies. But a full-fledged Equestrian Center? Really?

Yes, really. Milo (in Day’s Creek, Oregon) already had horses, which were housed in greenhouses that had been jury-rigged to act as barns. Now they have a new facility with fifteen stalls, a classroom, an office, a tack room, and even a large indoor arena. In the past, the empty field that served as an arena could be so muddy that one student reported that the mud could be as deep as the horses’ knees. The arena shelters kids working with their horses, but if the weather is bad enough the horses have some outdoor shelter even when their people are not nearby. A structure next to the pasture has been adapted for that purpose.

Some of the thirteen horses housed at Milo's new facility belong to individual students. One option is that kids can bring their horses from home when they come to school, a choice that delights horse lovers. And that horse is still private property. The academy has a policy that no one else may ride a privately owned horse without written permission from both sets of parents/guardians.

The Milo horse program accomplishes quite a few goals.

- **Employment** The program provides employment for six student wranglers. These students not only care for the horses and their surroundings, but also help to teach other students, giving one-on-one instruction (under the supervision of horsemanship director Dannia Birth), and leading out in recreational riding.

- **Education** There are beginning and advanced classes in horsemanship, teaching horse care such as grooming, cleaning up, tacking up, and so on, and of course, riding.

- **Recreation** Any student may sign up to ride horses, just as we used to do at our church camp. According to miloacademyhorses.org, "Milo Adventist Academy is situated on 479 beautiful acres, with room for a number of riding trails. You can ride along the river, up mountain trails, along a creek, around a pond or across pastures! What a fantastic way to spend time with friends!"

- **Horse Club** For serious horse lovers, the equestrian program provides more advanced training in all aspects of horse ownership, health, and care.

The program began, in a way, during director Dannia Birth’s youth. As a student at Milo in the 1990s, she and some classmates got permission to bring their horses to school with them. Later, she directed a camp horse program in Missouri, and now she directs Milo’s program, which gives students far more opportunity to be around horses (and through them, around the whole outdoors) than they would in summer camp programs. One student, junior Katie Beth Miller, was reported in the March 2015 *Gleaner* as saying that Birth is “patient and willing to work with people’s different abilities,” qualities that are necessary at all times in life and are well-taught by horses.

As Winston Churchill famously said, “There is something about the outside of a horse that is good for the inside of a [human being].” Milo’s equestrian program takes full advantage of that “something” about horses.

Learn more:


https://www.facebook.com/pages/Milo-Adventist-Academy
www.miloacademy.net

http://en.wikipedia.org/wiki/Milo_Adventist_Academy
Book Review – “Tremble” (by Dave Fiedler)

Reviewed by Dr. Kevin Kuehmichel, April 5, 2015: Recently, Remnant Publications mailed a book to every pastor in North America because they thought this book was so important that none of us could live without it. I receive many books from different sources all the time. Sometimes I get them from parishioners, sometimes from publishing houses and sometimes from my Conference president. I read some, some I just toss, and others are on the “waiting to read” shelf of my bookcase.

I read the introduction of the book and was touched by the inclusion of the author’s statement that he doesn’t always recognize things the way they really are. I was impressed by what I perceived as a position of humility, and feeling I was going to give him a chance, I immediately began to read. As I write this review, I can only pray that I have a similar humble perspective as I analyze and contemplate the author’s thoughts and intent. God forgive me if I stumble.

I am not a historical scholar of Adventism. I have enjoyed reading historical accounts of Adventism and one of my favorite instructors in Seminary was George Knight, an Adventist historian. I also enjoyed the Ellen White classes, and I purchased the Arthur White six-volume set that documents Ellen G. White’s life. I also enjoyed L.E. Froom’s classic four-volume set, Prophetic Faith of Our Fathers. I don’t claim complete knowledge and understanding of all the issues but my awareness of the Kellogg apostasy and the issues surrounding it was part of what intrigued me to read this book. I believe the author did a commendable job discussing that controversy.

My biggest concern with the book has less to do with the history or the theology that Mr. Fiedler wrote about than with his style of writing and ultimately his conclusions based on his research. By style, I mean the method in which he investigates and reports his findings, which include his belief that some of the things he documents in our church today are tantamount to the same issues found in the Kellogg book, Living Temple.

I have questions for the author: Have you ever read any of the authors you denigrate in your book? More importantly, have you done any first-person interviews or attended any of the meetings that you routinely throw on the trash heap? It would seem to me that instead of condemning a person based on association or on your interpretation of secondary sources, you should do first-person research. For example, have you ever attended a “One Project” meeting to see what is being taught? Have you spoken first person to the people you name as the prime movers in this conspiracy to destroy the church?

The majority of the data collected and analyzed in this book was taken from the internet. If internet is the research material, I wonder what type of book could be written about Adventism. One should be very judicious in using internet sources. I wonder if the author would be comfortable with some of the same personal scrutiny and character assassination being applied to himself. Back when I was growing up, we had something tantamount to the internet. It was called a public bathroom wall. There was always something written there by an anonymous person with information that was rarely true and in many cases unverifiable.

I am all for people being accountable for what they say and what they recommend for sources and reading. But I also believe that in our reading, each of us needs to filter out the good from the bad. We all must do this every day as we process inputs. I read a lot of books that are not written by Adventist authors. If I am truly a Bible student, I should recognize the need to, and have the ability to, filter out the good from the bad. I even have to do this with Adventist authors. The fact that a book is published by a certain publishing house, or that an author claims to belong to a certain denomination, does not make that person’s arguments wholly correct or wholly incorrect. I must use wisdom and discernment to filter out what is true and what is not.
One basic theme that occurs to me throughout the book is Conspiracy! Unfortunately, conspiracy theories appear to be what draw many of the book’s readers. In my ministry, I have encountered more Adventists who are ready to flee to the caves and protect themselves than are willing to actually do ministry with the lost and hurting. For me, this is the biggest issue that makes this book not worth reading. It does nothing to move our church to be a more caring, compassionate and serving church, but perpetuates the very stigma of fear and removal from the society and people we are called to serve the way Christ served. This is the primary reason our youth are leaving the church.

I must acknowledge that Mr. Fiedler did assent to the fact that this might be an appropriate issue being raised with the emergent church (page 186). But it seemed to me that after all his criticism, such comments were too little, too late. I seriously don’t think many people will make it that far in the book, or if they do, they will have been so consumed with angst regarding the fearmongering earlier in the book that they miss it.

My basic takeaway is that this book was not worth my reading, nor will it move me to want to read more of what is being published by Remnant Publications. The remnant that they are publishing for seems to have already left the building, but not to do ministry. When they start actually doing compassion ministry with grace, then they can send me another book.

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