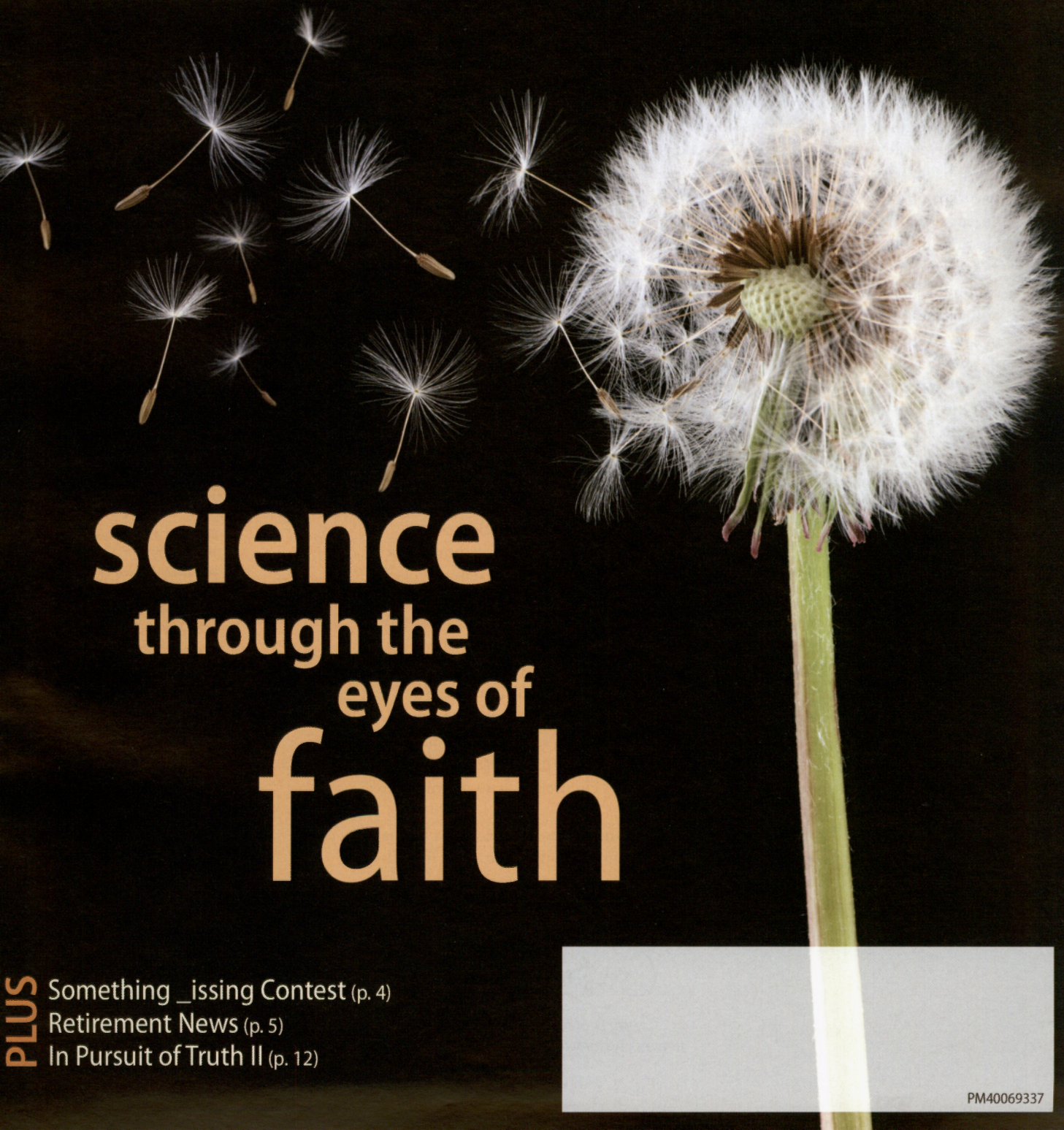


canadian adventist

april 2011

Messenger



science through the eyes of faith

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When Good Clichés Go Bad

“Who is this that obscures my plan with words without knowledge?” Job 38:2

Clichés are the bane of every editor’s existence. Get together with a few of us for any length of time and you are sure to hear the comments, usually be accompanied by eye rolling and head shaking. I tend to be a little more patient than most—it will be no secret to regular readers that one of my favourite writing devices is to rework a tired cliché and use it against itself—but even I weary wading through the dozens of articles, submitted each month, that end with “praise God from whom all blessings flow.”

Clichés allow the writer and the reader to coast. They enable laziness. They simulate communication: words are spewed, but no original thought is conveyed or provoked. Still, clichés became clichés for a reason. Most were once notably pithy and apropos of a given situation, so much so that many users coopted the turn of phrase and used it—frequently in situations not so apt as the original. Eventually the words become devoid of meaning or, worse, come to mean the opposite of what they intended.

One of the most obvious stories featuring a powerful turn-of-phrase can be read in John 3. Jesus told Nicodemus that “no one can see the kingdom of God unless they are *born again*” (verse 3, emphasis mine). The words obviously hit Nicodemus hard. You can almost hear the thoughts churning as he replies, “How can this be?” Jesus goes on to teach this teacher one of the most important lessons of Christianity: that the ways of man are not good enough, will never be good enough, to earn salvation; that the changes that take place in the soul are beyond our control. As a baby has no control over being born “of the flesh,” so people have no control over how God will complete the task of creating them “of the spirit.”

In Christendom, when someone makes a *decision* to give his or her heart to God, we say they are being born again. It seems to me a tragedy that we have taken this phrase to describe the opposite of what Jesus intended it to be. It seems to me a worse tragedy that using the phrase wrongly has engendered incorrect thought; I’ve heard so many well-meaning people unconsciously express that those who are not yet “born again” in the way we define it, are not children of God. Did you hear what I said? There are those among us—you?—who labour under the mistaken notion that those who are not baptized are not God’s children! Where did that idea creep in? Not by way of the Holy Spirit!

Words change us. They influence our thinking and methodologies. That is what they are meant to do. It is what makes them powerful and important. And it is why we need to ever be on guard that our words are correct, that we are saying what we mean to say and actually believe. ■

Crystal

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Fulfilling Our Mission with Excellence



It is the mission of Kingsway to reflect Jesus Christ and prepare students for His service. For many decades, our motto has been “Service, Not Fame.” The question is how do we apply this mission in practical terms? How do we ensure that this ideal is realized?

At the beginning of this school year, the administration of Kingsway, led by Principal Scott Bowes, established the Four Points of Excellence. These represent the values and goals of Kingsway in order

of priority and will serve to guide all planning, decisions and interactions of the students, staff and faculty.

POINT 1

Spirituality—the spiritual development of our staff and students.

POINT 2

Outreach—providing opportunities that will help prepare students for a life of service.

POINT 3

Academic—excellent academics.

POINT 4

Technology—the use of progressive technology to enhance the learning process.

Since the inception of the Four Points of Excellence, we have shown progress in each of the areas. In the area of spirituality, more than 30 students are in bible studies once a month and power weekends—where speakers come in and minister to our students—have been started. In the areas of outreach, students participated in a successful mission trip in December, and our touring groups have become involved in outreach to the communities they visit. In academics, Kingsway students are testing well above their peers in all areas of learning as shown in the Canadian Test of Basic Skills. Regarding technology, new Epson projection technology has been installed in every classroom.

It is with continued fervent prayer that God will bless this school and provide a place where students can come and feel loved, valued and appreciated. ■

Something *M*issing??

OUR *M* HAS GONE OFF IN SEARCH OF ADVENTURE.

It hasn't gone far, though. It is hiding somewhere in the pages of this magazine, and we'd like to have your help to find it.

TO PLAY ALONG: Carefully search this magazine for our stylized *M*. When you find it, go to www.adventistmessenger.ca and comment on the news story called “Messenger Contest.” In your comment, give us your full name, email address, mailing address, and telephone number. Also, be sure to tell us where the *M* is (page number and description of its location). All correct answers will be entered into a random draw, and one lucky person will win our grand prize.

HINTS

The *M* that you seek looks just like that—“*M*” black and approximately that size. It is not in any of the places where our *M* normally goes, like page footers or our masthead. And it is *not* in this announcement. But that's all the info you are getting from us. We don't want to make it too easy!

Contest begins at 12:00 a.m. EST on April 25, 2011 for submitting entries, and ends at 11:59 p.m. EST on May 8, 2011. Contest is open to any legal resident of Canada, limit of one entry per person. Multiple entries will make participant ineligible. All entries received will be entered into the prize draw. Prize to be determined by contest sponsor, the Seventh-day Adventist Church in Canada (SDACC), and will not exceed \$50 in value. Employees and family members of employees of the SDACC and their official entities are ineligible. The SDACC, the Canadian Adventist Messenger, and their employees are not responsible for any failure of any electronic equipment, computer transmissions and/or network connections; for any inaccuracies in information which may be used in the contest, or for any technical or human error which may occur in the processing of entries, including data entered by contestants. The SDACC reserves the right in their sole discretion to modify or cancel all or any portions of the contest because of technical errors or malfunctions, viruses, hackers, or for other reasons that corrupt the contest in any manner.

Retirement Benefit News

Good, Bad, Amazing

Retirement is a major topic of discussion at many of our presidents' meetings. Managing the retirement plan is big business, big dollars and a big responsibility. Most companies in Canada are facing the challenge that many of their experienced leaders will be taking the retirement option. The Seventh-day Adventist Church in Canada (SDACC) has reported that in the next few years, more than 60 percent of our pastors, teachers and conference leaders could officially retire.

I have the privilege of being on the retirement boards that analyze the SDACC's retirement plan. It is impressive to listen to retirement plan professionals give guidance on cautious but sound stewardship of the millions of dollars the Canadian government requires us to have set aside to care for the retirement obligations.

I have a kindergarten understanding of all the retirement investment details, but let me share with you the good news and the bad news and the amazing news.

GOOD NEWS

- I believe we have a faithful and dedicated group of leaders who are excellent stewards of God's resources.
- The SDACC's retirement plan is doing well, even during the extreme economic challenges that our weary world is facing.
- The SDACC and each conference have developed an excellent team spirit in managing the government's retirement plan requirements.

BAD NEWS

- The Church does have to utilize a large amount of dollars to keep our retirement program funded.
- The government's definition of how a retirement program will eventually "wind up" is certainly different than our picture of last-day events.
- The financial benefits of the retirement plan are meagre, but adequate, if we accept God's amazing news.

AMAZING NEWS

- The retirement plan that God provides all of His children is out of this world (Heb. 11:10).
- Your retirement home has already been built (John 14:1-3).
- Your benefits package is costly, but paid in full at great expense (John 3:16).
- The health care plan covers everything at 100 percent (Rev. 21:4).
- Utilities and energy are freely supplied and completely renewable (Rev. 22:5)
- Retirement activity involves limitless travel and rewarding experience (Rev. 5:10). ■



Gordon Pifher is the president of the British Columbia conference.

Been There, Done That

T33nTa1k

Why do adults always say that they've "been there" and they know what you're going through when really they don't!?

I have enjoyed asking both adults and youth this question. Answers ranged from "the young people don't get it; they have not matured" to "adults don't give young people the benefit of the doubt that they are thoughtful and mature."

So which is it? Are young people immature or are young people able to make wise decisions? Do adults expect too little from young people that they can't imagine a teenager making rational choices?

The answer can be quite simple yet difficult to communicate. The simple answer comes from Proverbs 11:14: "Many advisors make victory sure" (NIV).

There is the story of Rehoboam, a king of Judah. When he came to the throne, there were counselors in place to help him make good decisions for the people. They were older and more experienced in the operation of the kingdom. Rehoboam rejected their counsel. He sided with his friends, who were inexperienced yet thought they knew better. You can read the story in 1 Kings 12.)

While experience does not always provide the correct way to go in decision making, it is good to consider. It may be that an older, experienced adult will have great insight because of experience. Yes, sometimes adults will tend to talk to you in a manner that seems like a "put down." Most mean well, especially if asked for their advice. You will most likely have to filter out their inexperience in speaking with teenagers. Adults usually find it easier to tell someone what to do.

I encourage you to have the adult tell his or her story and be prepared to listen. Sometimes, it may take a while. In their stories, you may find similarities between their experience and yours that might be of help. Many adults have forgotten what it is like to be a teenager, but they do remember their own stories. Remember, it's not your story.

You can learn from others how one's reasoning can move from cause to effect. In other words, if you have a decision to make, a story of someone who has been there before can teach you about your options and the possible outcome of each. Let's use studying for your driver's exam. You choose to wait until the last minute to study. This causes you to be anxious during the test. You end up having to take the test again—this is the outcome, or effect. A person who has gone through this before can testify as to what the effect (consequence) could be if you delay studying to the night before taking the test.

The bottom line for both adults and youth in the church is for you to "trust in the Lord with all your heart, and lean not on your own understanding; In all your ways acknowledge Him, and He shall direct your paths" (Proverbs 3:5, 6, NKJV). Also look up John 16:13. God will guide you if you ask Him to. ■

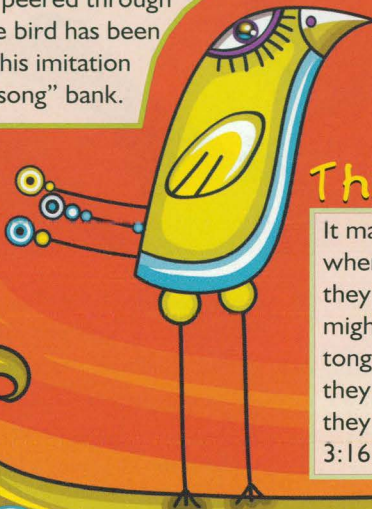
Creation Corner for Kids

“Evil people and impostors will go on from bad to worse, deceiving and being deceived.”
2 Timothy 3:13, NKJV.

Lyre Bird

Picture yourself walking in a forested wilderness area in Australia. You're listening to singing birds and buzzing insects and enjoying nature, when suddenly the air is split by the deafening roar of a chainsaw. Just as suddenly, the chainsaw stops and a car alarm goes off. There's silence for a moment, then you hear the sound of a camera shutter opening and closing, a dog barking and a baby crying!

You might be tempted to think that someone is playing tricks on you. But if you peered through the leaves, you'd see a male lyre bird has been trying to impress a female with his imitation of sounds he's collected in his "song" bank.



Think about it.

It may be fine for the lyre bird to pretend it's a chainsaw when it's not, but it's not okay for Christians to pretend they're something that they're not. Uncommitted Christians might fool the people around them by controlling their tongues and tempers and doing good things sometimes, but they can't fool God. People who pretend to love Jesus when they really don't actually make Jesus feel sick. (See Revelation 3:16.) There's no place in His kingdom for liars of any kind.

Do it!

If you find yourself behaving in one way when you're at church and another way when you're with people who aren't Christians or members of your church, it's time to take a good look at yourself. Begin with repentance and start spending more time with Jesus in Bible study and prayer.

For a funny look at the lyre bird in action, go to www.youtube.com/watch?v=VjE0Kdfos4Y.



Tammie thanks Tracy Bourbeau for her lesson on the lyre bird. Tammie Burak and her family enjoy studying and learning from God's creation. You can contact her at tammie.burak@gmail.com. (Pictured: Lyre Bird)



CHAMPEI



When I first met Champei¹, she was sitting with a group of women under a tree in a village near Pursat, in Cambodia. The ladies were participating in a REFLECT² circle, talking in animated tones. I asked my ADRA Cambodia colleague, Satah, to describe to me what was taking place.

“ADRA Canada has been working with ADRA Cambodia for many years since the genocide, addressing issues of health and education,” Satah replied. “We have implemented a portfolio of successful community-based projects in community organization, maternal and child health, early child education, agriculture, water/sanitation, micro-credit and literacy training, targeting rural and at-risk populations since 1991. In this area in which we are visiting, ADRA Cambodia has worked with health programming since 1997.”

I learned that the group of women was there to learn how to read and write, but also that such groups tackled many challenges that they faced in their families. ADRA was also teaching them how to save, and the women contributed to a fund they used toward helping each other with loans for engaging in some income-producing activity.

“So, does this community banking actually work?” I asked the women. “The theory sounds good, but will anyone volunteer to demonstrate?”

Shyly, Champei indicated that we could come to her home and see the results of the project. We walked to her home and discovered a simple wood carving set-up. Champei had taken a loan from the ADRA group and used it to purchase blocks of wood and some wood carving tools. She also took to heart the ADRA training in accounting and small enterprise management.

I picked up a small piece of wood with a lovely grain and colour. “How much did this cost you?” I asked. The answer,

translated into terms I could understand, was about a dollar. “What would you do with a piece like this?” I pursued. For an answer, Champei went into her house and came back with two lovely carvings of dancing girls. “From two pieces of wood like this, I carved these items,” Champei explained, and I detected a quiet note of pride in her voice. “It took me between two and three days. I will be able to sell them in town for about \$17.”

I conferred with Satah and learned that the store in Pursat where Champei sold the carvings would probably retail them for about \$25. I offered Champei \$22 for the set and was pleased to acquire a set for myself as well as a piece of the unfinished wood. Champei herself was delighted with the extra profit and seemed pleased at my enthusiasm over her craftsmanship.

An unpromising piece of wood had been transformed into a lovely woodcraft. I could imagine Champei in biblical days making something beautiful for the temple.³ The ADRA project had made a difference for Champei and for scores of other women in her neighbourhood. Instead of being helpless and trapped in poverty, Champei was now confident in her ability to earn an income and care for her family. ADRA was helping to lift the shadow of the devastating genocide and the fact that she had grown up without an education.

God asked Moses what was in his hand.⁴ The reply was a stick of wood. With that, God was able to rescue a nation. Champei also had a piece of wood in her hand, and with it, she has been able, and continues to be able, to transform her life and that of her family. Your support of ADRA Canada ensures that thousands of young women like Champei are able to make a positive difference in their lives. ■

James Astleford is the Donor Relations director for ADRA Canada.

¹ Not her real name.

² Regenerated Freirean Literacy through Empowering Community Techniques, REFLECT, or REFLECT-Action as it is also known, is an innovative approach to adult learning and social change that fuses the theories of Brazilian educator Paulo Freire with participatory methodologies.

³ Exodus 26 and following.

⁴ Exodus 4:2



eAdventist

online membership management

Online technology has not only transformed the way we interact, it has become a vital link to a connection we take for granted.

In 2002, the North American Division launched an online membership management tool called eAdventist (www.eAdventist.net), and since that time, all 58 conferences in North America have transitioned their membership records to eAdventist. There are now 6,000 users, including church clerks and pastors.

To find out more about this online technology, I recently spoke with Brian Ford, assistant director for Information Technology in the North American Division and director for the eAdventist team. Brian told me that eAdventist is not only an online membership management tool that can be accessed from anywhere there is an internet connection, but is also a social network type of support system for clerks that has “bridged gaps from the division right down to the church level.”

The conference clerk can answer questions and mentor local church clerks online without having to travel to their district. “A phone call and an Internet connection and you’re good,” Brian said.

eAdventist provides many different reports for the local church clerk and pastor to view, such as current membership, family groups or even a birthday list. Available to the public without accounts is a tool called “eAdventist Search.” It is a complete organizational directory of all the conferences, churches and schools of the North American Division and can be embedded into any website.

Esther Koppers, the clerk for the British Columbia conference, said, “eAdventist gives us much more accurate information to report throughout the conference. It assists us with decision making as well.” Esther also likes how this system is virtually paperless and that many local church clerks treat this as an important ministry.

Brian says the majority of the church clerks are very positive about eAdventist and are willing to learn. One example he shared was about an 80-year-old clerk who bought herself a computer for the first time in her life and hooked it up to the Internet for the eAdventist system.

She said, “This sounds really good. What kind of computer can I get?” eAdventist told her that she did not necessarily have to do this herself. She could mentor a young assistant and have him or her take care of the online management. She responded by saying, “Oh no; I want to try this.”

Brian shared an interesting story about a clerk in Savoonga, Alaska, located on an island on the Bering Sea. The clerk was very excited about eAdventist because the postal service there was very slow and this would speed up the transfer process. “Remote clerks were suddenly feeling connected and able to move things much faster than before,” said Brian.

Many conferences throughout North America are using the eAdventist database of membership information to print their directories. Also, every union conference in North America, except the Seventh-

day Adventist Church in Canada, now mails their magazine off the eAdventist membership list. Crystal Steeves, the editor of our union magazine, the *Canadian Adventist Messenger*, told me the eAdventist list has been seriously considered for mailings.

You may wonder about the security and privacy of having this type of information online. To address this concern, Brian said the North American Division takes the security and privacy of the membership very seriously. All personal information is password-protected and eAdventist is using the same online security that banks use. “Security is our number one priority,” Brian said.

In fact, the membership information is more secure and private now than when it was stored in file folders and on personal computer systems at someone’s home. Since everything is backed up on the eAdventist server, “there is continuity in a way that there never was before,” said Brian; hard drive crashes or loss of file folders will no longer jeopardize any of the information.

I asked Brian about future plans for eAdventist, and he told me that they want to raise pastor awareness and are working on adding tools that pastors and churches can use. A mobile app for pastors and the public is in the works for the near future. “You might see it before the year is over,” he said. ■

Troy McQueen is the communication specialist for the British Columbia conference and the pastor of the Kelowna church.



**Ammishaddaih Flores, first-year
Biology major and team forward**



**Shalisa Fraser, second-year Behavioural
Science major and team forward**



**Hanna Leach, team captain, forward
and second-year Elementary Education major**

GOALS FOR

The seconds wind down on the game clock as the CUC Aurora women's indoor soccer team continues to push for one more shot on net, one more goal.

The scoreboard reads four-to-one in CUC's favour, but still the players push even harder to score one more goal as teammates cheer them on from the bench. The game clock reaches zero and the buzzer sounds, signaling another win for CUC. The players and fans look up at the four goals blinking on the scoreboard, matching their season average of four a game. While happy about the win, this team is, quite clearly, hungry for more goals.

A casual observer might look at a team pushing for more goals in a game already won as poor sportsmanship. While the women of the soccer team do push for more goals, they do it to reach another goal they have set for their team this season. Hannah Leach, team captain and second-year Elementary Education major, brought the idea to

the team at the beginning of the school year. Leach was inspired and determined to help friend and Freedom Run 5,000 founder, Azalea Lehndorff, with her cause to build classrooms for women in Afghanistan. As Leach is an education major, literacy is important for her, and she wanted to share the project with the women she spent so much of her time with, her soccer team.

The team embraced the idea, and Goals for Afghanistan became the driving force behind this year's CUC Aurora women's indoor soccer team. Sponsors were found, and for every goal scored by the team, a donation would be made toward building a classroom for women in Afghanistan.

While winning was still important, it became secondary to the thought of helping young women like themselves



Team photo

EDUCATION

who wanted a chance at an education. CUC defender Gabrielle Stickle, a second-year Psychology major, was excited about playing for more than just winning. “I think it had an important effect on our games. I could see in my teammates that we each believed in this cause, and it was definitely a unifying factor on and off the field. It is very humbling for me because I am reminded of how blessed I am to be able to go to school and play soccer without fear of condemnation or persecution,” said Stickle.

As the indoor soccer season progressed, Goals for Afghanistan brought the team closer, unifying them in a common goal. Previous teams had always been close, but coach Sam Asante saw a difference that he had not previously noticed in other seasons. “It [Goals for Afghanistan]

gave them something to focus on. Teams in the past have always come together, but this year they had a specific goal and talked about it every time we got together,” said Asante.

During the grind of a whole season, the weight of classes, homework and 6 a.m. practices can make winning a soccer game lose some of the importance it might have had at the beginning of the season. “Sometimes it’s a challenge to go all out for the whole season. But with Goals for Afghanistan, I still feel that the team is motivated to push hard until the whistle blows and the season ends,” adds CUC forward Breanna Harford, a third-year Secondary Education major. With the whole group behind a unifying mission, the team is approaching the end of the year still unbeaten and scoring goals at rate that might make a

sponsor slightly uncomfortable.

With a few games left in the season, the team has already clinched first place in their division and not surprisingly met their goal of raising the \$5,000 needed to build a classroom for women in Afghanistan. For a busy university student, sometimes being creative in reaching out and helping is necessary. For Leach, being able to combine her two passions of soccer and service worked out better than she could have hoped for. “I just like the fact that we can do things. We can do what we can with what God gives us. ■

JR Ferrer is the communication director for Canadian University College

IN·P·V·R·S·V·I·T·O·F·T·R·V·T·H

PART·II



“RENDER • THEREFORE • UNTO • CAESAR • THE • THINGS • WHICH BE • CAESAR’S, • AND • UNTO • GOD • THE • THINGS • WHICH • BE • GOD’S”

To each moral being, Christ says, “Thou shalt love thy neighbor as thyself” (Matt 22:39). But early in our history, humanity rebelled against the law of our Creator. The divine injunction of equal love for fellow creatures no longer afforded the protection necessary, and so God ordained that people should organize to protect and secure their own natural rights. This we call civil government. But this in no way supersedes the divine government; it does not in any measure release the individual from obligation to obey the divine law. It simply provides a way whereby people may compel their fellows to yield them that which is their due.

The power of choice provides the foundation for all the principles of government found in the Bible. Calvary is the ultimate evidence in support of this statement. Let me propose five principles emerging from this foundation that are distinctly biblical and on which we should base the organization of civil government.

I. • SEPARATION • OF CHURCH • AND • STATE:

“Render therefore unto Caesar the things which be Caesar’s, and unto God the things which be God’s” (Luke 20:22–25). With this brief sentence, Christ set down the great principle of separation of church and state.

II. • FREEDOM • OF •

CONSCIENCE: • Also implicit in Christ’s words regarding tribute to Caesar (referenced above) is the principle of freedom of conscience. No one had thought of vindicating religion for the conscience of the individual until Christ opened the mind to the truth that we must refuse to treat faith as a matter to be dictated by another person, a corporate body, or having a headship in a monarch or a state. This is a corollary to the principle of separation of church and state.

Romans 13 specifies that the powers

of the state have been established by God and lists the last six commandments as duties owed to the state. Accordingly, the state is granted divine authority to legislate on the last six commandments. However, the first four commandments are not listed. Neither did Jesus mention the first four commandments when He questioned the rich, young ruler in Matthew 19. I suggest that they are absent because matters of conscience and worship represented in the first four commandments are between God and the individual.

Religion must be left to the conviction and conscience of every individual. It is an inalienable right because the opinion of each person, depending only on the evidence contemplated in their own minds, cannot follow the dictates of another.

III. • DIVINE • RIGHT • TO •

DISSENT: • “Lord, do you want us to command fire to come down from heaven . . . ?” was the reaction of the disciples to a town in Samaria that failed to welcome Jesus as their guest (Luke 9:54–56). By His response, Jesus showed that He never urges His presence upon anyone. In John 12:47, Jesus clarified His position with these words: “if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save it.” In matters of conscience, the right to disagree is integral to a free and open society. Conversely, neither people, the church nor the state have authority over others in matters of conscience.

IV. • EQUALITY • (GENDER, RACE • AND • ETHNICITY):

Luke 13:16 describes how Jesus cured a woman from an indwelling Satanic spirit. He called her a daughter of Abraham, thus implying that she had equal status with the sons of Abraham. The expression “son of Abraham” was commonly used to respectfully refer to

a Jew, but “daughter of Abraham” was an unknown parallel phrase; this occurs nowhere else in the Bible. It seems to be a designation Jesus created. John 3:16 includes all humanity in its declaration.

To the church in Galatia, Paul wrote that “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus” (Gal. 3:28). Peter exclaimed, “Of a truth I perceive that God is no respecter of persons” (Acts 10:34, 35). Further texts supporting this principle are more numerous than space allows: See also Job 30:13–15; Deut. 10:17–19; Lev. 19:34.

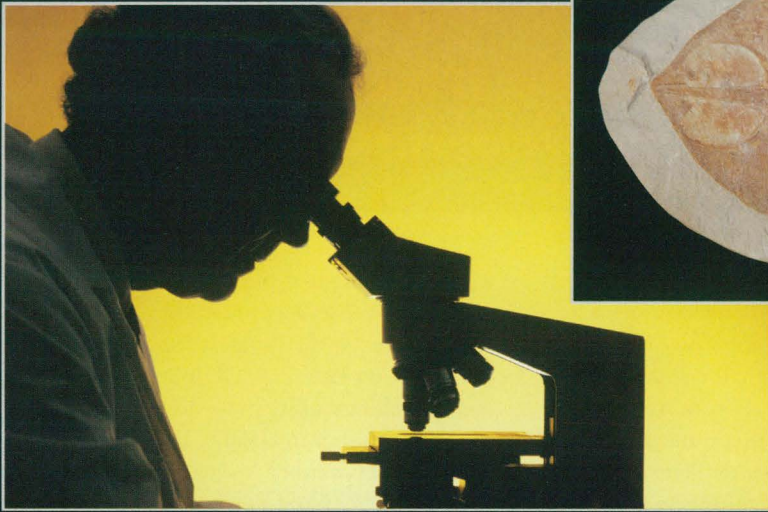
With the exception of separation of church and state, the above principles are embodied in the Canadian Charter and correspond with what we understand to be human rights. I suggest that human rights run in parallel lines that do not intersect, the natural boundary to those rights being when they infringe on the rights of another. The civil state has an obligation to frame rights legislation in parallel lines wherever possible.

V. • REPRESENTATIVE GOVERNMENT • (CIVIL •

LIBERTY): • The above principles of freedom provide a solid foundation for representative government. In particular, where one accepts the principle of equality, the state will accordingly derive its powers from the governed. Religious and civil liberty have a very strong affinity for each other; and where one is lacking, the other will not long endure.

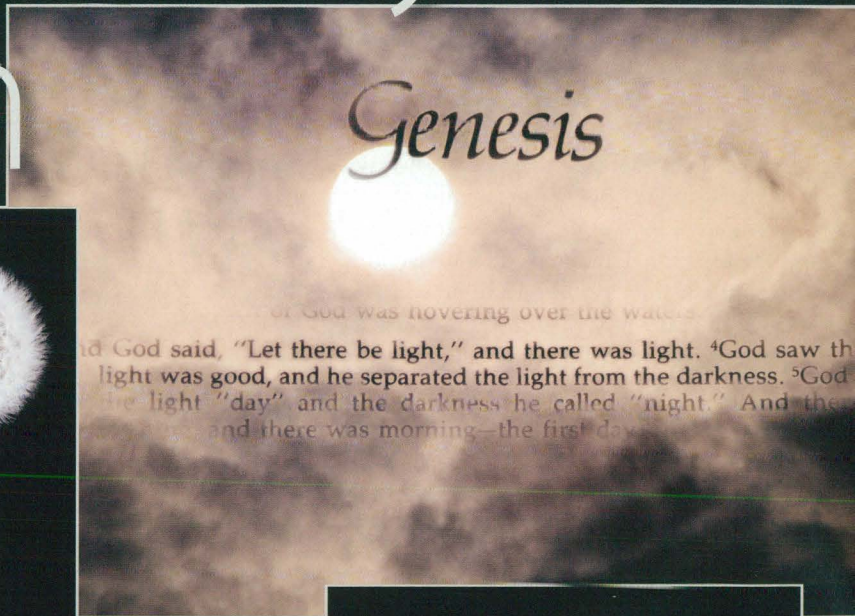
In this very brief study, we can see that the most powerful principles supporting a free, open and democratic society have their origin in the words of the founder of the Christian religion, Jesus Christ. ■

Grace Mackintosh is legal counsel and director of Public Affairs and Religious Liberty department of the Seventh-day Adventist Church in Canada.



Science

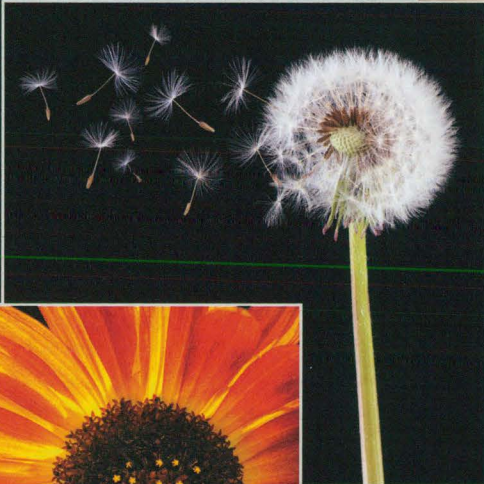
Through the Eyes of Faith



Genesis

...of God was hovering over the waters

...and God said, "Let there be light," and there was light. ⁴God saw that the light was good, and he separated the light from the darkness. ⁵God called the light "day" and the darkness he called "night." And there was evening, and there was morning—the first day.



“How can you be a scientist and also believe in the Bible?”

In the fall of 2009, a grade 12 student from one of the Adventist high schools visited my office. His senior class had come to Canadian University College for College Days. Apparently, this student had expressed interest in our new biology track in environmental science, and the Marketing and Enrolment staff had sent him to me. After I enthusiastically outlined our new program to him, I offered him a chance to ask me questions. His first question was unexpected: “Do you teach evolution at CUC?” asked the student. Even though I was not expecting this to be his first question, I took time to respond to it. After a long answer to a short question, the student told me he was satisfied with my response and that I had removed the “cobweb” in his mind about our school. I looked forward to welcoming him as a first-year student to our biology program in fall 2010. The following essay formed the basis of my discussion with this bright and inquiring student.

The fundamental beliefs of our church are prefaced by the following statement: “Seventh-day Adventists accept the Bible as their only creed and hold certain fundamental beliefs to be the teaching of the Holy Scriptures.”¹ One of the fundamental beliefs of our church is that “God is Creator of all things, and has revealed in Scripture the authentic account of His creative activity. In six days the Lord made ‘the heaven and the earth’ and all living things upon the earth, and rested on the seventh day of that first week. Thus He established the Sabbath as a perpetual memorial of His completed creative work. The first man and woman were made in the image of God as the crowning work of Creation, given dominion over the world, and charged with responsibility to care for it. When the world was finished it was ‘very good,’ declaring the glory of God.”

This faith position is further buttressed by a statement voted by the General Conference Executive Committee at the

2004 Annual Council. Part of the statement reads, “We call on all boards and educators at Seventh-day Adventist institutions at all levels to continue upholding and advocating the church’s position on origins. We, along with Seventh-day Adventist parents, expect students to receive a thorough, balanced, and scientifically rigorous exposure to and affirmation of our historic belief in a literal, recent six-day creation, even as they are educated to understand and assess competing philosophies of origins that dominate scientific discussion in the contemporary world.”²

I am particularly inspired that the Seventh-day Adventist Church in Canada and, by extension, Canadian University College, acknowledge and support the fundamental belief of the worldwide Seventh-day Adventist Church on creation. On a personal level, I also find abundant reasons to accept the Bible as an authoritative and inspired book and, therefore, have my own biblical anchor points that I believe are congruent with the core of the Seventh-day Adventist message to the world: God created a perfect world without sin and death only a few thousand years ago; there was a literal creation week of seven consecutive 24-hour days, with the seventh day as the Sabbath; at the end of creation week, the earth contained a variety of plants and animals, including invertebrates, fish, amphibians, reptiles, birds, mammals and humans; the fall of our first parents and the spread of sin, decay and death to the whole creation were literal; sometime since the creation there was a literal catastrophic flood of global proportions; Noah and his family and representatives of the terrestrial vertebrates survived in an ark, while the others died in the flood; the first coming of Jesus Christ was as God in the flesh, to live among us and rescue us from sin by His death and resurrection; the second coming of Jesus, our Creator and Redeemer will result in the ultimate restoration of all that was lost by the fall.

But I am also a scientist. I teach university-level science, I do scientific research, I publish my work in peer-reviewed journals and I attend and present my work at scientific meetings and conferences. Also, as a biologist, I know that almost all science textbooks, from Anatomy to Zoology, are replete with evolutionary theory that life on earth evolved slowly over millions of years, all by itself, without God. This implies, for example, that the elaborate systems that biologists seek to understand simply evolved by chance. As Adventist science educators, we are expected to teach with scholarship and also to integrate faith and learning in our lectures and laboratory sessions. In particular, Adventist scientists are expected to have a position on the question of origins and creation.

However, in my opinion, Adventist science teachers are faced with at least three major challenges: firstly, from their fellow non-Adventist and non-Christian colleagues working in their fields who ask, “How can you be a scientist and also believe in the Bible?”; secondly, how to ensure our precious students can have confidence in a position that supports traditional Adventist belief while they are educated to understand and assess competing philosophies of origins that dominate scientific discussion in the contemporary world; thirdly, from the concerned parents and constituents, some of whom are often confused about the apparently contradictory answers given by different science teachers and sometimes by their own churches. Despite these challenges, I believe the Adventist science teacher has the opportunity to honestly compare the naturalist and the creationist worldviews and passionately ensure that faith in creation as understood by the Seventh-day Adventist Church is affirmed and nurtured.

However, I do not intend to delve into the debate over creation and evolution in this limited space. Rather, I would like to share with you how my faith in

1 “Fundamental Beliefs,” General Conference of Seventh-day Adventists, www.adventist.org/beliefs/fundamental/index.html.

2 General Conference of Seventh-day Adventist Church Executive Committee, “Response to an Affirmation of Creation,” General Conference of Seventh-day Adventists, <http://adventist.org/beliefs/statements/main-stat55.html>.

Dragonfly

(close-up of eyes)



God as Creator has especially been enhanced and strengthened recently when I happened to learn how many human inventions have simply been borrowed from the Creator's vast gamut of designs. This new field is called biomimetics. It may be defined as the field of "learning from nature's design or biologically inspired work. In other words, biomimetics applies designs from nature to solve problems in engineering, materials science, medicine and other fields. Even though some Biomimetic scientists are eager to learn from the so-called purposeless organisms to make highly purposeful inventions, it has become clear to me that the discipline of biomimetics would make a useful vehicle for teaching biology to my students at all levels while inviting them to build personal faith in the Creator. Hereafter, I provide a few beautiful examples of biomimetics:

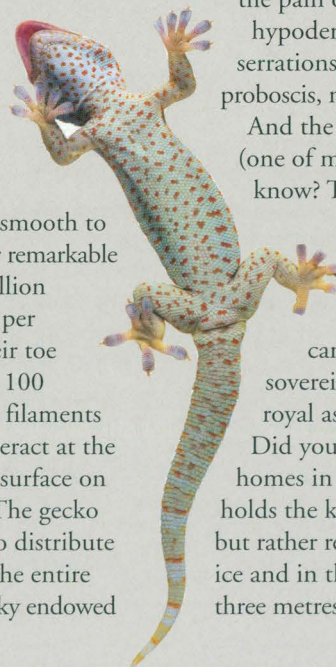
EYE OF THE DRAGONFLY

A dragonfly's compound eye is made up of 30,000 or so individual lenslets, called omniridia, each offering a different viewing angle and giving the insect 360-degree vision. A team of researchers at the University of California at Berkeley, led by Luke Lee, a professor of bio-engineering, has duplicated such vision with an artificial compound eye. Each

hemisphere of the eye contains 8,700 microlenses and has a viewing range of 180 degrees. The artificial eye may one day be used to benefit human health in the area of internal medical procedures.

THE GECKO'S STICKY PADS

Ever since the fifth century BC, when Aristotle marvelled at how a gecko "can run up and down a tree in any way, even with the head downward," people have wondered how the lizard manages its gravity-defying locomotion. A few years ago, Stanford University roboticist Mark Cutkosky set out to solve this age-old conundrum with a gecko-inspired climber that he nicknamed "Stickybot." In reality, gecko feet aren't sticky—they're dry and smooth to the touch—and owe their remarkable adhesion to some two billion spatula-tipped filaments per square centimeter on their toe pads, each filament only 100 nanometers thick. These filaments are so small that they interact at the molecular level with the surface on which the gecko walks. The gecko has branching tendons to distribute its weight evenly across the entire surface of its toes. Cutkosky endowed



his robot with seven-segmented toes that drag and release just like the lizard's, and a gecko-like stride that snugs it to the wall. "Stickybot" now walks up vertical surfaces of glass, plastic, and glazed ceramic tile, though it will be some time before it can keep up with a gecko. Still, a number of real-world applications are in the offing; it would be great if it eventually had a life-saving or humanitarian role.

OTHER BIOMIMETIC EXAMPLES

An increasingly vigorous, global biomimetics movement is unfolding the wonders of God's creation. Studies in iridescence in butterflies and beetles and antireflective coatings in moth eyes have led to brighter screens for cellular phones and an anti-counterfeiting technique. Engineers in Bath, England, and West Chester, Pennsylvania, are pondering the bumps on the leading edges of humpback whale flukes to learn how to make airplane wings for more agile flight. In Berlin, Germany, the finger-like primary feathers of raptors are inspiring engineers to develop wings that change shape aloft to reduce drag and increase fuel efficiency. Architects in Zimbabwe are studying how termites regulate temperature, humidity and airflow in their mounds in order to build more comfortable buildings, while Japanese medical researchers are reducing the pain of an injection by using hypodermic needles edged with tiny serrations, like those on a mosquito's proboscis, minimizing nerve stimulation. And the wonder of it all is the beaver (one of my study animals). Did you know? The beaver attained official status as an emblem of Canada when an "act to provide for the recognition of the beaver (*Castor canadensis*) as a symbol of the sovereignty of Canada" received royal assent on March 24, 1975. Did you know why we insulate our homes in the cold north? Well, beaver holds the key. Beavers do not hibernate, but rather remain active all winter under ice and in their lodges (usually two to three metres high and three to six metres

wide). The lodge is constructed in a month in fall and occupied for many years. The base of the lodge is raised until about 15 centimetres above water line. Starting with a platform of mud, twigs and tree branches, the lodge grows with a layer of poles on outside and lighter brush on inside until dome is reached. In autumn, the sides of the lodge are plastered with mud, which washes into cracks and then freezes to make the lodge secure from the cold winter and from predators. The inside of a snow-covered beaver lodge may be as much as 35°C warmer than the outside air in mid-winter.

So, by and large, I regard contemporary science as attempting, although indeed fallible and tentative, to explain the biological world. But also, I live and work out of the conviction that the fundamental belief of the Seventh-day Adventist Church on creation is true. So, friend, how can you as a Seventh-day Adventist remain confident of your belief as a creationist as understood by the Seventh-day Adventist Church? "But sanctify the Lord God in your hearts; and be ready always to give an answer to every one that asks you a reason of the hope that is in you with meekness and fear" (1 Peter 3:15). As we ponder on how to affirm and nurture this fundamental belief in all areas of our lives, I'd like to end with an analogy.

You were digging a trench for the foundation of a new house on an acreage you have purchased, and you found a bone impression in a rock. While wondering what type of bone it was, two strangers showed up. The first one confidently told you it is a bone of a human being who lived long ago. Your first stranger friend then did a few experiments with the bone sample and told you the age of the specimen and even the environment that existed when that person lived. While your excitement was heightening, your first friend said, "wait a minute, I have the right to change my mind when new evidence becomes available." You turned to the second stranger and asked about his opinion. He told you he knows the person who made the person whose

bone you are wondering about. He said, "the dead person's maker even made the rock in which you found the bone; his maker knows when the dead person was born, where he lived, how long he lived, how and when he died, and what will become of the bone fragment in the future." And while you were beginning to wonder, he showed you more evidence of what this dead person's maker had done in the past, including waking up the dead, predicting accurately when kingdoms would come and go, and changing people's lives from destitute to hopefulness. And indeed, the second stranger finally told you that the dead person's maker knows you from infancy and know everything about your future and future of the entire universe. Now, which of these two messages will you place your confidence in?

Now finally, "He (Jesus) is the image of the invisible God, the firstborn over all creation. For by him all things were created; things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him. He is before all things, and in him all things hold together" (Colossians 1:15-17). ■

Noble Donkor is a professor of biology at Canadian University College.

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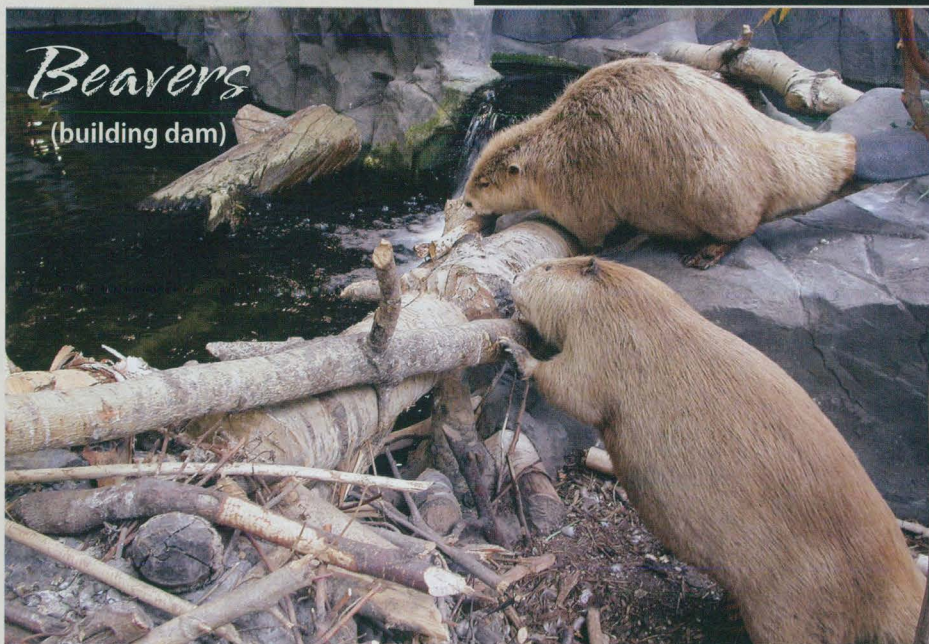
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Ontario

Black and White Affair

Eighty people bought tickets, brought donations, enjoyed music with their hors d'oeuvres, mingled with friends, answered questions about the piano and generally enjoyed themselves on Saturday night, February 26, at the Bowmanville church. Oh yes, and there was a silent auction, and prizes. What was the big to-do? A grand, well-planned fundraiser to help purchase a much-needed piano for our sanctuary. Our social committee, and especially Jerry and Leola Durant, deserves our gratitude, as does James Astleford of ADRA Canada who was the emcee.

With nearly \$2,700 collected, the Bowmanville church is now three-quarters of the way toward owning the Estonia. When your eighty-year-old piano has cracks in the soundboard and keys that refuse to play properly, you have to do something. It's interesting to notice that for each year of our piano's life, a person came in order to make the new piano a reality.

We plan to invite area musicians in and to have community concerts of sacred music to the glory of God. ■

—B. Russell, member

North American Division

LLU Earns Praise and Reaccreditation from WASC Commission



The Western Association of Schools and Colleges (WASC) has reaffirmed Loma Linda University's accreditation across all eight schools for the maximum period of time—10 years. The accreditation team was on campus October 27 to 29, 2010. The team's report validates LLU's commitment to mission-focused learning.

"This finding couldn't be better," says Ron Carter, PhD, provost of Loma Linda University. "The intentional focus was science embedded in a faith community. There were many team members who were unaware of the depth and breadth of LLU's reach into the local and global community."

The institutional proposal to WASC

from LLU outlined three themes and related outcomes for the comprehensive review: faith and normative culture, mission-focused learning, and strengthening a culture of evidence. The WASC team affirmed that these selected themes “resulted in serious and beneficial engagement across the institution” during the phases of the review process.

Mission-focused learning has become an important theme on campus, underscoring the university’s commitment to providing an approach to higher education that blends the professional with the personal, helping graduates to approach their health care profession not as a mere job, but as a calling to service.

“Mission-focused learning prepares students for a dedicated lifelong journey of service to mankind,” says Dr. Carter. “And this was recognized by the review team.”

Lowell C. Cooper, MDiv, MPH, chair, Loma Linda University Board of Trustees, and general vice president, General Conference of Seventh-day Adventists, was pleased with the results in the quest for academic excellence.

“The accreditation visits by WASC personnel are a very important way of helping Loma Linda University assess its performance in and faithfulness to its mission,” says Pastor Cooper. “It is

particularly gratifying when such visits confirm and affirm that the university is performing well within the framework of its mission.

“The Board of Trustees is grateful to the whole university family for the results of the accreditation self-study and the accreditation team’s assessment of educational effectiveness at LLU.”

In a letter sent March 3 notifying the university of the commission’s decision, the commission took special note of table 8.1 in LLU’s education effectiveness review report. “The education outcomes that are reported as performance indicators in this appendix are impressive and stand out among ample comparative and benchmarked data,” said Ralph A. Wolff, president of WASC.

According to the letter, the data from this table indicated that LLU graduates regularly perform at or above national norms in almost all professional programs in terms of pass rates and mean scores on standardized examinations. This includes retention rates for master’s and first professional degree programs above 96 percent, and 85 percent for associate’s and bachelor’s degree programs.

Last accredited by WASC in 1999, Loma Linda University began the new accreditation process in May 2006. The process began with an institutional report, followed by a capacity and preparatory

review visit in October 2008. The final step was the educational effectiveness review visit on October 27 to 29.

According to Marilyn Eggers, PhD, director, office of educational effectiveness, the reason Loma Linda University received the desired 10 year reaccreditation from WASC is because of the enormous efforts of faculty, staff, and administrators across the campus and in Saudi Arabia as well, where there was also a site visit for the off-campus programs there.

“LLU’s successful WASC site visit and reaccreditation was the result of interschool collaboration of faculty, staff, and administrators,” states Dr. Eggers. “Such collaboration across the university has never before been done on this scale and with such a remarkable outcome.

“God blessed Loma Linda University’s wonderful faculty, staff, and administrators as they prepared for WASC by working hard to design and set up processes for assessment and program review,” states Dr. Eggers. “These processes will help LLU to constantly strengthen its programs and student learning.”

For more information on accreditation, go to the LLU accreditation website at <www.llu.edu/central/assessment/index.page>. ■

—Dustin R. Jones

Making Sense of the Creation–Evolution Debate

Dr. Timothy G. Standish, a respected research scientist in the field of genetics, and Dr. Ron E. M. Clouzet, a practical theologian and seminary professor, will host a creation–evolution seminar to be broadcast on the Hope Channel May 4–8. The five evening sessions, beginning at 7:30 p.m. ET, will cover topics that many find troubling as they read news articles and hear brief reports of recent research that often raise questions in the creation versus evolution debate.

According to Standish, it is important for Christians to understand the debate since it ultimately centres on whom we

worship and how we worship. Revelation 14:7 tells us to “worship Him who made the heavens, the earth, the sea and the springs of water” (NKJV). “The Bible is very clear,” says Standish, “Nature did not create itself.”

Dr. Clouzet added, “Creation stands at the core of Christian theology. If death existed before sin, as it must have if theistic evolution is true, then Jesus’ death on the cross and victory over sin are not logically tied to our salvation. People struggle to find complex solutions to this particular conundrum, but the Bible is not ambiguous.”

Opening night, May 4, live from the

Campus Seventh-day Adventist Church in Nashville, Tennessee, Standish and Clouzet will explore the topic, *The Way We Were: A Look at Deep Time*. During the following four nights, they will discuss the life of creatures, genetics, radiometric dating, the age of the earth, and the flood and fossils. The final presentation, on May 8, will pull together the conclusions from the various areas of the debate to strengthen personal faith in an omnipotent God and His creative powers.

When asked what he hopes the seminar will accomplish, Dr. Standish responded, “My hope is that we can

clearly show the beauty of the biblical perspective and the reasonableness of the hope the Scriptures give. My prayer is that the clear choice between truth, when it comes to the Creator God, and alternative ideas, can be made clear in the minds of those who participate. The Bible offers something so beautiful, so dazzlingly attractive, yet ultimately it is up to the Holy Spirit to convict and change hearts. My prayer is that we have the privilege of serving as God's instruments in achieving this goal."

The Greatest Show on Earth: Making Sense of the Creation–Evolution Debate has been designed as an opportunity to serve the community in a relevant way, and an opportunity to get acquainted with residents in the community with whom we live and work. The co-hosts, experts in their respective fields, will present evidence not to be missed. The seminar will be science-based, biblically sound and professionally informative.

Dr. Standish, PhD, George Mason University, has pursued research in molecular biology. He is currently a research scientist at the Geoscience Research Institute, operated by the Seventh-day Adventist Church in Loma Linda, California. The Institute seeks to understand more about the origins of life and the earth from a biblical perspective.

Ron Clouzet, D.Min., Professor of Christian Ministry and Pastoral Theology at the Seventh-day Adventist Theological Seminary in Berrien Springs, Michigan, and director of the North American Division Evangelism Institute, is also the speaker for the upcoming full message series, Prophecies Decoded: Can the Past Reveal Your Future? The series begins September 30 and continues through October 29. He invites all congregations in North America to host the May creation seminar in their communities via satellite.

Dr. Standish noted, "People are interested in creation for a reason. Not only is it at the core of our beliefs and a major factor in deciding how we will live our lives, but it is also intrinsically amazing and fun. We will have some spectacular fossils reveal incredible things about how our bodies work and examine profound questions that people have struggled with since the time of Moses, and before."

Clouzet encourages pastors to view this seminar, and an archaeology seminar to be broadcast in early September, as timely and relevant preparatory events for the evangelistic series Prophecies Decoded. A visit to <http://Host.PropheciesDecoded.com> will answer most questions about the Division outreach initiative for 2011. Churches may register to host the NET event and become prayer warriors by signing up on the same website. ■

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■ **Announcements**

PROCESS:

- All announcements (non-profit events, new member notices, birth announcements, weddings, anniversaries, obituaries and tributes) should be emailed to [Hermione Wilson \(hermione.wilson@adventist.org\)](mailto:hermione.wilson@adventist.org) or faxed to her attention at 905/433-0982.
- Every individual named in the announcement must be aware of the submission and have granted the submitter approval for printing.
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■ **Announcements**

Calling all Kingsway College graduates, former students, and former staff! You are invited to attend the Kingsway College Alumni Homecoming on May 6-8, 2011. All classes welcome. Honoured classes are 2001, 1991, 1986, 1981, 1971, 1961, 1951, 1946, and 1941. For more information, visit www.kingswaycollege.on.ca or contact the Alumni Relations office by e-mail at alumni@kingswaycollege.on.ca.

The 57th Toronto Junior Academy /Crawford Adventist Academy Homecoming Alumni Weekend, May 27-29, 2011. Honoured classes are: TJA Grade 10 Classes of '76 and '71; CAA Grade 12 Classes of '01, '96, '91, '86 and Grade 11 Class of '81. Please confirm your attendance to Derrick Hall, VP of Advancement at 866/960-2125 ext. 234. dhall@tadsb.com, Judy Gamez Ext. 248 jgamez@tadsb.com www.tadsb.com (6/11)

2011 German Camp Meeting— May 6-7 (Friday to Saturday) at Camp Hope, 61855 Lougheed Highway, Hope, British Columbia. Bring your German Bible, musical instruments, and special music for

blessings in worship, and delicious German food for the potluck. For room or camping reservations, call 604/869-2615. For more information, contact Reiner Kupperts at 604/826-0300; email rkupperts@telus.net. (04/11)

The Yorkton church will be holding its dedication service on May 21, 2011. All friends, current and former members, are welcome. Contact Velina Yorgova at 306/783-1688 for more details.

■ **New Members**

BRITISH COLUMBIA

Charlotte Deptford was accepted into the church by profession of faith on Feb. 18, 2011, as a result of the Amazing Prophecy Seminar held at the Maritime Heritage Centre in Campbell River, B.C. She is now a member of the Campbell River company.

Matthew Wilkinson, Jason Nutting, Don Marling, Tearra Avis, Kristina Smith, Kathleen Tasker, Christelle Meunier and Susan Lane were baptized on Feb. 19, 2011, at Campbell River in the Anchor Inn swimming pool by Normand Cote, and **Kathleen Harrison** was accepted into the church by profession of faith, as a result of the Amazing Prophecy Seminar held at the Maritime Heritage Centre in Campbell River, B.C. They are all now members of the Campbell River company.

ALBERTA

Samuel Agyemang, Robert and Zulfiye Chayachuk, Boniface Havugimana, Kathy Hubel and Roger Lewisky were baptized in Edmonton, Alta., on Oct. 9, 2010, by Toby Wong and John Wesley. They are now members of the Edmonton Central Church.

Jose Alas was baptized in Red Deer, Alta., on Dec. 18, 2010, by Ian Hartley. He is now a member of the Red Deer church.

Michael and Noemie Awa, Marichelle Gatilogo and Jennifer Miranda were baptized in Calgary, Alta., on Oct. 30, 2010, by David Sulite. They are now members of the Calgary Metro Filipino church.

Isaiah Badger was baptized in Red Willow, Alta., on Oct. 30, 2010, by Dan Rochford. He is now a member of the Red Willow Community church.

Beatriz Bautista, Emanuel Castillo, Juan, Ligia and Mario

Ramirez, and Sara Torres were baptized in Calgary, Alta., on Dec. 4, 2010, by Samuel Manzano. They are now members of the Calgary Central Spanish church.

Jean-Mari Botha was baptized in Medicine Hat, Alta., on Oct. 30, 2010, by Virgil Covell. She is now a member of the Medicine Hat church.

Melanie Cordeiro was baptized in Edmonton, Alta., on Sept. 25, 2010, by Toby Wong. She is now a member of the Edmonton Central church.

Austin Deibert was baptized in Sherwood Park, Alta., on Nov. 27, 2010, by Adam Deibert. He is now a member of the Sherwood Park church.

Adrian Enamorado, Marcos Gomez, Mavel Gonzales and Isael Perez were baptized in Edmonton, Alta., on Nov. 20, 2010, by Julio Morales. They are now members of the Edmonton Maranatha Spanish church.

Keeshia Fortney was baptized in College Heights, Alta., on October 9, 2010, by Paul Antunes. She is now a member of the College Heights church.

Belinda Fowler was re-baptized in Calgary, Alta., on Nov. 27, 2010, by Ishmael Ali. She is now a member of the Calgary Garden Road church.

Mackenzie Furrell was baptized in Red Willow, Alta., on Oct. 16, 2010, by Dan Rochford. She is now a member of the Red Willow Community Church.

Bryon Grave was baptized in Wetaskiwin, Alta., on Nov. 13, 2010, by John Gilbert. He is now a member of the Wetaskiwin church.

Ming Heilesen was baptized in Edmonton, Alta., on Dec. 25, 2010, by John Murley. She is now a member of the Edmonton South church.

Carolyn King was baptized in College Heights, Alta., on Dec. 25, 2010, by Ron Sydenham. She is now a member of the College Heights church.

Ryan Lambert was baptized in College Heights, Alta., on Feb. 5, 2011, by Moises Ruiz. He is now a member of the College Heights church.

Michelle Lemire was baptized in Calgary, Alta., on Dec. 18, 2010, by Ishmael Ali. She is now a member of the Calgary Garden Road church.

Erin Magee was baptized in

Edmonton, Alta., on Nov. 6, 2010, by Ian Bramble. She is now a member of the Edmonton South church.

Iris Martyniuk was baptized in Sherwood Park, Alta., on Oct. 9, 2010, by Adam Deibert. She is now a member of the Sherwood Park church.

Tatiana Masalytina was baptized in Edmonton, Alta., on Dec. 4, 2010, by John Murley. She is now a member of the Edmonton South church.

Todd McCuaig was baptized in Edmonton, Alta., on Jan. 22, 2011, by John Murley. He is now a member of the Edmonton South church.

Sherrie Moore was re-baptized in Edmonton, Alta., on Jan. 22, 2011, by John Murley. She is now a member of the Edmonton South church.

Esther Mudasebany, Etienne Mugisha, Ellen Mwiza and Odette Uwamahoro were accepted into the church by a profession of faith in Edmonton, Alta., on Oct. 2, 2010. They are now members of the Edmonton South church.

Arnold Mugadya was re-baptized in Calgary, Alta., on Nov. 20, 2010, by Ishmael Ali. He is now a member of the Calgary Garden Road church.

Nyachanguoth Pal was baptized in Calgary, Alta., on December 31, 2010, by Ishmael Ali. She is now a member of the Calgary Garden Road church.

Celeste Richardson was baptized in Calgary, Alta., on Dec. 4, 2010, by Ishmael Ali. She is now a member of the Calgary Garden Road church.

Bryan Rivera was baptized in Warburg, Alta., on Jan. 1, 2011, by John Gilbert. He is now a member of the Warburg church.

Cieolo, Jhonier and Laura Rodriguez were baptized in Red Deer, Alta., on Dec. 18, 2010, by Pablo Chaparro. They are now members of the Red Deer church.

Shaine Stephenson was baptized in Calgary, Alta., on Jan. 1, 2011, by Ishmael Ali. He is now a member of the Calgary Garden Road church.

Deron Thompson was baptized in Calgary, Alta., on Nov. 20, 2010, by Ishmael Ali. He is now a member of the Calgary Garden Road church.

Michael and Tracy Yaceyko were baptized in Edmonton, Alta., on Oct. 30, 2010, by John Murley. They are now members of the Edmonton South church.

■ **Anniversaries**

Alex and Marlene Kapiniak of Armstrong, B.C., celebrated their 50th wedding anniversary on June 26, 2010. In honour of this mile-



stone, a dinner and program was held on the Aug. 1, 2010, in Armstrong, where the couple was joined by family and friends. Also in attendance were their sons, Arlen (Carolin) and Robbie (Jennifer), and their daughter Sharna (Larry) Lang. The Kapiniaks have four grandchildren.

Clifford and Elsie Martin of Kelowna, B.C., celebrated their 60th wedding anniversary on Dec. 28, 2010. The couple took a trip down



memory lane when they visited Jasper, B.C., where they had spent their honeymoon sixty years ago. The Martins have five children: Wayne (Virginia) of Surrey, B.C.; Terry of Kamloops, B.C.; Howard (Louise) of Little Fort, B.C.; Barry of Kamloops; and Lorinda (Bill) of Bella Coola, B.C. The couple have 13 grandchildren and 10 great-grandchildren.

■ **Birthdays**

Sofia Batista of Brampton, Ont., celebrated her 90th birthday on January 27, 2011. Her family organized a surprise party in her honour, and in lieu of gifts, the guests collected \$830 which was given to ADRA on Sofia's behalf. Sofia was born on the Islands of the Azores in Portugal, and she is an active and dedicated member of the Brampton Portuguese church.

Emma (née Patzer) Trefz of Kelowna, B.C., celebrated her 100th birthday on Oct. 5, 2010. Family and friends helped her celebrate



during a weekend-long gathering at the Rutland church. She has three children, 11 grandchildren, 18 great-grandchildren and seven great-great grandchildren.

■ **Obituaries**

Harry Anderson was born Jan. 19, 1931, in Merna, Alta., and died Jan. 20, 2011, in Killam, Alta. Harry loved to sing, and he shared his talents at evangelistic meetings by *It Is Written* and *Voice of Prophecy* and at the Alberta camp meetings. Harry served his church as a member of the SDACC board and as an elder at the Sedgewick church. Harry is predeceased by his daughter Charlene; his parents, A.P. and Katarina; his brothers, Andrew, John, Albin, William and Gilbert; his sisters, Anna, Elsie and Myrtle. Surviving: wife, Fredella; daughters Harriet (Dan) Amundson, Bonnie (Dan) Kenny and Cheryl (Ed) Jones; and seven grandchildren.

Hilda (née Kingsfield) Bannister was born Aug. 15, 1923, in rural Sask., and died April 20, 2010, in Abbotsford, B.C. Hilda attended Canadian University College, where she spent her summers working as a colporteur. She was active in her local church Sabbath School program for many years. Hilda is predeceased by her sisters Clara, Amelia, Wilhemina, Freda, Lydia, Elsie and Arna; her brothers, Edward, Fred, Otto and Ben; and her daughters Silvia and Shirley. Surviving: husband, James; sister Esther Anderson of Calgary, Alta.; son, David (Janice) of Courtoice, Ont.; daughters Arlene (Randle) Lambert of Helena, Mont., and Eleanor (Chris) Kinman of Abbotsford; and eight grandchildren.

Greta (née Morehouse) Brewer was born Nov. 3, 1929, in Zealand, N.B., and died Feb. 9, 2011, in Fredericton, N.B. For many years, Greta served the Zealand church as a deaconess, and Sabbath School secretary and also worked with Community Services. She is predeceased by her son Arnold; her parents, William and Mary Ann; her brothers,

Raymond, Burchill, Phinley and Ervine; and her sister, Mary Hanson. Surviving: husband, Arnold; son Alvin (Carla) Brewer of Millville, N.B.; daughters, Daphne (Robert) Rae of Quispamsis, N.B., Cathy (Guy) Daigle of Burts Corner, N.B., Charlotte (Jerry) O'Grady of Millville, and Julie (Richard) Cheney of St. George, N.B.; 15 grandchildren and 25 great-grandchildren.

Elmeda (née Liske) Eckert was born Dec. 23, 1918, in Inglis, Man., and died Dec. 4, 2010, in Vernon, B.C. She is predeceased by her parents, Lewis and Katie, and her stepsister, Kathryn Goertzen. Surviving: husband, Eric; sons, Ron (Carol) of Colville, Wash., David (Laury) of Red Deer, Alta., and Richard (Heather) of Terrace, B.C.; daughter, Carole (Don) Hagen-ganson of Terrace; brother, Elwin (Alma) of Anacortes, Wash.; sister, Mabel Gertz of Kelowna, B.C.; nine grandchildren and 14 great-grandchildren.

Marie (née Batick) Hasper was born Jan. 27, 1923, in Sask., and died Feb. 16, 2011, in Kelowna, B.C. Marie was a dedicated member of the Rutland church for 40 years. She is survived by husband, Robert; son, John (Patricia) Koller of Calgary, Alta.; daughters, Sharon (Ron) Smith of Kelowna, Nadine Dugas of Kelowna, and Marsha Charlton of Kelowna; sister, Eva Cutshaw; 11 grandchildren and 15 great-grandchildren.

Jack Krall was born Aug. 27, 1936, in East Bernstadt, Ky., and died Dec. 8, 2010, in Colton, Calif. Jack taught history and geography at Kingsway College from 1964-1967. He is predeceased by his parents, John F. Krall and Bertha Mae Moore. Surviving: wife, Helen Elliott; sons, Michael (Rowena) of Mountain House, Calif., and Barry (Lisa) of Colton, Calif.; daughter, Susan (Reggie) Curtis of Buchanan, Mich.; sister, Helen Josephine (Edward) Clem of Mt. Pleasant, S.C.; and four grandchildren.

Stephen Mandzuk was born Dec. 20, 1917, in Veregin, Sask., and died Jan. 14, 2011, in Brantford, Ont. Steve served the Brantford and Paris churches as an elder and a deacon. Steve is predeceased by his parents Alexander and Effie; his brothers, John, Bill, Mike, Fred, Harry and Nick; and his sisters, Mary and Anne. Surviving: wife, Sophie; son, Steven (Elaine) of Holly Hill, Fla.; daughter, Sharon (Robert) Crux of Charlotte, N.C.; and five grandchildren.

Samuel McPherson Sr. was born March 20, 1923, in Moore Town, Portland, Jamaica, and died Aug. 13, 2010, in Ile-Bizard, Montreal, Que. Samuel is predeceased by his parents, Mordecai and Martha. Surviving: wife, Hazel; sons, Tim, Sam, Peter, and David; daughters, Allette, Marthia, Marlene and Marcia; 16 grandchildren and seven great-grandchildren.

Ella Rodgers was born June 15, 1914, in Newtonville, Kings County, N.S., and died Feb. 2, 2011, in Abbotsford, B.C. From the time of her baptism in 1930, Ella served her church as Sabbath School and missionary volunteer leader. Ella is predeceased by her first husband, G. Victor Cooke, her second husband, A. George Rodgers, and her foster son Virgil Fletcher. Surviving: son, Gregory Cooke of Deer Lake, N.L.; stepson, Marcus (Julie) Rodgers of Mich.; daughters, Sharon (Paul) Manuel of Abbotsford, B.C., Nancy (Tom) Mombourquette of Truro, N.S., Joslyn (Allan) MacDonald of Enfield, N.S., Iris (Stephen) Cooke-Chislette of Cobble Hill, B.C.; stepdaughter, Anita (Larry) Clark of Selah, Wash.; foster sons, Dennis and Dirk Fletcher; foster daughter, Rosemary Hunt; eight grandchildren and nine great-grandchildren.

Wendell Roland was born Dec. 21, 1927, in Mill Creek, N.S., and died Jan. 12, 2011, in Sydney, N.S. He is predeceased by his wife, Helen; his parents, August and Florence; his brother Claude; and his sister Eileen Bonnar. Surviving: daughters, Shirley (Melvin) Parsons and Dale (Philip) McQueen; brother Wes (Irene) and foster-brother, George (Helen) David; sisters Marie MacMullin and Annie Fitzgerald; six grandchildren and 11 great-grandchildren.

Gladys (née Vaters) Russell was born March 23, 1915, in Victoria, N.L., and died Jan. 27, 2011, in Halifax, N.S. Gladys was the head deaconess of the Bay Roberts church and was involved with the Dorcas Society for many years. She is predeceased by her daughter Linda; her parents, James Vaters and Mary Ada Sommers-Vaters; her brothers George, Mark, Reuben and Albert; and her sister, Sadie Noel. Surviving: daughters Yvonne (David) Crook, Millee (Claude) Sartorio, and Barbara (Alex) Reuther; brother Fred; four grandchildren and eight great-grandchildren.

Dorothy (née Stansal) Smith was born Aug. 11, 1925, in Spinny Hill, Sask., and died Jan. 17, 2011, in Kelowna, B.C. Through her financial

support, Dorothy made it possible for her grandchildren to receive a Christian education, and contributed to the ministry of *The Voice of Prophecy* and *The Quiet Hour*. Dorothy is predeceased by her parents, her brother, Clifford, and her sisters Mona May and Verna Rose. Surviving: son, Wilfred Nelson; sisters, Pearl Nickel, Lorraine Munson and Marjorie Morwick; two grandchildren and three great-grandchildren.

Nick Tkachuk was born June 11, 1921, in Beauvallon, Alta., and died Jan. 22, 2011, in Kelowna, B.C. Nick served as assistant treasurer and auditor in the B.C. conference, and worked as the business manager for the Rest Haven Hospital and as the manager of the Swift Current nursing home. He is survived by wife, Sylvia; son, Perry (Suntherie) of Bangkok, Thailand; sisters, Vicki (Derek) Hillary and Esther Trynchuk; and four grandchildren.

George Murray Weir was born June 20, 1944, in Whitehorse, Y.T., and died Nov. 19, 2010, in Surrey, B.C. George served his local church for many years as an elder, as well as serving on the B.C. conference board of directors. He is survived by wife, Rae; son, Douglas (Kim) of Surrey; daughter, Connie (Arnold) Hoekstra of Grand Forks, B.C.; brothers, Jim (Joann) of Kelowna, B.C., and Peri (Ann) of Vancouver, B.C.; sister, Kathy (Mike) Bondett; and six grandchildren.

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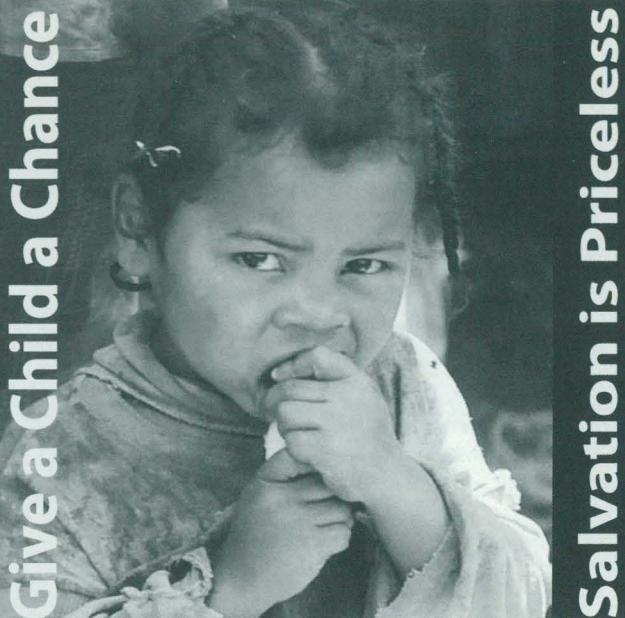
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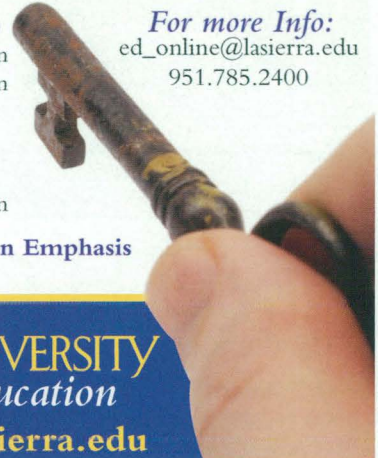
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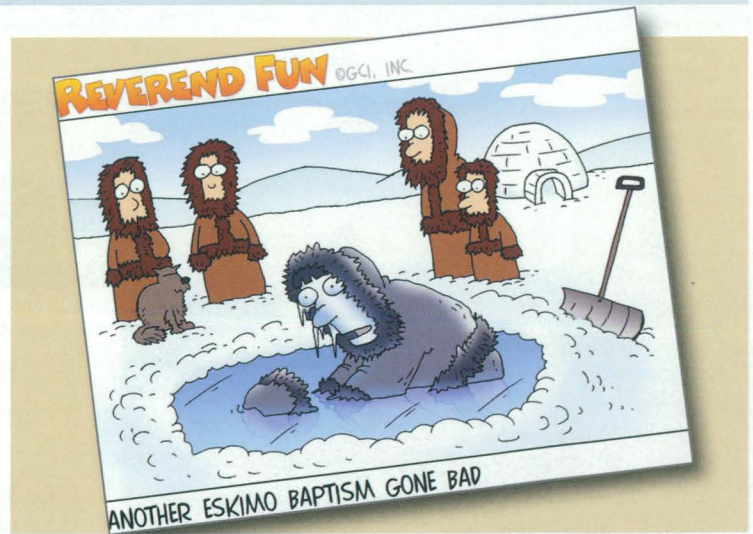
WORD SEARCH—Every word in the list appears once and only once in the grid, though they can be placed horizontally, diagonally, or vertically, and can read either left-to-right or right-to-left (and top-to-bottom or bottom-to-top).

- ARSON
- ATOMS
- BOARD
- COULD
- CRASS
- CUBES
- DEBTS
- DIZZIES
- DYNAMO
- GIDDY
- KIDNAP
- MAKEUP
- OVENS
- PRYING
- QUOTE
- RUNGS
- SHUCK
- SPARS
- TICKING
- VEALS
- VISTA
- ASKEW
- BLANCHED
- BUCKETS
- COUNTEREXAMPLE
- CRATED
- CYNICS
- DISENCHANTMENT
- DUSTING
- EBONY
- GLASS
- LAMER
- MILES
- PERIOD
- QUAIL
- RARES
- SARDINES
- SOARS
- STOOL
- UNFIT
- VERIFIED
- WINCH

E T O U Q K C U H S D Z B N
 I S G N U R G Y D D I G U F
 E D Y N A M O N P A S P C T
 D U S T I N G O I S E A K S
 I R E L L Y D B N K N N E C
 Z D E I F I R E V E C D T I
 Z S S L A E V P H W H I S N
 I W X A C O U L D C A K T Y
 E L P M A X E R E T N U O C
 S T B E D S U N F I T A O C
 D O I R E P U E K A M T L U
 G L A S S A R D I N E S Y B
 N O S R A R E S H C N I W E
 B C R A S S M O T A T V A S

SOLUTION

B C R A S S M O T A T V A S
 N O S R A R E S H C N I W E
 G L A S S A R D I N E S Y B
 D O I R E P U E K A M T L U
 S T B E D S U N F I T A O C
 E L P M A X E R E T N U O C
 I W X A C O U L D C A K T Y
 Z S S L A E V P H W H I S N
 Z D E I F I R E V E C D T I
 I R E L L Y D B N K N N E C
 D U S T I N G O I S E A K S
 E D Y N A M O N P A S P C T
 I S G N U R G Y D D I G U F
 E T O U Q K C U H S D Z B N



A woman in a red shawl is shown in profile, looking down with a somber expression. The background is a scene of destruction, likely from a natural disaster, with debris, damaged buildings, and a person in the distance.

MAY 14, 2011

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