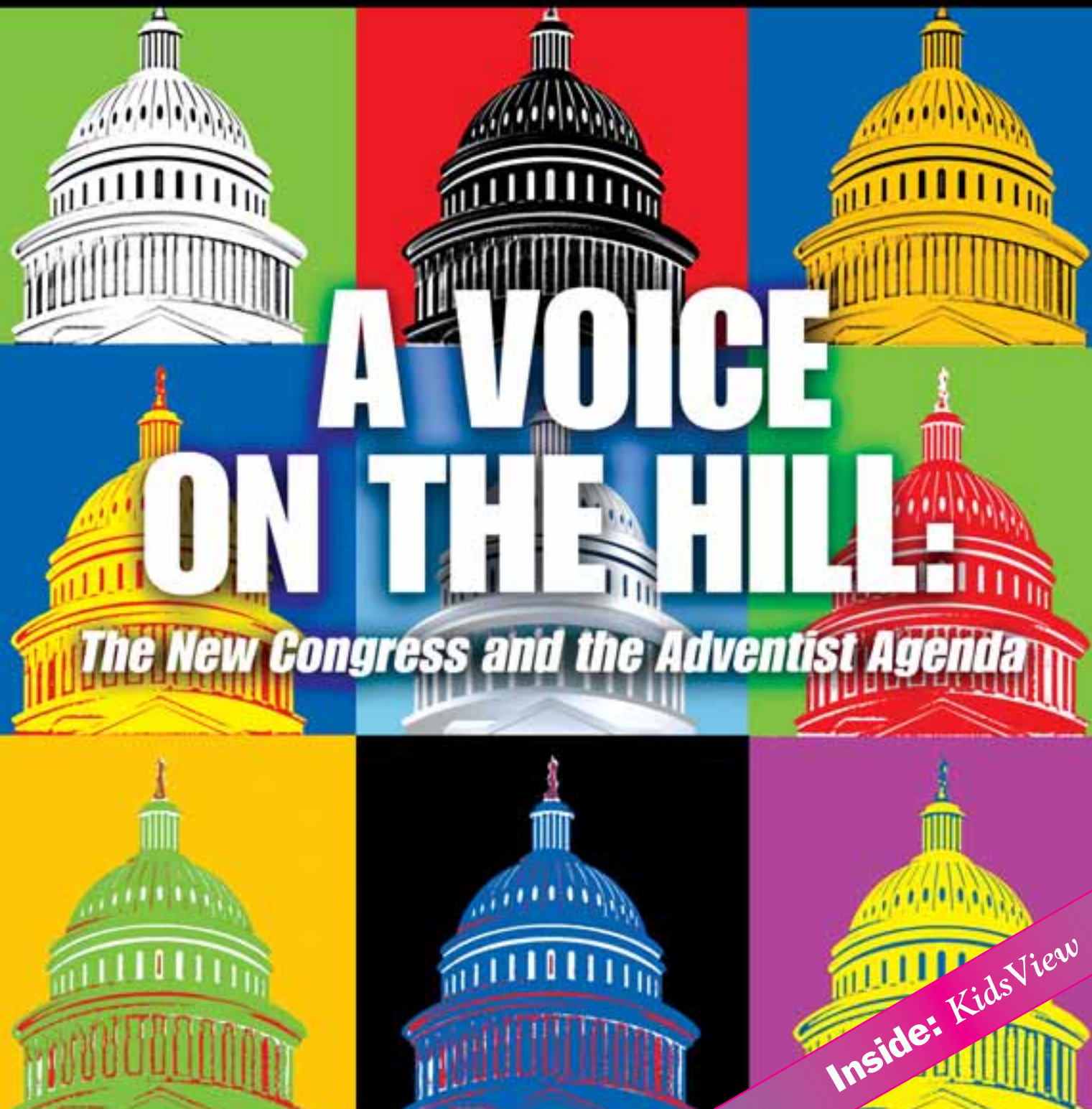


ADVENTIST REVIEW

Anchor Points

January 25, 2007



A VOICE ON THE HILL!

The New Congress and the Adventist Agenda

Inside: KidsView



CONTENTS

Adventist Review

"Behold, I come quickly . . .

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

Publisher General Conference of Seventh-day Adventists

Executive Publisher Bill Knott

Publishing Board: Jan Paulsen, chair; Ted N. C. Wilson, vice chair; Bill Knott, secretary; Armando Miranda; Steven Rose; Charles C. Sandefur; Don C. Schneider; Robert S. Smith; Heather-Dawn Small; Robert Kyte, legal advisor.

Editor Bill Knott

Associate Editor Roy Adams

Managing Editor Stephen Chavez

Online Editor Carlos Medley

Assistant Editors Kimberly Luste Maran, Bonita Joyner Shields

News Editor Sandra Blackmer

Technology Projects Coordinator Merle Poirier

Projects Coordinator Rachel Child

Administrative Assistant

Marketing Director Jackie Ordelheide Smith

Art Direction and Design Bill Tymeson

Desktop Technician Andrea Tymeson

Ad Sales Genia Blumenberg

Subscriber Services Julie Haines

To Writers: Writer's guidelines are available at the *Adventist Review* Web site: www.adventistreview.org and click "About the Review." For a printed copy, send a self-addressed envelope to: Writer's Guidelines, *Adventist Review*, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600.

E-mail: Internet: letters@adventistreview.org
Web site: www.adventistreview.org

Postmaster: Send address changes to *Adventist Review*, 55 West Oak Ridge Drive, Hagerstown, MD 21740-7301

Unless otherwise noted, Bible texts in this issue are from the *Holy Bible, New International Version*. Copyright © 1973, 1978, 1984, International Bible Society. Used by permission of Zondervan Bible Publishers.

The *Adventist Review* (ISSN 0161-1119), published since 1849, is the general paper of the Seventh-day Adventist Church. It is published by the General Conference of Seventh-day Adventists and is printed 36 times a year on the second, third, and fourth Thursday of each month by the Review and Herald Publishing Association. Periodical postage paid at Hagerstown, MD 21740. Copyright © 2007, General Conference of Seventh-day Adventists.

PRINTED IN THE U.S.A.

Vol. 184, No. 3

Cover Feature

8 A Voice on the Hill: The New Congress and the Adventist Agenda

As politics and politicians in the United States become more polarized, what can Adventists expect?

BY JAMES D. STANDISH

Articles

14 Pressing Back the Tide of Evil

We can start by praying for our elected officials, but it shouldn't stop there.

BY ELLEN G. WHITE

22 Shoes for Heaven

Is life on earth so good that we no longer long for heaven?

BY DENISE DICK HERR

24 Experiencing the Trinity

It's a mystery that can be experienced, but not explained.

BY ALLAN ROBERTSON

28 Health in a Nutshell

All nuts are not created equal.

BY ALLAN R. HANDYSIDES AND PETER N. LANDLESS

Departments

3 Letters

7 Give & Take

13 Clifford Goldstein

17 Lessons Learned

18 World News & Perspectives

30 Bulletin Board

31 Reflections

Editorial

5 A Tragic Lesson



Next Week in Adventist World Healing and Reconciliation

The world is a hurting place, with heartache and grief made worse by callous inhumanity. Who has a solution, and what is it?

Subscriptions: Thirty-six issues of the weekly *Adventist Review*, US\$36.95 plus US\$28.50 postage outside North America. Single copy US\$3.25. To order, send your name, address, and payment to *Adventist Review* subscription desk, Box 1119, Hagerstown, MD 21741-1119. Orders can also be placed at Adventist Book Centers. Prices subject to change.

Address changes: addresschanges@rhpa.org. OR call 1-800-456-3991, or 301-393-3257

Subscription queries: jhaines@rhpa.org. OR call 1-800-456-3991, or 301-393-3257

LETTERS

My Journey With Jairus



Thank you so much for the article “My Journey With Jairus,” by Carl P. Cosaert. While we realize that God still performs miracles, we live in a world of sin and

death. For reasons we will understand only in heaven, God sometimes says “no.” So we are glad to see the trend in the *Review* of including more articles dealing with [the topic of] when God says “no.”

We too lost our eldest daughter. We were living halfway around the world in the service of the King. Our fellow workers rallied around us and were our strength through the dark days. Cosaert writes, “I could know that this result was not God’s will. Death is common in this world, but it is not normal, and it is not right.” Thank you so much for articulating what we have believed for many years. Telling someone who has just lost a child that it must have been “God’s will” is cruel. God is not in the business of sacrificing children. If someone reading this doubts that, just read the Old Testament.

Our prayers go with the Cosaert family. Thank you, Carl, for sharing a part of your journey.

—**Grover and Joy Barker**
DURANGO, COLORADO

Is Cows’ Milk Safe to Drink?

In their response to a question in

November 23, 2006, *Adventist Review* about the safety and continued use of milk, Drs. Allan Handysides and Peter Landless consider what our current stance should be, and their answer, in general, is a balanced and sensible one.

What was missed in the quotations and advice given is this directive: “Let the people be taught how to prepare

“God is not in the business of sacrificing children. If you doubt this, just read the Old Testament.”

—**Grover and Joy Barker**
DURANGO, COLORADO

food without the use of milk or butter. Tell them that the time will soon come when there will be no safety in using eggs, milk, cream, or butter, because disease in animals is increasing. . . . God will give His people ability and tact to prepare wholesome food without these things” (*Testimonies for the Church*, vol. 7, p. 135).

—**Cyril G. Hartman, M.D.**
OROFINO, IDAHO

I was disappointed that Drs. Handysides and Landless, in the *AnchorPoints* issue of November 23, didn’t address the issue of hormones and antibiotics fed to cattle. Also, dairymen and farmers here in Arkansas will clean up chicken houses for fryer growers and put it on their fields raw for their cattle to eat.

—**Les Fowler**
BOONEVILLE, ARKANSAS

Thank you for this fine article on the safety of drinking milk. It was very balanced and brought our focus to bear on what is true and important, rather than on issues and diversity.

—**Evie Kinman**
SUTHERLIN, OREGON

Milk, the Health Message, and Thanksgiving

While I formulate many letters to you in my mind, the majority of them do not make it as far as the keyboard. This time I couldn’t resist.

I really appreciated “Is Cows’ Milk Safe to Drink?” (by Dr. Allan R. Handysides and Dr. Peter N. Landless). In too many churches today this has become a very divisive issue—between “those who do” and “those who don’t.”

Here’s a quote: “Our health message is focused on bringing glory to our God, through clear minds and healthy bodies. . . . We have to remember that our ‘opinions’ often given in complete sincerity are individual, and may be quite different from facts.”

As one with a genetic B₁₂ deficiency,

I was very interested in the little story about Ellen White's suggestion of an "eggnog" mixture for Dr. Kress. When I recently told my doctor I had been a vegetarian for 54 years, she said, "Really!" She even noted it in her record of my visit.

"I still learn lessons about worship and reverence for Scripture as I visit a California synagogue. Yes, let's not be afraid to befriend thoughtful Jews."

—**Oliver Jacques**
FALLBROOK, CALIFORNIA

"The acrimony that attends this argument—as well as others—within our church suggests we have a lot of personal 'growing in grace' to do before we are ready to enter the banquet halls of heaven. We are sure that, once there, we will wonder at the energy we expended in useless argument on many issues, rather than in kindly service." Well said.

In response to another article in that issue: Thanksgiving Day and in the week following, the temperatures were in the upper 50s and lower 60s. On the last day of the month I ran several errands and stocked up on food for my wild birds and for myself. "All is safely gathered in, ere the winter storms begin." How appropriate that I read this article on December 1, after a day of winter storms—with temperatures in the

30s, wind, rain, sleet, and snow. Bill Knott's "The Warmth of God" hit the spot. The woodpile pictured brought back many memories. After 14 years in California we returned to Michigan, and within a year purchased a woodstove to heat our home—and heated with wood for 13 years! Many times our whole family worked together to "put in the wood" in the basement, garage, or in a woodpile in the backyard. I couldn't cut it, but I could stack it!

As Knott writes: "While Christmas is our holy day of giving, and Easter is the symbol of our hope, Thanksgiving is the just expression of our Christian trust. We pause, uncertainly at times, on the margin of forces and cold we cannot control and declare our gratitude to the God who can bring us through the lean times, the heavy rains, or even the deep snow. Because of the goodness of God, there is food—and grace—enough to last a winter or a lifetime."

I really appreciate the *Adventist Review* and look forward to every copy.

—**Beatrice E. Green**
MIDLAND, MICHIGAN

Building Bridges

A resounding "Bravo" for Mark Kellner's enlightening story about Jews and Jesus ("Why *This Jew Accepted Jesus*," Nov. 23). Our pastors and members should feel free to make friends with rabbis who often welcome thoughtful talk on matters of faith.

As a student, after attending Sabbath evening services at the Conservative Synagogue in Washington, D.C., I became a friend of Rabbi Solomon Metz. As a guest in his home, I learned about Jewish beliefs, traditions, and the philosophies of great scholars such as Maimonides. I was invited to participate in a meeting of an elite group of Jewish scientists where Creation and the Flood were discussed. At my invitation, Rabbi Metz attended an Adventist camp meeting in Takoma Park, Maryland. As I was completing studies at CUC, he called, offering me help with living expenses.

Years later, I befriended the rabbi

of Battle Creek's Reformed Synagogue in Michigan. After attending Sabbath services, I was invited to speak on "Law and Grace" at a Sabbath evening fellowship meeting. A few months later, the assigned subject was "Jesus and the Promised Messiah." Before leaving Battle Creek, the rabbi and I joined ranks in opposing Sunday closing legislation at a highly publicized congressional hearing. (See Loewen's report in the June 22, 1961, *Adventist Review*.)

At a farewell event the president of the Jewish community presented me with a treasured beautifully inscribed silver pitcher in recognition of contributions to the community. Now retired, I still learn lessons about worship and reverence for Scripture as I visit a California synagogue. Yes, let's not be afraid to befriend thoughtful Jews.

—**Oliver Jacques**
FALLBROOK, CALIFORNIA

Clean Dirt, or Dirty Dirt?

I just had to send a note of thanks for the insightful article in the *Review* entitled "Clean Dirt, or Dirty Dirt?" (by Sandra Blackmer, Oct. 26, 2006). It certainly is unique and refreshingly different. It also is so true.

Keep up the good work. I'd like to see more of Blackmer's observations sharing exciting views of life.

—**Jerry Lastine**
METCALF, ILLINOIS

Don't Throw Out the Baby With the Bath Water

I am responding to the writer with cancer whose question to "Ask the Doctors" appeared in the October 26, 2006, *Adventist Review*. This information may benefit other *Review* readers as well.

How blessed you are to have so many people who care about you. If they didn't care, they would, like the

Continued on page 6

A Tragic Lesson

While working on a manuscript on Jesus recently, I went back for illustration to one of the most engaging books I read during 2006—a superbly written biography of the late Episcopalian bishop, James A. Pike.¹ An incredibly restless clergyman and theologian, Pike had run afoul of his church by denying certain key tenets of Christianity—among them the Trinity, the Incarnation, and the virgin birth.

I remember running into the bishop while I was a seminarian, just prior to his defrocking in the late 1960s. He'd come to the campus of Notre Dame University in South Bend, Indiana, for a lecture during the height of his popularity and notoriety. Several hundred students and faculty of the Catholic institution, joined by off-campus visitors like myself, crowded the hall, dozens of us finding room only on the floor and (as in my case) on the platform behind and around the bishop.

His talk centered on the theological, political, and social issues of the day, particularly the Vietnam War and his personal conflict with the hierarchy of the Episcopal Church. With the audience eating out of his hands, the bishop was all aglow that evening. At the height of his presentation (as it all got to his head, perhaps), the clergyman gleefully leaned over on the lectern, laughing as he made his point, and simultaneously kicking both feet up in the air behind him. He gave the impression of someone on top of their game and loving every moment of the growing conflict, with him at the center.

It was probably in that same spirit that Pike, accompanied by his new wife, Diane Kennedy Pike, set out for Jerusalem in late August of 1969, destination Qumran. They would retrace the footsteps of the Essenes, a reclusive Jewish sect who'd lived in the area more than 2,000 years ago, and whom Pike considered the precursors of Christianity. He would demonstrate that the earliest creeds of Christianity originated with the Essenes, and that doctrines such as the Trinity or the virgin birth were “historical incrustations and not central to Christian belief or practices.”²

On September 1, 1969, at about midday, the couple headed out to the Dead Sea location in a rented vehicle, with no guide, and with just two bottles of Coca-Cola. They'd counted on a short trip; but the afternoon was hardly half gone before trouble struck. Their car got stuck in the middle of the wadi and they found themselves unable to free it. “Daytime temperatures [in the area] can soar as high as

130 degrees Fahrenheit even in early autumn.”³

In a vivid description, Robertson captured the pathos of what happened next: As they trekked on foot in what they thought was the direction to Qumran, the bishop began complaining of heart pains, and insisted they rest. “Both were so enervated by the heat and their bodies' lack of water that they could not summon the energy even to raise their arms and brush away the flies that were immediately attracted to their faces as soon as they lay prone inside the shade of the caves. At their second resting place, Diane felt the bishop raise his hand to her lips, carefully cupping some liquid for her to drink, and she realized that he had urinated into his hand in order to provide her some relief from her thirst. Gratefully, she licked the liquid; he did the same, and then together they spread the remaining urine over their legs, arms, and faces for its evaporative, cooling effect.”⁴

Eventually, with the bishop unable to go any farther, Diane left alone to get help. Five days later Israeli soldiers and police, using search dogs and helicopters, found the bishop's body. He'd evidently attempted to scale the wadi's walls when he lost his hold, plunging some 70 feet to his death.⁵

Though physically a small person, Pike in his heyday carried a persona as big as the state of Texas. Lawyer and priest; then chaplain and Religion Department chair at Columbia University; then dean at the prestigious St. John the Divine Cathedral in New York City, with a weekly show on ABC television entitled, simply: *Dean Pike*; finally, bishop of the diocese of California.

Then came the defrocking; then came Pike's defiant mission to Qumran; then came calamity.

What a tragic lesson for all of us!

¹David M. Robertson, *A Passionate Pilgrim* (New York: Alfred A. Knopf, 2004).

²*Ibid.*, p. 206.

³*Ibid.*, p. 4.

⁴*Ibid.*, pp. 221, 222.

⁵See *ibid.*, p. 226.



Continued from page 4

priest and Levite in the good Samaritan story, just ignore that you exist and go about their day. But instead, they want to share a product they've benefited from with you and give you hope. Personally having gotten positive results with a nutritional product, I feel it would be immoral not to share it with others who are in need and tell people about it whenever appropriate. And if *you* utilized a product and got great results, wouldn't you be compelled to share this information with those you know and care about? Of course you would.

We have in our organization many vegans/vegetarians who were eating whole, unprocessed foods of good quality, yet were experiencing health challenges. But after taking a balanced, patented nutritional product, they have told me that they have had life-changing results. The AMA now recommends that we supplement, and although I'm sure there are "snake oil" products out there, like the doctors stated, "there are good products," so let's not throw out the baby with the bath water.

—**Mary Rockwell**

COUPEVILLE, WASHINGTON

Letters Policy

The Review welcomes your letters. Short, specific, timely letters have the best chance at being published (please include your complete address and phone number—even with e-mail messages). Letters will be edited for space and clarity only. Send correspondence to Letters to the Editor, Adventist Review, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600; Internet: letters@adventistreview.org.

GIVE & TAKE

ADVENTIST LIFE

While on a mission trip in Tanzania, our group found humor in this notice that appeared in our church bulletin at the Arden Seventh-day Adventist Church. When we picked up the Sabbath news by logging on to our church Web site, here is what we read:

“Our mission team has now been able to recover their lost luggage. They have 15,000 people attending their meetings at 15 different sites. Our teams need your prayers as the devil is creating problems with equipment. Some members are doing double duty on speaking, and they are experiencing demon possession.”

—Cari Hammonds, Hendersonville, North Carolina



ILLUSTRATION BY TERRY CREWS

QUOTE

“A Christian without a church is like a bee without a hive. Life just isn’t very sweet!”

—Ted Doss, Dayton, Tennessee, during a sermon at the Dayton Community Chapel of Seventh-day Adventists

LET’S PRAY

Have a prayer need? Have a few free minutes? Each Wednesday morning at 8:00 EST the *Adventist Review* staff meets to pray for people—children, parents, friends, coworkers. Send your prayer requests and, if possible, pray with us on Wednesday mornings. Send requests to: Let’s Pray, *Adventist Review*, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600; Fax: 301-680-6638; E-mail: prayer@adventistreview.org.

BULLETIN BLOOPERS

As I prepared for the Sabbath service in my office, a member walked in, asking, “Pastor, did you read the bulletin announcement about the church retreat?”

I read, “Due to a booking error at MiVoden, we have changed the Spiritual Weekend date. . . . We are sorry for this change and any *incontinence* it may have caused you [emphasis supplied].”

The member asked me, “Does this bother you?” to which a fellow member replied, “*It depends!*”

—submitted by Pastor Len Atkins, Newport Adventist Church, Newport, Washington

HERALD’S TRUMPET

Hi, kids! Herald is back, and the trumpet is once again hidden somewhere in this magazine. If you find it, send a postcard telling us where. Be sure to include your name and address! Then we’ll randomly choose three winning postcards.

In our last contest (November 9, 2006, Cutting Edge edition) we had 43 entries! Our three winners were Haley Robinson, from Decatur, Arkansas; Martha Rose Hudson, from Marganton, North Carolina; and Jesse Richardson, from Parkes, New South Wales, Australia. Each received a book from Pacific Press. Where was the trumpet? On page 16.

If you can find the trumpet this time, send your postcard to Herald’s Trumpet, *Adventist Review*, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600. The prize will be a book. Look for the three winners’ names in the April 12, 2007, Cutting Edge edition of the *Review*. Have fun searching—and keep trumpeting Jesus’ love!



C O V E R F E A T U R E

A VOICE ON THE HILL!

The New Congress and the Adventist Agenda

IN THE 200-YEAR HISTORY OF THE SWINGS of political power in American democracy, the 2006 election will go down as one of the more dramatic. In one fell swoop American voters transferred power from Republicans to Democrats in both houses of Congress. Modest Republican majorities in the House of Representatives (230-202) and Senate (55-44) evaporated as election night progressed. Democrats nearly reversed their position in the House (232-202), and achieved a slim majority in the Senate with the aid of two independents (51-49).

For the first time in 12 years, Democrats now chair all the committees in the House and Senate. They set the legislative agenda, and they wield the formidable subpoena power of Congress to probe and investigate. The president's nominees to the Supreme Court now must pass through a committee chaired by a Democrat. All treaties must be approved by a Senate with a Democratic majority.

It is a whole new world on Capitol Hill.

But is it a better world? What do these political and ideological changes mean for religious liberty and other public issues important to Seventh-day Adventists? Will the future be kinder—or more difficult—for those who believe that American democracy must protect the constitutional guarantees of free speech, a free press, and freedom of religion?

It all depends whom you ask. Seventh-day Adventist membership in the United States is as diverse as the national population, and this diversity extends to political viewpoints as well. Some Adventists are relieved because they believe that the ascendant Democrats will save us from an impending theocracy imposed by the Religious Right. Other Adventists are convinced that political liberals will open the door to moral evils as our society “slouches towards Gomorrah.”¹ Still others believe that the business of governing is a dirty, nasty affair at odds with spiritual life—that governance and governments are distractions believers ought to completely avoid.

Should Adventists Be Involved in Public Policy?

The Seventh-day Adventist Church has never engaged in partisan politics, a historical fact that underlines the church's primary allegiance to a Lord whose “kingdom is not of this world.” Church cofounder and prophet Ellen White strongly condemned those who use their church positions to support political parties or candidates. At the same time, however, the Adventist Church has always been actively engaged with critical issues in the public square, some of which inescapably have a political dimension to them. From our earliest days Adventists fought crucial battles to preserve religious liberty,² led in the movement for prohibition of alcohol, urged the abolition of slavery (and adamantly

refused to obey the Federal Fugitive Slave Law),³ advocated for the rights of the poor, and firmly opposed war.

Explaining the rationale for Adventist public policy activism in 1892, Ellen White wrote: “Many deplore the wrongs which they know exist, but consider themselves free from all responsibility in the matter. This cannot be. Every individual exerts an influence in society.”⁴

Put another way, by our very existence as a faith community within a society, we have an influence. With that influence comes responsibility—at minimum, to witness to saving truth as the world approaches its end; more amply, to prepare the ground for the gospel by doing justly, loving mercy, and walking humbly with our God. Doing nothing in the face of social evil is complicity, not neutrality. Passivity in the face of human need is actually sinful indifference. Adventist Christians reject complicity and indifference in favor of carefully considered public action. We are our brother's keepers just as fully as we are commandment-keepers, which means that we cannot fail to be good neighbors to those in need. We are responsible to our Lord and to our fellow citizens to use our influence to make our society happier, healthier, and morally upright. These commitments are not extras, grafted onto the stock of who we are, but core features of our God-given identity as a people raised up to witness in earth's last days.

We tell our children the Bible stories of Joseph, Esther, and Daniel,

who used their time on earth to exert an influence on the public policy of the societies in which they lived. Should we not be telling one another such stories as adult believers—drawing out the lesson that believers today must also exert a godly influence on their own communities? When we see suffering, we are called to act. When we see oppression, we are called to speak.⁵

But how do Adventist Christians do this today? How do we “loose the chains of injustice and untie the cords of the yoke, to set the oppressed free?”⁶ How do we “speak up for those who cannot speak, for the rights of all the destitute”?⁷ How do we “defend the rights of the poor and needy”?⁸

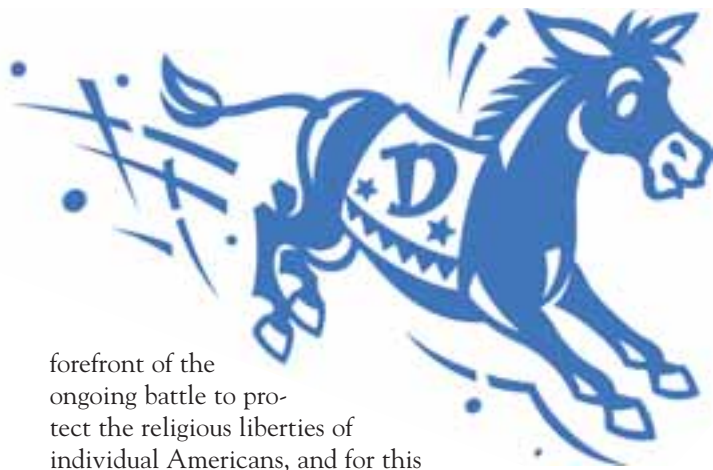
The agenda points for Adventist public policy in the United States have changed from decade to decade, but each item harkens back to fundamental commitments this movement found in Scripture and expressed in its earliest years. We still fight for religious liberty; we still champion temperance; we still advocate for fundamental human rights; we work to achieve racial equity both in the church and in the wider society; we remain concerned about the moral climate of society.

What will the new shape of things in Washington mean to those efforts?

The Election and the Causes We Care About

For more than 120 years, Adventists have been at the

BY JAMES D. STANDISH



forefront of the ongoing battle to protect the religious liberties of individual Americans, and for this activism the church has earned a sterling reputation among the friends of freedom. Religious liberty isn't a nebulous concept or a philosophical abstraction: it's an eminently practical effort to ensure that you can practice your faith without experiencing prejudice, coercion, or full-scale persecution—in a land where there are constitutional guarantees designed to protect your freedoms. It is, at its heart, about protecting the unfettered right to share the love of Christ through word and deed.

Serious challenges confront the Adventist Church on both the domestic and international fronts:

Workplace Religious Freedom Act

The most serious religious liberty problem facing American Adventists today is the increasing intolerance to Sabbathkeepers in the American workplace. The U.S. Equal Employment Opportunity Commission (EEOC) reports that between 1993 and 2003 complaints regarding religious discrimination surged 82 percent—a massive increase, particularly at a time when complaints relating to other types of discrimination held roughly steady during the same period.

The Workplace Religious Freedom Act (WRFA) was introduced in the 109th Congress to fight that growing intolerance. It seeks to protect the religious liberties of persons who want to practice their faith, and mandates that employers make reasonable accommodations to allow for persons wishing to keep the seventh-day Sabbath, for example.

WRFA has only two problems: powerful allies of the gay rights lobby (usually associated with the political “left”) oppose it, and commercial interests (usually on the political “right”) dislike it as well.

In the 109th Congress WRFA got mired in a Senate committee chaired by Senator Mike Enzi (Republican—Wyoming).⁹ Senator Enzi, who notes on his Web site that he is a

Sunday school teacher and also a successful small business owner, was hardly an enthusiastic supporter of WRFA. As he noted during an informational meeting, he sometimes required his staff to work on Sundays when he was a small business owner—why should Sabbathkeepers expect any different treatment?

With the shift in Senate control that occurred this past November, Enzi no longer keeps his pivotal job as committee chairman.

The incoming chairman, Senator Edward Kennedy (Democrat—Massachusetts), begins with a friendlier stance toward WRFA, but at this writing his ultimate opinion is unclear. His expressed support for the bill emerged before the ACLU (American Civil Liberties Union) became active against it.

The ACLU claims that by providing basic protections for people of faith, WRFA will permit the harassment of homosexuals in the workplace and limit access to abortion. These claims are far-fetched, but they are claims that have an impact on political progressives. According to one Democratic Senate staffer, “As long as the ACLU opposes the bill, right or wrong, you are going to have problems on our side of the aisle.”

Fortunately, not all Democrats have seen the opposition of the ACLU as a bar to supporting WRFA. Senator John Kerry (Democrat—Massachusetts) has been a leader in the fight to pass WRFA, and Senator Hillary Clinton (Democrat—New York) has also been a strong supporter. Elliott Spitzer, now governor of New York, publicly stated his support for WRFA based on the experience of New York State, which has a state version of the bill:

“I have the utmost respect for the ACLU, but on this issue they are simply wrong. New York’s law has not resulted in the infringement of the rights of others, or in the additional litigation that the ACLU predicts will occur if WRFA is enacted. Nor has it been burdensome on business. Rather, it strikes the correct balance between accommodating individual liberty and the needs of businesses and the delivery of services. So does WRFA.”¹⁰

Time will tell whether Senator Kennedy finds the logic of his fellow Democrats more compelling than the clamoring of the ACLU. Since the bill was not moving in the Republican-controlled 109th Congress, the change in Senate leadership can only improve its opportunity for passage in the 110th Congress.

Establishment Issues

Most advocates for religious liberty have observed that the U.S. House of Representatives has grown increasingly careless in recent years about the way it approaches the



relationship between church and state—a collection of concerns often labeled “establishment issues” because they emerge from the provision of the U.S. Constitution’s First Amendment that asserts that “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.” Recent legislation, for example, attempted to erode restrictions on churches advocating for political parties or candidates. Other bills attempting to strip the courts of jurisdiction over critical religious freedom questions have received significant support. The new Democratic majorities in both House and Senate are unlikely to be as lax on these matters as their predecessors, with the result that Adventists can expect the “wall of separation” between church and state to remain in fairly good repair in the 110th Congress.

International Religious Freedom

Most political pundits have it as an article of faith that Democrats are more interested in human rights than Republicans, perhaps owing to the frequency with which language regarding human rights appears in election speeches or political party platforms. But listening to speeches or reading promotional materials is invariably a poor way to assess any legislator’s actual commitments.

Concern about international religious persecution is, fortunately, a bipartisan issue, meaning that both Republicans and Democrats care about it. But it is at the top of the agenda for only a few members of Congress, the majority of whom currently are Republicans. Further, while many Democrats speak regularly about human rights, the issues at the top of their human rights agendas don’t necessarily comport with Adventist values. By human rights, these legislators mean advocacy for international trade unionism, funding of abortion services by international agencies that receive financial support from the United States, and support for gay rights in both the U.S. and other nations.

The new alignment of Congress will move the discussion of how Americans ought to relate to governmental oppression of persons of faith in other nations to new speakers and new platforms, but it’s unclear at this writing whether there will be any new groundswell of support for tying American foreign aid to greater respect for religious liberty in recipient nations.

The American Family

Adventists have long believed that God’s plan for human society is founded on the family unit, and that maintaining strong, morally healthy families is a vital component of preserving the fundamental personal and social freedoms the United States was founded to protect. Thus, individual Adventists and the wider church in North America can look only with dismay on facts such as these:

- Almost 50 percent of American children now spend at least part of their childhood in single parent families.¹¹
- Rates of every form of child abuse have dramatically increased.¹²

- Almost half of all Americans will contract a sexually transmitted disease during their lifetime. Sixty-five million Americans are currently living with a viral STD.¹³
- Children are regularly exposed to ultraviolet images and the basest pornography.

Each of these problems is a complex social phenomenon resulting from the moral decisions of individuals and the ways in which government and social network action—or inaction—have affected behaviors. Whether we believe it should or not, public policy does have an impact on individual decision-making, and there can be little debate that a series of public policy developments in the last four decades accelerated the deterioration of the American family. These include the creation of relatively easy “no-fault” divorce; the relaxation of local legislation that formerly restricted promiscuity; new legislative and judicial activism to grant homosexuals the legal status of marriage; and easy access by children to violent, pornographic content via television, video and DVD, and the Internet—often in the name of “First Amendment” freedom of expression.

Neither political party has a lock on moral virtue, and cynics have had a field day decrying the hypocrisy of public figures whose personal lives are much at odds with their public image as protectors of virtue. The emergence of more socially conservative Democrats in the 2006 election, particularly in the U.S. Senate, suggests that the passage of family-friendly legislation may be possible. To succeed, however, the new legislators will have to overcome powerful Democratic constituencies.

Temperance

The Adventist Church in North America is continuing to support a bill to give the Food and Drug Administration jurisdiction over tobacco—classifying tobacco as a drug, and thus allowing restrictions on its production and sale. The shift in political power in Congress will give additional impetus to that effort as there are a number of powerful Democrats strongly supportive of the measure.

A Time for Personal Responsibility

I met with a senator four years ago to ask for his support for a critical religious liberty bill. Initially, he insisted that he was extremely busy and didn’t know if he could add this to his agenda. As we talked further, however, he eventually looked me in the eye and said, “I’ll do it because it is the right thing to do.”

A month ago I went by the same senator’s office to wish him well as he reenters private life after losing his bid for reelection. I asked him what he was going to do.

He responded with a line I won’t soon forget.

“I really don’t know,” he said. “I am just thankful that when I had the chance to do some good, I did it.”

Yesterday he was part of the most powerful club in America. Today he is unemployed, looking for another job.

His time of influence has come and gone.

His story is in many ways like our stories. We each have a short time span here on earth. Our ability to be the influence for good and right that Ellen White wrote movingly about is limited. Are we going to stand up and support religious liberty, temperance, policies that build strong families, and advocate for justice for the poor? Or are we going to let everything else in our crowded lives drown out the witness our nation and our society so much need?

Now would be a good time to find your voice.

¹Robert Bork, *Slouching Towards Gomorrah* (HarperCollins, 1996).

²When addressing challenges to religious liberty, Ellen White urged: "We are not doing the will of God if we sit in quietude, doing nothing to preserve liberty of conscience" (*Testimonies for the Church*, vol. 5, pp. 713, 714).

³Ellen G. White, *Testimonies for the Church*, vol. 1, pp. 201-204.

⁴Ellen G. White, *Gospel Workers*, pp. 387, 388.

⁵Speaking of Abraham's dramatic rescue of the hostages, Ellen White wrote: "It was seen that righteousness is not cowardice, and that Abraham's religion made him courageous in maintaining the right and defending the oppressed. . . . Abraham regarded the claims of justice and humanity. His

conduct illustrates the inspired maxim, 'thou shalt love thy neighbor as thyself'" (*Patriarchs and Prophets*, pp. 135, 136).

⁶Isaiah 58:6, NIV.

⁷Proverbs 31:8, 9.

⁸*Ibid.*

⁹Committee on Health, Education, Labor, and Pensions.

¹⁰Elliott Spitzer, "Defend the Civil Right to Freedom of Religion for America's Workers," *The Forward*, June 25, 2004.

¹¹Frank F. Furstenberg, Jr., *History and Current Status of Divorce in the United States*.

¹²For example, according to the U.S. Department of Health and Human Services, the incidence of child sexual abuse increased 458 percent between 1980 and 1993.

¹³*American Medical Association Journal* and American Social Health Association.

James D. Standish is the associate director of the General Conference Department of Public Affairs and Religious Liberty, charged with representing the church to the U.S. Congress, the White House, and administrative agencies. He also serves as executive director of the North American Religious Liberty Association.



Defending Freedom Everywhere

Today Adventists are alive and well in the marketplace of ideas—as individuals, as members of specific issue groups (e.g., the Adventist Peace Fellowship), and, of course, as a wider faith community. The church's efforts are directed by its Department of Public Affairs and Religious Liberty (PARL). There is a PARL team at the General Conference, in the North American Division (NAD), and at each union in the NAD. Many conferences have a designated spokesperson, and most local churches have a religious liberty leader.

The General Conference team is led by John Graz, a diplomat by nature and by experience. Graz's father was an atheist, but as a young man growing up on the border between France and Switzerland, Graz was found by God. Today he travels the world from Siberia to South Africa, meeting government leaders to promote religious liberty and to intervene on specific cases.

Jonathan Gallagher is the Adventist Church's permanent representative to the United Nations. An Englishman of Irish decent and Scottish education, Gallagher easily slips between French and English as he works the halls of the UN in New York and Geneva.

Attorney James Standish represents the Adventist Church to the United States government. As the son of missionaries, Standish grew up in predominantly Muslim and Buddhist nations. He earned his law degree at Georgetown University and today lives with his family on Capitol Hill.

The NAD team is led by Hal Thomsen, who, in his early days, worked as a "capitol pastor," representing

the Adventist Church at a state capitol. Lincoln Steed and Melissa Reid form the editorial team that puts out *Liberty* magazine, the oldest and the finest publication in the world dedicated exclusively to religious liberty.

Each union conference in the NAD has a PARL director, and these directors combined form an advisory committee that works on policy as well as strategic planning for the Adventist public policy work.

The North American Division and *Liberty* magazine sponsor an organization in the U.S. and Canada called the North American Religious Liberty Association (NARLA). Created by Adventist pioneers in 1893, today NARLA serves as a vehicle for promoting Adventist values, vision, and voice.

NARLA is a membership-based organization that has been successful in raising critical issues to the forefront of national debate through letter-writing campaigns (more than 40,000 letters sent to the U.S. Congress in the past two years through the NARLA Web site), annual Capitol Hill advocacy days, special events, and media appearances (C-SPAN, NPR, etc.). James Standish is executive director of NARLA, and Deborah Knott manages the association.

The North American Religious Liberty Association gives each North American Adventist the opportunity to stay informed and get involved in critical issues as they move through the U.S. Congress or the Canadian Parliament.

To get informed and get involved, to make your influence count, visit www.religiousliberty.info.

The Mother of All Metanarratives

Though I'm not quite sure what some young Seventh-day Adventists mean when they call themselves "postmodern," if they mean postmodernism has freed them from the confines of a purely rationalistic worldview, then label me postmodern, too.

I love how postmoderns have broken the shackles that *a priori* materialistic presuppositions have imposed upon the Western mind, thus freeing themselves from the view that posits that all reality can, ideally, be reduced to formulas and equations alone. I cackle with glee at how the postmodern ethos has deconstructed many of humanity's grand and hubristic isms, showing how these dogmatic intellectual projects are anchored in customs, prejudices, and superstitions as fleeting and subjective as dreams.

It's hilariously blasphemous and outrageously heretical to see folks such as Michael Polyani, Paul Feyerabend, Thomas Kuhn, Ludwig Wittgenstein, and Richard Rorty expose the great Zeus of the modernist pantheon—science—as just another idol of human devising, even if they sometimes go too far. Rorty's statement, for instance, that he sees "no sense in which physics is more independent of our human peculiarities than astrology or literary criticism" is a wee over the top; even if his basic point—that science is a human construct—is not. (I wonder if Rorty would prefer flying in a jet built on the principles of astrology or of physics?)

Meanwhile, when Jesus told Peter to catch the fish and pull the coin out of its mouth, or when He raised Lazarus from the dead, or when He fed the 5,000 with a few loaves and fish, He showed that using rationalism and scientism to explain all reality makes about as much sense as wearing bifocals to bed in order to see your dreams better.

On a more personal level, my born-again experience in a wooden shed in the student ghetto of Gainesville, Florida, where I had a life-changing supernatural encounter with the Lord, was something that the modern worldview with its rationalistic and materialistic presuppositions would dismiss as delusional, psychological nonsense. This only shows (for me at least) how inadequate the modernistic worldview really is. No wonder, then, I find postmodernism so appealing.

Yet the great strength of postmodernism is also its fatal flaw. Postmodernism is built on the rejection of any

metanarrative, any single grand overarching story (explanation, metaphysic, whatever) that explains the entire world. In postmodernism, each community, each culture, each society has its own mininarrative, its own set of customs, traditions, and stories out of which its own view of truth, reality, morality, and identity is formed; thus no view stands superior to others. "Let us," wrote postmodern guru Jean-Françoise Lyotard, "wage a war on totality." The only truth with a capital "T" is that there is no truth with a capital "T," which means that as with all relativistic worldviews, postmodernism refutes itself.

We Adventists believe in the mother of all metanarratives, the metanarrative that transcends all cultures, traditions, and societies and involves every human being, everywhere, regardless of culture and tradition—the great controversy between Christ and Satan. Christ died for every person; every person is involved in the great controversy; and every person faces either eternal life or eternal death. These realities are not confined to one culture or people; they apply to everyone, no matter what other mininarratives float front and center in their historical consciousness.

Jesus' words "I am the way, and the truth, and the life. No one comes to the Father except through me" (John 14:6)* or Peter's "There is salvation in no one else, for there is no other name under heaven given among mortals by which we must be saved" (Acts 4:12) are scythes across the postmodernist pulse, which finds such broad, exclusionary proclamations ("No one comes but by me," "No other name under heaven") fundamentally intolerable.

Just as the truth is greater, more passionate, and broader than the cold, rationalistic formulations of modernism, it's also firmer, more universal, and objective than the wiggly contingencies and free-floating postulates that dominate its rebellious and aging postmodern stepchild.

*Bible verses are quoted from the New Revised Standard Version of the Bible, copyright © 1989 by the Division of Christian Education of the National Council of the Churches of Christ in the U.S.A. Used by permission.



Clifford Goldstein is editor of the Adult Sabbath School Bible Study Guide. He also hosts a television program on the Hope Channel called CLIFF!

Pressing Back the

BY ELLEN G. WHITE

Some Seventh-day Adventists have difficulty believing that they or any members of the church ought to involve themselves in the moral issues of their society. The following excerpts from an article about alcoholic prohibition first published 125 years ago in this magazine well illustrate both the history and the passion with which devout Adventists have historically engaged with the issues of their world.—Editors.

OUR CREATOR HAS BESTOWED HIS bounties upon man with a liberal hand. Were all these gifts of Providence wisely and temperately employed, poverty, sickness, and distress would be well-nigh banished from the earth. But alas, we see on every hand the blessings of God changed to a curse by the wickedness of men. There is no class guilty of greater perversion and abuse of His precious gifts than are those who employ the products of the soil in the manufacture of intoxicating liquors. The nutritive grains, the healthful, delicious fruits, are converted into beverages that pervert the senses and madden the brain. As a result of the use of these poisons, thousands of families are deprived of the comforts and even the necessities of life, acts of violence and crime are multiplied, and disease and death hurry myriads of victims to a drunkard's grave.

This work of destruction is carried on under the protection of the laws of the land! For a paltry sum, men are licensed to deal out to their fellow men the potion that shall rob them of all that makes this life desirable and of all hope of the life to come. Neither the law-maker nor the liquor-seller is ignorant of the result of his work. At the hotel bar, in the beer garden, at the saloon, the slave of appetite expends his means for that which is destructive to reason, health, and happiness. The liquor-seller fills his till with the money that should provide food and clothing for the family of the poor drunkard.

This is the worst kind of robbery. Yet men in high position in society and in the church lend their influence in favor of license laws! And why?—because they can obtain higher rent for their buildings by letting them to liquor-dealers? because it is desirable to secure the political support of the

liquor interest? because these professed Christians are themselves secretly indulging in the alluring poison? Surely, a noble, unselfish love for humanity would not authorize men to entice their fellow-creatures to destruction. . . .

Were the only evil arising from the sale of ardent spirits the cruelty and neglect manifested by intemperate parents toward their children, this alone should be enough to condemn and destroy the traffic. Not only does the drunkard render the life of his children miserable, but by his sinful example he leads them also into the path of crime. How can Christian men and women tolerate this evil? Should barbarous nations steal our children and abuse them as intemperate parents abuse their offspring, all Christendom would be aroused to put an end to the outrage. But in a land professedly governed by Christian principles, the suffering and sin entailed upon innocent and helpless childhood by the sale and use of intoxicating liquors are considered a necessary evil!

The word of God plainly declares, "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken." Would that all who support the liquor traffic could realize that if, understanding its evils, they continue to uphold it, the curse of God is upon them, that retributive justice will one day overtake them, and they will see and feel the results of their sinful course.

There is a cause for the moral paralysis upon society. Our laws sustain an evil which is sapping their very foundations. Many deplore the wrongs which they know exist, but consider themselves free from all responsibility in the matter. This cannot be. Every individual exerts an influence in society. In our favored land, every voter has some voice in determining what laws shall control the nation. Should not that influence and that vote be cast on the side of temperance and virtue? . . .

Satan exults as he sees the slaves of evil habit daily crowding under his black banner, going down to misery, death, and hell. We may call upon the friends of the temperance cause to rally to the conflict and seek to press back the tide of evil that is demoralizing the world; but of what avail are all our efforts while liquor-selling is sustained by law? Must the curse

Tide of Evil

A call from the past urges believers to stay active in the present.

of intemperance forever rest like a blight upon our land? Must it every year sweep like a devouring fire over thousands of happy homes? We talk of the results, tremble at the results, and wonder what we can do with the terrible results, while too often we tolerate and even sanction the cause. The advocates of temperance fail to do their whole duty unless they exert their influence by precept and example—by voice and pen and vote—in favor of prohibition and total abstinence. We need not expect that God will work a miracle to bring about this reform, and thus remove the necessity for our exertion. We ourselves must grapple with this giant foe, our motto no compromise and no cessation of our efforts till the victory is gained. . . .

What can be done to press back the inflowing tide of evil? Let laws be enacted and rigidly enforced prohibiting the sale and the use of ardent spirits as a beverage. Let every effort be made to encourage the inebriate's return to temperance and virtue. But even more than this is needed to banish the curse of inebriety from our land. Let the appetite for intoxicating liquors be removed, and their use and sale is at an end. This work must to a great degree devolve upon parents. Let them, by observing strict temperance themselves, give the right stamp of character to their children, and then educate and

train these children, in the fear of God, to habits of self-denial and self-control. Youth who have been thus trained will have moral stamina to resist temptation, and to control appetite and passion. They will stand unmoved by the folly and dissipation that are corrupting society.

The prosperity of a nation is dependent upon the virtue and intelligence of its citizens. To secure these blessings, habits of strict temperance are indispensable. The history of ancient kingdoms is replete with lessons of warning for us. Luxury, self-indulgence, and dissipation prepared the way for their downfall. It remains to be seen whether our own republic will be admonished by their example and avoid their fate.

The above is excerpted from an article, "Temperance and the License Law," which first appeared in the Advent Review and Sabbath Herald (now the Adventist Review) on November 8, 1881. Seventh-day Adventists believe that Ellen G. White exercised the biblical gift of prophecy during more than 70 years of public ministry.



The Lord of Plane Things

I'm glad Jesus worked in a carpenter's shop,
that He finds joy in creating and re-creating things,
that He sees in the imperfect and unformed
what will one day be.

I'm glad that He's always there
during the sanding and sawing
as the rough places are smoothed out,
and the sharp edges worn off.

I'm especially glad that afterward
there is polishing, by His hand,
so that something beautiful always comes out
of even the most distressing of processes.

I'm glad He's good at mending broken things.
And that He can glue parts together
to make them work like one, like new.

I'm glad that He works with simple things,
values the sturdy more than the trendy,
and the useful more than the shiny.

I'm glad that He's accustomed
to working with arms and feet,
and that He can use mine
to cradle others and to go to do His bidding.

I'm glad He has a plan for each of His creations,
that He has every tool needed to complete that plan,
and that He put so much of Himself in His work
that, when I truly look, I can trace His hand in each one.

I'm so glad Jesus worked in a carpenter's shop.

Valerie N. Phillips is the associate director of the women's residence hall at Andrews University, Berrien Springs, Michigan, where she has ministered to collegiate and university women for more than 25 years.

America and Russia Partner for Evangelism

More than 10,000 souls are baptized because of a lay-run organization in Tennessee and a young Russian evangelist.

Sandra Blackmer, news editor of Adventist Review, talks with Bill Burks, a retired dentist residing in Hendersonville, Tennessee, who founded Evangelism Partners International, and Vadim S. Butov, a 30-year-old evangelist in Russia who works closely with the lay-run ministry.

BLACKMER: What is the mission of Evangelism Partners International, and how did the program begin?

BURKS: The mission of Evangelism Partners International, or EPI, is to encourage Adventist church members living in North America to support Adventist ministers in their home countries outside of this division.

Several years ago I watched a program on the Three Angels Broadcasting Network (3ABN) during which the host and his guest were discussing an upcoming evangelism project to be conducted in a country outside of North America. The goal was to find 2,000 people to pledge \$2,000 per year for two years to support ministers and their families so they could start new congregations in that region. Their mission stuck in my mind, and a couple of years later I began wondering whether we could raise enough money to begin a ministry in which people living in North

America could support ministers in their home countries. I mentioned it to a friend, Otis Dettamori, and he said, "Let's do it."

Otis and I each put in \$1,000, then six more families from the Hendersonville church, where we are members, each put in \$1,000—and we had a ministry.

Did you solicit legal counsel?

A friend from Oregon who is an attorney and who has traveled extensively in Europe was instrumental in helping us. He contacted the Adventist Church's world headquarters—the

General Conference (GC)—and the Euro-Asia Division, and set us up as a legally recognized organization.

Before he returned to Oregon, however, he happened to mention that he was trying to raise money for an evangelistic campaign to be held by a young Russian evangelist named Vadim Butov. I talked to my EPI partners, and we wrote a check for \$7,000 to contribute to the campaign.

Sometime later I got a call from Pastor Butov thanking me. He phoned me regularly during the campaign to keep us updated on how well the meetings were going. By the time they ended, Pastor Butov had baptized 579 people.

It sounds like the beginning of a friendship.

It was. We became both friends and partners. EPI began its ministry by helping to finance his campaigns. From that time EPI has continued to grow, and at one point we were sponsoring 12 simultaneous campaigns in Russia.

How large is this partnership now?

We have 400 members, or partners. We've been doing this since 1998.

How are funds raised?



SVETLANA BARINOVA

HEART COMMITMENT: Russian evangelist Vadim Butov baptizes one of the thousands of people in Russia who have committed their lives to Jesus as a result of evangelistic meetings held there.



AN OVERFLOW CROWD: Hundreds of people pack the auditorium where evangelist Vadim Butov presents the gospel message.

We've let people know about the ministry through 3ABN programs. Contributions are sent to EPI, which then sends them to the General Conference. The GC controller takes care of the account for us—free of charge. All the money donated goes to the ministry of the pastors.

Is the local conference or union involved?

No. My wife, Helen, and I are involved on this end, and my book-keeper—one of our local church members—who retired from the IRS. EPI is totally lay-run and lay-supported. We don't take a penny for self-support. We are a supporting ministry of the Adventist Church.

Is the program accomplishing its mission?

I feel it is accomplishing a little bit of its mission. Since 1998, more than 10,000 baptisms and 70 new congregations have resulted from the evangelism efforts we've supported.

Pastor Butov, tell me a little bit about yourself. I understand you were formerly president of the Yenicey Mission in Siberia?

BUTOV: Yes. I left that position in 2004.

I used to work for several years as the conference evangelist in western Russia. I was later the union evangelist, and then I went to Siberia and worked as senior pastor for several churches. After that I served as president of the Yenicey Mission for three years. Now

I'm back to pastoral ministry in Nizhni Novgorod in western Russia.

Even as conference president, I would usually hold three or four evangelistic campaigns a year, and right now I am pastoring a church of 600 people. I am also the district pastor of 11 congregations in Nizhni Novgorod. I still run evangelistic meetings. Pastors and theological seminary students from the unions of the Euro-Asia Division assist me. They range in age from 25 to 30, and all have the dream of becoming public evangelists.

In what region of Russia will future evangelistic meetings be held?

All regions: Siberia, the far east—Russia is a big country. Think of the United States with Alaska combined, double that, and that's the size of

Russia. It's the biggest country in the world, with a population of 145 million. The Soviet Union used to have 300 million people before it split into 15 different states.

I'm told, Dr. Burks, that EPI has worked with Pastor Butov to build a training center for ministers in Russia. How did that come about?

BURKS: About two years ago Pastor Butov threw an idea at me. "I'd like to start an evangelism center to train ministers to become effective evangelists," he said. He also added that it would be quite expensive—about \$25,000 in United States currency.

BUTOV: Dr. Burks's response at the time was, "Vadim, I don't like the idea. That's not enough money. Let's make it \$50,000. Let's do it right." So I said, "Good."

BURKS: Vadim came to the United States a few months after that, and we did a program for 3ABN during which we described our vision and our need for funds. That was on a Wednesday. The following Monday I had a call from a woman who lives in Oregon. She sent us a check for \$50,000.

BUTOV: The building has recently been evaluated, and now it is worth about \$350,000. We built it mostly with volunteer labor. The only costs were for materials.



NIZHNI NOVGOROD: Thirty-year-old evangelist Vadim Butov is the district pastor of 11 congregations in the city of Nizhni Novgorod in western Russia.



SVETLANA BARINOVA

PLACE OF WORSHIP: A Russian Orthodox temple in western Russia

Is the center used exclusively for training pastors?

BUTOV: It also hosts two churches. It is located in the city of Yar Chally, which comprises 110 different nationalities and includes Muslims, Russian Orthodox, and atheists.

The funds to construct this center came exclusively from EPI?

The local church also contributed some funds, and the members provided all the labor free. The people who constructed this building were the new members who were baptized as a result of the ministry of EPI.

Tell me a little bit about your background, Pastor Butov.

I was born in a home that knew nothing about God—a born-and-bred Communist and atheist. When I was 14, I was converted and joined the Russian Orthodox Church. Then when I was 15, I became a Seventh-day Adventist. My parents were very unhappy that I made this decision and made life very difficult for me. But the Holy Spirit worked on their hearts over the years, and praise the Lord, they are now planning to be baptized into the Adventist Church.

How were you introduced to Adventism?

In 1991 my school teacher invited me to attend a series of meetings conducted by an Adventist minister. The campaign was short—only five days—but afterward I pledged to myself that I would study the Bible well enough to prove Adventism to be wrong. But that didn't happen. What did happen as a result of my Bible studies was that in 1999, in my home city of Magnitogorsk, I preached for a series of meetings sponsored by EPI. A crowd of 2,000 people came into a hall that could seat only 700 people, and I had to run three sessions a day to fit everybody in. We baptized 505 people and started three new churches—and the meetings were held in the same auditorium where I had dreamed of proving Adventism wrong, the same hall where I had publicly disagreed with the Seventh-day Adventist evangelist. Eight years later, in that same building, I was an evangelist for the Seventh-day Adventist Church.

In what year were you baptized?

1992. I became an evangelist in 1993, attended the Zaoksky Adventist Theological Seminary, and have been in the ministry ever since. And by God's

grace, more than 10,000 people have been baptized and 70 new Adventist churches started in the former Soviet Union as a result of that ministry and our partnership with EPI.

The ministry has now extended to the point where more than 400 laypeople in America have donated money for evangelism. We are working in close cooperation with the church, and EPI has sent us more than \$400,000 in the past eight years. I praise the Lord for the great things He has done.

Is there anything more either of you would like to tell our readers?

BURKS: Just a few words of encouragement: If I can do a ministry like this with Jesus, so can anyone. All we have to do is take the first step.

BUTOV: Please pray for our country, because we are losing religious freedoms and nobody knows how long we will be allowed to continue to preach publicly. Pray for our pastors and evangelists, that we will be able to share the gospel message with everyone possible in our division, and pray that the Holy Spirit will convert the hearts of the people we reach.

For more information about EPI and the evangelism work in Russia, e-mail burksintn@aol.com.



COURTESY OF BILL BURKS

EPI FOUNDER: Bill Burks

MARYLAND

AdventSource Launches Adventist Search Engine

AdventSource, the official ministry resource distribution center for the North American Division (NAD), has just launched the church's first comprehensive targeted search engine. The new search engine—<http://search.adventsource.org>—searches Web sites created and maintained by organizations and members of the Seventh-day Adventist Church. Instead of searching the entire Internet, users can search only Adventist sites, including Adventist ministries, businesses, and organizations.

“Because of the number of people

searching for information on the Internet, we saw a need for an Adventist search engine,” said Fred Kinsey, assistant to the NAD president for communication. “If you’re looking for anything—from a speaker for your next event to an Adventist contractor to help build your house, this search engine is the place to start.”

Adventist organizations, supporting ministries, and ASI members with businesses may submit their Web site information to be included. Individual member sites may also be submitted.

“As the number of Web sites grows, it will become increasingly important that we be able to search a piece of what is available on the Web,” says Brad Forbes, director of AdventSource. “This search engine allows for members to find all the good stuff without any junk.”—*AdventSource Communication Department/AR.*

CALIFORNIA

LLU Study Says Pomegranate Juice Offers Hope in Alzheimer's Battle

If you opt for a glass of pomegranate juice, you may be staving off Alzheimer's disease, says Richard Hartman, researcher and author of a study released in December by Loma Linda University (LLU) in collaboration with Washington University researchers.

For years, pomegranates have been linked to curbing certain types of cancer and clearing arteries. Hartman's study indicates they're as good for your brain as they are for your heart.

The study reveals that pomegranates pack notably high levels of polyphenols. Polyphenols are one of many antioxidants known to neutralize the harmful effects of free radicals, which attack healthy human cells and cause them to mutate into cancer cells. Free radicals have also been linked to triggering Alzheimer's disease.

Hartman, who was already working with pharmaceuticals in lab rats to combat Alzheimer's, was not initially interested in joining David Holtzman, chair of the Neurology Department at Washington University School of Medicine, in his research with the pomegranate juice.

Once persuaded to join him, Hartman said, “I was shocked. The juice had just as much effect—if not more—than the medications I was using.”

According to Hartman, mice that consumed pomegranate juice had 50 percent less plaque—toxic clumps of protein—accumulated in their brains. These accumulations disrupt communication between brain cells, which triggers memory loss and cognitive decline—both characteristic signs of Alzheimer's disease.

The full study is in the December 2006 journal of *Neurobiology of Disease*. —*Adventist News Network/AR.*

IDAHO

Signs of the Times Gets Makeover

Beginning in January 2007, *Signs of the Times* readers will note that the Adventist publication has once again transformed to a fresh format.

In the 132 years that *Signs of the Times* has been in print, it has changed forms many times. When James White started the magazine in 1874, it was the size of today's newspaper and used all black type with no illustrations. The most noticeable new feature is its smaller *Reader's Digest* size, but it also has doubled in number of pages—from 32 to 64. Other features include new design and illustrations, as well as additional articles on Bible study, health, family, faith, and current events.

“Our mission is still the same—to win men and women to Jesus and alert them to His soon coming,” says *Signs of the Times* editor Marvin Moore. “I believe this new smaller size and format invite people to pick up the magazine and read its life-changing articles.”

For more information, go to www.signstimes.com.—*Pacific Press Publishing Association/AR.*



THE OLD AND THE NEW: *Signs of the Times* in June 1874 and January 2007

COURTESY OF PPPPA

Shoes for

My young son knew instinctively what I

BY DENISE DICK HERR

DAY OF ALL THE WEEK THE BEST," I SANG to myself as I walked home Tuesday evening. The old song was one I never liked much, but it seemed appropriate. It refers to the Sabbath, and I was looking forward to the weekend. Although I enjoy my job teaching college English, weekends are always special, especially the Sabbath.

I enjoy Sabbath. It's a day I can spend time with my family, friends, and God. It's a time I don't work. And more important for someone with my compulsive traits, it's a day I don't feel guilty about not working. It's rest, renewal; it's a gift of time.

I really needed a Sabbath rest. It seemed like all my deadlines had converged into one week. My husband, Larry, and I had spent all day Sunday transforming 120 pounds of apples into applesauce and 100 pounds of grapes into juice. On Monday I spent the afternoon and evening preparing, typing, and duplicating midterm tests. Tuesday afternoon I had begun grading a stack of revised essays and had directed the rehearsal of a play dealing with Adventist heritage.

It didn't stop there. Wednesday I would begin giving and grading my midterm tests and directing another rehearsal. Thursday afternoon I was scheduled to attend a two-day conference at a neighboring university in Edmonton. On Sabbath, not only was the play to be presented for church, but I was also Sabbath school superintendent.

Neither of those events would bother me on Sabbath. I enjoy sharing what I've been working on, but the work between Tuesday night and Sabbath morning loomed large. I was glad I had already made some plans for Sabbath school, because I wanted to relate it to the play, which centered on characters in the 1840s. I had found hymns from that period, many of them focused on heaven. We would sing some of the old songs; there would be Scripture lessons about heaven; a fourth grade speech choir was practicing a reading about Ellen White's first vision of heaven. And I wanted to speak at least briefly about the hope of heaven that was so strong in the nineteenth century.

But this was the twentieth century. Does anyone now ever talk about Christ's second coming or heaven?

An Impromptu Lesson

The only person I remembered spontaneously bringing up the subject was my young son.

When he was almost 4 we had gone on a shoe-buying spree. A local store had a wonderful sale, and the whole family was newly shod. I had three new pairs, and my parents-in-law, husband, and son had each bought a new pair. "Mommy," said Garrick tugging on my sweater to get my attention, "Mommy, we need to buy shoes for Baby Jill."

Well, I thought to myself, *I guess it's time to talk again*, and I led Garrick to a quiet corner of the crowded store. I sat on the floor with him on my lap. He had been only 2 when his infant sister had died, and I knew that young children don't really understand death. We had talked about her death then; now we needed to talk about it again.

"Baby Jill doesn't need shoes. She died, and she won't be coming back to us," I explained gently.

"But Mommy," he interrupted, spreading his arms wide in an excited gesture, "she'll need them when Jesus breezes her up!"

Different Times, Same Hope

Why was it, I wondered, that nineteenth-century Christians, regardless of age, held the hope of heaven nearer and dearer to them than almost everyone does now? Perhaps I could explore that on Sabbath morning.

"I'll work on it soon," I promised myself. "But I need to get these essays graded tonight."

Wednesday night we had another play rehearsal. Entrances and exits were ragged, people fumbled with their microphones, and one actor kept his head down, obviously reading his script as he spoke. We tried, but it was hard to stay focused on the play—the costumes had arrived, and dresses, coats, and top hats were much more interesting than microphones. As we left the church I gave my assistant last-minute instructions so he could take care of the final rehearsals while I was in Edmonton.

Thursday morning, as soon as my classes were finished, I drove 100 miles north for the opening events of the conference. The afternoon and evening were spent meeting with

Heaven

had nearly forgotten.

people and making plans for the future. But always in the back of my mind were worries about upcoming deadlines. That night at 11:00, I sat on a bed in a friend's apartment and graded tests. An hour or two later I decided to find out why the hope of heaven was so great for nineteenth-century Christians. As I read about their lives, I began to understand why they felt as they did.

Today the average life expectancy is about 75, but in 1830 it was only 35. When our baby died I felt very alone, not knowing anyone else who had lost a child. If I had lived in the late 1800s, I probably would have known many parents grieving over similar losses. Infant mortality was 150/1,000—about seven and a half times greater than it is now. Besides that, epidemics could sweep through a city, like the 1878 yellow fever epidemic in Memphis that killed 5,000.

Disease spread easily for many reasons. Our present standards of hygiene were unknown: bathing in the winter was considered unsafe; houses were dark and poorly ventilated; water supplies were often inadequate; privies were not emptied regularly; sewers were open; unpaved streets were full of refuse and horse manure; women's heavy dresses dragged in the filth of those streets.

Diet also contributed to people's problems. Before the middle of the



*Does anyone
now ever talk
about heaven?*

twentieth century, people often avoided eating vegetables; bread and beef were the typical urban diet; corn and pork (full of trichinosis) were the rural diet; potatoes, turnips, and cabbage rounded out the meals.

And of course, hospitals weren't a real help if people were sick. Prior to 1870 there were only 200 hospitals in the United States; and with scant knowledge of viruses and bacteria, disease spread rapidly. People were afraid of hospitals. They often got serious infections, which they called "hospitalism."

With short life expectancy, high infant mortality, filthy streets, and epidemics, no wonder people longed for heaven. Besides being with Jesus, people would live forever—not just 35 years. They'd eat of the tree of life with different fruits in season—not just beef, corn, and cabbage. They'd walk

on streets of gold—instead of muddy, filth-filled alleys.

Hopeful, or Hopeless?

But, I wondered, do we, with our longer lives, our generally clean cities and towns, our grocery stores

stocked with fresh fruits and vegetables, our TVs, stereos, and cars—do we want to go to heaven?

I thought of how busy I had been during the week, rushing from one job to another: making applesauce and grape juice, grading

tests, practicing the play, attending meetings. Then I thought about the Sabbath. *Time to cease from my rush. Time to rest. Time to enjoy family. Time to praise. Time to be.*

As I drove home from the conference late Friday afternoon, I finished singing the first verse of my hymn: "Day of all the week the best,/Emblem of eternal rest."*

I long for that perpetual Sabbath. I long for heaven.

*"Safely Through Another Week," *Seventh-day Adventist Hymnal*, No. 384.

Denise Dick Herr is a professor of English at Canadian University College in Lacombe, Alberta.



EXPERIENCING THE TRINITY

*At the center of our universe
is a community of love, harmony, and oneness.*

BY ALLAN ROBERTSON

From 1963 to 1967 I served as pastor of a multi-church district in British Columbia, Canada, which included Prince George. Grace Dowy, a senior citizen of the Prince George church, reminded me frequently: “The Adventist pioneers did not believe in the Trinity.”

During the 1960s at an alumni weekend at Pacific Union College, W. R. French, a retired college religion teacher, was asked to present a short devotional for vespers. He took the occasion to present a one and a half-hour attack on the doctrine of the Trinity.¹

Two or three years ago when I exited church from the Sabbath worship service, I found on the windshield of my car a pamphlet that had as its primary objective to demonstrate that the Trinity is not believable.

Let’s try to get our minds in gear by raising a few questions. Is the word “Trinity” in the Bible? The answer is a clear “No.” But there is a deeper question: Is the *idea* of the Trinity biblical? We will do more thinking about that in what follows. Is the Trinity a mystery? I see it as a mystery, but not an absurdity. Is the Trinity important? Well, if whom we worship is important, then the Trinity is worthy of our most careful attention.

The rest of this study falls under three heads:

The Trinity Means Three Persons

The prefix “tri” signifies three. We are acquainted with the words “trio,” “triangle,” “tricycle,” “triplets”—three musicians, a three-angled figure, a three-wheeled vehicle, three offspring born at the same time.

In the first chapter of the Bible is a statement that should startle us, but familiarity has bred inattention. We would expect to read: “Then God said, ‘Let me make man in my image, in my likeness’” (Gen. 1:26). Here in the earliest thoughts of Holy Scripture we have a hint of plurality in divinity. A careful perusal of other Old Testament passages will give us more suggestions of plurality in deity, but it is in

the unfolding of salvation history in New Testament times that the picture of three persons becomes more lucid.

Imagine yourself at the Jordan River just as John the Baptist has immersed Jesus. “As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and lighting on him. And a voice from heaven said, ‘This is my Son, whom I love; with him I am well pleased’” (Matt. 3:16, 17).

Today in the Christian world there are millions of Oneness Pentecostal people who hold that God is one person who was the Father during the Old Testament era, the Son during the Incarnation, and the Holy Spirit subsequent to the Incarnation. In other words, God is a single person who has existed in three different modes in a time sequence.

However, the baptismal scene when Jesus was baptized is crystal clear that the three Persons of the Trinity were all involved contemporaneously on that occasion. Jesus the Son was immersed in the water; the Spirit descended on Him in the form of a dove; the Father spoke audibly from the sky. No wonder that Augustine of Hippo is on record as saying, “Go to the Jordan and you will see the Trinity.”

Sometimes we struggle with the personality of the Holy Spirit. Perhaps we have a tendency to think of this entity more as an influence, because He is without hands, feet, eyes, ears, nose, or mouth.

Decades ago I remember being in a Bible course in college when a passage from Acts convinced me of the personhood of the Holy Spirit. The narrative records that Ananias and his wife, Sapphira, sold a piece of property, pledged to give the entire proceeds to the Lord’s work, and then privately decided to withhold a portion of the money. When Ananias appeared before the apostles, Peter said, “Ananias, how is it that Satan has so filled your heart that you have lied to the Holy Spirit and have kept for yourself some of the money you received for the land? Didn’t it belong to you before it was sold? And after it was sold, wasn’t the money at your disposal? What made you think of doing such a thing? You have not lied to men

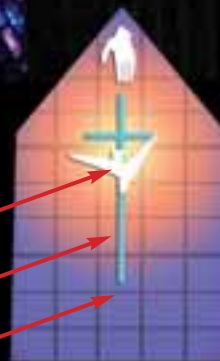


Mysteries of Salvation

One of the most difficult theological concepts to illustrate graphically is that of the Trinity. “God cannot be compared,” wrote Ellen G. White, “with the things His hands have made” (*Evangelism*, p. 614). However, through this stained glass window, from the Seventh-day Adventist church in Spencerville, Maryland, we draw meaning from the biblical images themselves. A hand at the top of the picture depicts the Father who gave His Son for our reconciliation and salvation (represented by the cross). At the center is a dove, signifying the Holy Spirit, as manifested at Jesus’ baptism.

KEY

- The Father
- The Son
- The Holy Spirit



but to God” (Acts 5:3, 4).

One cannot tell untruths to an influence. One can lie only to an entity or entities with mental capacity and personality. Ananias had prevaricated to a person, God the Holy Spirit.

Arius (d. 336) was a theologian in the early Christian church who taught that “there was a time when the Son was not.” Early Seventh-day Adventist

pioneers such as Joseph Bates and James White held a similar concept. In fact, from 1844 to 1890, very few Adventists believed in the eternity of the Son. Many have argued for the Father preceding the Son in time because biologically in life that is all we know.

However, it is interesting to note that in biblical passages the word “son” is employed frequently to describe charac-

ter rather than biology. Here is a simple example: “Joseph, a Levite from Cyprus, whom the apostles called Barnabas (which means Son of Encouragement), sold a field he owned and brought the money and put it at the apostle’s feet” (Acts 4:36, 37). Barnabas was a “Son of Encouragement” because of his generous character in giving to help others in the apostolic church.

The Trinity Means Three Eternal Persons

Of the documents that compose the New Testament the Gospel of John especially focuses on the divinity of Jesus. Hear again the first sentence: “In the beginning was the Word, and the Word was with God, and the Word was God” (John 1:1). The first statement stands in contrast to John 1:14: “The Word *became* flesh [emphasis supplied].” At a point in time the Word became human, was born into our race. But before that, in the beginning, He always was in existence with God the Father as a separate personality and was indeed Himself divine. There never was a time when the Son was not. “In the beginning was the Word.”

Striking also is John’s record of the tension between Jesus and the Jewish leaders in John 8:56-58. Jesus is speaking, “Your father Abraham rejoiced at the thought of seeing my day; he saw it and was glad.’

“‘You are not yet fifty years old,’ the Jews said to Him, ‘and you have seen Abraham!’

“‘I tell you the truth,’ Jesus answered, ‘before Abraham was born, I am!’”

What is awesome here is that Jesus does not merely say that He existed before Abraham was born, but He claims equality with deity. He claims to be the one who spoke to Moses from the burning bush. He claims to be eternal and self-existent. No wonder that the Jews in angry denial of His claim picked up stones to throw at Him.

Adventism in the nineteenth century and in the early part of the twentieth century had been slow in accepting the eternal preexistence of Christ. W. W. Prescott had been commissioned to write a four-quarter Sabbath school

lesson series for 1896-1897 on the Gospel of John. Diligent Bible student as he was, Prescott became convinced of the full eternal sonship of Christ and became a shaping influence on Adventist thought.² Not insignificant has been the forceful sentence in Ellen White's *The Desire of Ages*: "In Christ is life, original, unborrowed, underived."³ Someone has wittily, but truly said, "Jesus was older than His mother and as old as His Father."

Once the eternal preexistence of the Son has been fully established from Scripture, people do not generally seem to have difficulty thinking of "the eternal Spirit" (Heb. 9:14).

On Sabbath, May 22, 2004, I was invited to preach the sermon during the worship hour at the rural Silver Creek Adventist Church in British Columbia. During the fellowship meal following the service, the Adventist woman who sat across from me told the story of how a Christian woman friend of hers had converted from Christianity to Islam because she was convinced that Christians are breaking the first of the 10 commandments by worshipping more than one god. The first commandment reads: "You shall have no other gods before me" (Ex. 20:3). How shall we view this challenge?

The Trinity Means One God in Three Eternal Persons

Mathematically, this seems confusing because three do not equal one, but there is a oneness beyond mathematics. Think about a couple of sentences in the prayer Jesus prays to His Father as recorded in John 17. "Holy Father, protect them by the power of your name—the name you gave me—so that they may be one as we are one" (verse 11). Jesus is asking of His Father that the 11 apostles who are the nucleus of His church may be one. Obviously, He is not requesting that His followers become one person. He prays that they may have a oneness, a unity in purpose, mind, and character. The oneness He desires for them is compared to the oneness that exists between Himself and His holy Father in heaven. The oneness, the harmony

He asks for the 11 is expanded later in the prayer to include all genuine followers of Jesus. Hear His words in verse 22: "I have given them the glory that you gave me, that they may be one as we are one." The harmony between the Father and the Son is to be the example of the harmony that Jesus cherishes for Christians among themselves.

The ancient Greek and Roman gods were indeed many gods. They were infamous for being in conflict and warring with one another perpetually. In sharp contrast is the God of the Bible who exists as three Persons in oneness, harmony, love, and purpose. "God is love" (1 John 4:8) implies more than one Person in one God. God is one, but God is not alone. The Father loves the Son. The Son loves the Father. The Father loves the Spirit. The Spirit loves the Father. The Son loves the Spirit. The Spirit loves the Son. At the center of our universe is a community of love, harmony, and oneness.

With intelligence, with integrity, and with adoration we can worship as "trinitarian monotheists."

Years ago George and Lillian Knowles, a husband and wife team, were directing an evangelistic field school in Vancouver, Canada, under the auspices of the Seventh-day Adventist Theological Seminary at Andrews University, with numerous seminarians in attendance. I had heard that John Stott, the eminent, godly evangelical leader, was to be preaching in town on a Sunday morning while our evangelistic team was in Vancouver. I persuaded George Knowles to have us hear Stott as a group, and so on a Sunday morning I walked this cadre of budding Adventist preachers to discover what we could learn about preaching from a diligent practitioner.

It turned out to be Trinity Sunday in that Anglican church. Most of the service has receded from my memory, but I still have a few notes from the sermon. The impression of the message moved me to tears because here was a man sent from God who did more than talk about the Trinity. I experienced the Trinity as he spoke out of his own

vital experience of knowing God in three eternal persons. To this date it is the only sermon I have ever heard preached on the Trinity, but how unforgettable.

In the April 2, 2001, *Christianity Today* John W. Yates III wrote an article commemorating John Stott's turning 80 years old on April 27 of that year. I treasure these words in my heart:

"The day begins for Stott at 5 a.m. He swings his legs over the side of his bed and starts the day in prayer:

"Good morning, heavenly Father; good morning, Lord Jesus; good morning, Holy Spirit. Heavenly Father, I worship You as the Creator and Sustainer of the universe. Lord Jesus, I worship You, Savior and Lord of the world. Holy Spirit, I worship You, Sanctifier of the people of God. Glory to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and will be forever. Amen."

"Heavenly Father, I pray that I may live this day in Your presence and please You more and more. Lord Jesus, I pray that this day I may take up my cross and follow You. Holy Spirit, I pray that this day You will fill me with Yourself and cause Your fruit to ripen in my life: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. Holy, blessed, and glorious Trinity, three persons in one God, have mercy upon me. Amen."

For decades, Stott has begun each day with a version of this Trinitarian prayer.⁴

¹Woodrow Whidden, Jerry Moon, John W. Reeve, *The Trinity: Understanding God's Love, His Plan of Salvation, and Christian Relationships* (Hagerstown, Md.: Review and Herald, 2002), p. 14.

²Gilbert Valentine, "A Slice of History: How Clearer Views of Jesus Developed in the Adventist Church," *Ministry*, May 2005, pp. 14-19.

³*The Desire of Ages*, p. 530.

⁴John W. Yates III, "Pottering and Prayer," *Christianity Today*, Apr. 2, 2001, p. 61.

Allan Robertson is a retired pastor living in Kelowna, British Columbia, Canada.





Ask the Doctors

DR. ALLAN R. HANDYSIDES and DR. PETER N. LANDLESS

Health in a Nutshell

I don't usually eat nuts because I've heard they're very high in fat. But my friends—who are kind of “health nuts” when it comes to their eating habits—tell me that they're good for me. Whom do I believe?

The word “nut” is not always complimentary. Consider the usage in the following: a “loose nut” (as in “at the wheel”), the “nutty professor,” “going nuts,” and “health nut.” Despite its colloquial abuse, the role of nuts in nutrition is more valuable than its inclusion in the first three letters of the word!

The seeds of plants that grow enclosed in a shell of woody fiber, nuts have long been highly prized as sources of protein, fat, and multiple trace elements. The Persian walnut (often called the English walnut), pecans, almonds, cashews, Brazils, and pistachios are well-known nuts. But hazelnuts (or filberts) and macadamias have become much better known in recent years. Peanuts are actually not true nuts, but are from the legume family. Yet they share many of the attributes of nuts. Coconuts, on the other hand, do not rise to the high status enjoyed by the others. In the Philippines, the “pili nut” is a prized nut. The sapucaia is a tropical nut that grows in the Amazon basin, and has been called the “paradise nut.”

Apart from their value as a source of energy and protein, nuts have recently been recognized as one of nature's healthful encapsulations.

When Ellen White included nuts as part of the healthful foods God has given, she opened herself to criticisms leveled at nuts. Many persons promoting “low fat” or “no fat” diets

looked askance at nuts.

It was extremely interesting to read the first conclusive data taken from an analysis of the Adventist Health Study¹ published by Gary Fraser, et al., in 1992. The study showed that frequent nut consumption led to lower risk of coronary heart disease. The following year Joan Sabate, a coauthor of the first paper, published findings on the effects of walnuts on serum lipid levels and blood pressure in healthy young men. This research opened the door to a whole raft of research that continues to the present.² All current evidence confirms that a person consuming approximately one ounce of nuts some five times per week has only half the risk of nonfatal coronary heart disease. Even as people age the beneficial effect of nuts is retained.³

Researchers at Harvard, following the nurses in the famous nurses' study, have also confirmed the findings of the Loma Linda researchers.⁴

Nuts consistently lower the bad LDL cholesterols (low density lipoprotein cholesterols) that play a major role in heart attacks. Nuts are high in unsaturated fatty acids, which can be expected to lower blood cholesterols. But the modest reduction in blood cholesterol predicted by the consumption of 1-1.5 ounces of nuts does not account for the 40-50 percent reduction in coronary heart disease risk demonstrated in these studies. There must be other factors at work.

Many use flaxseed oil as an addition to their diet for the Omega-3 fats they contain. In a recent visit to Saskatchewan, Canada, I listened to research that showed complete ground flaxseeds had a more salutary effect than the oil alone, proba-

bly because of the lignans found in the seeds. Nuts will similarly be found to have many other contents that have beneficial effects rather than just their oils. For example: magnesium, selenium, and other trace elements are found in nuts.

As with all things, balance is important. It is possible to take excessive quantities of even good things. Perhaps in the enthusiasm for nuts, we should offer a word of caution in that excessive calories will make one gain weight. However, there is a study in which an extra 350 calories were added daily to the diet in the form of nuts. In this study the group eating the extra nuts did not gain any extra weight.

Another feature of importance with nuts is that they should be fresh. Nuts that become rancid should not be eaten. Certain molds can grow on nuts and form aflatoxin, which is known to play a role in the development of some cancers. Some nuts can also be contaminated by bacteria.

Another serious concern for some individuals relates to the potential for allergy that exists with nuts. Persons allergic to one nut may find mixed nuts a hazard. Even if the mix does not contain their particular allergen, factories may process several types of nuts, which could contaminate the mix. Confectionaries may also contain nuts. Care needs to be taken by persons with a true allergy to nuts.

Taking the data we have currently, there is no doubt that a lot of health is encapsulated in a nutshell. We recommend that people make nuts a regular part of their diet.

So, go on, be a health nut!

For the past 20 years I have had low back pain that varies from mild to severe. I am nervous about becoming addicted to pain killers. Any advice?

Back pain is one of the most miserable and common afflictions of humankind. It is, however, much more common in those more sedentary populations.

Back pain can be thought of as (1) that which relates to the mechanics of the back (i.e., the multiple little joints and muscles supporting the

Nuts have been recognized as one of nature's healthful encapsulations.

back), and (2) the large group of disorders relating to nerve pressure. The latter is often a result of a prolapsing (slippage) of the disc between the vertebrae, so that the disk pushes on a nerve. When pressure is put on a nerve, the pain often “radiates” or spreads to areas supplied by the nerve.

Traditionally bed rest, pain killers, and even traction have been used. However, a much underutilized approach is exercise. Support of the spine involves more muscles than is often imagined. Most of us are aware of the back muscles between the vertebrae of the chest and pelvis, and think of these as the “back” muscles. The vertebral column is also supported by muscles that run in front of the spinal column. These muscles are strengthened by abdominal-strengthening exercises.

Such exercise must be entered into cautiously, especially when beginning. Sit-ups are probably too aggressive a place to begin. Lying on one's back with flexed knees, and then a half sit-up—consisting of raising the head and shoulders—may be a place to begin. A physical therapist is the person to show you a set of exercises for your back.

Some people promote herbal remedies. Three of the common ones—devil's claw, white willow bark, and cayenne pepper—were found to be more effective than controls in several

studies. Devil's claw had the best effects. These herbs were not compared with prescription or over-the-counter pain relievers, such as ibuprofen, in most of these studies. So whether they are the success story some would like them to be is not clear. We need to remember, though, that herbal remedies are still “drug” therapies.

Chiropractic therapy has been used for back pain, and up to 40 percent of back pain sufferers use chiropractic treatments. Studies have shown some relief, but not as effectively as physical therapy and pain killers.

People with traumatic injuries will require specific and individual therapies.

Overall, most back pain sufferers would benefit by the addition of a well-supervised physical therapy program.

¹Archives of Internal Medicine, 152:1416-1424; 1992b.

²New England Journal of Medicine, 328:603-607; 1993.

³Fraser & Shavlik, Annals of Epidemiology, 7:375-382; 1997b.

⁴Hu, F. B., et al., British Medical Journal, 317:1341-1345; 1998.

Allan R. Handysides, M.B., Ch.B., FRCPC, FRCSC, FACOG, is director of the General Conference Health Ministries Department; Peter N. Landless, M.B., B.Ch., M.Med., F.C.P.(SA), F.A.C.C., is ICPA executive director and associate director of Health Ministries.

Send your questions to: Ask the Doctors, Adventist Review, 12501 Old Columbia Pike, Silver Spring, Maryland, 20904. Or you may send your questions via e-mail to shieldsb@gc.adventist.org. While this column is provided as a service to our readers, Drs. Landless and Handysides unfortunately cannot enter into personal and private communication with our readers. We recommend that you consult with your personal physician on all matters of your health.



BORDER, Lester A.—b. Jan. 3, 1913, Decatur, Ill.; d. Apr. 19, 2006, Cottonwood, Ariz. He served in plant services at Washington Adventist Hospital, Porter Memorial Hospital, Walla Walla College, and Sydney Adventist Hospital, and volunteered on several Maranatha projects. He is survived by his wife, Geraldine; daughter, Sylvia; two grandchildren; and three great-grandchildren.

BOTHE, John William—b. Nov. 28, 1917, Saskatchewan, Canada; d. Oct. 25, 2006, Loma Linda, Calif. A longtime administrator of the Seventh-day Adventist denomination, he served as president of the Church in Canada for 12 years. He served in the General Conference first as administrative assistant to Neal C. Wilson, then president of the North American Division, and then as associate secretary, then secretary. He is survived by his wife, Genevieve; daughters, Nancy and Sylvia; three stepsons; 11 grandchildren; and four great-grandchildren.

CAMP, Tom—b. Jan. 19, 1941, Birmingham, Mich.; d. May 11, 2006, Altamonte Springs, Fla. He was a member of the Forest Lake Church in Apopka, Florida, and was employed as a receiving clerk/truck driver at the Florida Adventist Book Center at the time of his death. He is survived by his wife, Marshallann (Marti); son, Thomas; daughter, Annemarie; and one grandchild.

CHRISTMAN, Donald Robert—b. Jan. 19, 1919, Mount Vernon, Ohio; d. Nov. 2, 2006, Redlands, Calif. He served the church in both pastoral and administrative work in Pennsylvania, Hawaii, Texas, Brazil, Peru, and Washington, D.C. He served last in the Secretariat of the General Conference. He is survived by his wife, Dorothy; sons, Kenneth, Robert, Ronald, and Gerry; and 10 grandchildren.

CLARK, Emma—b. June 22, 1906, Browns Store, Va.; d. Oct. 19, 2006, Apopka, Fla. She was a member of the Florida Living Church, Apopka, Florida. She was a literature evangelist in Baltimore, Maryland, from 1945-1965. She is survived by her sons, Donald and Richard; seven grandchildren; and seven great-grandchildren.

COX, Walter Dale—b. Nov. 7, 1922, Sioux City, Iowa; d. Oct. 12, 2006, Angwin, Calif. He was employed as a high school teacher for 17 years and as a college professor at Pacific Union College for 21 years. He is survived by his wife, Grace; sons, Barry and Kenneth; and daughter, Christine; seven grandchildren; and two great-grandchildren.

CRESS, Charles C.—b. Aug. 27, 1922,

Bucyrus, Ohio; d. Oct. 24, 2006, Collegedale, Tenn. He pastored for 45 years in the Kentucky-Tennessee, Carolina, and Florida conferences. He was preceded in death by his spouse of 50 years, Mary Moore Cress, and his son, Pastor David Cress, president of the Georgia-Cumberland Conference. He is survived by his wife, Dorothy; sons and daughters-in-law, James A. and Sharon M. Cress of the GC Ministerial Association; John C. and Pamela Keele Cress of Walla Walla College; Lynn C. Jones of Calhoun, Georgia; and three granddaughters.

CRIDER, Franklin N.—b. Jan. 3, 1915, La Pointe, Wisc.; d. Oct. 11, 2006, Hillsboro, Oreg. He served as a medical missionary from 1949 in Thailand. In 1967 he served in Laos until 1982. He was preceded in death by his wife, Jane; his parents, Henry and Nora Crider; and three brothers. He is survived by his son, Franklin; daughters, Susan and Sylvia; and two grandsons.

HUSE, Wilfred M.—b. Dec. 19, 1931, Zimbabwe, Africa; d. Oct. 28, 2006, Loma Linda, Calif. He practiced cardiothoracic surgery at St. Helena Hospital from 1975 until a few months before his death. He was also a principal cardiac surgeon at Loma Linda University. He is survived by his wife, Margaret; son, Richard; daughters, Rosemary, Christine, Patricia, and Valery; and seven grandchildren.

JUDY, Ellsworth E.—b. July 29, 1922, Sacramento, Calif.; d. Nov. 2, 2006, Calistoga, Calif. He taught instrumental band music for many years at the elementary, high school, and college levels in the Seventh-day Adventist educational system. He is survived by his daughters, Laura Koozmin and Peggy Dewsberry.

MADGWICK, Gordon Alexander—b. Dec. 26, 1927, East Wemyss, England; d. Nov. 11, 2006. He served Adventist education for 38 years as teacher and principal at Spencerville Junior Academy in Maryland, and in various faculty appointments at Columbia Union College, Pacific Union College, Southern Adventist University, and Andrews University. He also served as director for Higher Education and executive secretary, Board of Higher Education for the North American Division. He was preceded in death by his wife, Beryl, and daughter Karen. He is survived by his daughters, Fiona and Candi; son-in-law, Galen Bullock; and grandchildren, Nicole and Lane.

MCCLEAN, Ora Lewis—b. Jan. 28, 1922, in Beaver Crossing, Nebr.; d. Sept. 14, 2006, Walla Walla, Wash. He pastored in Colorado for 13 years and then served at the conference level for 26 years. He is survived by his wife of 63 years, Avis; daughters, Sharon and Shirley; son, Ronald; brothers, Ernest and Orlin; sisters, Lois and Mary; seven grandchildren; and three great-grandchildren.

RAMOS-SUAU, Jose Miguel—b. Mar. 18, 1941, Lares, Puerto Rico; d. June 2006, Mayagüez, Puerto Rico. He served the church in Puerto Rico as ABC manager, Sabbath school/lay activities director and church pastor (simultaneously), conference publishing director, treasurer, and union president. He is survived by his wife, Awilda; sons, Miguel, José Omar, and Gabriel Ismael; and

daughter, Mónica.

RICHARDS, Berneva—b. May 2, 1914, Dayton, N.Y.; d. Nov. 12, 2006, Altamonte Springs, Fla. She was an Adventist church school teacher from 1949-1981 in Rochester, New York. She is survived by her daughters, Jacquelyn Frimpter and Sharon Swofford; five grandchildren; 15 great-grandchildren; and one great-great-grandchild.

SHULTZ, Myron Wesley—b. Dec. 3, 1933, Caldwell, Idaho; d. May 12, 2006, Berrien Springs, Mich. A graduate of Walla Walla College, he served in Bangladesh as principal of Kellogg Mookerjee High School. In the United States, he served at Blue Mountain Academy, Cedar Lake Academy, and as dean of the College of Technology at Andrews University until his retirement in 2003. He was preceded in death by his father, Myron H.; mother, Lois; and two sons, Kendall and Randy. He is survived by his wife, Joan; three daughters, Kari, Debra, and Julie; and two sisters, Carol and Myrna.

STORZ, Arnold E.—b. July 13, 1915, Woodland, Calif.; d. Oct. 19, 2006, Lincoln, Nebr. He served as pastor in California, Colorado, and Washington State, and taught Bible at Campion Academy, Monterey Bay Academy, and Mountain View Academy. He was preceded in death by his brothers, William E. Storz and Lester G. Storz. He is survived by his wife, Ethel; daughters, Arlene Schander, Karen Ford, Sherri Storz, and Kathy Gochnour; four grandchildren; and four great-grandchildren.

Obituary Guidelines

In sending obituaries to *Adventist Review*, please use the following standard style: LAST NAME, First name, Initial—b. DATE/PLACE; d. DATE/PLACE. Describe the denominational service briefly. "He/She was preceded in death by . . ." "He/She is survived by . . ." and list only the names of survivors (not cities where they live) in this order: Spouse; Son(s); Daughter(s); Parent(s) (father first, then mother); Brother(s); Sister(s); number of grandchildren (no names); and number of great-grandchildren (no names). Because of limited space, we are able to print the obituaries only of those who were employed by the Seventh-day Adventist Church. You may e-mail submissions to karimabadi@gc.adventist.org or you may mail submissions to *Adventist Review*, Obituary Submissions, 12501 Old Columbia Pike, Silver Spring, MD 20904.

The “Good” Old Days?

Reminiscing about the “good old days” amid a flurry of activities, fast-approaching article deadlines, and a tightly pinched schedule sometimes floats to the top of my favorite pastimes. *Lifestyles 150 years ago must have been so much more relaxed, simpler, more enjoyable*, I often muse. *Maybe I was born too late.*

And I find I’m not alone in my occasional obsession with the past.

Based, perhaps, on the theory that less is more, a belief in “how much better things used to be” is rampant. A monthly magazine called *Good Old Days* describes its mission as “remember[ing] the best of times” via “feature stories and photos of the good old days of 1900 through 1949.”¹ The Good Old Days Resort in Montello, Wisconsin, draws guests by advertising slow-paced activities such as “great fishing,” boat rentals, and a sandy beach—though the prices are contemporary. There is even a Good Ol’ Days festival held each year in the town of Fort Scott, Kansas.

George R. Knight, however, in his book *Ellen White’s World*² debunks the rosy perceptions some of us may have with days gone by. Bluntly stating that “the good old days weren’t nearly as good as nostalgia would make them,” Knight notes that in 1800 the average life expectancy at birth was 32. Rising to 50 by 1900, and 67 by 1950, it eventually reached the current age of 79. Why the change? Knight’s answers seem mind-boggling:

- Surgeries were performed without anesthesia until the technique came into more common use in the United States in the late 1800s. “In the days without anesthesia speed was of the essence,” writes Knight. “It is said that army surgeons in the Civil War could lop off a leg in 40 seconds.”

- To cure a disease or illness, physicians would “drain a pint or two or more of blood from the patient’s body. Purging the body generally followed. . . . This was done through the administration of powerful drugs . . . which we now know to be extremely poisonous.”

- Extensive study wasn’t required for an individual to become a physician. “A person could go to a diploma mill

for four to eight months to imbibe the medical ‘wisdom’ of the day and then set up practice.”

“The good old days weren’t nearly as good as nostalgia would make them.”

- Most people seldom bathed.

“Some authorities claim that average Americans of the 1830s never took a bath during their entire life.” In 1855, Knight says, New York City had only 1,361 bathtubs for its 629,904 residents.

- People’s diets were rich in meat, desserts, and highly spiced foods. Fruits and vegetables were deemed unhealthy.

- “As for garbage, Americans had no system for processing it. Most of it ended up in the street for the free-running hogs to root in. New York City of the 1840s had thousands of unchaperoned hogs to help care for the problem.” He added that “the omnipresent

horse droppings oozed in the generally unpaved streets in wet weather and were pulverized to highly flavored dust that blew everywhere in dry.”

Although I’m sure that more idyllic experiences also took place in former centuries, these vivid images have done much to disturb my mental vacations into the past—but not into the future.

God’s Word tells us that we have a new world to look forward to that is beyond anything we can imagine—a place where there will be no more sorrow or pain, no more destruction or hate. We will never again be separated by death from those we love, and best of all, we will be able to spend eternity in peace and safety with our Savior and best Friend, Jesus.

We can’t find perfection in looking to the past history of this old world, but we can by looking to the future God has planned for us. The day will come when our lives will no longer be ruled by schedules and deadlines or even by fear, but by kindness and affection and love.

How more idyllic can it get than that?

¹ www.goodolddaysonline.com/pages/magazines.html

² George R. Knight, *Ellen White’s World* (Review and Herald Publishing Association, Hagerstown, Md.), pp. 30-34.

