

Messenger

"...you cannot get into God's kingdom unless you accept it the way a child does" Mark 10:15 CEV
(see p. 16)



PLUS: Words—Sharon Aka considers an exclusionary one (p. 14) while Ken Crawford urges us to “Call Back” some encouraging ones (p. 31).

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Happy All the Time??

Some time ago I considered the merits of writing a book which had as a working title *Everything I Need to Know About Being a Christian, I Learned in Cradle Roll*. Besides the obvious co-opting of three-quarters of the title, the book would also steal the titles and first lines of the best-known songs from the early years of Sabbath School and re-apply them to the needs of adult life. For the record, I still like the idea behind the book, because the possibilities for exploring simple truths are numerous.

I would have a chapter, for instance, on the necessity of constant communication with God, based upon the song that says “read your Bible, pray every day, and you’ll grow, grow, grow.” In another chapter, my appreciation for the gift of Earth could be written about with “the trees are gently swaying” playing in the background. I’d piggyback that with a how-to chapter on caring for our environment: “Shall we go for a walk today?” And, as Pastor Jim Gaull (“PJ”) reminds us in our cover story (see page 16), the biggest truth of them all, perhaps the only one that truly matters, is “Jesus loves me, this I know.”

However, my book plans got waylaid when I stopped to consider a particular song: “I’m in-right, out-right, up-right, down-right happy all the time.” At the very notion of “happy all the time” words fail me, and I am stymied. Not only is it a lie—no one is happy *all* the time—, it’s not even something for which we *should* strive. Think about it. God created us and placed within us the entire range of human emotion; would He have gone to that trouble if He wanted us “happy all the time?”

As I survey a list of Bible characters who were said to have been men and women after God’s own heart, I don’t find one who was happy all the time. Job, Abraham, Moses, David, Jesus Christ Himself—all these main characters in the Biblical drama had pretty heavy emotional baggage. Anger, love, heart-break, confusion—they displayed all these emotions and more. Because they were real people, and real people feel.

As I survey the pews of too many of our churches, pews filled with men and women said to be seeking the heart of God, I don’t find one who is happy all the time, but I see many who pretend to be. It seems to me that, as a church, we’ve grown scared to show the real emotions that God Himself created and put inside us, so we’ve tucked them away (and many have pasted a smile on top to keep them secure.) We’ve been so quick to point out that our faith and beliefs are based on truth and not emotion that we’ve lost the fact that the truths we believe affect us emotionally. We stoically sing beautiful songs about our beautiful God as if they mean nothing to us. We intone Scripture as if it is as dry as an instruction manual. We’ve lost the ability to dance with joy and scream in pain.

Our faith in Jesus does allow for a sense of security, contentment even, that underlies all of our emotional experience, but happy all the time? I don’t think so. My B-I-B-L-E tells me that even “Jesus wept” (John 11:35). ■

Crystal D. Holloway, editor
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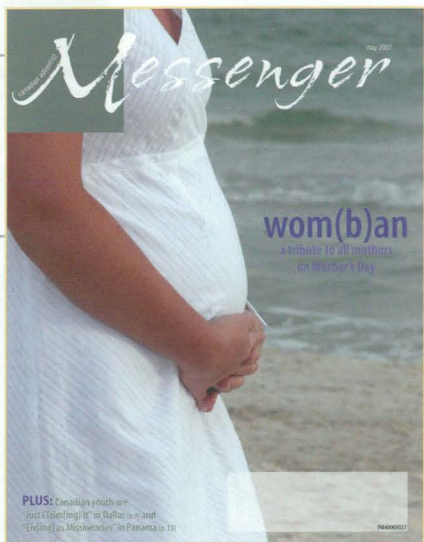


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Your Words

“My being a dad didn’t dilute my appreciation for your editorial on the mothering love of God.”

RE: “As a Mother,” May 2007

I just wanted to take a moment and thank you for the great work you do on the *Canadian Adventist Messenger* magazine. The design is so pleasing to the eye, and the content is refreshing. My being a dad didn’t dilute my appreciation for your editorial on the mothering love of God.

Nothing else, just a note to say that you are doing a great job and that your work is appreciated by someone outside of your region who sees *all* the magazines each month.

—Garrett, Assistant to the President for Communication, Upper Columbia Conference

RE: “Fight for Your Rights?”

I appreciated the points made by Andrea Luxton in “Fight for Your Rights?” in your April issue. However, I have been thinking that the term “human rights” carries a bad connotation in the church—if we hear it at all. We’re to live for God and “turn the other cheek.” But human rights have to do with how people treat each other.

The “Universal Declaration of Human Rights” was written by Canadians and is acknowledged in many parts of the world. It promotes equality and fairness for all. In my province, the “Ontario Human Rights Code” is applied mainly in employment but also in schools, housing and business, I believe. The laws are idealistic

and often take work to be enforced. They haven’t upheld Sabbath issues without reinforcement from elsewhere, but there is an intention of respecting individual rights so that all can contribute and function in society.

I can remember reading in the *Desire of Ages* long ago that Jesus “bowed with respect” to the lowest persons. He saw them as they could be, rather than how they were. How do we treat people who are in a lower position than we are? And, as Dr. Luxton said, we should speak up for others when there’s a need for it. There’s the expression that says, “if you don’t stand for something, you’ll fall for anything.”

—Susan, Courtice, Ont.

E-mail comments to holloway@sdacc.org or mail them to Editor, *Canadian Adventist Messenger*, 1148 King Street East, Oshawa, ON L1H 1H8. Be sure to include your name, contact information, and the name and date of the article(s) you are referencing. 200 words maximum. Letters may be edited for length and clarity. Not all letters will be published.

Canadian Adventist Messenger

Our Vision

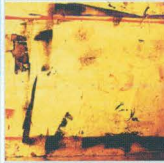
The Canadian Adventist Messenger will, **INSPIRE READERS**, by painting a vision of a vibrant, relevant church that invites commitment and involvement; **EDUCATE READERS**, by stimulating thought, showing spiritual gifts and Christian skills in action, and expanding understanding of the Adventist church; **ENCOURAGE READERS**, by nurturing all segments of the church community, sharing spiritual insights and practical applications, and building a network of people and resources.

Our Mission

We will fulfill our vision by *focussing* on Canadian members, issues, and achievements; *presenting* candid discussions and multiple viewpoints; *describing* what works, what doesn’t and why; *emphasizing* the human interest element in stories; *using* visual elements to spark curiosity and hold attention; *creating* interactive channels for reader involvement; *providing* contact information for follow-up by readers.

SEEING GOD IN PAIN AS IN GLORY

at what
POINT IN
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SAVE THE PEOPLE
OF EGYPT AND HIS
OWN FAMILY?



It probably was not at the moment of betrayal by his brothers, not during the early hardships of slavery, nor the grip of temptations in Potiphar's house, let alone at the time he was thrown into an Egyptian jail. In all likelihood the moment of awakening for Joseph was when he was honoured by Pharaoh and given freedom and authority. Joseph came to the realization that God had a purpose for him in Egypt, and it was to save the people from starvation.

Although Joseph's enlightenment probably came at the moment of release and honour, God's plan was in place even at the moment he first felt the pain of being betrayed into slavery. Joseph told his brothers, "it was not you who sent me here, but God" (Gen. 45:8), and it was true. God had a purpose for the pain Joseph endured: to save life.

When do we believe God is with us? Is it at the moment of deliverance or when we first enter into the experience of being betrayed, taken advantage of, and thrown into distress? Joseph's testimony shouts of our need to accept that God is in the big picture. Even though we see the fingerprints of the devil in the way others mistreat or tempt us, God is not far away and, although not preventing the painful experience evil brings, He ultimately overrules for His Glory.

We must to accept this Biblical teaching: that God is there for me not only at the time when there is liberation but also when I experience the pain. By faith we can grasp the ultimate liberation and bring it into our present experience. We can rise above our circumstances and exclaim that, "All things work together for good to those who love God" (Rom.8:28).

God permitted the devilish treatment by Joseph's brothers, the painful moments of slavery, and the temptation of Potiphar's wife, however, His allowing it was not His blessing it. He took the evil and used it for good.

Joseph's realization that God had a purpose for his life lifted him above the temptation of seeking revenge for the wrongs done to him. He told his brothers, "You had a purpose to sell me into slavery, but God sent me to preserve life," and that testimony reveals a conviction that God is aware of and involved in our daily lives. People may plan to take advantage of us, but in the bigger picture God turns that pain into a reason to praise.

The question of why God often takes us through trials to bring us to the moment of praise is a good one. The story of Joseph pulls back the curtain to reveal insights into the great controversy between evil and good. In this round of the fight, the devil lost influence on earth, and God was glorified.

Some of us may be at the beginning of a trial or even well into a protracted period of pain—experiencing things similar those Joseph experienced. We can trust God and give Him glory at any point in our pain as well as at the moment of liberation. God is faithful and will be with us in the valleys of life as well as on the mountaintops. He is with you in moments of pain as well as moments of glory. ■

Ken Corkum is the president of the Maritime Conference of Seventh-day Adventists.



Mouth to Mouth

I'm going to work at my aunt's store this summer. I have a few friends there that I have known since I was in middle school. I see them every summer. This time is going to be different, though, because I just gave my life to Jesus, and my lifestyle has radically changed. What can I do to reach my summer friends? Should I even try? I feel as if we live in two different worlds.

Try to do what Elisha did to the Shunammite's son in 2 Kings 4:8-37. Keith (I'm totally making up his name) died, and his mom went to Elisha asking for help. What comes next is quite interesting. Elisha laid down on the dead body, aligning his mouth, eyes and hands with those of the boy. He repeated it twice, and Keith came back to life. Cool, eh? Now go and do the same thing to all your friends! :-) No, wait, I'm kidding! Don't take me literally. But, pay attention to the moral of the story, which is: talk their language, and look for opportunities to help when they need it.

Talking their language (aligning your mouth with theirs) goes beyond speaking their mother tongue. It means being aware of their culture and what interests them, knowing what they deal with on a daily basis. Keep in touch so you can see (align your eyes with theirs) how they are doing. Ask the Holy Spirit to give you wisdom to discern when they are going through a tough time and need a shoulder. And be ready to be there for them (align your hands with theirs). Repeat as needed.

You can be Jesus' mouth, eyes and hands to your summer friends. Now, don't do it as a summer mission project. Do it out of genuine interest in their well being.



Creation Corner for Kids



“Then your Father, who sees what is done in secret, will reward you.”
(Matthew 6:4, NIV).

Little Brown Bat

I lay awake one night in our yard inside a screened tent watching the stars come out. As the sky darkened, I was alerted to movement from a nearby old shed. Little Brown Bats were emerging from under a strip of siding, flying over the tent as they began their nightly feeding spree. I counted each bat as it made its appearance.

When the light became too dim to see anymore (and I became too sleepy to count anymore), I quit. I had counted about 80 bats and they were still streaming out of the shed into the night sky!

One Little Brown Bat can devour as many as 4 500 insects in one night! That's a lot of mosquitoes that won't be biting you in the morning!

Think about it.

God has made the Little Brown Bat invaluable to us as pest controllers, yet we rarely even notice them. They go about their work silently (at least to our ears) and we do nothing for them. What can you do in service to God or others, not for reward or recognition, but just for the sheer pleasure of knowing that you are doing God's will?

Do it.

Plan to do some secret good deed for someone today.

Build a bat box. For more information about bats and plans for building a bat house go to www.wildaboutgardening.org/en/features/section1/bathouse/bathouse.htm



—Tammie Burak
writes from Cherry
Grove, Alberta, where she
enjoys studying nature with her
husband, Randolph, and their three
children, Samuel, Emily, and Joshua.

make waves, RAISE a tower

The average Canadians spends over 19 hours a week listening to the radio—at home, on the road, and at work. Christian radio now has an opportunity to reach that listening audience as never before in the history of Canada.

by Barry W. Bussey

It is fitting that Christian radio in Canada would have its roots in St. John's, Newfoundland. After all, modern radio communication began with Marconi receiving the first transatlantic radio signal at the top of Signal Hill in December 1901.

In autumn 1929, in the same city, a young pastor, Harold Williams, began what would turn out to be the largest Christian radio network in Canada: VOAR. Pastor Williams would be amazed if he could see the extent of his early vision; the network he started now has 12 repeater stations in Newfoundland and four in British Columbia. And, by God's grace, his vision can now expand even further.

VOAR has a unique opportunity to expand across Canada on low-power FM stations to rural communities that have no Christian radio. And you are invited to help make history by raising towers throughout Canada, making possible the wider broadcasting of the gospel.

When Newfoundland became part of Canada in 1949, its two Christian radio stations (VOAR & VOWR) were permitted to continue in spite of a longstanding policy at the Canadian Radio, Television and Telecommunications Commission (CRTC) against Christian radio. For a long time they were the only Christian radio stations in the country. Even with recent changes to CRTC policy permitting Christian radio, there remain fewer than 40 Christian stations across the country. Though VOAR is broadcast live over the internet and throughout Canada on Bell ExpressVu satellite systems, there are many potential listeners overlooked; not everyone has internet or an ExpressVu subscription. So, a large majority of Canada is without Christian radio. But that is soon to change.

For the first time, the CRTC has exempted licensing requirements for radio rebroadcasts in communities that do not have more than two television stations. That means that the door is open for VOAR to be rebroadcast in small communities throughout the country on low-power FM transmitters that do not exceed 50 watts. This has the

potential to revolutionize Christian radio! VOAR is among the first stations to take advantage of this policy change. But we need your help, and we need it now.

You can be a part of Canadian Christian radio history by either personally erecting a rebroadcast tower in one or more of Canada's remote communities or by financially supporting those who are taking up the challenge. Either way, you assist the gospel commission in dramatic fashion. Never before has Canada had this opportunity. We must act now to ensure that VOAR Christian Family Radio is heard coast to coast to coast.

Already four sites have been erected in British Columbia—Cranbrook, Creston, Golden and Prince George—and plans are in place for over 30 more towers in that province. And the work has not gone unnoticed. Many listeners have contacted VOAR and told of their excitement over hearing Christian radio for the first time in their lives.

Imagine the scene across Canada: tower sites popping up in areas where no Christian radio has ever been heard. And all because people like you are able to see the potential, as did Marconi and Pastor Williams before us.

Here is how you can bring Christian Family Radio to your community:

- Meet with your local church board, and get their approval to apply for a rebroadcast transmitter for your community;
- send your application to your local conference office;
- work with your conference to ensure the fulfillment of all Industry Canada's requirements to approval for your tower.

Imagine what great things God has in store for Canada with bringing Christian radio to hundreds of communities throughout the land. You can make a difference. You can make (radio) waves in your hometown with VOAR Christian Family Radio. ■

Barry W. Bussey is General Counsel and director of Public Affairs for the Adventist Church in Canada. bbussey@sdacc.org



On Wednesday, April 18, participants of the 2007 ADRA Canada Summit started to arrive at Foothills Camp in Alberta. The day was snowy and road conditions were poor, but they came anyway—full of anticipation, prepared for the days of training and inspiration that lay ahead.

Following supper on Wednesday, Pastor Ivan Warden from the E.G. White Estate began a four-part series focusing on the inner city. Participants were thrilled with his presentations, as they were on Thursday morning when, with the snow still falling, the workshops began. Participants heard from James Astleford, marketing manager for ADRA Canada, about ADRA Canada's marketing strategy and how to apply for funding to implement community-based outreach projects in Canada. Many questions were answered, and participants became more informed about the mission of ADRA Canada.

Thursday lunch gave an opportunity for participants to have a little fun. Because the ADRA Canada Summit was held during National Volunteer Week, it was appropriate that a Volunteer Appreciation Fair was set up to honour participants who volunteer in their communities. There were games such as mini-putt, coin toss, plinko, and a bean bag toss. A variety of foods were available at various booths around the fair—hot dogs, baked beans, salad, treats, and lemonade stand. Laughter rang through the dining hall as people played the games and visited their colleagues.

The workshops and lectures held throughout the weekend were abundant: Marilyn Renk, formerly the Director of Community Services for the Oregon Conference, presented an informative seminar on volunteerism; Marilyn and Sandy Brittain used drama to educate participants on dealing with volunteers; Dr. Skip MacCarty gave an overview of "Stress Beyond Coping"; Dr. Carol Henry introduced a new program she prepared for the summit called "Supersized Kids"; Dr. Gerard McLane gave an overview of "Eight Weeks to Wellness"; Sandy Brittain presented an overview of Adventist Health Screening; ADRA Canada national program director Nick Trent unveiled the new emergency management plan for Seventh-day Adventist churches in Canada.

As the sun finally came out on Sabbath, participants shared news about community outreach programs in their local area. One testimony was particularly inspiring. A young lady told how she, while pregnant, fled with her three children to escape a violent situation. Having nothing, she sought help at the local Adventist community services centre where she received overwhelming support. Volunteers brought her food, furniture, and even offered to babysit her children. The outpouring of love from the community centre resulted in her baptism. There was hardly a dry eye in the room as she told her story. It heartened everyone to hear of the impact community outreach work can often have.

On Sunday, doctors Skip MacCarty, Carol Henry and Gerard McLane conducted train-the-trainer workshops for more than 80 participants. With so many Canadians in need of improved health, it was good that so many volunteers were interested in learning of affordable healthcare programs they could present to their local community.

The response to the 2007 ADRA Canada Summit was so positive that plans are already underway to provide one or more training events in 2008. These events are organized by ADRA Canada for the purpose of training church members and strengthening service-oriented outreach programs in the community. ADRA Canada invites anybody interested in this service to join us at future ADRA Canada events. Call us—888.274.ADRA—or keep an eye on the website—www.adra.ca—for future events. ■



Sandy Brittain is the Program Assistant for ADRA Canada



EMPOWERING TO SERVE



EarthTalk

▶▶ Dear EarthTalk: What is the most environmentally friendly way I can wash my car: doing it myself or going to the local car wash? — *Jim Denton, Texas*

Few people realize that washing our cars in our driveways is one of the most environmentally unfriendly chores we can do around the house. Unlike household waste water that enters sewers or septic systems and undergoes treatment before it is discharged into the environment, what runs off from your car goes right into storm drains—and eventually into rivers, streams, creeks and wetlands where it poisons aquatic life and wreaks other ecosystem havoc. After all, that water is loaded with a witch's brew of gasoline, oil and residues from exhaust fumes—as well as the harsh detergents being used for the washing itself.

On the other hand, federal laws in both the U.S. and Canada require commercial carwash facilities to drain their wastewater into sewer systems, so it gets treated before it is discharged back into the great outdoors. And commercial car washes use computer controlled systems and high-pressure nozzles and pumps that minimize water usage. Many also recycle and re-use the rinse water.

The International Carwash Association, an industry group representing commercial car wash companies, reports that automatic car washes use less than half the water of even the most careful home car washer. According to one report, washing a car at home typically uses between 80 and 140 gallons (302-530 litres) of water, while a commercial car wash averages less than 45 gallons (170 litres) per car.

If you must wash your car at home, choose a biodegradable soap specifically formulated for automotive parts. Or you can make your own biodegradable car wash by mixing one cup (250 mL)

of liquid dishwashing detergent and 3/4 cup (188 mL) of powdered laundry detergent (each should be chlorine- and phosphate-free and non-petroleum-based) with three gallons of water. This concentrate can then be used sparingly with water over exterior car surfaces.

Even when using green-friendly cleaners, it is better to avoid the driveway and instead wash your car on your lawn or over dirt so that the toxic waste water can be absorbed and neutralized in soil instead of flowing directly into storm drains or open water bodies. Also, try to sop up or disperse those sudsy puddles that remain after you're done. They contain toxic residues and can tempt thirsty animals.

One way to avoid such problems altogether is to wash your car using any number of waterless formulas available, which are especially handy for spot cleaning and are applied via spray bottle and then wiped off with a cloth. Freedom Waterless Car Wash is a leading product in this growing field.

One last caution: Kids and parents planning a fundraising car wash event should know that they might be violating clean water laws if run-off is not contained and disposed of properly. Consider instead a fund-raiser selling tickets redeemable at local car washes, enabling the organizations to still make money while keeping dry and keeping local waterways clean. ■



Got an environmental question?

Send it to: EarthTalk, c/o E/The Environmental Magazine, P.O. Box 5098, Westport, CT 06881; submit it at: www.emagazine.com/earthtalk/thisweek/, or email: earthtalk@emagazine.com. Read past columns at: www.emagazine.com/earthtalk/archives.php.

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“It is an incredible thing that the Lord allows us to be co-laborers with Him in the work of reaping souls for the kingdom. To witness first-hand the work of the Holy Spirit as He reveals truth and then convicts people of truth is amazing! My challenge to all who are reading this article is to get involved in the work of winning souls. Approach your Pastor and tell him or her that you want to help someone get to know Jesus. Trust me, it will be a life changing experience for you!” —Bill Santos, speaker/director

There is a specific moment in people’s lives when everything changes completely. It is a moment filled with happiness, joy, fulfillment and hope. After they live this moment, they are never the same again. It is the moment when they meet Jesus and make a decision for Him. Yet, we’re told that something must happen before this moment can be had; Christ says “And I, if I be lifted up from the earth, will draw all men unto me” (John 12:3). So, in order for someone to be attracted to Jesus, He must first be lifted up.

When Pastor Bill Santos started the “Revelation Speaks Peace” seminar in the Multiplex Arena in Winnipeg, Manitoba, the purpose was to lift up Jesus, and that made a difference in the lives of people. Lay members felt blessed. “This evangelism affects us in each and every way as Adventists. It makes us stronger, and it gives us more confidence to go out and help others,” said Bob Wall, a member at the local church. Another member, Cameron Gumbs, said, “I think we are getting a lot of information that we would not have gotten if It Is Written had not come.”

The seminar also had a major impact on the attendees who had never heard the truth. Shahida Luman said, “The truth about the Sabbath impressed me because it is one of the Ten Commandments. I’ve decided I want to be baptized in this church.” That beautiful baptism occurred on the last Friday of the seminar. Adam Tocci, vice president of the community center of which the Multiplex Arena is a part, said, “I was very honored to have this Christian event at our community center. In this seminar I found the truth, and I found what may have been missing in my interpretation of what I have been living.” Adam became a Sabbath-keeper during the meetings.

The pastors involved were very excited as well. Pastor Jeff Potts said “public evangelism is coming to its prime, and working with the It Is Written team has been a joy.” He also added, “we need this as a part of an ongoing evangelism process in our churches.” Ken Wiebe, president of the Manitoba-Saskatchewan conference said, “It’s a great thing to be involved in the “Revelation Speaks Peace” seminar with the It Is Written team.”

When people commit to following Jesus and His teachings, great things happen. In Winnipeg, people were baptized, members were reaffirmed in their faith and the leadership was pleased with the results. But it doesn’t stop there. It Is Written is putting forth efforts to reach its purpose. Darwin Capcara, It Is Written general manager, said: “Our mission is evangelism. We are not just a religious television broadcast; the whole purpose of the television program is to be able to reach people in their homes and, from there, tell them about Jesus’ soon return.” Douglas Pereira, It Is Written evangelism coordinator, said “We are elaborating an action plan that can make evangelism a lifestyle for brothers and sisters. Our wish is that It Is Written can be a ministry that reaps the seeds cultivated all around the country.” ■

Rebecca Pereira is responsible for communications at It Is Written Canada.

“If I be Lifted Up”

by Elizabeth Evesse



*sunshine,
sand,
&
service*



camp for the western half of the island. One team was asked to scrape the paint off the walls of a cabin and then prime and paint it. The other three teams were asked to sand (by hand) the rust off metal bed frames in all the cabins, and then paint them with black paint. Though it was hard, messy, and often tedious work, both the youth and the sponsors jumped right in. By the time we left, we had painted the inside of one cabin; scraped, primed, and painted 17 cabin doors; and sanded and painted 204 bed frames.

The camp ranger at the church camp was very surprised and pleased with the way the group worked and behaved. He informed us that we were the first group that had come from which no one had gotten injured, and we praise God for that! The youth director from the conference also spent some time with us and was equally impressed with how well the group was working. He told us that painting beds was not just busy work; the camp had been inspected recently and had been told to remove the rust from the beds or risk being closed. It was an overwhelming task for the ranger alone, but with our group's help, over 2/3 of the work has been done.

We spent the second Sabbath visiting El Yunque, the rain-

forest in Puerto Rico. Somehow our group ended up on the two-hour hike instead of the 40-minute one we'd planned, but after receiving encouraging remarks from returning hikers, we reached the top of the tallest mountain in the rainforest! The view was breathtaking! Several youth were heard saying how amazing the view was and how happy they



were that we had missed our turn and ended up with the best view of God's creation for miles around.

Though there were tears and sadness when the trip was over, the youth were ready to see their families again and share their experiences. God blessed us not only with His guidance and protection, but also in that He used the trip to change the lives of youth and adult sponsors alike. He became more real to each of us. Now, as we return to the hustle and bustle of life back at home, we pray that God will keep working in each of us and that we will continue to 'DV8' from the norm and live to serve Him daily. ■

Elizabeth Fresse lives in Caledonia, Ontario and enjoys assisting her husband, Juan, with DV8. They are already planning for the next mission trip.



There were tears flowing from both the boys and the girls as they gathered outside the rooms that last night. "We'll never all be together like this again," and "I can't believe it's over," "I'm going to miss seeing you guys all the time" —these were only a few of the comments heard from the youth as they said good night for the last time in Puerto Rico. After 10 days of spending every waking moment together, the thought of returning to their regular routines was a hard one for most to consider.

After months of fundraising and a long trip from Hamilton, Ontario, the youth group from Living Word Christian Fellowship arrived in Puerto Rico at 5:00 a.m. Friday March 9. Though the 16 youth (aged 12-16) and seven adults were tired, excitement was thick in the air. Pastor Juan Fresse had carefully planned a full schedule that included a healthy balance between work and play. The name of our youth group is DV8, and the purpose of this trip was to help the youth deviate from their norm by serving others without expecting anything in return.

That first day and the next blurred into a constant whirl of activity, mostly sightseeing since we could not start work until Sunday. We saw a castle in Ponce, visited El Morro in San Juan, and of course checked out the souvenir shops. We also spent an evening kayaking and swimming in "glowing" water (a phosphorescent microorganism that lights up when the water is disturbed was present in the bay, and it was so exciting to see this amazing part of God's beautiful creation).

When Sunday morning rolled around, the youth managed to keep the same amount of enthusiasm and excitement of the previous day and put it toward the work that lay ahead. We were staying and working at Elias Burgos, the Adventist church

'Non' is not a bad word. It is simply a label ... however, the term 'non' takes on a whole new meaning when it is applied to people.



THE 'NON' WORD

"SHARON, COME OVER HERE, I want you to meet my sister" said Joanne.* Smiling, I crossed the room to meet Joanne's sister. I extended my hand but was engulfed in a hug, not a handshake. Joanne laughed and introduced us: "Sharon, this is my sister Carole*, and ..." —Joanne spoke to Carole while gesturing at me— "... this is one of my dearest non-Jew friends, Sharon." I smiled and made small talk with Carole and Joanne for a few minutes, but I felt like I had been hit in the stomach. I was a 'non-Jew'?

I've thought of myself as many things in my life: daughter, sister, wife, mother, nurse, teacher ... But I never classified myself as a 'non-Jew.' I stayed at the party a bit longer, then quietly left. As I sat in the car in front of Joanne's house, I glanced back up towards the door. Joanne was bidding other guests good-bye with smiles and hugs all around. She looked the same, but to me everything had changed. Did our friendship fit into a category with unspoken boundaries and limits? Was I less of a friend because I wasn't Jewish? During my short drive home, I tried to emotionally detach myself from the situation and evaluate it logically.

*Names have been changed.

I live in Toronto, a city rich in cultural and ethnic diversity. I enjoy a unique mix of friends and neighbours. Over the years I have learned that people are remarkably similar. Despite cultural and religious differences, most of my friends want the same thing for their families and children: health, a good education, a strong spiritual foundation, and good decision making skills to mention only a few. In this age of political correctness, I have learned to measure my words with care when referring to people. My world in Toronto is much different than my world as a child.

I grew up in the close-knit Seventh-day Adventist (Andrews University) community in the 1960s-70s, sealed away from the “world.” I developed an unusual view of the people around Andrews. There were an acceptable group of people called “us,” and everyone else fit into the “them” category. The common and acceptable label for “them” was ‘non-Adventist.’ Sitting in my car in front of Joanne’s house now, it was suddenly clear to me why many of “them” never had the time of day for any of “us.” I wondered how many people I left feeling the way I was feeling now—hurt by the label ‘non.’

The prefix ‘non’ is used in everyday conversation. When we book a hotel, we ask for a non-smoking room. I buy non-dairy products for my husband and one of my three children. When my parents come to visit, I try to provide non-fat foods in deference to their dietary wishes. ‘Non’ is not a bad word. It classifies and clarifies products or places. It is simply a label that serves my lifestyle and habits. However, the term ‘non’ takes on a whole new meaning when it is applied to people. I looked up “non-Adventist” in the dictionary; it is not there. And why should it be? What a peculiar term!

After Joanne’s party and much soul searching, I decided to delete the term ‘non-Adventist’ from my vocabulary and see what happened. Over the years, I became more aware of the term being used liberally in church and in the conversations of my Adventist friends. It was used to differentiate us from them, to categorize, to label. I did not like hearing the term.

My friendship with Joanne slowly fell to the wayside after my children started school full-time and stopped attending the neighbourhood playschool where Joanne and I first became friends. And the story would end there except for an incredible recent event.

A couple of months ago, I stood at the paint card sample display at the Home Depot near our house, lost in thought, torn between the colours wheat and mocha cream. I wasn’t really aware of others taking paint sample cards until I felt a light touch on my elbow. I looked up and saw Joanne! We exchanged surprised, excited greetings and had the obligatory work/family conversation. We exchanged opinions

on paint colour choices, and then it seemed time for us to go our separate ways. As we were about to say good-bye, I paused and asked Joanne if she had a couple of minutes. She said “yes” so we took our purchases to the cash, paid, and settled in at a small table at the fast food counter.

I got right to the point. I said, “Joanne, many years ago at a party in your home, you called me a name that has stayed with me since. She smiled.

I continued, “You called me a ‘non-Jew.’” Her smile got bigger.

She said, “You are a ‘non-Jew,’ though in your case it may be better to say ‘nearly-Jew.’” We both laughed.

Then I was serious again. “Why did you call me that?”

Joanne asked, “Do you want the truth?”

“Yes,” I responded.

Joanne explained. She said when I came to playschool each week, I spent most of my time talking with other Adventist moms who attended the playschool with their children. She said we seemed exclusive and used the term ‘non-Adventist’ frequently in our conversations. She said that, in a playschool predominately filled with Jewish families, there seemed to be no reason for us to frequently define ourselves by labelling others as ‘non-Adventist.’ She said that we had inadvertently built invisible walls around us, preventing potential relationships with others based almost entirely on our chosen terminology, labelling everyone else. I told her that I never had understood how derogatory the term was until she called me ‘non-Jew.’

’ She smiled and said, “I know.”

I believe that Adventists innocently use the term ‘non-Adventist’ to define a group of yet-to-be-converted people. At its root, the term refers to potential future Adventist church members. I don’t think we intend for the term to be negative. But what if it is? What if, in our defining language, we are limiting conversations and building obstacles for sharing the truth. What if our church-culture language defines us at the expense of other’s potential?

There may be no easy answer or one solution. However, try striking the term from your conversation for a while. Define people by their names, or at least by what they are; never define people by what they are not. Use language that emphasizes their potential. The term ‘non-Adventist’ won’t be missed if we replace it with terms that reflect the value we place upon them and our belief that everyone is a potential seeker of faith. Perhaps we can reframe our language to define ourselves as a people of inclusion, not exclusion. ■

Sharon Aka writes from Toronto, Ontario where she lives with her husband, Tim, and their three children. She is a Professor of Nursing at Humber College and a member of the Willowdale church.

“...and a little child shall lead them”

Letting your
inner child run free

by Jim Gaull

he was three years old, standing near me seeking my attention. When I looked in her eyes, she started beckoning me wordlessly to pass through a door into a big hallway. You see, we were both at the same training seminar; I attended for the seminar, but she wanted to explore the hallway. I looked around for an adult who might be with her, but found none. Meanwhile, she kept letting me know she wanted to go into the hallway.



“...anyone who gets in the way when a child is coming to Jesus—is acting like a doofus disciple and Jesus is going to get ticked. It’s not good. Don’t do it.”

I weighed the options and figured, “what’s the worst thing that can happen?” I went for it.

When we got into the hallway, she looked at all the stuff: the linen serviettes, the steak knives, the tables and chairs. I told her what it was all for and how the employees used it to help others.

A lady showed up, much to my relief, and I soon found out she was the mom. She told me her little girl’s name was Cynthia. I waved “bye” to Cynthia and went back in the training room.

The next thing I knew, she was standing in front of me again and removing one of her two necklaces. She held it out to me. I got close and looked at it and told her how pretty it was. (Imagine a typical male/female communication: I had no clue what she was up to, but did my best to be nice.) I was dumbfounded when her mom explained that she wanted me to have it.

“Why?” I asked. Her mom told me it was because I showed her the hallway and talked to her. She simply wanted to thank me.

I knew then I had to accept the necklace.

Then she wanted me to put it on. It was pink and sparkly, but there was no way I was going to let Cynthia think I didn’t appreciate her gift. I put it on and gave her a big smile.

I have to tell you something: I was profoundly moved by Cynthia’s gift to me. I still am. I’m keeping the necklace and have it hanging on my wall as a reminder.

What moved me so much? Well, as a grandfather, I enjoy children, just because they are.

On a deeper level, when Cynthia invited me to show her the hallway, it surprised me. She was so interested in seeing the stuff, and she chose me to show it to her. Wow! What an honour! And then, when she gave me the necklace, her gift almost took my breath away. What a heart! How can a three-year-old be so loving and appreciative? I believe God

Himself poured out that love, and it came to Cynthia through her family and then landed on me. Now, since you’re reading this story, it’s working into your heart, too!

On the deepest level of all, I realized that Cynthia shared much more about God than first meets the eye. Her graciousness and acceptance of me—appreciation, even!—affirms what I’ve come to believe: God loves you and me, and He longs to have us with Him. He loves to surprise us.

So, in honor of my new friend, Cynthia, I want to share an amazing Bible story with you:

“People were bringing little children to Jesus to have him touch them, but the disciples rebuked them. When Jesus saw this, he was indignant. He said to them, ‘Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these. I tell you the truth, anyone who will not receive the kingdom of God like a little child will never enter it.’ And he took the children in his arms, put his hands on them and blessed them.” (Mark 10:13-16)

These “people” were most likely moms. It was a common thing in those days to bring your children to be blessed by a rabbi. And, every parent wants the best for their child. They, like us, would rather take their child’s pain and sickness than have him or her suffer.

Little children love to discover new things. It’s not usually difficult to get them to join a party or go to meet Jesus, the Healer. In fact, can you imagine the fun the mom’s had getting the children excited about meeting Jesus? “He’s going to touch you and bless you!” They were ready.

His disciples were often risk-takers and on the cutting edge, but this day they acted like clueless doofuses. What do you think a rebuke sounds like to a mom or to a child? I guarantee it was very unwelcome





and more than a little humiliating.

Jesus is the One who shows us the Father in this story. He wasn't a tiny bit peeved; He was a lot ticked. Jesus always gets upset

when an adult hurts a child, stops him from flourishing, or prevents her from moving in the right direction. How important is this to Jesus? Important enough that He says, "And whoever welcomes a little child like this in my name welcomes me. But if anyone causes one of these little ones who believe in me to sin, it would be better for him to have a large millstone hung around his neck and to be drowned in the depths of the sea" (Matthew 18:5,6). No wonder He says, "Let them come. Do not hinder them."

Are you ready for an application to present-day? Any adult that keeps a child from approaching God—anyone who gets in the way when a child is coming to Jesus—is acting like a doofus disciple and Jesus is going get ticked. It's not good. Don't do it.

Instead of hindering the children, we need to be learning from them. The kingdom of God belongs to them; if you and I don't receive the kingdom of God like a child, we aren't going to enter it. That's sobering. It's also wonderful. But it means that we should be asking ourselves "how does a child receive God's kingdom?" The answer, I believe, is that they do it in the same way I received the necklace. In amazement, they gratefully take the gift.

And that's not all we can learn from them. Think about it, what do children want? To play, to be held, to be appreciated, to be affirmed, to be valued, to be forgiven, to share toys, to learn, to grow, to have you watch them, to be celebrated, and to be cheered on. Ever wonder why things are so hard for us adults? Because for us it's about pride, self-sufficiency, fear of the unknown, listening to the old recordings that lie to us, hanging on to our junk, shame, fear of what others will think, and weird ideas of what God is like.

Jesus doesn't scare children away. God's not full of rage towards you. He's doesn't reject you. He's not asking you to get your act together or clean the grass stains and dirt off your clothes. He doesn't demand

a ticket, an entrance fee, or a pedigree. He wants you just the way you are.

Who can understand that? Adults have such a hard time with this simple truth: "Jesus loves me this I know for the Bible tells me so. Little ones to Him belong. They are weak, but He is strong."

Jesus looks children in the eye. Jesus lifts them up. Jesus blesses them. Jesus touches them with the touch of God. I ran from God for 17 years because I thought He was cruel and without mercy. My life was self-destructive. I was so miserable. I was so wrong. Circumstances in my life and my own fear caused me to crush my inner child. He was too dangerous to let out. What would others think? "Grow up." That's what I told myself.

You ever do that? Are you better at putting a stop to your inner child than you are at letting him or her run free?

Finally, I caught a fresh glimpse of Jesus, and I realized for the first time that He's not like I thought. He loves me. He wants me to come to Him. He wants to take all my shame and guilt and junk away and give me life. Like Cynthia, he invites me to come

“Are you better at putting a stop to your inner child than you are at letting him or her run free?”



to Him and walk with Him. Like Cynthia, he has gifts for me that I can't imagine.

I've never regretted, nor will I ever regret, that day I came to Jesus as a child. No pretense. No fear. Simply coming close and allowing Him to look me in the eye, lift me up, bless me and touch me with the touch of God.

If your heart is open to Him now, step up and accept Him like a child. Just as you are. No fear. Receive His blessing. Enjoy His touch. Let Him lead you. ■

Jim Gaull is pastor of the Creekside Community SDA Church in Langley and North Shore, British Columbia.

CUC Passion Play

The music started softly, but the familiar melody already registered with the audience even before the lyrics were sung:

"Down the Via Dolorosa in Jerusalem that day, the soldiers tried to clear the narrow street. But the crowd pressed to see, the Man condemned to die on Calvary."



Shouts from the back of the church quickly took the audience's attention from the platform to the middle aisle, transformed into the Via Dolorosa—the Way of Grief. Bodies shifted and necks strained to catch a better view of the procession slowly making its way up the aisle. Silence fell over the crowd as they studied the scene. As the crowd got closer a few were taken aback at the scars on Jesus' body. The soldiers slowly lifted the cross up just as the song was ending, "Down the Via Dolorosa called the way of suffering, like a lamb came the Messiah, Christ the King. But He chose to walk that road out of His love for you and me." The lights dimmed as Moses Ruiz, the senior Religious Studies major playing the role of Jesus exhaustedly uttered the words, "it is finished."

CUC's Passion Play took place on April 13 in the College Heights Seventh-day Adventist church. Under the direction of Campus Ministries, more than 70 people were involved in the production caring for lighting, sound, and sets as part of the stage crew and as actors. Jonathon Thorp, senior Biology major and Campus Ministries director, co-wrote the script with Bonnie Holm, sophomore Education major. Jonathon, who also directed the play, commented, "I'm a science student. We worry about being precise and getting the message down to the fewest words possible while saying the most in it. In this creative writing, this is where you want to do the opposite, where you want to build it up and make it flowery. It took a bit of time to get the scenes down. We would read the bible and there would be four verses there, and we needed to make five minutes out of those four verses."

As Campus Ministries director, Jonathon worked with CUC's outgoing chaplain, Wesley Szamko, in the coordination of ministries on campus. Campus Ministries is divided into five areas of ministry, each staffed with a student leader: service, evangelism, discipleship, worship and mission. Jonathon's own main focus for the year was vespers programming. With Friday vespers open to college students, high-school students and members of the community, finding topics and programming to keep everyone fulfilled spiritually was a challenge. "We've tried to keep each vespers as unique as possible," he says. And unique they were! A vespers skit earlier in the year saw Jonathon hanging precariously mid-air from the roof of the church, eventually needing rescue. "It was an exciting vespers that tied in the Outwards Pursuits department, but was still a very spiritual experience. We each need a Saviour; we each need somebody to rescue us," stated Jonathan.

The Passion Play was one of the last vespers meetings of the school year. In spite of term papers due and exams looming, students gave their time to share with others the life, death, and resurrection of Jesus Christ. As the resurrection scene ended, Ruiz in the role of Jesus, stood quietly in the midst of the disciples. With a strong pull of a cord by the stage crew, he gently rose above the group as the narrator boldly proclaimed, "Jesus our Lord, our Messiah, rose for us. And, for us, He lives." ■

Compiled by JR Ferrer, Director of Communications for Canadian University College.



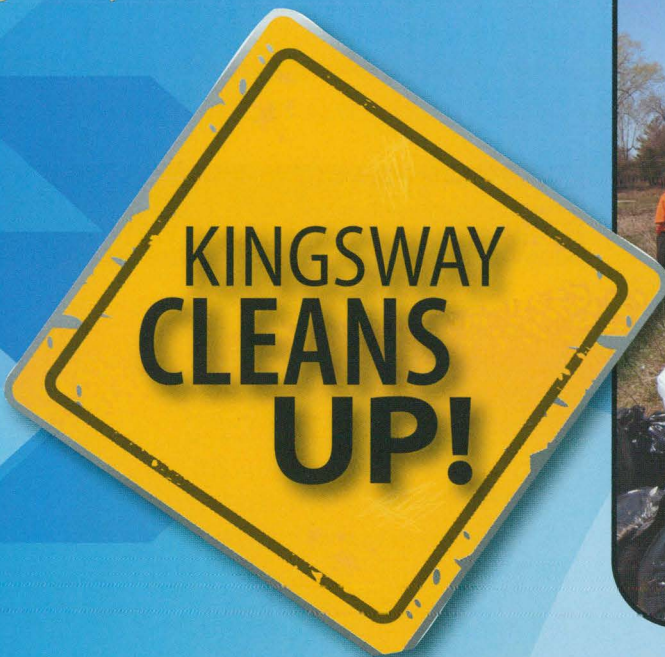
Look for Us at Campmeeting This Summer!

School representatives will be available at your local Campmeetings. Why not stop by and see what's happening at CUC? Or browse through our special centennial book, *Changing Lives: The Hill Top Story*.

CUC President, Dr. Andrea Luxton will be at the following Campmeetings:

Manitoba/Saskatchewan	July 6-8
Alberta	July 13-15
Newfoundland /Labrador	July 19-21
Maritime	July 27-29
British Columbia	August 3-5





What a small group of students can accomplish when they work together to achieve their goals.



As a gift to the community of Oshawa and to cap off a year filled with intentional community service activities, all students and staff of Kingsway College spent Wednesday, May 2 donating their time to help beautify the city of which we are a part.

Outreach sponsors Nancy Clegghorne and Glen De Silva met with city officials and were granted four quadrants of city property that were in dire need of clean-up. Each grade was assigned a quadrant and dispatched with their adult sponsors to make a difference. Wearing bright orange shirts and armed with lots of garbage bags and bottled water, everyone fanned out and began our work. Local newspaper reporters recorded the progress, and passing motorists cheered us on with their horns, waves, and “thumbs-up” gestures.

Our students were remarkable! This was a new task for many students, but team spirit caught on, and everyone worked well together toward a common goal: how much trash could we collect before lunch?! It was powerful to see just how much can be accomplished when everyone contributes to the team effort. All the groups were working close to commercial properties and major streets where litter and wind had a very negative effect. Besides the usual plastic bags (millions of them!) and other predictable garbage, crews found tires, other car parts, and even a rusted shopping cart! On the positive side, several grade 11 students found cash and prompted an almost-stampedede toward their location!

This intentional effort by Kingsway College to demonstrate “service, not fame” was a tangible way of being good citizens and practicing community service. But more importantly, we had the opportunity to help take care of the earth God created for all of us, to be good stewards of “our little corner of the world” He gave us. ■

British Columbia



Carol Domke, member of the Board of Directors at Voice of Prophecy Canada, completed the entire 10 km marathon thanks to members of the Victoria church who took turns pushing her wheelchair.

10 K for Carol

It was a beautiful Sunday morning on April 29th when 144 members of the Victoria SDA church met at the starting line of the Times-Colonist 10K marathon. The church group was among the 11,000 individuals who walked, ran, or pushed a wheelchair in the annual event that celebrates an active lifestyle.

Our team's t-shirts had a heart on the back with the name "Carol" inscribed in it. This was in support of Carol Domke, a member of the church and of the Board at Voice of Prophecy Canada, who suffered a stroke about seven months ago. Not one to sit out the event, Carol completed the 10K with the help of a number of team members took turns pushing her wheelchair.

Thanks to Neil and Holli Rockerbie, Matt Whitty, Heather Rigg, and Thomas Drobbott who helped to lead our team to a first-place finish in the "community non-profit" category of the team challenge. We'll be back in 2008—bigger, better, and faster. ■

Rutland Evangelizes in the Philippines

On March 6, the Rutland church sent six teams to the Philippines on a mission trip. The group of 16 people ranged in ages from 14-78 years old. The 14-year-old, Richard Hintz, led health lectures for one of the groups while our senior member (coming in at over five times Richard's age) led out as the evangelist speaker for another group. Group leaders were Brian Hawes, Jim Weir, Dave Laughton, Erica Sperling, Don Melachenko, and Fritz Wirtz sr. who stayed on to do two campaigns back to back.

There were almost 800 baptisms as a result of the work done there and many more will follow. Some were baptized in beautiful pools with waterfalls, some



Some of the 800 people who joined the church following the series were baptized in barrels, while others were baptized in their wheelchairs.



prisoners were baptized in barrels, and some were baptized in wheelchairs. The interest was so great that extra Bible workers were left at some of the sites for two months to do follow-up work and strengthen those who were baptized.

Every single person on the trip came down with an incurable disease called "mission fever," the only treatment for which is to perform mission service either locally or abroad. Let it become your lifelong disease, too! ■

Alberta

CWAA in Jamaica

We fell into another world. We “free fell” with no strings, wings, harnesses, or parachutes. Unlike typical sky diving or bungee jumping expeditions, this voyage had no warning of how you would feel at the end of your plummet. The bottom taught us wondrous things with a thrill. We learned, no, not learned, we perceived in a different light, the power of God and His almighty handiwork on this eye-opening mission trip to Jamaica.

“Raise two thousand dollars for yourself and another couple thousand more for the general fund!” was the road call from the Chinook Winds chaplain, Pastor Baldeo. We hung our heads in disbelief.

“We’ll never make it,” we cried. “What if we don’t raise that much money?” asked another. “What happens then?” “We will,” was the determined reply, from a resolute Pastor Baldeo, and we did. We made it. We sold chocolates like girl scouts; we distributed phonebooks in the cold, we presented our case to the churches, and we did everything we could to get the quota reached.

This mission trip was to be a blessing to all. We knew it, God knew it, and Satan definitely knew it. Before leaving Calgary, many of us faced obstacles standing in our way preventing us from going. Maggie del Socorro and Jacquelyn Dobbin both were ill, family emergencies surfaced, doubts and conflicts arose. The road was getting harsh and muddy, and our legs didn’t seem to want to move any further. But through prayer and perseverance, we overcame these stumbling blocks that we knew came from the devil, and packed our bags to Jamaica.

Three hours to Toronto, two hours waiting at the terminal, five hours to Montego Bay, Jamaica, then two hours to Savanna La Mar. Yes! We reached our destination and stepped closer to fulfilling our goal. We were to assist in building over 30



1. CWAA students did see more than airports on their mission trip, but after flying three hours to Toronto, five hours to Montego Bay, and two hours to Savanna LaMar, they were happy to arrive at their destination.
2. With only 10 days to build 30 latrines and a community centre, it’s a good thing they knew how to work together.
3. Asia Molloy of CWAA works with local children to needed supplies to work sites.
4. Tace Severtson really uses her head!

latrines and construct a community centre in only 10 short days. The work was grueling in the smoldering temperatures. The sun’s heat was exhausting as we mixed cement, and transported buckets of sand and rock from worksite to worksite.

The Twelve Street Community was the place where we worked at the latrine building. There, we were graced by the people’s kindness and hospitality. The children of the community graced us with their smile and overflowing sense of happiness. There, many of us realized the blessings we have back home that we often take for granted.

Growing up, I was frequently discontent with my things. My clothes seemed inadequate, my cell phone was last year’s model, my computer was as slow as a snail, I wanted a bigger room, and the list could go on forever. I was always doing something to fill my half empty cup. Then I went on this mission trip. I not only saw half empty cups, but empty stomachs, thin bodies, ragged clothes, and worn out shoes. However, these things were different. Each had a beaming face and eyes bubbling with joy, and most of all, contentment and happiness. After buying tons of clothing, shoes, bags, latest electronic gadgets, we realized that we were never content

with what we had. We always wanted more, more this, more that. This mission trip taught us the state of being satisfied, of waking up and needing nothing more.

In addition, we grasped the significance of God's magnificent power and grace. He held our hand through our hardships and trials. He gave us strength in our times of hurt. God was there when we encountered problems with ourselves, our peers, our everything. He was in that little boy that ran into our arms and in that little girl that wished to braid our hair. He was there, and there He drew us closer into His loving hold.

Yes, the mission trip was a success. Even though, we only completed two latrines and only had the time to start the construction of seven others, it was a mission trip for us, the Chinook Winds students. When we left we left the money and materials and all thirty are now completed. God was loud and powerful, our hearts were touched and our lives are definitely changed. We will never be the same again, and the fire kindled on this trip shall hopefully never diminish from our hearts. Thank you Pastor Baldeo and all involved for making it possible. We have certainly seen God's love in a different way. ■

Ontario

Mississauga Church Makes History

In the late 1990s, the Mississauga Seventh-day Adventist Church began to dream of building a gymnasium to serve the youth and community. In 2002, the dream expanded to include a fellowship hall. In the Fall of 2005, we celebrated the ground-breaking, and in November 2006, the ribbon was cut and the new facility was officially opened.

It was a grand two-day celebration, a tribute to the faithfulness of the members of the Mississauga church, the dedication of its leadership, and the unconditional guidance of Almighty God. ■



Churches Receive Grants for Youth-Focused Programs



Pastor Allen Chichester receives Toronto West award from Chambers, MPP.

Six Adventist churches were named among 20 recipients of the Ontario government's funding to combat youth violence in Toronto. The announcement was made on Thursday, May 3, 2007, at Agape Ministries, Oakdale Road, Toronto.

Representatives from the Downsview, Mount Olive, Kanisa Fellowship, Malton, Toronto West and Shiloh Seventh-day Adventist churches were present to receive their awards from

the Honourable Mary Ann Chambers, Ontario Minister of Children and Youth Services.

Earlier, Minister Chambers told the recipients and assembled media that the government of Ontario is "committed to supporting initiatives that can make a difference in vulnerable young people's lives by helping them get on the right track and turn their own lives around. Together, we can offer our youth hope and support to overcome obstacles, realize their dreams and reach their full potential."

The six Adventist churches were happy to receive awards of approximately \$50,000 each for projects ranging from character building, leadership, tutoring, basketball league, mentoring, and education to life-skills training. Pastor Allan Chichester of the Toronto West congregation was especially happy after having their previous application rejected. "We're very happy," he said. "We will shortly be able to commence our project to engage the youth from the community in various aspects of life-skills, a summer camp and a community choir."

Elder Len Carby from Kanisa Fellowship was equally happy. "We hope to affect lives in the Branson-Westminster community," he said. "There are youngsters there who need our outreach and we will be working hard to improve their quality of life." ■

■ **Announcements**

Missing Members—The Campbell River Seventh-day Adventist Church is looking for the following missing members: Marcel A. Morin and Rachel Oracz. If you have information on either of these individuals, please contact Pastor Normand at 250/286-3141.

Missing Members—The Agape Temple Seventh-day Adventist Church is looking for the following missing members: Joseph Mark Appalsamy, Bernice Beckford, Debbie Bertrand, Colin Carlton Bowman, Ralda Campbell, Myrl Clahar, Paula Clarke, Joyce Ford, Johanna Hollingsworth, Shelly-Anne Hollingsworth, Jason Humphrys Kinte, Elford Osment, Beverly Osment, Linda Paul, Linda Sosa, Jacqueline Stewart, Marcia Sutherland, Susan Thomas, Lisa Williams, and Cheri Wilner. If you have any information about any of them, please contact Lisa Peterkin at 905/837-1892, or email agapetempleclerk@adventistontario.org.

■ **Baptisms**

BRITISH COLUMBIA

Daniel Bosshard, Lars and Verna Larson and Bob and Minnie Moro were baptized on May 5, 2007 by Pastor Bob Burke following a Prophecy and a Revelation Seminar. They are now members of the Camrose Seventh-day Adventist Church.

■ **Legal Notice**

Seventh-day Adventist Church (British Columbia Conference)

Notice is hereby given that the Special General Meeting of the Seventh-day Adventist Church (British Columbia Conference) will be held at Camp Hope, Katz, B.C. Camp Hope is located on Highway 7, approximately 10 km west of Hope.

The first general meeting of the Special Meeting will begin at 8 a.m. Sun., Aug. 5, 2007 in the Camp Meeting Pavilion.

The agenda of the Special Meeting will consist of the following two items, as voted by the Board of Directors in Action #51-07, May 6, 2007:

- 1) Conference Office Facility Future (parameters for either major renovation or relocation), and,
- 2) Camp Hope Preliminary Master Plan (possible launch of a conference capital campaign).

The Constitution provides for representation from each church within the Seventh-day Adventist Church (British Columbia Conference) on the basis of one delegate for each church without regard for membership, plus one additional delegate for each fifty church members or major fraction thereof, based on the membership as of Dec. 31, 2006.

■ **Births**

Cailey Catherine Joy Clarke was born Mar. 10, 2007 to Bill and Christine (Mueller) Clarke of Chilliwack, B.C.

Samuel William Rowse Penney was born Mar. 16, 2007 to Larry and Carmen Rowse Penney of St. John's, Nfld.

■ **Obituaries**

Sadie Eleanor (Bjur) Bais was born Mar. 16, 1907 in Buford, Alta. and died May 8, 2007 in Langley, B.C. Sadie lived independently into her 99th year sewing, quilting, knitting and crocheting for family and friends, and providing baby knits and quilts for Langley Memorial Hospital and ADRA. She was predeceased by her husband, Henri, and her son Douglas. Surviving: son Donald (Alyce) of College Place, Wash.; daughter Ruby (Walter) Kiselbach of Langley; eight grandchildren, 19 great-grandchildren, and five great-great-grandchildren.

Josie Brown died May 18, 2007 in Edmonton, Alta. Surviving: husband Glen of Edmonton; son Jeff (Lorna) Brown of Toronto, Ont.; daughter Shelley (Ken) Smith of Edmonton; brother Mike Kostyk of Beauvallon, Alta.; sisters Mary Lutyk of Winona, Ont., Anne (Mervyn) Walker of Napa, Calif., Ruth (Lew) Keller of Temple City, Calif., and Liz (Myrv) North of Sherwood Park, Alta.; and six grandchildren.

Ruth Erma (Leno) Dawes was born Feb. 15, 1917 in Willa, N.D. and died May 8, 2007 in Hazelton, B.C. Ruth served her church faithfully alongside her pastor husband sharing her gifts through music ministry, mentorship, oil painting, and cooking classes. She was predeceased by her husband, Harold, and her son, George. Surviving: daughter Lorna Sherene (Don) McLeod of Hazelton; brothers Aaron Leno of College Place, Wash., Arlie Leno, and Lester Leno of Washington; sisters Edith Smith of College Place, Wash., Elaine Guildersleve of Maui, Hawaii, and Lorraine Poulin of

Toledo, Ohio; five grandchildren, and 8 great-grandchildren.

Roland Eugene Fritz was born Feb. 5, 1929 in Beechy, Sask. and died suddenly Apr. 30, 2007 in Pender Harbour, B.C.. Surviving: wife Gloria (Dubois); sons John (Cheryl), and Peter (Denise); daughter Rhonda (Louis) Nichols; brother Dennis; sister-in-law Carol; eight grandchildren, and four great-grandchildren.

Joyce (Joylyn) Gregory was born Jun. 23, 1925 in Cleethorpes, Lincolnshire, England and died May 11, 2007 in Sidney, B.C. She was predeceased by her parents. Surviving: second cousin Robin (LaRenne) Lacey; and her many close friends.

Horace Crisford Hinton was born Nov. 18, 1916 in Bellingham, Wash. and died Mar. 28, 2007 in Creston, B.C. Horace will be remembered for his patience, his dry wit, his willingness to help those in need, and his willingness to help with any construction and maintenance that was needed on the church facility. Surviving: wife Nina (Matiko) of Wynndel, B.C.; nephew Wayne (Jo-Ann) Jorgensen of Sumner, Wash.; and nieces Valerie (Bill) Schweigert of Sumas, Wash., and Sharon (Larry) Hertzler of Louisiana.

Doris Blanche (Clements) Jeffery was born Nov. 29, 1925 in Dedham, Mass. and died May 12, 2007 in McAdam, N.B. Doris devoted her life to family and God. She shared her gifts through singing in the community choir, playing piano, feeding family, friends and strangers, and by being a wise listener. She and her husband were foster parents for many years. She was predeceased by her husband, M. Reginald. Surviving: sons Jim (Donna) of Berrien Springs, Mich., John (Sandra) of Waterside, P.E.I., and Glenn (My-Lan) of New York, N.Y.; daughters Debbie (Larry) Habenicht of Berrien Springs, Nancy (Dennis) Jeffery-Muehlhauser of Harvey Station, N.B., and Cathy (Brian) Jeffery-Malooley of Berrien Springs; brother Robert (Joan) of Heathville, Va.; 12 grandchildren, and two great-grandchildren.

Roy Looyenga was born Oct. 1, 1923 and died May 25, 2007 in Saskatoon, Sask. Roy served his church as a deacon for many years and sang with the Men of Faith men's chorus. Surviving: wife Johanna; sons Roy Jr. (Donna), and Cliff (Bethany); daughter Johanna (Don) Nischuk; brother Gerrit Lankhorst; 10 grandchildren, and four great-grandchildren.

Eva (Sereda) Martin was born July 23, 1920 in Arlee, Sask. and died Apr. 19, 2007. Eva spent many years teaching in numerous schools in the surrounding area and served in the community services department of her church in Moose Jaw, Sask. She was predeceased by her husband, David. Surviving: son David; daughter Gloria Benjamin of Regina, Sask.; one sister; three grandchildren, 11 great-grandchildren, and one great-great-grandchild.

Paul Sigurdson was born Oct. 13, 1911 in Lundar, Man. and died May 10, 2007 in Oshawa, Ont. Paul served as an elder and later as treasurer in the Hamilton and Burlington, Ontario churches. He also helped with the construction of the Bronte Seventh-day Adventist Church. Surviving: wife Vlasta; daughter Carol (Dennis) Waite of Berrien Springs, Mich., and Lorna (Dan) Carley of Oshawa; five grandchildren, and one great-grandchild.

George James Timms was born Apr. 8, 1917 in Victoria, B.C. and died Mar. 24, 2007 in Courtenay, B.C. One of the ways George faithfully served his church was as a deacon. He was predeceased by his wife, Sigrid. Surviving: son David of Powell River, B.C.

Gerald H Wilkinson died Apr. 13, 2007 at the age of 89. Surviving: wife Marian; son Jim of California; daughters Clarice Esquilla, and Irene Wilkinson from Tennessee; sister Ruth Kroulik of Michigan; seven grandchildren, and 10 great-grandchildren.

Correction: Obituary for William Elmer Willis in May 2007 issue of the *Messenger*. His daughter, Joyce Willis Smith of Kingston, Ontario, was not listed among the survivors.

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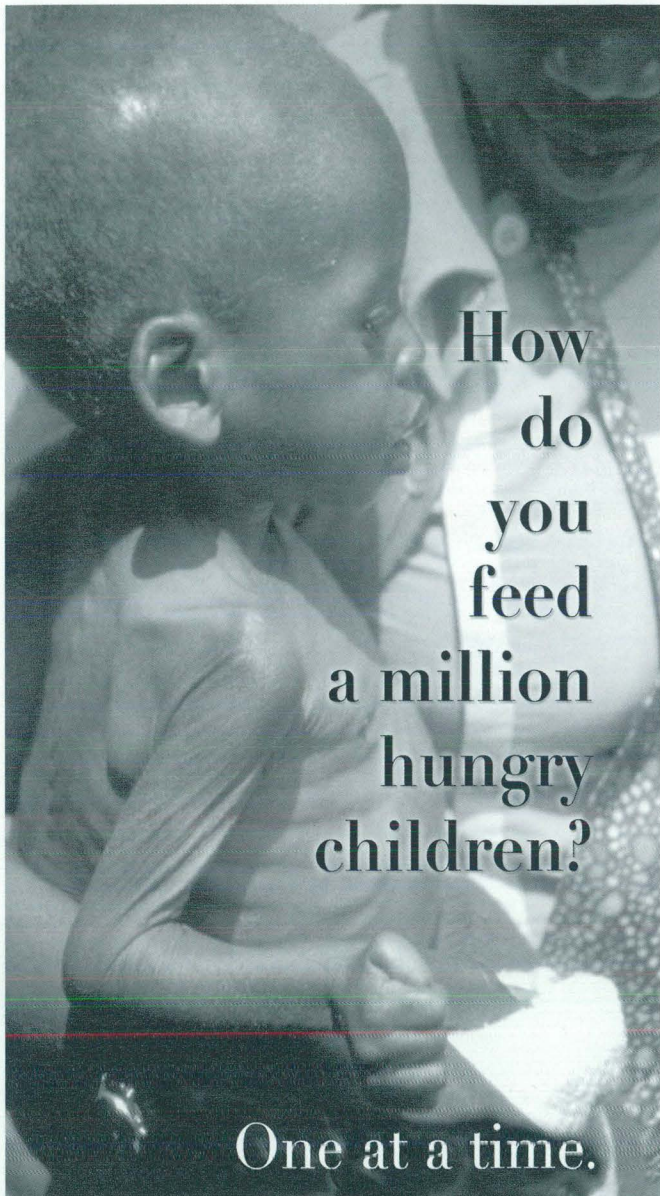
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CALL BACK

by Ken Crawford

The faint glow tints the eastern sky and the camp stirs. Tiny fires flicker, and a faint buzz of conversation wafts through the still predawn air. Another day in the desert, not unlike the endless days that have marched by already. The green grass of Egypt seems a lifetime ago. Oh, to dip one's feet in the cool waters of the Nile.

The camp stirs, and women and children dress and move out to collect their supply of food for the day. As the dew lifts, the rocky landscape is covered with tiny white flakes. Manna is gathered into a 100 000 aprons, transferred into bowls and prepared as cakes for the day. Animals are tended, tents are folded and placed on donkey's backs as all are made ready for the day's journey.

Finally the call comes floating back, echoing from tribe to tribe. The words are relayed from Moses or Joshua to leaders of 1000, then to leaders of 100's, and then to leaders of individual families. "Its time to start; prepare to march." For most travelers this is a journey of faith, for they will only see the dust stirred by the shuffle of a the millions of feet. The low of cattle, the bleat of sheep fill the air with an antiphony of sound while children's voices rise in the air. "When will we get there, Mommy? Can you see anything ahead, daddy?"

Moses, leaning on his staff leads the journey, followed by priests and levities with the precious items of the tabernacle. Princes, guards and warriors are next with their families following and then the masses of people and animals. At the rear, in the thickest dust, the weak, the ailing, and the mingle with the vast mixed multitude.

At mid-day, under the melting heat of the sun, a sudden wind storm stirs the dust into a choking blanket that envelopes the marching throng like a dense choking fog. The march halts and waits for the storm to end, then the endless march continues. There are precious moments when the ears catches a song of hope started by someone ahead. The song swells

above the wind as voice after voice joins until the sound swells into an anthem of hope and praise. "We're marching to Zion, beautiful, beautiful Zion. We're marching upward to Zion, that beautiful city of God.

Some days the endless forbidding landscape causes hope to grow dim and discouragement sets in. It starts with the criticism of leadership from the mixed multitude. "How do we really know that Moses is being led by God? There are shorter routes to Canaan land. Why must we travel across this desert? I think he is misguided." Criticism spreads discouragement like rogue bacteria through the ranks, until its deadly pestilence brings fading hope to the faint and questions to the faithful.

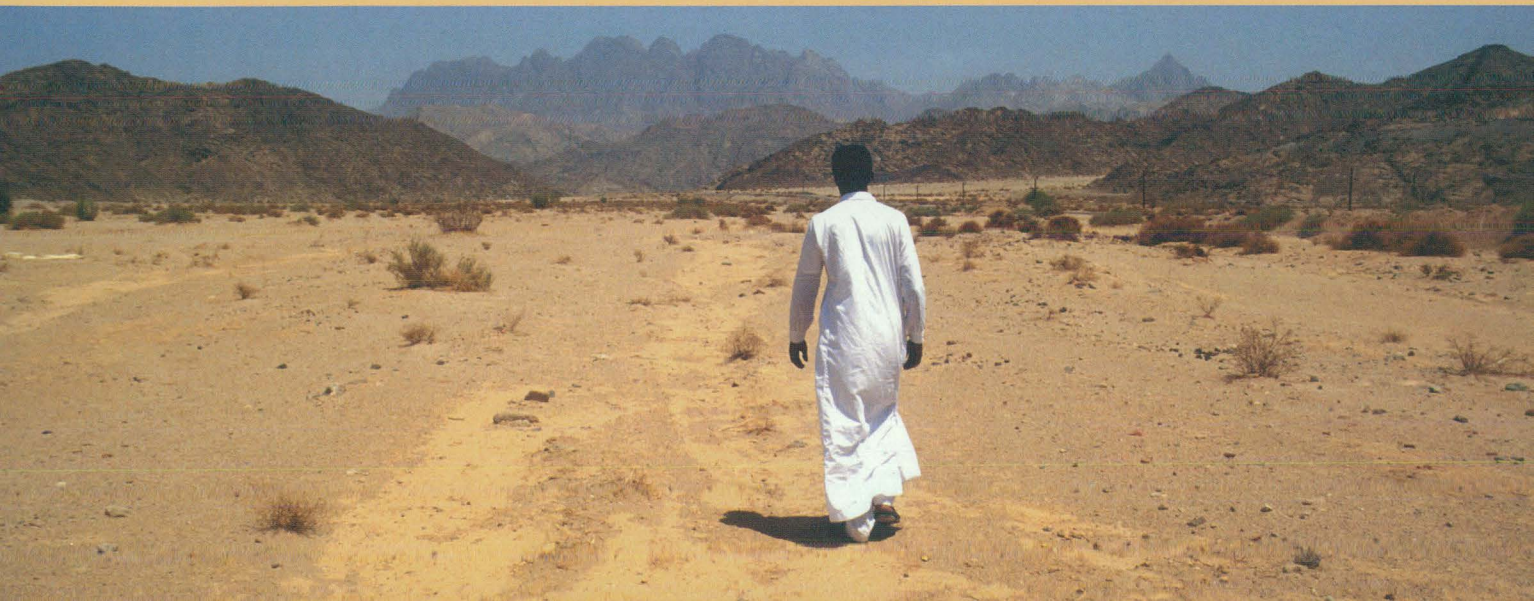
But, soon messages of hope from the leaders sweep back through the ranks, and discouragement again is swallowed up in anticipation: "We have just topped a rise; we can see the foothills of Mount Nebo and the borders of the promise land. We are almost there." The conversations turn from the path of rebellion to the path of faith. The message is spread. "Call back! Tell them we can see the Jordon River, like a thread of silver in the distance. Just a few more days!"

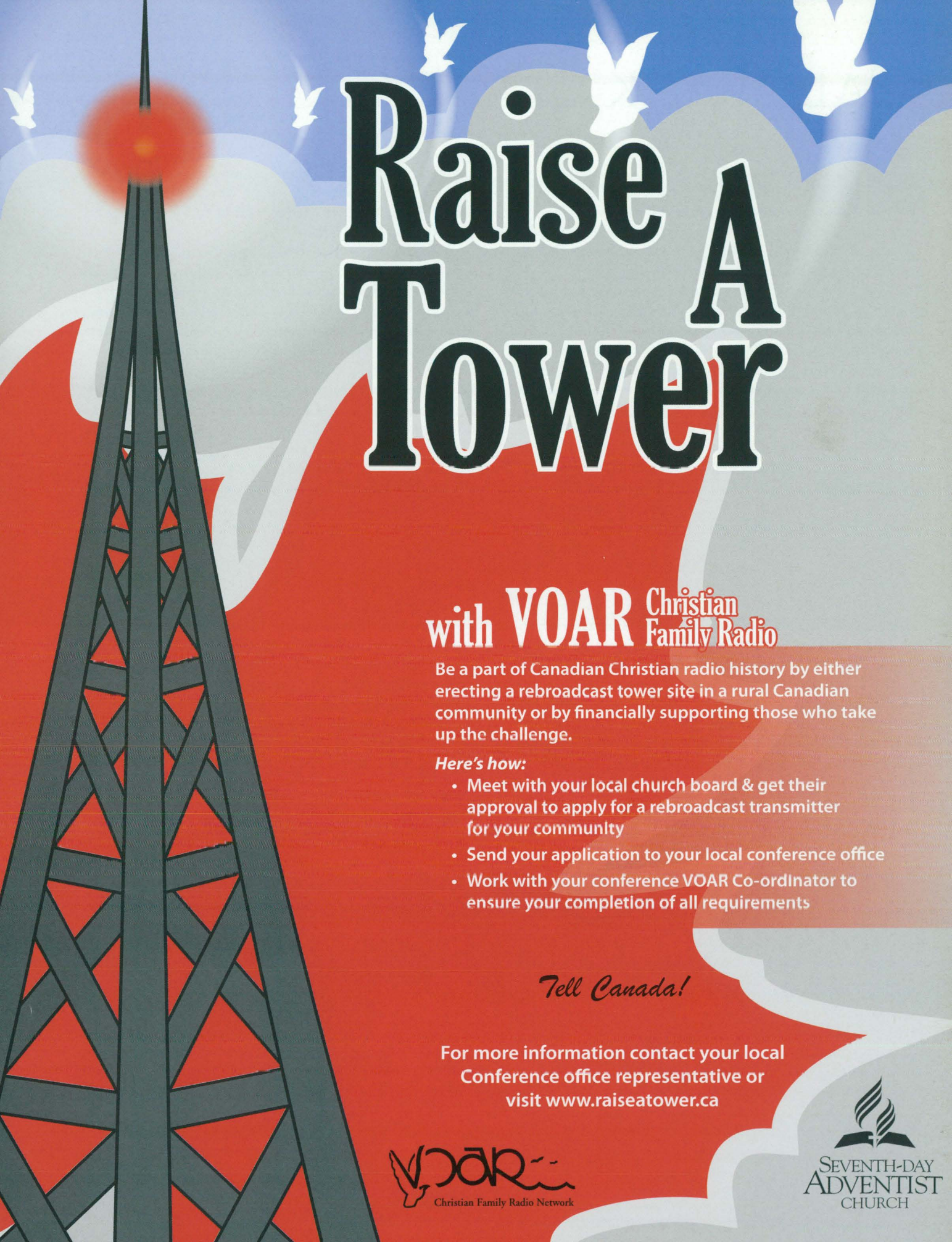
Those calls of hope stir the heart, lift the spirit and plant the seeds of faith in the heart. "We are almost there, hang on just a little longer.

We are on a spiritual journey to heavenly Canaan. It is a good land flowing with peace, contentment and love. Soon the journey will be over; I can almost see the sparkling waters of the river of life. Yes! There is the Jordan, and along its banks I see trees and everything needed for the healing of your sin-sick soul.

We are nearing home! If you are too far back to see it, take my word by faith. The distance across the desert is shorter than you think. ■

Ken Crawford, a native of New Brunswick, is president of the Alaska Conference of Seventh-day Adventists.





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