Rim to Rim
How diet and exercise kept Donald Casebolt hiking through the Grand Canyon
Beyond Cards and Flowers

Our family really appreciates your good work—especially great are articles like Karl Haffner’s “Beyond Cards and Flowers” (May 22). Help with practical issues is so appreciated.

—Sally Dillon
Timberville, Virginia

Adventists and Roman Catholics

I read with amazement the Adventist Church’s public relations statement regarding the Roman Catholic Church (see “How Seventh-day Adventists View Roman Catholicism,” Newsbreak, May 22).

It seemed to be very deceitful, because it does not share the honest Adventist view of Roman Catholicism and the pope. Certainly if in public evangelistic meetings you are going to call him the antichrist, you should say what you believe to be true in the press release. It seems very duplicitious to me.

—Mark Martin, pastor
Calvary Community Church
Phoenix, Arizona

One on One With God

Thanks for “Beyond Cards and Flowers.” After my mom died last August, people brought food and offered their homes for relatives to stay in—but one gift touched me more than any other.

My mom had lived with my aunt and uncle, but because they were out of town, their two-acre yard had not been mowed. Without being asked, a dear Adventist man cut the grass so the home and yard would be presentable when everyone arrived. The part that touches me most deeply is that because of the timing of her death, the day he cut the grass was a Sabbath afternoon. Many members would likely condemn this man for his actions, but I believe Jesus understood and would likely have been on the tractor Himself!

It is “gifts” like these that I believe Karl was referring to in his list of “gestures of grace.” Kudos for a very practical piece!

—Ruth Anne Labate
Abbotsford, British Columbia

Ella Rydzewski’s “Chat With Roger Morneau” was very interesting reading. It gives a nice overview of this humble man’s life experience. It also says something about the persona of the writer. When something more is known about you writers beyond the quality of your sentences, it is so much more interesting. Rydzewski’s sharing of her “flying phobia” and its cure will help us enjoy her future clips all the more.

—Bert Cooper
Via E-mail

Jon Dybdahl’s article on meditation, “Louder and Clearer,” included Ignatius Loyola’s book The Spiritual Exercises in a list of 11 books recommended for spiritual growth. Surely a mistake has been made! Ignatius Loyola was the founder of the Jesuits, the infamous Roman Catholic...
order dedicated to promoting absolute obedience to the pope as God on earth. If Loyola’s meditation exercises led him to be the leading Papacy advocate in history, I would say his meditation technique was suspect and should be avoided like the plague!

Certainly in our devotional life we all need to draw into a closer fellowship with God. Unfortunately most “Christian meditation” being promoted today is nothing less than dangerous Eastern mysticism cleverly disguised in a veneer of biblical vocabulary. We do well to heed the words of Christ: “Watch out that no one deceives you” (Matt. 24:4, NIV).

—Will Baron, Cult Rescue Ministries Norwalk, California

One Special Mom

A small sample of the “legacy” left by Myrna Tetz’s mother (see “Spring Without Mother,” May 8) is this picture of a wedding dress. “Admiring her thoughtfulness” was my experience.

As a struggling student at Canadian Union College, I was planning to wed at the end of my studies for a two-year associate degree in music. Buying a ready-made dress was out of my budget. Sewing one was the only solution. Even with such a busy schedule, this wonderful lady took on the project. When the dress was completed, I found a surprise sitting beside it—a beautiful negligee fit for any bride-to-be.

Mrs. H. T. Johnson was a mother to many others besides her own three daughters!

—Rose Reimche-Stickle
Highlands, Harare, Zimbabwe

The Tyranny of the Majority

To one deeply interested in the relationship between religion and government, Clifford Goldstein’s “The Tyranny of the Majority” (May 22) gave a sound and serious warning. Democracy can become dictatorial depending upon the mind-set of the majority.

This was brought home to my heart several years ago while visiting the mansion of founding father James Madison in Montpelier, Virginia. Before embarking on the shuttle tour to the spacious domicile, visitors were escorted to a small theater to view a slide show containing biographical information on Mr. Madison and the historical setting of this brilliant statesman.

One slide stood out—the well-known first page of the United States Constitution. Like a huge warning beacon, the first three words—“we the people”—jumped out at me and proclaimed two truths.

First, the people of America were embarking upon a revolutionary and historic path in the development of the greatest nation on earth, a nation governed by the people, for the people, in which we were truly free from a monarchy.

Second, the people would not only be making history, but preparing a future in which the freedom they championed and loved would be restricted by themselves against a minority. Since humans are imperfect, even the best governments will succumb to human weakness. It would be the people who would indeed reestablish the tyranny they had once fought to be relieved from.

Only God’s perfect and holy government will promote and preserve true life, liberty, and the pursuit of happiness. Let us remember that as children of God we are citizens of the kingdom and set our hopes, dreams, and affections upon it.

—Kevin James, pastor
Hattiesburg, Mississippi
“Behold, I come quickly…”

Our mission is to uplift Jesus Christ through stories of His matchless love, news of His present workings, help for knowing Him better, and hope in His soon return.

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My mom and dad seem to think that just because people my age say things differently and ask tough questions that we don’t have much of a relationship with God. That’s not it at all. My parents are the ones who taught me about Jesus in the first place. I haven’t forgotten. I’m just trying to make it my own.
John the Baptist had expected the Messiah to reign on the throne of David and envisioned Him with a judgment fan in His hand thoroughly purging His church. John expected Jesus to gather the good ones unto Himself and burn those who would not follow—and with unquenchable fire, no less (see The Desire of Ages, p. 215).

John was now languishing in prison, and his disciples had planted doubts in the mind of this man who had dared to face King Herod with a rebuke of his sins and who had stood as a “fearless reprover of iniquity” in the true church setting of his day. He questioned whether he had been faithful in his mission. Would not the promised Deliverer have set His herald free had John been true to his calling?

The Baptist had to know. Summoning two of his disciples, he sent them to ask Jesus, “Are you the one who was to come, or should we expect someone else?” (Luke 7:20, NIV).

John's messengers sought Jesus and repeated this question. Then they watched while Jesus kept on healing the sick and banishing the evil spirits with no acknowledgment of their presence. Finally Jesus spoke, “Go back to John and report what you have seen and heard and say, ‘Blessed is the man who does not fall away on account of me’” (verse 23, NIV). In other words, “the evidence of His divinity was seen in its adaptation to the needs of suffering humanity” (ibid., p. 217).

For John it was enough. He remembered how he had so often preached about the arrival of the Messiah, “The Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God” (Isa. 61:1, 2).

John had expectations, and Christ had not fulfilled them. As he languished in prison with memories catapulting through his mind, he wondered if his expectations of the Messiah were unrealistic. And so he had asked, “Should we expect someone else, Lord?” His expectations had brought him to his lowest and given him heartache and disappointment. He had needed to give them up. We can learn from John’s experience.

“Expectations only hinder gratitude,” explained a pastor as two lovers stood before the proverbial marriage altar. Strange counsel, don’t you think, for those who are expecting the bluebird to hover closer and ever closer eternally? But is it so strange?

After I read an article entitled “Great Expectations,” by Janet Dunn, I discovered that my expectations were sometimes unrealistic and often unvoiced. How could anyone close to me know my disappointment when they did not know what I had expected? Releasing my family and friends from these kinds of expectations gave me a freedom to live my life more contentedly.

Maybe you expect your spouse to compliment you when you look your greatest, your employer to give you feedback, your teenagers to express appreciation for the counsel you so freely dispense, and your pastor to visit you because you are discouraged. If we choose to expect certain actions from those over whom we have no control and who do not know what we wish from them, we will live in disappointment. We have just given them the power to hurt us.

Novelist Flannery O’Connor wrote, “To expect too much is to have a sentimental view of life, and this is a softness that ends in bitterness.”

Dunn suggested four questions as a test to determine whether or not our expectations are unhealthy and then urged her readers to take steps to eliminate or redirect any unhealthy expectations that surface.

1. Are my expectations of someone else unvoiced and therefore unfair to that person?
2. Have my expectations grown into demands?
3. Are my expectations tainted by hope of personal gain?
4. Are my expectations built on something over which I have no control?

I recommend a serious consideration of these four ways to end unhealthy expectations remembering that “expectations only hinder gratitude.” In my life, it was a good idea.

Maybe David knew all this when he vowed that he would wait only upon God. He proclaims, “My expectation is from him” (Ps. 62:5).
though critics call it politically motivated, inconsistent, racially biased, and even unfair, the United States military is cracking down on adultery, sexual harassment, and fraternization within its ranks.

In the wake of numerous sex scandals, Pentagon officials are sending the message to military personnel that they intend to raise the moral standards in the United States armed forces.

A long string of sex scandals have rocked the military in recent years, starting with the U.S. Navy's Tailhook scandal in 1992 and continuing until today. As I write this editorial, U.S. Air Force officials are reviewing the adultery case against America's first female B-52 pilot, Lt. Kelly Flinn, which grabbed the nation's headlines for several weeks.

Meanwhile, at the U.S. Army's Aberdeen Proving Grounds in Maryland, three Army training staffers have been convicted of having sex with female trainees. In all, criminal charges have been filed against 12 staff members.

Cases like these have led defense officials to take unprecedented steps to curb the illicit love affairs. The Air Force quadrupled the number of adultery trials in the past decade, from 16 in 1987 to 67 in 1996, and "an even larger number of people were punished administratively."1

Under the Uniform Military Code of Justice, officers and enlisted personnel give up some freedoms common in civilian life. Adultery that involves at least one adult in the military is often considered a criminal offense. Consensual sex between an officer and a subordinate is prohibited, and fraternization, sex between an officer and an enlisted person (not a subordinate of the officer), is also forbidden.

In a telephone interview, Monica Aloisio, an Air Force major and Defense Department spokesperson, said the strict regulations are necessary to preserve order and discipline. Such illicit affairs often affect troop morale and lead to abuse of power and misuse of position, she explained.

Many of the Army's cases were investigated in response to the more than 7,000 complaints reported on the military's anonymous hot line, set up last year in the wake of the Aberdeen scandals.2

As a result of the scandals, the Army has initiated a nationwide investigation of its training facilities. Congressional representative Roscoe G. Bartlett, an Adventist from Frederick, Maryland, is sponsoring legislation that would resegregate men and women during training.

Introduced in Congress on May 8, the Military Recruit Training Policy Restoration Act of 1997 has 122 congressional cosponsors. It's hoped that the bill will become an amendment to the fiscal year 1998 Defense Authorization Bill.

Many naysayers and critics call the crackdown "puritanical," "Victorian," or just a "morality kick." Some believe that to call the nation's military to a higher standard is tantamount to bringing back the Dark Ages. Others are concerned that the crackdown may lead to selective, biased, and unequal justice.

Despite these concerns, I commend the defense officials for taking serious action and calling servicepersons to a higher moral standard. Already the military hot line has led to the resignations of several high-ranking officers, including a Navy rear admiral and an Army major general.3

I would strongly urge that corrective reforms be administered in a fair, evenhanded, unbiased manner. But even imperfect measures are a far cry better than denial, inaction, or politically expedient, whitewashed inquiries. And while military reforms may not cover all types of promiscuity that I as a Christian would denounce, it is still refreshing to hear defense officials raise the banner of morality.

Military personnel should always hold to a higher moral standard than civilians. Maintaining the security of any nation, province, township, or community is a venerable office that demands the highest public trust. With access to weapons and security secrets, service personnel must demonstrate high moral integrity.

Though the allegations affect a relatively small number of officers, if left unchecked the illicit promiscuity could easily pervade the ranks and spread to epidemic levels.

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In one of his 3ABN appearances, Pastor Doug Batchelor told of getting separated from his little boy in a Kmart store.

As Doug searched for his son, he heard his name called over the loudspeaker along with this message: “We have a little boy here who says his father is lost, and he can't find him.”

—Dixie D. Renoll, Hendersonville, North Carolina

During a family Sabbath dinner the conversation turned to several inspiring thoughts gleaned from the morning service.

Wanting to include everyone in the discussion, my son Steve turned to his 3-year-old daughter and asked, “Amy, what does church mean to you?”

She quickly answered, “Sit still and listen to the man.”

—Jeanette Knickerbocker, Alexandria, Virginia

Like any language, English changes with the times. Ellen White’s writings include both words not common today and words that she created (such as “dragonic”). This quiz, a new feature in the AnchorPoints Edition, might help you better understand what she meant.

1. Athwart
   (a) to hinder or obstruct; (b) to strike or thrash; (c) against, in opposition; (d) an imperfection or flaw

2. Dragonic
   (a) to drag out endlessly, as in a meeting; (b) like a dragon; satanic; (c) slow-moving, lethargic; (d) to act as a strict chaperon

3. Nostrum
   (a) platform used for public speaking; (b) pertaining to Nostradamus; (c) patent medicine; (d) small biting insect

4. Viands
   (a) routes, roads; (b) small vessel or bottle; (c) roving bandits; (d) articles of food

5. Twaddle
   (a) to be busy about trifles; (b) foolish talk or writing; (c) to walk with short uncertain steps; (d) to bind in narrow bands of cloth

Key: 1. c (Review and Herald, Feb. 26, 1889); 2. b (Review and Herald, Jan. 28, 1875); 3. c (Manuscript Releases, vol. 8, p. 85); 4. d (Review and Herald, Jan. 25, 1881); 5. b (Selected Messages, book 2, p. 38).

Source: Ellen G. White Estate.

CASTING THEIR CARES: Lorraine Hudgins, of Glendora, California, said November’s “God Box” feature in the Review reminded her and her husband of the “God Can” their son, Lonnie, gave them years ago. Through a slot on the top, the Hudgines slip their special prayer requests, remembering Matthew 21:22. “We have found,” says Lorraine, “through His rainbow of promise, that indeed, ‘When you can’t, God can!”’

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“GOD CAN”

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ADVENTIST REVIEW, JULY 24, 1997 (983)
SHIPROCK, NEW MEXICO, IS ABOUT 25 miles, as the crow flies, from Four Corners (where the states of New Mexico, Arizona, Colorado, and Utah meet). Several years ago I was the only Adventist on the medical staff of the Indian Health Service Hospital on the Navajo Indian Reservation.

I shared a small office with five other physicians, and we talked often about a wide variety of things unrelated to our medical responsibilities: how we spent our weekends, what we did in our spare time, what we watched (or didn’t watch) on TV, what we ate (or didn’t eat), for instance.

After several of these conversations it occurred to me that my colleagues—as well as the rest of the medical staff—felt sorry for me that I “couldn’t” eat all the “wonderful” meat dishes that they all enjoyed—such as mutton stew (a Navajo favorite), steak, and fried chicken (the Kentucky Fried Chicken franchise in Shiprock reportedly led the nation in sales a few years ago).

What they didn’t know was that I felt sorry for them that
they felt compelled to eat those things. Vegetarianism was not as “trendy” then as it is now; even so, they seemed unbelievably ignorant of the many benefits of vegetarianism.

**Actions Speak Louder**

Impressed to do something to make a “statement” regarding the benefits of a vegetarian diet, I announced that I was planning to hike across the Grand Canyon from rim to rim. I had previously hiked the canyon on three occasions, and this time I extended an invitation to anyone on the hospital staff who wanted to join me.

Although several people expressed an interest in making the hike, only two young physicians finally decided to go along.

The transcanyon hike is not an easy one. It’s more than 23 miles long, descending from 8,000 feet in elevation on the north rim to 2,500 feet at the Phantom Ranch on the Colorado River at the floor of the canyon, and back up to 7,000 feet on the south rim. I had previously gone the entire distance in one day, and that was my plan again.

I was 64 years old at the time. My two friends were less than half my age. I was (and am) generally a sedentary person who takes a daily two-mile walk (although I took two or three seven-mile hikes before our Grand Canyon excursion). My friends were outdoor people. One of them had climbed Washington’s Mount Rainier.

Although the transcanyon hike covers more than 23 miles of trails, the driving distance from the north rim to the south rim is about 250 miles. My wife, Sunnie, went along to drive the car to the top of Bright Angel Trail on the south rim, where we would conclude the hike. We drove to the north rim on Friday and stayed there over the Sabbath, savoring the awesome, magnificent, soul-inspiring scenery of the Grand Canyon.

I had been mulling over a probable scenario for our little expedition.

Since the two younger men were both athletic, I envisioned them getting out of the canyon sooner than I. “Don’t worry if I come out one or two hours later than they do,” I told Sunnie.

**Follow the Leader**

On Sunday morning, the last weekend in September, we drove to the trailhead before sunrise. It was cold, and the north Kaibab Trail was barely discernible when we started hiking. We traveled light. Each of us carried a small backpack, canteen, rain poncho, moleskin and Band-Aids (for our feet), and lunch.

Our noontime destination was the Phantom Ranch, 14 miles down the trail. We arrived right at noon. As we settled down to eat our very welcome lunches, I noticed that Sunnie had kindly packed for me two vegetarian wieners. As I ate them, it occurred to me that my two companions probably wouldn’t realize that the wieners were not made out of meat. So I broke one of them in half and gave half to each of them, along with a brief explanation of how it was made. “This doesn’t taste too bad,” one of them remarked.

After lunch we continued our trek. By that time it was 85 degrees, and the sun was merciless. And the most arduous part of the hike was still ahead. As we made the four-and-a-half mile climb up through the Devil’s Corkscrew on to Indian Gardens, we were still all together.

We rested at Indian Gardens for about 30 minutes, then we struggled up the last four and a half miles. Some years before, I had read that on a long hike it’s best to walk for 15 minutes and rest for five. But as we covered the last few miles, our rest periods became more frequent. As we approached the end of the hike, I was about 200 feet in front of my two young friends. One of them hollered, “Hey, Dr. Casebolt, can you tell us where we can buy a couple cases of those wieners?”

When I returned to work on Tuesday morning, I found that everyone knew about the hike. I felt that with the Lord’s help a statement had been made.

About 10 weeks later I was the speaker at our weekly in-hospital continuing medical education seminar. My presentation? “The Vegetarian Advantage.” Usually the meeting room is a third to two-thirds full, depending on the subject. For this meeting I was delighted to see every seat taken—with others standing around the edge of the room. Subsequently, one of the premier physicians on the staff and his wife (also a physician) became vegetarians. They have since thanked me several times for enlightening them about the subject.
Back to the Blueprint

It has been known for many years that vegetarians have greater stamina than those who eat meat. As early as 1907 an article appeared in the Yale Medical Journal, telling the results of endurance contests between athletes at Yale and sedentary workers at the Battle Creek Sanitarium. The Battle Creek team came off clear winners. The Yale professor who monitored the tests remarked, “The results of the comparisons given would indicate that the users of low-proteid [a now rarely used word for protein] and nonflesh diets have far greater endurance than those who are accustomed to the ordinary diet.”

An even more compelling piece of evidence was reported from Sweden in 1967. Men in their 20s were each fed three different types of diets: one based totally on meat, one a combination of meat and vegetables, and the last purely vegetarian. Then they were asked to pedal to exhaustion on stationary bicycles equipped with ergometers.

Fueled by a diet of both meat and vegetables, the study participants were originally able to pedal for an average of 126 minutes. Following three days of a meat-based diet, the same participants were able to continue pedaling for only 59 minutes. After three days on a strict vegetarian diet, the time spent pedaling before exhaustion set in shot up to 189

minutes. Impressively, the time the same subjects were able to keep pedaling was more than three times as long as when they used a meat diet.

Although I have the good fortune of having forebears who were long-lived, and I have significantly better than average pulmonary function, it is my conviction that my performance is primarily a result of the “vegetarian advantage.” Later hiking expeditions have shown that my Grand Canyon experience was no fluke.

My Grand Canyon experience was no fluke.

At one point on the trail we stopped and compared active pulse rates. His was 160 beats per minute; mine was 120. I often had to wait for him, and his panting was clearly noticeable as we climbed.

A week later I climbed a peak that is 13,500 feet above sea level. This time a different neighbor, 25 years my junior, joined me. He is a nonsmoking meat eater who jogs for exercise. Again I found myself having to wait for him.

A Balancing Act

Since my teenage years I’ve been careful to adhere to Adventist health principles. Vegetarianism is just one of them, and it’s hard to assess just how being a vegetarian has contributed to the total health I enjoy, and how much has to do with God’s other natural remedies that I practice.

Jeremiah 9:23, 24 has been quite meaningful to me for many years. Allow me to paraphrase: “Let not the healthy Seventh-day Adventist boast in his health, but let him who boasts boast about this: that he understands and knows Me, that I am the Lord who has lovingly provided abundant information on healthful living so that he might live up to 12 years longer (and better) than the general population.”

Regardless of how vegetarianism fits into the total package of good health, I praise the Lord for His mercy in providing insight into healthful living—and giving us the power to overcome unhealthy habits.

Fueled by a diet of both meat and vegetables, the study participants were originally able to pedal for an average of 126 minutes. Following three days of a meat-based diet, the same participants were able to continue pedaling for only 59 minutes. After three days on a strict vegetarian diet, the time spent pedaling before exhaustion set in shot up to 189

nearly 13,000 feet above sea level. This time my climbing partner was my son-in-law, 29 years my junior. He is an Adventist and a vegetarian, and I did have a little difficulty keeping up with him.

But two weeks later my neighbor and I climbed the same peak. He is athletic, 17 years younger than I, and doesn’t smoke. But he does eat meat.

Donald E. Casebolt is semiretired, still working part-time for the Indian Health Service. He enjoys gardening, Bible study—and hiking.
All the Way Home

Anyone who has ever undertaken the risky business of clipping a wiggly toddler’s nails knows the value of a good diversion. I always use the old standby:

“This little piggy went to market,
This little piggy stayed home.
This little piggy had tofu,
This little piggy had none.
And this little piggy cried ‘wee-wee-wee’ all the way home!”

Before I had any children with wiggly fingers to tame, I hiked, biked, and even boated all the way to a wide assortment of homes—many of them decrepit and inconvenient structures for which the word “home” was really a generous euphemism. Homes with a bathroom “down the hall” that felt like it was located in another county. Frigid homes in which the temperature in my basement plunged nightly to subzero levels. Crowded homes that I shared with throngs of creeping, scampering, nonhuman occupants.

Homes that were, above all, cheap.

One of my more memorable abodes was an ancient miner’s shack. My “little hovel,” as my father affectionately called it. “Hey, Les,” he’d deadpan, “send that picture in to Better Homes and Hovels yet? They’re begging to hear from you.”

OK, so it wasn’t exactly uptown. The shower on the porch wasn’t functional; the rusty tank hanging above it dispersed spiders, not water. There wasn’t any water to dispense. I was thankful the outhouse worked. Until that big storm blew away two of its walls—on the side that faced my only neighbor.

The migrant worker’s cabin had running water and a real bathroom—just a half block away. Along with an ample supply of flies wafting on the pungent breeze from the upwind corral.

The island off the Maine coast had water too, but no electricity. We didn’t mind. The lamplit evenings were breathtaking.

And then there were the occasional homes—the YMCAs, the Salvation Army dormitories, the cab of a Ford truck. And all the fields and woods where I camped while hitchhiking from one home to another. Oh, yes, and the tepee.

For a time all this home-hopping was great fun. Ablaze with the romance and restlessness of youth, I regarded it as the grand transcontinental adventure of a lifetime. But a few years down the road all the interstates began to look alike. Portland, Oregon, felt strangely similar to Portland, Maine. And I still hadn’t managed to stumble across Paradise.

One winter evening in a Boston suburb, in a mood as dark and cold as the night, I withdrew from a group of friends and wandered alone beside a deserted railroad track. Suddenly overwhelmed by my rootlessness and habitual loneliness, I burst out, surprising myself, “Oh, God, I want to know You. I just want to know You.”

I couldn’t comprehend, at the time, that the Lord Himself had filled me with that aching desire. He had placed within me a homesickness for my eternal home with Him, the home He had already prepared for me in Christ.

For two more years I crisscrossed the continent. The Lord was undeterred, and He patiently led me through an acute awareness of my loneliness, into a deepening conviction of my sinfulness. And when I was willing, He led me into the arms of my Saviour and into fellowship with my new family, the Seventh-day Adventist Church.

That was 16 years ago.
Since then the Lord has blessed me with a wonderful husband, two beautiful daughters, and a home of my own. And He has given us the promise of an eternity “in peaceful dwelling places, in secure homes, in undisturbed places of rest” (Isa. 32:18, NIV).

But sometimes my heavenly home seems far away. And the Lord reminds me that it doesn’t need to be so. Heaven is as near as Christ. Ellen White wrote: “As through Jesus we enter into rest, heaven begins here. We respond to His invitation, Come, learn of Me, and in thus coming we begin the life eternal. Heaven is a ceaseless approaching to God through Christ” (The Desire of Ages, p. 331).

I pray that my church, my family, and I will have attentive hearts that can discern the presence of our Saviour, submissive hearts that will follow Him as He leads us—all the way home.

Leslie Kay and her family make their earthly home in Chloride, Arizona.
God’s Guiding Gift

The work of the prophet in the life of the church
CHRIST’S last message to His disciples before His crucifixion (John 13-17) was designed to prepare them for the future—a future that seemed dark and lonely for them. To brighten the path, however, and to bring them comfort, Jesus promised them the gift of prophecy through the ministry of the Holy Spirit.

The coming and presence of the Holy Spirit would mean that the future would be bright, that Jesus would be with them. “He shall testify of me,” Christ assured His disciples (John 15:26). Since that pronouncement from the lips of the Master, “the testimony of Jesus” has become synonymous with the voice of the Spirit as manifested through the gift of prophecy.

Seventh-day Adventists believe in the Spirit of Prophecy because Christ promised that this gift will be present in His church till the end. More than that, for 70 years—almost half of the history of this Advent movement—we have experienced the Spirit of Prophecy in our midst through the prophetic ministry of Ellen G. White.

**The Testimony of Jesus**

The expression “testimony of Jesus” speaks of a loving Saviour who wants to maintain communication and close fellowship with us. It tells us that Jesus lies at the center of the gift and that through it He wants to continue a special divine connection with us forever.

And it says even more. It says to us that our Lord is ready to do everything necessary to keep us on the right path. This is the main purpose of His promise to continue His ministry for us and in us. The testimony of Jesus amplifies and extends Christ’s personal ministry of reaching down through history to our present time. Through the gift of the Holy Spirit we find happiness, comfort, companionship, and the well-being of people found in the personal presence of Christ while He was on earth. Accordingly, His promise of the Spirit continues to resound in our ears, bringing the assurance of salvation, pardon, and His holy presence.

The testimony of Jesus is also the testimony of the Spirit. Both divine Persons work in us through this gift. The Holy Spirit is as interested in our salvation as is Jesus Himself, and His work in us is an integral part of the plan of redemption. Just as Christ carries out His heavenly ministry in the sanctuary for us, so the Spirit carries out His personal ministry in us.

**Mysterious Teacher**

When Christ promised the Holy Spirit to His followers, He listed the important ministries that this divine Being would fulfill through the gift of prophecy. The first of these is that of teaching: “He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you” (John 14:26). And the apostle Paul confirms that the Spirit fulfills this ministry through the gift of prophecy, through revelations and visions (2 Cor. 12:1-13). Paul’s confidence as he preached and taught was based on the fact that he was not presenting merely his own opinions, nor the words of other human beings, but that which the Spirit teaches (1 Cor. 2:13).

But the Holy Spirit not only teaches prophets through revelations and visions. He also teaches the members of the body of Christ in general through the final product of these prophetic revelations—the Word. Thus Paul could write, “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness” (2 Tim. 3:16). Clearly the Spirit’s role as teacher is carried out through the inspired Word.

**Faithful Guidance Into Truth**

Another ministry of the Holy Spirit is to provide guidance to believers through the gift of prophecy. Christ promised: “He will guide you into all truth” (John 16:13).

The histories of the apostolic church and of the Advent movement provide eloquent examples of the guiding ministry of the Spirit through the gift of prophecy. On several occasions it was necessary for the Holy Spirit to change the direction of the church so that it might move in the direction of truth.

A good example can be seen in the way the Spirit led the church to launch its world mission. Like the apostolic church, the Advent movement had received the commission to go to the whole world with the gospel (see Matt. 28:19, 20; Acts 1:8; Rev.
More Than 100 Years Uplifting Christ

BY TIM POIRIER

Anyone who has ever read the book Steps to Christ knows that beneath the book’s simple and practical presentation of Christian experience, profound truths await discovery with each new reading. Every chapter contains such gems of hope, comfort, and promise that many people have committed large portions of the book to memory.

Steps to Christ is the only one of Ellen White’s books initially printed by a non-Adventist publisher. In the summer of 1890 Ellen White was asked to write a small book on Christian experience that could be sold for about 50 cents. Much of the material for the book had originally been written for publication in the Review and Herald and Signs of the Times magazines. With the help of her secretary, Marian Davis, Mrs. White gathered, wrote, and rewrote enough material to complete the chapter subjects.

Upon its completion in July 1891, George B. Starr suggested that the manuscript be offered to the Fleming H. Revell publishing company in Chicago. The idea was to get the new volume into as many hands as possible.

Six months later, as Ellen White was still adjusting to her recent arrival in Australia, she received news that Steps to Christ was an instant “best-seller.” Seven editions were printed the first year. None of them, however, contained the first chapter, “God’s Love for Man,” that appears in today’s editions.

Surprisingly, the extra chapter was inserted for rather mundane reasons. Outside the United States, where Revell had waived publication rights, plans were laid to reprint the book at several Adventist publishing houses. Late in 1892 the International Tract Society in London asked White to contribute some new material for the manuscript so that the book could be copyrighted in Great Britain.

Selecting a manuscript she had only recently completed, Mrs. White used it to meet this request for a new British edition. And from that time on, Steps to Christ has been issued with 13 chapters.

Because Steps to Christ has been in the public domain for many years, no one knows how many millions of copies of it have been circulated. In recent years special editions have been printed in quantities of 1 million at a time. It is easily Ellen White’s most widely read book. It has been translated into nearly 150 different languages, which makes it the third most translated work in the history of literature.

Most remarkable of all is how this simple volume so efficiently captures the essence of salvation by faith alone. No wonder it is a favorite of those who take seriously their relationship with Jesus, and want to be more like Him.

The Gift of Prophecy

One of the gifts of the Holy Spirit is prophecy. This gift is an identifying mark of the remnant church and was manifested in the ministry of Ellen G. White. As the Lord’s messenger, her writings are a continuing and authoritative source of truth which provide for the church comfort, guidance, instruction, and correction. They also make clear that the Bible is the standard by which all teaching and experience must be tested. (Joel 2:28, 29; Acts 2:14-21; Heb. 1:1-3; Rev. 12:17; 19:10.)

—Fundamental Belief No. 17.
Showing Us Things to Come

Through the “testimony of Jesus” the Lord not only teaches, guides, and directs. He also warns.

One of the most extraordinary aspects of the ministry carried out by the Holy Spirit through the gift of prophecy is that of opening the door to the future before us. As Jesus promised, “He will shew you things to come” (John 16:13).

Through this ministry we know that the future of God’s church is bright. With a certainty firmly established in the inspired Word, we await the glorious meeting with Christ at His second coming. The prophetic Word is truly a light “that shineth in a dark place, until the day dawn, and the day star arise in your hearts” (2 Peter 1:19).

But not everything is glorious in the immediate future. In His great mercy the Lord warns His children regarding a crisis that awaits us. In the midst of this crisis some of God’s people will remain confident in the testimony of Jesus. Sadly, however, others will lose their faith.

It is difficult to believe that the very messages Christ has so graciously sent us will become the reason for disbelief on the part of some. Says Ellen White: “I asked the meaning of the shaking I had seen, and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. . . . Some will not bear this straight testimony. They will rise up against it, and this will cause a shaking among God’s people” (Last Day Events, p. 175).

We should be thankful to the Lord for unveiling the future to us. This not only alerts us of attempts by others to sow unbelief in our midst, but also allows us to decide now to accept and follow the counsel of the True Witness. If we trust in His grace, His power, and His inspired Word, nothing—and no one—will be able to separate us from the love of God. His firm hand and His sure voice will guide us through the final storm and help us to reach, with joy and confidence, the safe harbor of our eternal salvation.

An Abiding Holy Presence

Without a doubt the most important ministry that Christ and the Holy Spirit desire to accomplish through the gift of prophecy is our salvation. It is the essential work of transforming our sinful nature into a spiritual one, prepared for habitation in the kingdom of God (Rom. 8:9-17).

And the chief instrument used to accomplish this amazing transformation is the prophetic Word. “For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart” (Heb. 4:12).

Ellen White confirms that the Scriptures fulfill this essential function. “Through the Scriptures,” she says, “the Holy Spirit speaks to the mind, and impresses truth upon the heart. Thus He exposes error, and expels it from the soul. It is by the Spirit of truth, working through the Word of God, that Christ subdues His chosen people to Himself” (The Desire of Ages, p. 671).

The gift of prophecy not only fulfills a ministry of teaching and leadership in the church but also fulfills the important task of transforming individual lives. It is a solemn thought that as we open the pages of the prophetic writings we are opening the doors of access for the Spirit so that He may complete the transforming work in us. Perhaps even more solemn is the thought that if we close our ears to the testimony of Jesus, we are closing the door of our mind and heart to the Spirit of God. “The testimonies of the Spirit of God are given to direct men to His Word, which has been neglected. Now if their messages are not heeded, the Holy Spirit is shut away from the soul. What further means has God in reserve to reach the erring ones, and show them their true condition?” (Selected Messages, book 1, p. 46).

The gift of prophecy is the plan developed by Heaven to keep us informed, alert, and conscious of Christ’s presence. More than that, it is the way by which Christ chooses to complete His work in us. When we open our eyes and our mind to the testimony of Jesus, we are truly opening our hearts to the sanctifying influence of the Spirit of God.

Through successive revelations and visions, the Spirit corrected the “shut door” concept, first in the mind of Ellen White, and then, through her, the whole church.

Juan Carlos Viera is director of the Ellen G. White Estate, Silver Spring, Maryland.
Love 'Em to Life

Children need to fall into a love relationship with someone who has experienced love.

BY DON N. BACCHUS

SOME CHILDREN GROW up to be happy and responsible, while others become angry and out of control. Some children know how to relate to others, while some are unable to get along with family and friends. Some children give, while other children take. Some children love, while others hate. To complicate matters further, some “good” children come from seemingly poor environments, while some “bad” children come from seemingly good home backgrounds. In the making of a well-adjusted, happy youngster, what is the magical formula?

The human child comes into the world totally helpless and dependent, with no chance of survival on its own. Parents and other caring adults feed, clothe, and cuddle the child, establishing eye contact and whispering soft words of affection.

This is true most of the time. Gradually the baby begins to connect and respond to others. Slowly the child begins to feel a part of something. Mysteriously the child learns to feel loved. In turn, such a child grows up able to love himself or herself and give love to others.

In my professional work it is not uncommon to see babies who fail to thrive because of neglect on the part of the responsible adults. Such was the case of Mary. Her mother claimed that she allowed her to cry for long periods of time to teach her independence. The truth was she never felt comfortable in the role of mother. There was no attachment or desire on her part to cuddle the infant. Love is necessary for physical growth and physical health.

Children who are unwanted or abused experience not only rejection, but constant reminders that they are problems in the lives of adults. These children grow up with bad feelings about themselves. They may become angry as they attempt to survive in a less than nurturing environment. Some may become tense or sad. They are the ones who have failed to experience love. Because of this love deprivation, they never really feel connected to the adult world. In turn, such children never love themselves or anyone else, for love is a giving thing, and persons cannot give what they do not have.

As adults we must be careful with subtle messages. Many times parents experience frustration in their personal lives. Because of their inability to cope, they may give the impression that the child is the cause of the problem. The child’s response is to feel stressed out or view himself or herself as “bad.”

Two forces operate in our world—labeled good or bad, love or hate. Because of bad experiences, many children grow up with feelings of anger, sadness, or fear. As they get older they learn to affiliate with the negative force. They
learn to view the world as a dangerous place. They trust no one. These children become disciples of hate. They do not know how to love, because they have not experienced love. This is when aggression toward self and others is often seen.

Mike’s parents could not get along. They seemed never to agree on anything. They were miserable together. Their marriage ended in divorce when Mike was 7. He lived with his mother and older brother, Stan. Family life was different now. There was less of everything. Mother was not only caregiver, but disciplinarian, too. Words such as “You’re just like your father” were frequently uttered. On occasion Mike was told that his father had never loved him and that someday he would end up in jail. When Mike was 10 he was committed to residential care. He felt rejected and separated from his family, or what was left of his family. It was at this point that Mike began his reign of terror. His stay came to an end without significant rehabilitation. As the years went by, delinquency was followed by petty crimes and drug abuse. Today Mike is serving time in a detention facility.

Love-deprived children live without hope, because they have few, if any, good memories. Love-deprived children grow up without confidence and without any sense of responsibility. They often turn out to be school problems, dropouts, juvenile offenders, and later on, full-blown criminals.

I am reminded of the case of Jason. He could never rationally explain his anger. He hated everyone—Democrats, women, law-enforcement personnel, even his grandparents, who had taken him in at 3, after the divorce of his parents. He was not only in a constant rage; he was bright and cunning. His mission seemed to be to find clever ways to terrorize his family and his community. Finally his grandmother was hospitalized, suffering from high anxiety and depression—having lived in fear that he would someday burn the house down while they were asleep. Jason’s favorite description of his grandmother was “She’s a fake.” He was later arrested for burglary and attempted murder. At the present time Jason is serving a prison sentence.

Is there any hope? Yes, there is hope, for love is the antidote to the poison of bad emotions. Is it possible for a rejected or abused child to learn to love? Certainly. One does not benefit from love by talking about it. A person has to experience love to grow in it. Love must be received before it can be given to others. As a society, what can we do for love-deprived children?

We can attach to the infant through eye contact, cuddling, and conversation.

We can remain in the child’s presence a good portion of the time to give them a sense of security and belongingness.

We can praise the child’s good points on an ongoing basis.

We can help point out to the child their special good qualities.

We can be excited about what is important to the child.

We can engage the child in activities in which they are interested.

We can discipline ourselves to think about the effects of our words and actions.

We can refuse to be a replay of what was done to us.

We can be a good example.

We can work hard to be the child’s best and most precious gift by developing our own competence.

We must reach out and love them.
Love-deprived children need to fall into a love relationship with someone who has experienced love. It is a serious challenge to family, friends, parents, and educators to be competent lovers themselves. A major problem is that many adults have themselves been love deprived. They are therefore in no position to give love. This is the greatest human dilemma. It calls into question the matter of competence in the adult population.

What can parents do? What can teachers do? They can learn to love by first experiencing love. They themselves need to be in healthy love relationships.

What is the source of love? First John 4:8 boldly exclaims that God is love. In verse 11 it is stated that if God so loved us, we ought also to love one another. I am reminded of Nathaniel. When asked who loved him, he paused for a while and then replied, “My dog.”

I hastily responded, “That’s a start.”

How about the love of family and friends? Let love fill you up. Do not allow anger and hate to kill love, for love is a tender plant. It must be cultivated. Let it grow within you. Love is a flicker of light that must never go out. Let it grow within you.

Who will initiate? Who will go first? It is not the role of the child to give love to adults. Rather it is the responsibility of the adult to love and nurture the child. They are all our children, and children learn to love as they experience love from adults.

What is love? Love is tender. Love is looking out for someone else’s well-being. Love is being full of goodness and self-control. Love is what you do.

Parents and educators who are incapable of giving love must seek help, for love deprivation is the most dreadful of psychological handicaps. A loving therapist may be one way of experiencing and learning about love. Also, spending time with a loving friend or relative can help.

Special care should be taken in selecting a therapist. A good therapist should have a kind, caring personality, a healthy set of values, emotional stability, and proper graduate training and licensure.

What about the role of educators who spend so much time with our children? Are they capable of loving the love-deprived? Perhaps teachers need to spend more time giving love to children in addition to teaching academic skills. It is sad that with all the uproar about child molestation, educators are so afraid to touch students, but there are other ways of reaching them. If we cannot hug our children, let us at least shake their hands. Teachers need to praise students more often. They need to express understanding and care. Use a tender approach without yelling and screaming. Parental power by itself is nontherapeutic. Try the power of compassion and love. Loving adults need to connect emotionally to love-deprived children through healthy touch, kind words, patient listening, and enjoyable activities. The child will respond, for in every love-deprived child is a hidden desire to be loved.

What would happen if all parents and educators made it their business to say hello to every child at least once a day, calling them by name? There is a cure for love deprivation. Experiencing love from competent adults who were fortunate enough to be loved is the cure.

Don N. Bacchus is a clinical psychologist who writes from Berrien Springs, Michigan.
painfully etched on the front page of the Washington Post was a 12-year-old Bosnian boy who, having climbed down from a cherry tree, stepped on a land mine that blew off two limbs.

But what caught my attention was the cherry tree. Why? Because when I became a believer, when the veil that had kept me lost in darkness all my life was first lifted and I could suddenly see in nature irrefutable proof of a loving Creator, I was standing in a field in Denmark, where, rising out of the earth, a cherry tree dangled luscious red cherries that glistened richly in the sun—and God's love couldn't have been more obvious to me than if an angel of light had plucked a piece of fruit from the branches and glistened over to ease it between my lips.

So how could a child climb down from a cherry tree and have his limbs blown off? Or in more universal terms, why does evil exist in a world created by a good and perfect God?

Though the book of Job teaches that on this side of heaven, evil—especially in its particulars—appears random and meaningless, the book of Ezekiel explains how evil could arise in a universe originally created by a perfect God: “Thou wast perfect in thy ways,” the Lord said to Lucifer, “from the day thou wast created, till iniquity was found in thee” (Eze. 28:15).

But if Lucifer was created “perfect” (a perfect God is, after all, going to make only a perfect creation), how could iniquity be found in him? The answer is that the concept of “perfection” itself must include the potential for imperfection. In other words, perfection encompasses in its definition the potential for evil, for imperfection; otherwise, these never could have arisen. If perfection excluded the possibility of evil, evil would never be; the fact that evil exists proves its potentiality, even in a universe created perfect.

God, of course, didn’t create sin; He created freedom, and freedom allowed the option to sin, which humans have chosen. Look at the Fall. Adam and Eve were molded in the perfect moral image of God. “In the image of God created he him; male and female created he them” (Gen. 1:27). The only way they could have fallen, then, was if the phrase “the image of God” (whatever that means) included within its meaning the possibility of sin, which it obviously did.

Ellen White wrote about inhabitants on another planet who were “noble, majestic, and lovely,” and who “bore the express image of Jesus” (Early Writings, pp. 39, 40). She also said that in their midst grew two trees, and that though these inhabitants “had power to eat of both,” they were forbidden to eat from one. Thus included in the nobility and majesty of perfect beings bearing the “express image of Jesus” was the potential for disobedience.

They had the freedom, and the power, to disobey; if they didn’t have that option, they wouldn’t be perfect.

Jesus Himself personifies this point. Though literally the embodiment of perfection and sinlessness, didn’t that perfection include the potential for imperfection, even sin? What purpose were His temptations (He “was in all points tempted like as we are” [Heb. 4:15]) if Christ couldn’t have fallen? What type of example would Jesus be for us in our struggles with sin if He could not have sinned? The fact that Christ could have sinned proves that in God’s moral universe, perfection includes the possibility of imperfection.

Why? Because the foundation of God’s government is love, and love—by its very definition—can’t be forced, or else it’s not love. The moment it’s coerced, it’s no longer love. Thus if love is the motivating force behind God’s perfect creation, then fundamental to the moral components of that creation is free will, and free will is not free if it doesn’t include the potential for disobedience.

Love, of course, doesn’t necessitate evil, only an environment—such as a perfect universe—that allows it, which goes a long way in explaining how a child can get his or her limbs blown off, even under the shadow of a cherry tree.

Clifford Goldstein is the editor of Liberty, a magazine of religious freedom.
What’s in a Name

A marriage of mission and good business produces a family brand for Adventist health care in the western United States.

BY PAT HORNING BENTON, who writes from Buena Vista, Colorado

Adventist Health is the new, simplified family name for the 19 hospitals, physician practice sites, medical foundations, and associated businesses known formerly as Adventist Health System/West. The hospitals have retained their existing names while adding Adventist Health as part of their identity.

Frank Dupper, president of Adventist Health, believes the family brand marries historic Adventist mission and church sponsorship with good business practices. “Our hospitals can retain the ‘brand equity’ they’ve built in their individual communities,” he says, “yet be more easily identified with other parts of our health care family.”

Dupper emphasizes the importance of both words, “Adventist” and “Health,” in the name. “The word ‘health’ implies not only restoring people to wellness but also emphasizing prevention, a concept Adventists have espoused for more than 120 years. In just two words we convey who we are and what we stand for.”

The change was needed because the organization’s rapid growth resulted in a puzzling array of names. For example, in southern California three historic Adventist hospitals are within 100 miles of each other, yet it wasn’t obvious that the White Memorial Medical Center was related to Glendale Adventist Medical Center or Simi Valley Adventist Hospital and Health Care Services. “We were a chaotic collage of names with no recognizable link among entities and providers,” says Rodney Corker, president of Adventist Health/Manage Care.

Identity Problem

More than a year ago Adventist Health System/West leadership tackled the problem, hiring corporate identity and branding consultants. As part of a corporate task force, the consultant conducted interviews with nearly 60 key individuals. During this process the consultants kept hearing two phrases: “the Adventists” and “Adventist hospitals.”

After completing their research, the consultants recommended shortening Adventist Health System/West to simply Adventist Health. They offered graphic solutions for incorporating the name Adventist Health into hospital names, clinics, and other operations throughout the four-state system.

“Initially many of us were surprised by the consultants’ research,” says Adrian Zytkoskee, Adventist Health senior vice president for Integrated Delivery System. “Some had believed that it was better for our hospitals not to be closely associated with the church. So for many years a number of Adventist hospitals had carefully avoided using the term Adventist in their names.”

Zytkoskee decided to try his own informal research. The next time he attended a managed-care contract session, he asked the participants to tell him how they’d describe to their colleagues the people they’d met that day.

“At first I had trouble explaining what I was trying to find out,” Zytkoskee says. “But when they understood that I wanted their ‘shorthand moniker’ for us they finally said, ‘The Adventists,’ which is the exact phrase the consultants heard over and over again.”

Branding Benefits All

As the task force continued its work, it became apparent that all entities would be strengthened by clear, simple identification. The good reputation of one hospital or physician practice enhances another as people come to realize that they’re all part of the larger Adventist Health family.

“Our smaller hospitals benefit most
Russia’s Restrictive Legislation Raises Concerns at World Religious Liberty World Congress

News that Russian lawmakers adopted legislation that restricts key religious freedoms raised concerns at the Fourth World Congress on Religious Liberty, which convened in Rio de Janeiro, Brazil, June 22-26. The congress brought more than 250 diplomats, clergy, and scholars together to dialogue on the importance of religious liberty.

According to reports, the new legislation was passed by an overwhelming majority (337 to 5) in its second reading by the Russian Duma June 18.

Valery Borschev, a member of the Duma who attended the conference and is among the vocal opponents of the current version of the legislation in Russia, believes that the bill can be seen as a major setback for democracy in his country.

Articles of the new legislation in Russia do not “correspond with the country’s constitution, nor with the international documents,” according to another congress participant, Viktor Krushenitsky, secretary general of the Russian chapter of the International Religious Liberty Association. The bill can be viewed as a “major setback to reforms which uphold freedom of religion to each and every faith,” Krushenitsky said.

The board of directors of the Russian association issued a protest against the legislation in a letter to the Duma’s legislative committee. The letter requested the Russian parliament to discuss the bill with religious bodies of the country. The association, with representatives from the majority of religious groups and denominations in Russia, including the Orthodox, Catholic, Protestant, Jewish, Muslim, and Buddhist faiths, recognized the anti-religious freedom clauses in the bill.

The Duma action has raised a wave of concern and protests from the international religious community. Concerns about the law were voiced by the Roman Catholic Church, the Baptist World Alliance, and the Seventh-day Adventist Church, among others. Appeals are being made to Russian president Boris Yeltsin not to sign the legislation.

Krushenitsky, a Seventh-day Adventist, says his church is deeply concerned at the development, and together with other churches the church has sent a petition to the speaker of the Duma regarding this legislation. Though Adventists have been established in Russia for more than 110 years, as a minority they have often been mistreated.
Jacques Cousteau and the Adventist

BY ALEX BRYAN, PASTOR, ATLANTA, GEORGIA

The planet has lost one of its best known defenders.” So said French prime minister Lionel Jospin about the death of Jacques Cousteau, the world’s great oceanic explorer (USA Today, June 26, 1997, p. D1).

Cousteau had spent nearly 50 years on his ship Calypso exploring parts of earth never seen by humans. His team pioneered diving and underwater camera technology that captured breathtaking pictures far below the ocean’s surface. In the 1970s the Frenchman formed an international environmental organization—the Cousteau Society. “My role,” he once said, “is to inform people, to share the love of this planet. People protect what they love, and if I’m in a position where I can make them apply it, they will love it and protect it as well.”

Seventh-day Adventists should also be known as “the planet’s best known defenders.” Our commitment to the biblical Sabbath (the holiday of Creation) and belief in a weeklong Creation (while many Christians are teaching evolution) give us a theological imperative to care aggressively for our environment. Our end-time message that “soon things will be what they used to be” (before sin) compels us to practice our pre-Fall God-given occupation as professional environmentalists (Gen. 1:28). Further, our health message begs us to promote a well-maintained habitat for plant life, animal life, and human life alike.

So how are we doing? Does the world associate “Adventist” and “environmentalist”? Do our church properties and homes reflect well-tended gardens? Do we encourage our biology and chemistry students to consider a lifetime of environmental discovery? Do we challenge our pastors to speak boldly on caring for nature? Do we stand against the economic exploitation of God’s globe? Are we known in our communities as people who pick up trash? Can we also be described as defenders of this planet?

Historically, Seventh-day Adventists have been known for their religious liberty activism and play a significant role in promoting interconfessional relationships in Russia. The proposed legislation in Russia has numerous laudable general provisions that proclaim religious freedom and equality for all citizens. However, the bill’s central provisions undermine these principles.

A key article in the legislation would change all religious groups whose legal status has not been recognized for more than 15 years into second-class associations deprived of legal status. Rights to engage in a broad range of religious activities will be denied, such as owning places of worship and other religious property, and producing, acquiring, importing, and distributing religious literature or other religious materials.

Moreover, these religious groups would not be able to establish institutions for training indigenous clergy, or create a legal entity to handle donations and other assets. They will not receive exempt status or obtain fiscal benefits available to recognized churches, or have the ability to hire employees.

The legislation would thus deprive most smaller and newer religious groups of legal status, thereby vastly complicating their ability to carry out religious activities.

While the new law is very clear that “religious groups” do not need to be registered by the state to engage in worship activities, an organization may not receive legal status until it “has confirmation from local governments that it has existed for no less than 15 years in the territory.”

Many religious groups were not present in Russia before 1990, prior to the collapse of Communism in the former Soviet Union, and many of those who were had not submitted written notice of their activities to state officials.—Adventist News Network.

New Name, New Status for Canadian Union College

Canadian Union College in College Heights, Alberta, has a new name and a new accreditation status. The new name, Canadian University College, better reflects the college’s status as a baccalaureate degree-granting institution. In Canada four-year colleges are designated “university colleges.”

The new accreditation status, conferred by the National Council of Accreditation of Teacher Education (NCATE), allows CUC’s education graduates to obtain teaching credentials throughout the United States without having to complete additional individual state requirements, reports Brian Leavitt, CUC vice president for student services and advancement. Education
Religion in the News

New Bill Combats Religious Persecution.

Legislation to “put teeth” into efforts to curb the persecution of Christians and other religious minorities in foreign lands by imposing a variety of economic and other sanctions was unveiled recently in the United States House and Senate with broad religious backing.

The proposed bill would also create a senior White House position to monitor religious persecution abroad and expedite proceedings for those claiming asylum from religious persecution, reports Religion News Service.

High Court Strikes Tax Breaks for Some Charities.

The United States Supreme Court has ruled that states cannot discriminate in levying property taxes among charities, including religious groups primarily serving out-of-state clients and those serving state residents.

In a 5-4 decision, the Court overturned a Maine Supreme Judicial Court ruling against a summer camp operated by the Christian Science Church, in which 95 percent of the attendees were from out of state. A $30,000 property tax had been levied on the camp that was not imposed on charities whose clients were primarily from within the state, reports Religion News Service.

82 Years Ago: Ellen White Dies

The death of Ellen White on July 16, 1915, brought trauma to the Seventh-day Adventist Church. Yet her last audible words pointed beyond herself to Christ. “I know in whom I have believed,” she said, referring to 2 Timothy 1:12.

The upward focus began in March 1840, when the 12-year-old Ellen Harmon heard William Miller speak. Even as a youth Ellen began publicly to share the gospel—despite her brother’s urging not to “disgrace the family.”

“Can it disgrace the family,” she asked, “for me to preach Christ and Him crucified?” (Signs of the Times, June 24, 1889). And so she continued telling the story of the cross despite some conventions against women preaching.

“One interest will prevail,” she wrote of the Adventist Church. “One subject will swallow up every other—Christ our righteousness” (Review and Herald Extra, Dec. 23, 1890).

—Bert Haloviak, GC Office of Archives and Statistics

graduates receive their degrees through an affiliation with Union College in Lincoln, Nebraska.

CUC, the only NCATE-approved school in Canada, is one of three Adventist colleges and universities in North America that hold the status.

Retired Administrator Develops Mongolian Ministry

A retired church administrator is now developing a new Adventist presence in Mongolia, reports General Conference president Robert S. Folkenberg.

Gerald Christo, former Southern Asia Division president, and his wife, Birol, have been in Mongolia for nearly two months and have started a parenting seminar for non-Adventist mothers. “Pray for the Christos as they bring hope to the people in Mongolia,” Folkenberg says.

News Notes

✔ Organizers of the NET ‘98 satellite evangelistic service are preparing to translate the outreach meetings in up to 40 languages. The five-week thrust commences on October 9, 1998, and will be available in virtually all of the church’s 12 world divisions, reports Betty Cooney, associate coordinator for NET ‘98.
How to Stop a Fire

A circuit shorts. The wild spark flies. Smoke curls against serene stained glass.

Fires do break out, even in the church. What can church members do? Look closely for these warning signs:

- Incendiary anger increases against the world's suffering.
- Barometric comfort level drops.
- Sparks of enthusiasm leap from the cold flint of formality.
- Fervor flares and spreads.
- Church heats up dramatically. (Do not open the doors to the outside!)

The following three simple steps can extinguish any developing fire. These steps are timeless and universally recognized.

1. Locate a blanket. A most effective blanket is woven from an insecure blend of 60 percent comfort, 25 percent fear, and 15 percent jealousy.
2. Wet the blanket. For best results, douse generously with good intentions.
3. Smother the fire. Suffocate the blaze with phrases such as: “We’ve tried that.” “We’ve always done it this way.” “That’s never worked before.” “Sounds like another dumb idea.” “You’re wasting your time.”

Scatter, disunify. Pick at small, insignificant items. Isolate the burning parts. Work to stifle and choke the flames. Whatever you do, cut off the fire from its air supply.

CAUTION: The above procedure may need to be applied repeatedly. There’s really no telling when a blaze will go beyond human control. “The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going” (John 3:8, NIV).

How to Start a Fire

A church reposes. It may lie sodden with selfishness, drenched in deceit. Stained glass prevents any fresh air.

But fires can break out, even in church. What should church members do? Look closely for these opportunities:

- A dry, juiceless, desiccated environment cries out, thirsty for the searing Spirit.
- Flames lick up old wounds and incinerate hardened hearts.
- Members cease guarding their lush, comfortable turf and pour embers of love on all people.
- True sanctuary emerges, providing a safe place for glowing warmth.
- Religion becomes applicable to real life, spawning spontaneous combustion.

The following three simple steps can develop any fire. These steps are recognized as universally timeless.

1. Believe deeply that this kind of kindling really does matter. Treasure the life of every piece of fuel.
2. Guard your fire. Don’t allow suffocating forces to choke the joy from the fire. Be aware of true enemies—the powers of darkness and their extinguishing arsenal of overwork, criticism, and hopelessness. Be sure to keep your eyes on the flame. That’s how you will know the fire’s true condition. This battle calls for discernment, courage, and persistence.
3. Continue adding fresh fuel and air. Fan the flickerings with such phrases as: “I’m so glad you have different ideas—we need diversity.” “Could you use some help?” “Let’s involve as many people as possible in this.” “I’m sorry; I was wrong. Will you forgive me?”

Bring as many parts together as possible. Whatever you do, keep the air supply fresh and strong.

CAUTION: The above procedure may need to be applied repeatedly. There’s really no telling when a blaze will grow beyond human control. “The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit” (John 3:8, NIV).
Do you like pie? Let’s pretend you are going to have pie for dessert. What kind? Rhubarb? No? OK, how about apple?

Now let’s say there will be six people for dinner. (Your family plus as much company as you need to make six. Or if there are exactly six in your family, just your family. Or if you have a big family, your family with some people gone to summer camp.)

Now when that’s settled, you’ve got to figure out how six people are going to eat out of one pie. Will you:

A. Pass the pie around with a spoon and let everyone scoop out as much as they want?
B. Cut the pie in six equal pieces and give everyone one piece?
C. Decide that all pies should really be cut into eight pieces and put the pie back into the refrigerator until the next time there are eight people for dinner?

If you chose B, then I would like to come to your house for dinner.

Some people think love is like pie. They pass it out in little slices or save it for later. They are stingy with it because they don’t want to use it up.

But love is not like pie. Love doesn’t run out. You don’t need to save it or be stingy with it or worry about using it all up.

Do you remember that story about Elijah the prophet and the time of no rain (1 Kings 17)? The jar of flour and the jug of oil did not get used up. Every day there was enough so that Elijah, the widow, and her son could eat. The flour and oil that never run out—that’s what love is like.

Jesus tells us, “Love each other as I have loved you” (John 15:12, ICB). The reason love doesn’t run out is that it comes from Jesus. He just keeps pouring it out. The Bible says, “May the Lord make your love increase and overflow for each other” (1 Thessalonians 3:12, NIV).

And there is more. Love doesn’t disappear when you give it away. It grows. Let’s say you give your mom a hug. Then she might give it to your brother, and he might give it to your dad, and he might give it to your grandma, and she might give it to your cousin . . . and who knows how far that hug will travel.

So we can love as much as we want. We can give a hug any time it seems like a good idea. We can tell people we love them and show them that we love them. We can spend all our kisses, and still there will be more. “Love never ends” (1 Corinthians 13:8, ICB).
At Rest

BAERG, Harry J.—b. May 17, 1909, Waldheim, Sask.; d. Nov. 28, 1996, Berrien Springs, Mich. An artist, he authored 26 books and served as an illustrator at the Review and Herald Publishing Association from 1956 to 1979. His work can be found in many church periodicals and books. Among his best-known books for children is the Chipmunk Willie, Humpy the Moose, and Benny the Beaver series. He was also a World War II veteran. He is survived by his wife, Ida May; one daughter, Carol Brenneise; one son, Willard; one brother, Isaac; one sister, Evangeline Marin; and six grandchildren.

Baldwin, Margaret Weaver—b. June 21, 1922, Portland, Oreg.; d. July 4, 1996, Daytona Beach, Fla. She worked in the promotion office. She is survived by one son, Robert; one daughter, Judith Mayfield; and two grandsons.

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DICKINSON, Marjorie Wearn—b. Dec. 7, 1923, Deer Park, Calif.; d. May 1, 1997, Loma Linda, Calif. She worked in the business offices of Loma Linda University, Northern California Conference, Weimar Institute, Voice of Prophecy, and Total Health Foundation, Yakima, Washington. She is survived by her husband, Kent; two sons, Gary and Kevin; and three grandchildren.

DORCH, Volney—b. Aug. 10, 1920, Denver, Colo.; d. Nov. 25, 1996, Grand Terrace, Calif. He served in Book and Bible Houses in the Southern and Northern California conferences and went on to manage the Philippine Publishing House. Later he served as administrator of the New England Sanitarium and Hospital, Madison Hospital, Porter Hospital, and Loma Linda University Medical Center. He is survived by his wife of 55 years, Juanita; one son, Kenneth; and two grandchildren.

ELLIOIT, Hicklyn Lindberg—b. May 5, 1934, Jamaica, West Indies; d. Apr. 15, 1997, Avon Park, Fla. He served 17 years as head chef for Florida Hospital. He is survived by his wife, Sheila; three sons, Patrick, Paul, and Richard; and two grandchildren.

Fogarty, Francis—d. June 26, 1996, Orlando, Fla., at the age of 87. She worked as a church school teacher for two years and as a nurse at Florida Hospital for more than 30 years.

GLANZER, Ben T.—b. Aug. 19, 1910, Wall, S.D.; d. Feb. 3, 1997, Loma Linda, Calif. He served as a pastor and singing evangelist for 40 years in the United States, Canada, and England. He was with the King’s Heralds for four years and spent seven years in the Ministerial Association of the General Conference.

Hammill, Leroy Richard—b. Dec. 28, 1913, Chico, Calif.; d. Mar. 28, 1997, College Place, Wash. He began his ministry in the Washington Conference and then went to the Far Eastern Division as a pastor and teacher. He was a prisoner of war of the Japanese during World War II. He served the church for 44 years in various capacities, including teacher, dean, associate director of the General Conference Education Department, president of Andrews University, and General Conference vice president. He is survived by his wife, Dena; one son, Tully; one daughter, Marsha Cole; four grandchildren; and one great-grandchild.

HERR, Elmer E.—b. Feb. 7, 1921, McCluskey, N.D.; d. Jan. 15, 1997, St. Helena, Calif. He taught strings at Andrews University and Iowa Wesleyan College. He was a violinist with the Cincinnati Symphony Orchestra. He was also a World War II veteran and member of the 25th Division Army Band. He is survived by his wife, Evelyn Richards-Noland; and one brother, Boardman Noland.

Johnson, Ethel Augusta—b. Oct. 10, 1904, Montana; d. July 18, 1996, Long Beach, Wash. She served in the educational field for 50 years, first as a teacher in Oregon and Washington; as supervisor of schools and curriculum coordinator in the Columbia Union Conference; and as chairperson of various textbook committees.


MINNER, Juliette E.—b. 1927, Pensacola, Fla.; d. Mar. 8, 1997, Leesburg, Fla. She served for 34 years as a registered nurse with the Adventist Health System. She is survived by one son, Ronald.

Noland, Keylor—b. July 29, 1914; d. Jan. 17, 1997. He taught strings at Andrews University and Iowa Wesleyan College. He was a violinist with the Cincinnati Symphony Orchestra for 14 years before retiring in 1985. He played in symphony orchestras for more than 50 years, including the Indianapolis, St. Louis, Denver, and Detroit symphonies, and toured summers with the Albert Tipton Chamber Orchestra. He was also a World War II veteran and member of the 25th Division Army Band. He is survived by his wife, Evelyn Richards-Noland; and one brother, Boardman Noland.

Norman, Clinton—b. June 12, 1915, Honduras; d. Feb. 1, 1997, Carmichael, Calif. He served as a minister for the Inter-American Division for 20 years.


Rentfro, Rose—b. Dec. 14, 1921, Lodi, Calif.; d. Mar. 23, 1997, Ellensburg, Wash. She served with her pastor-evangelist husband in the western United States and Canada. She was an accomplished gospel organist and pianist. She is survived by her husband, Richard; one son, Richard; one daughter, Connie Coleman; two brothers, Verne and Carroll Lind; and three grandchildren.

James, Edith Gertrude—b. May 29, 1899, Red Cloud, Nebr.; d. Mar. 7, 1997, Walla Walla, Wash. She was a prisoner of war of the Japanese during World War II. He served the church for 44 years in various capacities, including teacher, dean, associate director of the General Conference Education Department, president of Andrews University, and General Conference vice president. He is survived by his wife, Dena; one son, Tully; one daughter, Marsha Cole; four grandchildren; and one great-grandchild.


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Sadness at the passing nature of life first hit me at about 6 years old. Young enough to become nostalgic, you might think! Younger sister Jane and I were sitting on the roof of the garden shed, painting pictures of the garden next door. (And before you ask, even then I knew that my life’s career did not lie in this direction.)

Suddenly it hit me as I pinked in the petals of the tulips. Even though the ruby-red peonies, the white lilies, and the tiny turquoise forget-me-not stars would flower again, they wouldn’t be the same. And somehow, strangely, I wanted to cry. The abrupt realization that everything passes chilled me, especially as I saw that I was involved in this transient and temporary aspect of life. Forget-me-not.

The flowers that Jane and I were so meticulously coloring were going to die. Tomorrow might be nearly the same. The next day too—but slowly, almost imperceptibly, time would have its way. I returned to my painting with a sense of desperation. I wanted to tie down time; I wanted to record this beauty before it faded and withered before my eyes.

I wonder where that picture is now. I know I guarded it almost as a lucky charm, hidden away in my bedroom. It has surely long since rotted away, probably buried deep in the rubbish heap a few miles from my home. How poor and foolish our attempts to make the moment last.

And now the childhood home is sold, and I can’t go back. A sense of loss—the thought, I can’t go home again. For with that thought comes the feeling that all is lost. The wall I used to balance on (and fall off into the nettle patch). The garage where I began my first scientific experiments. The bedroom where I lay and watched the patterns on the ceiling.

And that garden shed with Furry the guinea pig stuck underneath. How we all agonized over him. We’d been having guinea pig races, and eventually Furry had had enough. He’d taken refuge underneath the wooden floor of the shed. No amount of coaxing and begging brought him out, and I went to bed with watery eyes, worrying about how Furry would survive the night.

But sure enough, just as Mom and Dad had said, there he was in the morning, back in his open cage eating lettuce. Somehow I was proud with him—for staying out all night in a strange place and then coming home for breakfast.

Fun and laughter and a few bites on my finger—Furry seemed to enjoy the attention as much as we enjoyed the games. Until the morning I found him cold and stiff in his cage. And I couldn’t find the words to say what I felt . . .

In the midst of life we are in death. “Grass withers and flowers fade” (Isa. 40:7, TEV).

“As for man, his days are like grass; As a flower of the field, so he flourishes. For the wind passes over it, and it is gone, And its place remembers it no more” (Ps. 103:15,16, NKJV).

Days of a life that seems so long ago and yet is so close and means so much. How wonderful it would be to go back and to go home again . . . Which is where God breaks in. For His promise is “You can go home again!” Not back to a childhood in this world of sin, however happy it might have seemed “back in the good old days.” But home together with Him to the delights of a world in which memory doesn’t have to be selective. Home together with all those who are trustworthy and true. Home together with the Creator God who made those flowers I tried to capture with paint and paper.

The grass no longer dies; the flowers do not fade; the temporary, changeable and uncertain life we live is transformed into eternal life with God Himself.

And maybe I’ll get my picture back? ■

Jonathan Gallagher is under appointment as assistant director of the Communication Department of the General Conference.
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