

NOVEMBER 24, 1977 Review®

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YEARS 150 YEARS 150 YEARS 150 YEARS 150 YE

This article commemorates the 150th birthday of Ellen G. White by noting how this messenger of the Lord spent a few of the birthdays in her 87-year life.

By ALTA ROBINSON

THIS BEING NOVEMBER, we go back in time 150 years to a late-autumn day, November 26, 1827, when twin girls, Ellen and Elizabeth, were welcomed into the Harmon home, an already large and loving New England family. Commemorating this anniversary, I have selected several birthday milestones that marked the years Ellen lived so unselfishly, completely yielded to God's guidance.

November 26, 1846—Ellen's nineteenth birthday—must have been a special one, for on August 30 of that year she had become Mrs. James White. For 35 years she enjoyed the companionship of a man who became "apostle, author, executive, and driving power in the development of the church."—VIRGIL ROBINSON, *James White*, Foreword. He would become the father of four sons—Henry, James Edson, Willie, and John Herbert—and always provide the strong arm and loving companionship so greatly appreciated by his wife, Ellen.

Ellen's thirty-eighth birthday was celebrated at a water-cure institution, "Our Home on the Hillside," near Dansville, New York, where she had taken her husband to recuperate from a stroke and resultant partial paralysis. Of her birthday dinner, she wrote, "Elder Loughborough kindly performed the office of waiter, and

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brought our meals to us in a basket. My birthday dinner consisted of Graham mush, hard Graham crackers, applesauce, sugar, and a cup of milk. And the 26th of November was a cheerful, happy day for me. I felt the peace of God abiding upon me, and that night spent much of the time in prayer to God for my husband."—*Review and Herald*, Feb. 27, 1866.

In 1868, in a letter to her children, Ellen described a unique way of celebrating an anniversary: "Your mother's birthday was spent in traveling on foot one mile across a rocky pasture and then a watery marsh, hopping from stone to stone and from knoll to knoll to keep from wetting my feet. We were on our way to visit Lou Curtis. . . . Our dinner was gems, made of flour we brought, without sauce of any variety."—Letter 25, 1868.

Ellen spent her forty-third birthday at her home in Battle Creek, Michigan. She meditated, "Today I enter upon my forty-fourth year. Oh, what has been the record of the past year? I see much to be grateful for. Many and abundant have been the blessings I have received from my Saviour. I feel glad that I have had opportunities to do some little good for our Saviour who has done so much for me. But I see many errors in my past year's life to correct. I long to be more like my Redeemer. I resolve to be more humble, more watchful, more faithful, and reflect more perfectly the image of my Redeemer."—Letter 19, 1870.

That year there was little

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Wonders of the Cross

“God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” (John 3:16).

This text and others that emphasize the magnificent sacrifice of Christ on the cross mean everything to Christians. Words fail utterly to express the gratitude that Christians feel to the Son of God for coming to this world of sin to make possible their salvation. The apostle Paul was so obsessed with Jesus and His great sacrifice that he exclaimed: “God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world” (Gal. 6:14).

The cross is important not merely because it reveals divine love, not merely because it breaks hard hearts, not merely because it awakens within sinners desires for goodness and holiness, not merely because it promises eternal life but because it reveals the terrible nature of sin and the infinite wisdom of God in solving the sin problem by maintaining a perfect balance between justice and mercy.

In addition to all this, the cross is important because it provides absolute insurance against sin's arising again in the universe. In a passage often overlooked, but which should be given careful study, Ellen G. White declares that the cross is of ultimate importance not only to sinful mortals but to sinless angels. Note the statement, which appeared first in an article in the *Signs of the Times*, December 30, 1889:

“The atonement will never need to be repeated; and there will be no danger of another rebellion in the universe of God. That which alone can effectually restrain from sin in this world of darkness, will prevent sin in heaven. . . . Fallen men could not have a home in the paradise of God without the Lamb slain from the foundation of the world. Shall we not then exalt the cross of Christ? The angels ascribe honor and glory to Christ, for even they are not secure except by looking to the sufferings of the Son of God. It is through the efficacy of the cross that the angels are guarded from apostasy. Without the cross they would be no more secure against evil than were the angels before the fall of Satan. Angelic perfection failed in heaven. Human perfection failed in Eden, the paradise of bliss. All who wish for security in earth or heaven must look to the Lamb of God.”—Quoted in *The SDA Bible Commentary*, vol. 5, p. 1132.

Think of it—the cross is vital to the sinless angels! It guards them—and, of course, all sinless beings on the numberless worlds throughout the vast reaches of space—against apostasy, against Satan's attempts to misrepresent the character of God and make rebellion look attractive.

As Mrs. White continued to expand on this truth in the *Signs* article, her wonder and excitement are apparent: “The plan of salvation, making manifest the justice and love of God, provides an eternal safeguard against de-

fection in unfallen worlds, as well as among those who shall be redeemed by the blood of the Lamb. . . . The death of Christ on the cross of Calvary is our only hope in this world, and it will be our theme in the world to come. Oh, we do not comprehend the value of the atonement! If we did, we would talk more about it. The gift of God in His beloved Son was the expression of an incomprehensible love. It was the utmost that God could do to preserve the honor of His law, and still save the transgressor. Why should man not study the theme of redemption? It is the greatest subject that can engage the human mind. If men would contemplate the love of Christ, displayed on the cross, their faith would be strengthened to appropriate the merits of His shed blood, and they would be cleansed and saved from sin.”—*Ibid.*

God's Infinite Suffering

The cross was the supreme manifestation in time and space of the infinite, continuing suffering endured by God on account of human sin. At times even Christians tend to forget the terrible suffering that sin has caused God. They feel sorry for themselves and the other members of the human race because sin has brought so many evils to the world—temptation, trial, sickness, sorrow, separation, death. But the cross tells us that the One who has suffered most is God.

Well has Mrs. White written: “Few give thought to the suffering that sin has caused our Creator. All heaven suffered in Christ's agony; but that suffering did not begin or end with His manifestation in humanity. The cross is a revelation to our dull senses of the pain that, from its very inception, sin has brought to the heart of God. Every departure from the right, every deed of cruelty, every failure of humanity to reach His ideal, brings grief to Him. . . . As the ‘whole creation groaneth and travaileth in pain together’ (Romans 8:22), the heart of the infinite Father is pained in sympathy. Our world is a vast lazar house, a scene of misery that we dare not allow even our thoughts to dwell upon. Did we realize it as it is, the burden would be too terrible. Yet God feels it all.”—*Education*, pp. 263, 264.

O what suffering sin has caused God! Not in isolated splendor does the Father dwell; He is involved with us! He feels the pains of humanity. He suffered with His Son in Gethsemane (*The Desire of Ages*, p. 693). He stayed with His Son on Calvary (*ibid.*, pp. 753, 754).

Through the cross not only has the human family been reconciled to God, not only has a sinless Substitute been provided for sinful but repentant men and women, but through it God's character has been revealed. Small wonder that by looking at the cross the sinless angels are preserved from apostasy. They know they can place absolute trust in a God who “gave his only begotten Son” to save a world of lost, sinful rebels.

Throughout eternity the redeemed will study the numberless purposes, meanings, and glories of the cross. But why wait? Let us today explore some of the wonders of this moving, exhaustless theme.

K. H. W.

This Week

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In "In Loving Memory" (p. 4), Bill Richardson looks at the prophet Hosea's unhappy marriage experience with Gomer from a perspective not usually studied. After reviewing Hosea's

experience, Elder Richardson raises the interesting question, To what extent is a Christian expected to forget, after he has extended forgiveness, the difficult experiences others have inflicted on him?

Elder Richardson received B.A., M.A., and M.Div. degrees from Andrews University, Berrien Springs, Michigan, in 1959, 1960, and 1970, respectively. He served as a pastor in the Ohio Conference, a Bible teacher at South Lancaster Academy, a Bible teacher and pastor at Pioneer Valley Academy, an assistant professor of religion and Biblical languages at Southwest-

ern Adventist College and at Pacific Union College. Then he returned to Andrews University to teach in the religion department and to complete work on a Th.D. at the university.

Harold W. Clark, author of "How to Enjoy Retirement" (p. 10), has been retired for 20 years. That fact, plus the many useful activities that he has engaged in since retirement, makes him an authority on this subject.

Author of 11 books in his field of biology and creationism, he has written numerous articles for the REVIEW, *Signs of the Times* (to which he has contributed for 50 years), and various schol-

arly and professional journals.

"Growing up," as he puts it, with the Pacific Union College biology department, Dr. Clark was its head for 35 years. He began the first denominational Field School of Natural History in 1929 and biological station in 1947. His theory of ecological zonation, by which he explains the sequence of the fossils, has been accepted by many creationists, both Seventh-day Adventist and non-Adventist.

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Scan News briefs from the religious world

Scriptures Donated for Crusade

NEW YORK—The American Bible Society has donated 1,862,000 Scriptures for use in connection with Billy Graham's November 23 to 27 crusade in Manila, the Philippines. Dr. Laton E. Holmgren, the society's general secretary, said the gift included 10,000 copies of the *Good News Bible* and 40,000 copies of *Good News for Modern Man* (New Testament).

The Bibles are given to pastors and crusade counselors who attend the crusade's school of evangelism. People making decisions for Christ receive the New

Testaments, and the other Scriptures are given to Manila residents as part of the advance preparation for the crusade.

Amendment to Protect Sabbathkeepers

MERCHANTVILLE, N.J.—Dr. Samuel A. Jeanes, national Lord's Day Alliance leader, has called for an amendment to the Civil Rights Act to protect the rights of workers who observe Saturday Sabbaths. He expressed support for a bill that would exert more pressure on employers to accommodate to their workers' religious observances or practices.

Appeal to Convert Tobacco Fields Rejected

FAYETTEVILLE, N.C.—Delegates to the North Carolina Conference of the United Methodist Church voted down a resolution urging the conversion of tobacco lands to the production of food and clothing.

It was rejected by a show of hands that was estimated at 2 to 1 against the proposal, which had been prepared by the conference's Division of Church and Society.

In introducing the resolution, Catherine Watson, of Raleigh, said the tobacco lands should be converted because the population

of the world is growing faster than the ability to meet food needs and because cigarettes are harmful to health.

Sales Tax Required on Some Church Activities

HARRISBURG, Penn.—Pennsylvania churches, charitable organizations, and fire companies are subject to payment of the State's 6 percent sales tax on many of their fund-raising activities, according to a new Department of Revenue ruling.

Under previous regulations of the department these organizations were exempt from collection of the sales levy.

Letters

[Letters submitted for publication cannot be acknowledged or returned. All must carry the writer's name and address. Short letters (less than 250 words) will be given preference. All will be edited to meet space and literary requirements. The views presented do not necessarily represent those of the editors or of the denomination.]

These Things Matter

"No Space for Triviality" (letter, Oct. 27) asked if the discussion of women's ordination is not too trivial to be published. Is the gospel ministry trivial? Not to me. Nor is the exclusion of at least half the church membership from that ministry trivial.

Is it not possible for us to share with one another our honest differences of opinion without "waging a verbal war"?

This particular saint is comforted, strengthened, and en-

couraged by the fact that we church members are still able to talk about things that matter.

NAME WITHHELD

The Right to Marry

An essential element was omitted in the list of "essentials of marriage" in "Biblical Marriage" (Sept. 8). It is this: a person who marries should be one who is eligible to marry. There are too many un-Biblical marriages in our churches. Many have not the right to marry that particular person or the right to remarry.

A person must have a right to marry, just as a person must have a right to enter God's kingdom. The right to enter the kingdom is based on the righteousness of Christ. The right to marry is based

partially on one's entering a binding Biblical marriage to another person.

TIM D. MANNING
Takoma Park, Maryland

A recent letter (Sept. 8) asked how to "relate to those church members" who were "restored to the church while living in sin." I ask how can one be sure these people are "living in sin"? Is there such a thing as cleansing and forgiveness?

If such people are restored to the church, it is evident that the church acted in the matter. Should we not show the same love for these people that Jesus showed for Judas? "Jesus hungered for his [Judas'] soul. He felt for him such a burden as for Je-

rusalem when He wept over the doomed city. His heart was crying, How can I give thee up? The constraining power of that love was felt by Judas."—*The Desire of Ages*, p. 645.

FRANK SHARP
Escondido, California

1,290 and 1,335 Days

I want to thank you for explaining Daniel 12:11, 12, about the 1,290 days and 1,335 days in the Bible Questions Answered column (July 7).

I had just written a note to ask my pastor about this Daniel passage when I picked up the issue. Your answer explained the verses to me satisfactorily.

MRS. McVERNON FULLBRIGHT
Candler, North Carolina

In Loving Memory

Besides forgiving an offender,
is a Christian expected also to blot the incident from his
conscious memory?

By BILL RICHARDSON

DIVORCE SEEMS SO MUCH LIKE FALLOUT from the stressful twentieth century that we rarely link it to Bible times or characters. But marital disaster, which C. S. Lewis likens to the severing of both arms or legs (*Mere Christianity* [New York: The Macmillan Company, 1952], p. 96), is not of recent origin. No doubt the most celebrated marriage breakup in Bible times was that of Hosea and Gomer. Though Hosea's marriage was not the first in the Old Testament to involve unfaithfulness and estrangement, his experience is unique both in the fullness of detail with which it is told and in its overall meaning for following generations.

First, there was the command of God for Hosea to marry a "wife of harlotry" (Hosea 1:2, R.S.V.). The instruction seems so contrary to the nature of God that many scholars reject the literal interpretation of this verse. Others bypass the real problem by asserting that whatever God commands is therefore right. A more plausible explanation is to take the phrase "of harlotry" as describing prophetically what the young woman would become or as designating her origin, not her character. In either case she could have been pure and chaste at the time Hosea married her.

Before Gomer became estranged from Hosea, she gave birth to three children. The first, a boy, was named Jezreel (verse 4), which meant "God sows." Then came a daughter, whose name, Lo-ruhamah (verse 6), meant "not pitied," and after her, another son, Lo-ammi (verse 9), which meant "not my people." It was common Jewish practice to give children highly meaningful names that often embodied desirable characteristics or future goals that the parents envisioned for their children. Sometimes the name mysteriously included both a current and a future reference, as in the case of Jacob, whose name

"heel-gripper" or "deceiver" described both his birth and his future deceptive dealings. Similarly, the names of Hosea's children may have suggested a deteriorating marriage, as well as a broken relationship between Israel and God, "'for you are not my people and I am not your God'" (verse 9).

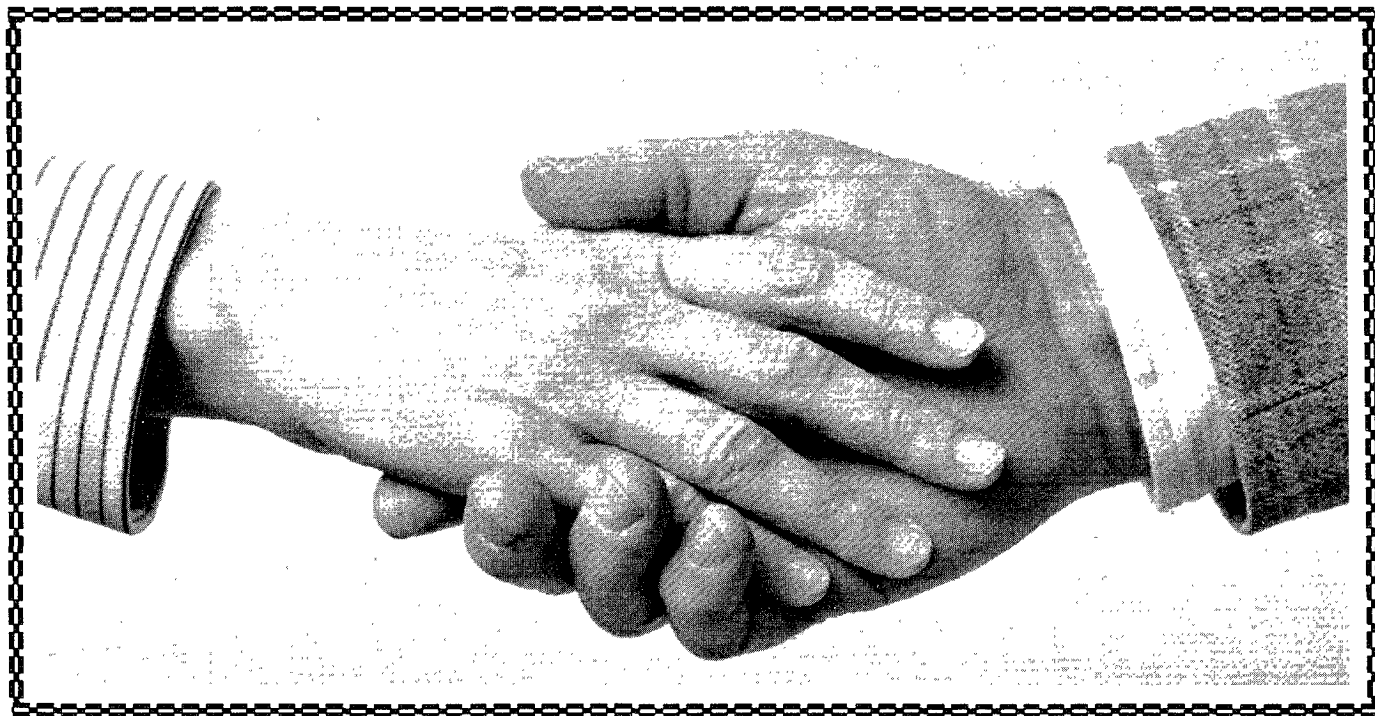
A Disintegrating Marriage

As the marriage disintegrated, Hosea's personal pain was compounded by his wife's seeming inability to understand or appreciate his unquestioning devotion for her. Love that reaches out to a person but is not returned is particularly heart-wrenching, since love normally implies and anticipates a two-way movement of feeling and emotion. Apparently, Hosea postponed accepting what must have become obvious to more objective onlookers, but ultimately, he had to face up to the crushing truth—his ardent love for his wife was a one-way street. Gomer's shallow love could only flit from one adventure to another, with hardly a thought of husband and home. At length, she sank to the depth of common property, and her separation from Hosea was complete.

This marital disaster, with its many points of application to both literal and spiritual Israel, has been explored and expounded many times. In fact, it may seem presumptuous to attempt to glean new grapes from such an old vine. However, it is the sequel to the story that merits further attention.

When his wife could sink no lower, Hosea was asked by God not simply to take her back but to love her again. His great heart found it possible, and a reunion took place (chap. 3:2). But although Hosea took his wife home in a demonstration of great forgiving love, marital intimacies were not resumed—at least not "for many days" (verse 3). Even if she was pouring out her confessions, even if her repentance seemed totally sincere, there was to be a period of probation—a period of proving herself before husband and wife could be one

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again. With his incredible human love, Hosea could forgive the deepest of emotional wounds, but it would have been wrong to forget and ignore the needed discipline.

It is often hard for us to forget the wrong done to us. But then we may not be expected to—at least not, as some people think, in the sense of blotting it from the conscious memory. “Forgetting” in this context means to hold the wrong against the wrongdoer no longer. It does not mean to think about it no longer. A failure to understand this makes many people feel vaguely guilty about their forgiveness when periodically the wrong flashes into their minds.

In the context of Hosea’s experience, a solemn and sacred pledge had been violated. How could he forget? How could we under similar circumstances? Think of that moment when two persons pledge “to love and to cherish . . . in sickness and in health . . . for richer or for poorer . . . ’til death us do part.” Think of the emotional exhilaration, the expectations, the dreams. Make it as personal as possible, and imagine the object of your affection, the person of your pledge, gradually losing interest in you and developing interests elsewhere. Ultimately he or she becomes so depraved, his or her experiences become so many and so sordid, that the beautiful high day of matrimony fades into an unimportant memory. If, after all this, you could find it in your heart to forgive, when, if ever, would you be able to forget that the infidelity had ever happened? The conscious mind is simply not a slate that is made magically clean and blank by uttering a formula such as “I forgive you.”

Applicable in Other Areas

The lesson is applicable in other areas. Students, young people, and older ones too, must sometimes be disciplined for various forms of disobedience, insubordination, or deception. But when they have paid their

due, they often want immediate reinstatement into all the former privileges and responsibilities. In sometimes bitter frustration the question is asked, “Why is my past always brought up?” “Why can’t people believe me when I say I’ve changed?” But complete trust and reinstatement are often subject to a “wait and see” attitude on the part of observers. This attitude is not necessarily one of grudge or vindictiveness.

Further, the more serious the infraction, the more deeply it is embossed on the memory. A demonstration of congeniality and a growing friendship with a neighbor might cause you readily to forget an earlier snub or a cutting remark. But no amount of repentance on his part could cause you to forget that he burned your house to the ground or raped your daughter, if that was his infraction. By the grace of God you might be able to pray, “Father, forgive him,” but that same grace will not clear the memory.

Similarly, an embezzler might conceivably be reinstated in a position of trust out of love and forgiveness, but not out of forgetfulness. If because of negligence you get a bad credit rating at the bank, you will be painfully reminded numerous times before you will be able to convince the creditors that you really have changed and now are completely dependable financially.

“But,” you say, “somehow we expect better treatment from church members than from credit bureaus.” This is true, but to his memory of others’ pasts the Christian links the element of love. And it is precisely at this point that Christians differ from mere business partners or credit bureaus. Though the wrongs done to them by others may remain etched on their conscious memories, their recall leads them to new feelings of love toward the offenders. In other words, followers of Jesus are obligated to use their remembrances only in loving, forgiving ways. When this is done, the phrase “in loving memory” will take on a new meaning—it will relate to the living, as well as to the dead. □

time for celebrating. The two other REVIEW editors were sick, and James White, Ellen lamented, "has the work of three men upon him" (Letter 20, 1870).

Adventism having spread to California, 1872 found James and Ellen holding a tent meeting on Market Street in San Francisco. Elder Loughborough reported in the REVIEW that "this meeting continued until November 25, when the evenings became so cool that our stoves failed to warm the air sufficient for comfort, and . . . we concluded to take down our tent. . . . We held, in all, twenty-five meetings. . . . Several have already taken their stand to obey the truth."—*Review and Herald*, Dec. 24, 1872. One wonders how Ellen spent the next day, her forty-fifth birthday—perhaps busily helping her husband and Elder Loughborough dismantle the tent.

There were happy birthday celebrations. In late 1873 the Whites were entertaining the Abbeyes, friends from

New York State. On Ellen's birthday there was even some innocent mischief. Describing the event later, Ellen wrote that when the two younger visitors, Rosette and Lillie, discovered their mother washing dishes, "Rosette had got her round the waist and called Lillie, who took her feet, and they tugged her and put her on the lounge. She was so overcome with laughter—and they too—it was difficult for them to explain to me their mischief."—Letter 27, 1873.

Then came the fiftieth birthday. Ellen and James, in California, visited a family who had nothing prepared to eat. Going into action, Ellen "tended a babe, held it in one arm and prepared my dinner myself. Made a little mush, cooked some eggs and put on a few cold gems. This composed my dinner, birthday dinner, half a century old!" She concluded, "It is not of much consequence in regard to our birth—not half as much as in regard to our lives. How do we live? Our daily life will either honor or dishonor the day of our birth."—Letter 39, 1877.

When You're Young By MIRIAM WOOD

I, the Lawbreaker

I WAS pretty annoyed with the State of South Carolina not long ago. As a matter of fact, "annoyance" might just be too mild a term for the emotion I entertained for several hours. How does a private citizen develop hostility toward a large, impersonal thing like a State? Here's how. Don't expect the emotion to be based on logic; this was *feeling* all the way. I suppose I'd better begin at the beginning; at least that part of the recital will be logical.

South Carolina is a place to which I look forward for much more infrequent vacations than I would like. Somehow it has come to mean a temporary surcease from the everydayness of living. While sitting on its white beaches, gazing out at the sea (an enduring love of mine), I can almost forget the "slings and arrows of outrageous fortune." This time, though, it rained almost every day. And is there anything more dreary than a beach town on a rainy day? Well, I consoled myself, the State is in dire need of water, and I must not be so self-centered as to feel sorry for myself, even though my

long-awaited small vacation is down the drain. Things got so soggy that we packed up and started home a few days early, consoling ourselves that we would at last accomplish home-type things that we'd been putting off for lack of time and lack of energy. We felt pretty good about our well-adjusted, magnanimous selves.

Driving along, I also had a clear mental picture of myself as the most law-abiding of citizens. Surely I could be held up to all and sundry as the "compleat" citizen, the repository of principle and action, the sterling performer who never yields to any temptation to deviate from the path of civic virtue. Well, maybe the wings are missing, but nothing else.

Imagine, then, my shock and disbelief when one of South Carolina's denizens of the law, in a white car, with flashing red light, pulled up beside my car, honked gently (I'd like to be able to say that he turned on his siren full blast, but I have to be truthful), and motioned us to the side of the road. What could possibly be wrong?

"I clocked you at 65 miles

an hour," he stated politely, soft-spoken as all Southern gentlemen are. "This is a 55-mile zone—as you know, that is the maximum speed limit no matter where you are."

"But you were coming toward me! How could you possibly . . ."

He had all the answers. Walking back toward his car, he pointed to a small gadget, much like a toy gun. He called it a speed gun. "With this speed gun, I can clock with complete accuracy any car coming toward me or on the same side of the road with me."

The roadside negotiations were conducted in an air of complete civility. The occupation of my traveling companion — minister — occasioned not even a raised eyebrow, or a disposition to feel that this particular occupation might predispose toward law-abidingness. Even the explanation that we'd been passing a car, and one has to speed up for that enterprise, made no dent in his convictions or his intentions. Of course there was the inspection of the driver's license and the car registration, and the interminable filling out of forms, and then, "That will be \$20 bail, please."

Bail! How dare he use the

word "bail" in connection with anything I had done? Courteously he explained that we could come back down to the little town nearby and appear in our own defense on a prescribed date, but to avoid being jailed the bail must be paid. We paid. We drove on. We weren't happy.

As I've thought it over, though, it seems to me that the worst part of the experience wasn't losing the \$20, but the damage to my self-image. I won't soon be able to think of myself again as the perfect citizen. And I've decided that's a good thing. I think I was in danger of adopting the philosophy that if I broke the law it wasn't a crime. I was "above the law." Nobody else should drive more than 55, but I am a safe and skillful driver and my intentions are of the best, and besides—well, besides, laws are made for *other* people.

I haven't been annoyed with South Carolina for the past few days. I've been rather grateful. Twenty dollars wasn't a large sum to pay for a glimpse of myself that needed correcting. I surely hope I haven't been guilty of regarding God's law in the same way—that it applies to others, but not to me.

By August, 1878, Ellen White reported that she had already crossed the United States 12 times! (*Testimonies*, vol. 4, p. 299). That November found her and James in Dallas, Texas, from which place she wrote, "Yesterday was my birthday. We were in Plano. After two o'clock A.M., we rode to Dallas in what is here called a hack, but is a lumber wagon. We had two mules hitched before it, looking like two father rabbits, and we drove eighteen miles to Dallas."—Letter 57, 1878.

A Lonely Day

On Sabbath, August 6, 1881, Ellen White's husband, James, "quietly breathed his life away" (*Life Sketches*, p. 252). He was laid to rest in a grave beautified with evergreen boughs, "emblem of Eden, which he loved so well" (Letter 9, 1881). As she traveled to California two weeks later Ellen must have recalled her earlier transcontinental journeys with her husband. As she passed through heavily forested mountain regions she must have recalled also how her husband had admired the beauties of nature, especially the evergreen trees, the fragrance of which he had loved to inhale.

Her fifty-fourth birthday was lonely, because she had lost her husband about four months before. She was at Petaluma, California, and it was Sabbath. She took the morning preaching service in the church.

The next year she wrote to her son Willie from Santa Rosa, California, "I was not where any parade could be made over my birthday and I am glad I was not. . . . I thank you for your much valued present. It was just as nice as it could be. I shall appreciate the gift and be reminded of the giver every time I look at it."—Letter 23, 1882.

Birthday in Europe

She spent her fifty-eighth birthday in Europe on the train en route to Italy, having left Basel, Switzerland, that morning. She wrote, "'Surely it [my birthday] was to be celebrated in a way and place that I had little dreamed of. It seemed hard for me to realize that I was in Europe; that I had borne my testimony in England, Switzerland, Denmark, Norway, and Sweden, and was on my way to labor in Italy.'"—*Life Sketches*, p. 289.

In Torre Pellice, where there was a small company of believers, she spoke ten times, mostly in evangelistic meetings. While there she was privileged to visit some of the "noted places where the Waldenses, fleeing from their persecutors, had been followed and captured, tortured, and slain."—*Ibid.*, p. 290.

Although enjoying meeting and working with the believers during her stay in Europe and continuing her writing there, Ellen White began to think of home. In 1886 she noted, "In two days, the twenty-sixth of this month, I shall be fifty-nine years old. I thank my heavenly Father for the strength that He has given me to do more work than I ever expected to do. . . . I am thinking we may not feel obliged to remain here in Europe much longer, if additional help shall come, which is greatly needed."—Letter 115, 1886.

In America again after two years of intensive work in Europe, Mrs. White described yet another birthday. "I am home again in our pleasant rooms in the new building of the sanitarium. Soon after I arrived, all tired out with labor, sisters began to come in and I did not mistrust

For the Younger Set

Ambush

By DOROTHY SIMMS

"INDIANS! Indians! Mamma, there're Indians!" Jessie shouted as he threw open the door to the log cabin.

"Mamma? Mamma, where are you?"

Not finding his mother in the cabin, Jessie whirled around, slammed the door shut, and slid the bolt in place. He saw the loaded musket in the corner that father always left for mother when he went after supplies, but, being a Christian, he knew he wouldn't use it. Instead, he got on his knees to pray.

Jessie worried about his mother. It wasn't like her to go off without letting him know. He was afraid the Indians had taken her away. Maybe they would even come back and burn the cabin—with him in it!

After what seemed like hours Jessie became aware of the darkness. He didn't dare use a light. He thought that then the Indians would come after him for sure.

Suddenly he heard a rustle outside. As he began to pray he heard, "Jessie, Jessie! It's mamma! Let me in!"

"Mamma! Where have you been? I thought the Indians had you!"

"I saw the Indians and went looking for you down by the stream. I couldn't call to you, for they were too near. On my way back I found that the Indians had gotten in my path, so I stayed hidden until dark. When I couldn't see them I edged my way home. Are you all right? They didn't see you?"

"I'm fine, Mamma. And the Indians didn't see me. I wish father would come home."

"I know, Son. I do too. But he'll be here tomorrow evening."

Just as day began to break, Jessie and his mother heard the Indians hollering and the thud of an arrow as

it hit the side of the cabin. Then another thud, and another. Fearing to look out the window, they waited in silence and listened to the arrows strike.

As suddenly as the attack started, it ended. All that could be heard now was the sound of horses galloping off in the distance.

A knock on the door brought Jessie and his mother quickly to their feet but too terrified to answer.

"Jessie? Mamma? Are you in there?" Recognizing father's voice, they threw open the door.

"Father! We didn't expect you so soon!"

"I arrived late last evening and I saw the Indians. It was too dark to see well enough to know how many there were, so I waited until morning. There were only two."

Father wasn't a Christian, but that day was a turning point in his life. When he saw the loaded musket still sitting in the corner he knew it was the faith and prayers of his wife and son that had kept them safe.



[suspect] anything for some time and at last learned that it was a little party of my old friends to celebrate my sixty-first birthday. We all took dinner which had been arranged at the sanitarium. All passed off well and pleasantly.”—Letter 82a, 1888.

November, 1891, found Ellen White on board ship en route to faraway Australia and New Zealand. The Honolulu Adventists, learning that her birthday was imminent, honored it in advance with gifts and delicious refreshments. Ellen White wrote, “The friends at Honolulu presented me with a ten dollar gold piece as a birthday present, and Mr. Kerr, though a nonprofessor, gave me an upholstered rocking chair from his parlor set . . . , because I happened to mention that it was an easy chair. It has been a great comfort to me on the voyage, when sitting on deck.”—Letter 32a, 1891.

On November 26, 1897, she wrote, “Today I am seventy years old. I thank and praise my heavenly Father for the clearness of mind and the peace and grace of Christ I enjoy.”—Letter 200, 1897.

And on November 26, 1899, “Seventy-two years ago today my life in this world commenced. I am still able to labor, to watch unto prayer, to speak to hundreds of people for more than an hour at a time.”—Manuscript 158, 1899.

Shortly after this, Ellen White found a home—Elmshaven, in beautiful Napa Valley, California. Here she lived until the day of her death. From 1901 on, wherever she traveled within the boundaries of the United States, she unflinchingly rejoiced when she saw home again.

On her seventy-eighth birthday Mrs. White describes herself as being “plumb surprised.” She wrote, “I had

been so busy that I had not thought of its being my birthday.” There was “a large gathering, and two tables set in our dining-room. . . .

“Sister Ings sent down a beautiful bouquet from the Sanitarium, and someone else sent flowers. . . . Sister King presented me with a small silver-plated water pitcher, just such a one as I had been thinking of purchasing.”—Letter 321, 1905.

At the close of her thank-you speech Mrs. White said, “I desire everyone to know that I stand on the same platform of truth that we have maintained for more than half a century. That is the testimony I desire to bear on the day that I am seventy-eight years of age.”—*Ibid.*

Another Sabbath Birthday

Her birthday in 1910 again came on a Sabbath. During the preceding week she wrote to her son W. C. White, “We are all very interestedly busy. I receive some letters which I have to answer. . . . I appreciate these letters and will answer them. . . .

“I have now nearly reached my eighty-third birthday. . . . I do not wish to be in any place where I could not accomplish some good. I am perfectly pleased with my home; but if I could speak words that would be a blessing to draw souls to accept of the truth, after that I could lay off my armor if it is the Lord’s will.”—Letter 127, 1910. The Sabbath birthday gave her a special opportunity to “reflect upon the goodness and mercies of God,” who had spared her life so many years (Manuscript 60, 1910).

According to a letter by Mrs. W. C. White, dated November 29, 1910, on Friday afternoon, the day before Ellen White’s birthday, a certain Brother Hill brought all the children of the Sanitarium church school to her lawn to sing for her. She was seated on the front porch and after the singing she spoke to the children for nearly half an hour.

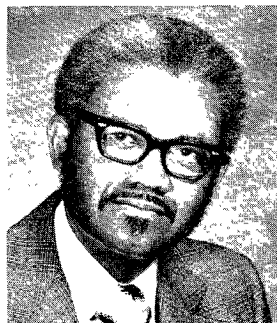
Her Last Birthday

In 1914 came her eighty-seventh birthday—and her last. Elder Clarence Crisler described the events of the day: “The old friends and family folks came in to cheer Sister White on her birthday.” He then described how, after dinner, Miss McEnterfer, companion of more than 30 years, offered to take Mrs. White for a ride. The day was cool. There was some difference of opinion as to whether the guest of honor should venture outdoors. But, knowing how Ellen White enjoyed “riding out,” Miss McEnterfer harnessed Belle, the horse, and the two women rode away. There was a slight accident on a small bridge when the horse stumbled, but Ellen White, who, long years past, had been an expert in managing horses, remained calm, and she returned to the house the better for a ride in the cool autumn air.

On a warm summer day four months before what would have been her eighty-eighth birthday, Ellen G. White died. It was Friday, July 16, 1915, when she fell asleep “in the sunny upper chamber of her ‘Elmshaven’ home. . . . The last words she spoke to her son were, ‘I know in whom I have believed.’”—*Life Sketches*, p. 449.

Now, in 1977, 150 years after the birth of Ellen Harmon White, in this distracted, fast-moving age, her dedicated life, her printed words, and her shining faith speak to us as we move forward in hope that time will soon phase into eternity. □

Inspired Gems



Inspired Gems
Favorite Bible texts
and Spirit of Prophecy quotations
selected by local conference
presidents of
North America.

R. L. Woodfork
South Atlantic Conference

● “Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus” (Phil. 4:6, 7).

● “True religion ennobles the mind, refines the taste, sanctifies the judgment, and makes its possessor a partaker of the purity and the holiness of heaven. It brings angels near, and separates us more and more from the spirit and influence of the world. It enters into all the acts and relations of life, and gives us the ‘spirit of a sound mind,’ and the result is happiness and peace.”—*Counsels on Health*, pp. 629, 630.

Are We Hiding Our Light?

[One measure of a church's strength is the degree of freedom its members have to speak out—to express minority points of view. The editors often disagree with the opinions expressed in Speaking Out, but they publish them to stimulate thought, produce constructive discussion, and to allow readers to test their validity.]

OUR SAVIOUR felt a great burden that His followers correctly represent Him and His Father before the world. As God's chosen people, the Jews had failed to glorify God as He intended. Christ chose the twelve and the seventy as witnesses before their fellow men. In His prayer, recorded in John 17, He prayed that His followers should not be taken out of the world, but be kept from the evil. The apostle Paul felt that same burden. In Ephesians 3:8-10 he set forth as the purpose of the Christians' calling that others might know the "unsearchable riches of Christ." He hoped that, through genuine Christians, the truth might reach even those in high places.

In the early days of the movement Adventists were not popular. There were several reasons for this. One was our preaching of our distinctive doctrines.

Another reason was that we were hesitant to mix with people in the mainstream of life. We tended to be isolationists in our attitudes and relationships toward those not of our faith. We built a fence around our family and church in order to protect our members. This fence has kept many honest-hearted Christians at arms' length from us. They have had the impression that we think we are better than they are. We should, of course, be a "peculiar people," but we should also help others understand the reasons for our higher-than-average standards. This can become known only as we mingle with, and witness to, others. I am ashamed to acknowledge that, during my thirty-five years of ministry in the Advent Movement, I did not

take the time or put forth the effort to join a ministerial association, a civic or professional club, or similar organization. This would have helped me to project the image of our church to men and women in those circles. I was too busy in "the work of the church." Upon retirement I began work in one of the church's self-supporting hospitals on the East Coast. It was a new institution, in a non-Adventist community, and needed all the good public relations available. I visited other churches and joined the local ministerial association and other organizations. The

minds of many people soon changed from surprise to tolerance, and then to acceptance. A neighbor even told my wife that she thought we would be accepted in the community despite our religion, and we surely were.

After three years of service in that hospital we "retired" again and settled in western North Carolina. We joined the County Senior Citizens' Club, and before long I became its president. That provided many opportunities for association and discussion of religious themes. As a member of the local ministerial association, I had opportunities to correct erroneous views regarding our church and be-

liefs. An invitation to speak at an Easter sunrise service provided an opportunity to explain why we do not make as much over Easter as most of the churches do. When we took our turn to provide the food for the ministerial association breakfast, we provided foods that were new to most of those present. They seemed to enjoy it.

And now, as secretary-treasurer of that association, it is a part of my work to arrange for speakers for the daily radio devotions, writers for the Pastor's Corner in the weekly newspaper, and persons to offer prayer at the monthly meetings of the City Council. I have attended services in most of the churches in the area and have taught in most of their Sunday schools.

I am also chairman of the local unit of FISH, an inter-church movement of volunteers who give their time and services to help others. A 24-hour-a-day telephone service answers calls from those who need transportation—to doctor or hospital, for instance—without charge. A fish was the symbol used by early Christians for identification. The word for fish in Greek makes the acrostic "Jesus Christ Son of God, Saviour." My position carries the responsibility of promotion in the local churches and seeing that things run smoothly in the organization. It has also added many other links in our chain of friendships. Being retired in a new place may mean boredom to some, but not for those who are looking for opportunities to help others. My wife has found numerous opportunities for witnessing in her work with various women's clubs in the area.

Jesus is coming soon, and we need to carry on with every means at our disposal, telling people of the blessed hope. We cannot afford to hide our light in these final days of earth's history. Are you doing your part?

RALPH E. CASH
Landrum, S.C.

The Tender Shepherd



By VIRGINIA GRAHAM WHITE

I was a lamb on a lonely ledge
Of a precipice wild and steep.
When darkness came and the clouds were low,
I cried out as a helpless sheep.

No way to go, neither up nor down;
There was no one to comfort me.
I had to stand it there all alone,
For the flock had gone home, you see.

Suddenly in the still of the night
As I faintly clung to the rock,
The Shepherd's pierced hand reached out for me
And carried me back to the flock.

Back to the fold in His arms I lay
As He tenderly stroked my head.
'Why will you wander away and die?
Follow Me' were the words He said.

I will follow the gracious Shepherd,
For He saved me and set me free.
Come to Him now. Come, thou wandering one.
He will tenderly care for thee.

How to Enjoy Retirement

The author, who has been retired for 20 years, gives his secret of a happy retirement.

By HAROLD W. CLARK

I HAVE BEEN RETIRED FOR 20 YEARS. Except for the fact that my physical powers are somewhat less than they were 20 years ago, I believe I am in better general health. I see well, hear fairly well, enjoy good digestion, and am able to do the yardwork and to raise a garden every summer. I make long trips with my car and trailer, but am careful not to drive too many hours at a time. My blood pressure, blood sugar, cholesterol, heart and lung action are normal.

Some who hear of all I have done since retirement say, "But you must have retired very young." No, I did not. I retired at 65. Hearing this, they say, "But you must have an iron constitution." Again they are wrong. As a boy I was not strong. I never excelled in sports, although I was able to do hard farm work. I worked so hard at Atlantic Union College (then South Lancaster Academy) to get through junior college that I came out broken in health. It took several years for my wife, whom I married the next year, to bring me back to good physical condition.

After graduating from South Lancaster Academy in 1912 I went to Saskatchewan, Canada, for eight years. For the first four years I taught church school, and for the second four I taught in Battleford Academy in Saskatchewan. Then with my growing family I moved to Pacific Union College in California and finished my college work in two years while working in the maintenance department. After graduation I remained to work at PUC, growing up with the biology department and acting as its head for 35 years.

Encouragement for Those Nearing Retirement

What, then, is the secret of my enjoying such a long retirement? I will mention several points, hoping thereby to encourage others nearing retirement age to continue to function after they have laid down the burden of their regular work.

For many years Harold W. Clark was head of the biology department at Pacific Union College. He now lives in Calistoga, California.

1. *Retire before you are worn out.* This will enable you to reap the benefit of your lifework. Especially if you are a scholar, and have gained proficiency in a particular line, you can make a worthwhile contribution. Since 1956, when I retired, I have written seven books and dozens of articles for such periodicals as *Signs of the Times* and the REVIEW. I have filled many speaking appointments, speaking on the topic of my special interest, Creation versus evolution. I estimate that I have contributed more thought-provoking material for the general public since my retirement than before.

2. *Drop your worries.* When I took the nameplate from my office door in the biology department, which I had seen grow from a one-man department to one with a staff of five or six, and snapped the lock for the last time, I said goodbye. I determined never to go back and say anything about how the affairs of the department should be conducted. Believing the department to be my successor's responsibility, I relaxed and turned to other matters. I began to do things I had wanted to do for years but never had had the time.

I have known some people who, after leaving their post, worried themselves ill over the way things were going at the college and went down every day to see that all was going right. They soon wore themselves out fretting over matters they could do nothing about. This is unnecessary. No person is indispensable, but this is difficult for some people to realize. Having built themselves into a position of responsibility, they get the idea that things will go to ruin if they quit. It is surprising how well things go after such people leave.

3. *Have a hobby.* Now that you are out, do not be idle and deteriorate. That is the surest way to encourage an early demise. Have a hobby, or several of them. I enrolled in a class in oil painting and did something I had wanted to do for years—paint landscapes. These paintings make suitable wedding presents for my grandchildren, and gifts for my children. They are not masterpieces, but at least there are sentimental auras attached to them.

Buying a lapidary outfit, my wife and I brought hundreds of pounds of rocks from the desert—most of which were worthless—out of which I cut and polished beautiful pieces, and made bolo ties, stick pins, and an inlaid coffee table. Aside from the intrinsic value of the work, the joy of creation was worth much.

Five years before I retired I bought a piece of land a mile from the college and built my own house. Then as soon as I had time I began to raise a garden. I planted fruit trees and berry vines, which provided us with our own fruit and berries to freeze and with all the fresh vegetables we needed. Even now, in a mobile home park, I have a small garden every year.

4. *Keep busy.* Since retirement we have enjoyed many weeks of travel. There is hardly a major highway in the Western States we have not traveled. I participated in two Geoscience Research Institute field conferences and went with my son Ervil on several of his paleontology

tours. In 1963, at the age of 72, I drove to British Columbia, Canada, and took the Trans-Canada Highway across to New Brunswick. Dropping down through the Eastern States as far as South Carolina, we headed home through the South. We were gone for three months. For one month of this time we stayed with my brother at the old homestead in Vermont, where I had been reared. We followed the autumn colors from Quebec in August to Carolina in October.

One purpose of this long trip was to take pictures for a series of filmstrips on creationism that the Review and Herald Publishing Association was producing. The experience also helped me in my teaching of a correspondence course in geology for Home Study Institute, of which I have been the teacher since 1936.

The year after I retired I became treasurer of the Pacific Union College church, which position I held for ten years. This involved the handling of several million dollars during that time.

5. *Keep studying.* Do not allow the mind to deteriorate, or the body surely will. I am now engaged in the most ambitious project of my life. When, four years ago, my wife of almost 60 years passed away and I was left in a desolate state of mind, I realized that I had to have something to occupy my attention. With the approval of my son, the head of the biology department at PUC, I undertook to photograph the plant communities of California.

California Flora, by Munz, which is the standard work on the plants of the State, divides the flora into 29 communities, or associations. My project is to photograph all of the 316 dominant species and as many as possible of the others. These will then be worked up into study sets for class use.

In the summer of 1976 my new wife and I traveled about 7,500 miles in our 28-foot Santa Fe Travel Trailer, from Tucson, Arizona, to Bend, Oregon. In a four-year period I have taken 2,500 pictures. It is a thrill to locate and photograph the different trees, shrubs, and flowers. My wife is just as enthusiastic about this work as I am, and we have delightful times getting the pictures.

6. *Alternate work and study.* The question has been asked: How do you do so much studying and writing at your age? I believe the secret is in alternating study with physical work and rest. For instance, after studying or writing for an hour or two, I go out into the yard or garden, or take a walk, and thus relax. Then I rest in my easy chair for a few minutes and go back to work again. In that way I keep tension at a minimum and avoid becoming overtired physically.

Also, when driving we stop every hour or so and get out and walk around. It is unsafe to allow oneself to become drowsy.

The study is necessary to prevent the mind's becoming dull, and the physical activity is needed to keep up the body tone. Unless one has a serious physical condition, such as heart trouble, or something that makes physical exertion impossible or limited, it is dangerous to lie around and do nothing, which is what some people seem to think retirement should be. The mind and body go downhill rapidly on such a program.

I tell people that I was retired 20 years ago but have not found it out yet. If the Lord gives me strength I will keep busy at something as long as I live. □

Melissa Has Two—Again

"I GOT TWO . . . I got two . . . I got two," three-year-old Melissa chanted. Ellen stooped to hear what Melissa was so happy about. She heard the words, but it took a while for the meaning to come through.

Ellen and John had been separated. They were certain their marriage wouldn't work. Once apart, though, earlier dreams of a good marriage, a happy home, and children's voices haunted their sleepless hours, until at last they decided they would *make* it work. It was while they were out for a walk on their first day back together that Melissa, holding tightly to Mommy's and Daddy's hands, had chanted her ecstasy: "I got two, I got two."

Ellen's eyes were moist as she told me the story. "I hadn't realized what it meant to Melissa," she said.

Especially when they get a little older, children aren't likely to express their ideas on separation and divorce. They may not even have formulated them into logical thoughts, but inside the hurt lies deep. Oftentimes the damage is so great that a child will build a wall around himself so no one can get in to hurt him again. Or he may, out of desperation, express his anger in inappropriate ways.

Seventeen-year-old Joel sat in a counselor's office. His mother could no longer cope with him—his wildness, his disrespect, his increasing encounters with the police.

After the usual preliminaries—the probing—the counselor turned and asked: "What are you angry about, Joel?"

"I'm not angry," Joel countered. "I just enjoy tearing around. What makes you think I'm angry?"

"You've given me several signals. What is it?"

"O.K., so I am angry. It's Dad and Mom. Why do they have to get a divorce? Why can't they settle their fights

and keep the family together? Don't they care about us kids? I'm just plain scared." Joel's eyes were blazing, and his shoulders shook as he spoke.

But, we've heard it emphatically said, children are much better off with just one parent if the two parents can't get along. Current research doesn't seem to agree. More and more it seems to say that children are better off in unhappy homes than in a one-parent home where mother and dad are separated and children are shifted from one home to another, often with a step-parent, who only adds to the child's confusion and feeling of rejection.

She was just a thin wisp of a girl—maybe 15—traveling alone by plane.

"Are you headed back to school?" I asked.

"No," she said, "I've just spent Christmas with my dad and his wife and my stepbrothers. I'm going back now to my mother and stepfather."

What could I say without seeming to pry? "Did you have a nice Christmas?" I asked.

"My dad gave me a watch," was her quiet reply. I saw the watch on her arm, but she made no move to show it to me.

"It'll be nice to get back home, won't it?" I was searching now for something pleasant to talk about.

"Not exactly." There was a steady, calculated coolness about her—a cold anger that began to surface. "I don't feel as though I belong in either place. Where is home?"

We continued to talk, but her loneliness and isolation disturbed me. Would she ever feel that she belonged, that someone cared more than a Christmas watch and a place to eat and sleep?

A happy Christian home is the best gift parents can give a child, but second best is a struggling home—with parents who are trying.

The Nature of God

In the October 6 REVIEW we answered in our Bible Questions Answered column a question dealing with the nature of God. The questioner stated in part that he had never thought of God the Father or the Holy Spirit as having a material or physical body. Nor did he think Christ had one until the Incarnation.

In our reply we called attention to Ellen White's caution: "The highest intellect may tax itself until it is wearied out in conjectures regarding the nature of God; but the effort will be fruitless. This problem has not been given us to solve. No human mind can comprehend God. Let not finite man attempt to interpret Him. Let none indulge in speculation regarding His nature."—*Testimonies*, vol. 8, p. 279.

Several readers wondered why we had not included certain statements of Ellen White's that seem to imply a material or physical body. We certainly did not wish it to appear that we were ignoring them. Most of them are familiar to many Adventists. We simply felt that these too came under the umbrella of Ellen White's warning, "Let none indulge in speculation regarding His [God's] nature."

Following are the principal statements to which our readers called attention:

1. "Man was to bear God's image, both in outward resemblance and in character."—*Patriarchs and Prophets*, p. 45.

2. "In the beginning, man was created in the likeness of God, not only in character, but in form and feature."—*The Great Controversy*, pp. 644, 645.

3. "Graceful and symmetrical in form, regular and beautiful in feature, their countenances glowing with the tint of health and the light of joy and hope, they [Adam and Eve] bore in outward resemblance the likeness of their Maker."—*Education*, p. 20.

Man in God's Image

These are inspired statements, which every Seventh-day Adventist ought to integrate into his understanding of God. They ought to be taken for what they say, not for what may be read into them. Certainly, as one reader expressed it, God is not some vague force or energy. He is a person with the qualities of personality. Beyond that there is that something that makes it possible for Ellen White to say that in form and feature, man was created in the likeness of God. However, as another reader reminded us, Ellen White is describing, not God in the image of man, but man in God's image.

It is apparently at this point that Ellen White steps in and warns us that we should be careful as to what conclusions we draw concerning the precise nature of God. The statements we have quoted, while informative, leave many questions unanswered. Whereas in many areas speculation is innocent and often productive, when it comes to speculation regarding the nature of God,

Ellen White declares it to be "treading upon forbidden ground." "Many attempt to judge of the Creator and His works by their own imperfect knowledge of science. They endeavor to determine the nature and attributes and prerogatives of God, and indulge in speculative theories concerning the Infinite One. Those who engage in this line of study are treading upon forbidden ground. Their research will yield no valuable results and can be pursued only at the peril of the soul."—*The Ministry of Healing*, p. 427.

With reference to the statements to which our readers called attention, Adventists ought to recognize that they have privileged information. What Ellen White says about man's bearing God's image in outward resemblance is not generally admitted by theologians. Recently one of our readers sent us Billy Graham's answer to a question similar to the one under consideration. This appeared in the *Chattanooga News-Free Press*, February 2, 1976. We reproduce the question and his answer as an example of how one who does not have the enlightenment of the lesser light illuminating the greater light views God's nature.

Another Point of View

"Question—I understand from Scripture that God does not have a body. How then should we understand Genesis 1:27? If man was created in the image of God, would this not mean that God has a body?—S.E.F.

"Answer—Yes, the Bible teaches that 'God is a Spirit' (John 4:24) and does not therefore have a physical body. The Bible also teaches that 'God created man in his own image, in the image of God created he him' (Gen. 1:27). The conclusion is clear that the image of God in man must be something other than man's physical body. Incidentally, one reason the Bible forbids idolatry is because God is not a physical being and therefore cannot be represented by something physical.

"The image of God in man includes those aspects of man's being that are unique. Most theologians would include man's rationality (Col. 3:10) and man's moral and spiritual nature (Eph. 4:24).

"The Bible, however, also teaches that the image of God in man has been blurred because of sin. Part of God's work in Jesus Christ is to restore the image to its original state (Romans 8:29).

"While the Bible teaches that God does not have a physical body, it also teaches that God's Son became a man. God's love for us is so great that He sent His Son to die a physical death on the cross for our sins. As John's gospel says, 'And the Word [Christ] was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth' (John 1:14)."

One text especially Mr. Graham passes over too lightly, namely John 4:24: "God is a Spirit: and they that worship him must worship him in spirit and in truth." This is his key text to show that God does not have a body. There is an interesting construction in this verse in

the Greek, a construction that indicates that "God" and "Spirit" are not to be considered identical, as one might conclude from the English. "Spirit" as it appears in the Greek without an article is simply a qualifying term. In the context the wording here could convey an idea something like this: "When we are talking about worshipping God we are talking about things occurring in the spiritual realm. God operates in this spiritual realm." In other words, whether God has a physical body is not the point at issue in this passage.

There is a Greek sentence in 1 John that parallels in structure John 4:24. It reads, "God is love." Here, too, God and love are not identical. This particular verse means that one of the attributes of God's character is love. In other words, God is loving.

Though on the one hand this verse does not deny that God has a body, on the other hand neither does it affirm it. What we are trying to point out is that, correctly understood, this verse does not contradict the statements our readers sent in regarding Adam and Eve's bearing in outward resemblance the likeness of their Maker. In other words, Mr. Graham makes too much out of this verse.

In order to understand God we must bring together all the inspired statements dealing with His nature. Having done this, we must not become impatient with the gaps in our knowledge. There is danger our impatience could lead us into speculation in an area that Ellen White forbids. Finite man can understand only partially an infinite God.

D. F. N.

Thanksgiving

By RAYMOND F. COTTRELL

I thank Thee, Lord, for skies so blue,
I thank Thee, Lord, for gray skies, too,
For rugged hills that rise behind
And for the softly sighing wind;
I thank Thee for the trees still green
And for the flowers and fields I've seen.

I thank Thee, Lord, for tears and pain,
And for the smiles that come again;
I thank Thee, when I try and fail,
For faith again to set my sail,
And for those stars that glow above—
The talismans of hope and love.

I thank Thee for each mountain range,
And for the snow that brings a change;
I thank Thee for the birds a-wing
And for the notes of joy they bring,
For all these things and many more
Be thanks to Him who watches o'er.

I thank Thee, Lord, for worthwhile men
And for those friends who've constant been,
I thank Thee for ideals true,
And for a worthwhile work to do—
For everything both great and small
I thank Thee, then, Thou Lord of all!



Brazilian VOP—Growing and Planning for the Future

By KAY LEHMAN

THE BRAZILIAN Voice of Prophecy, which now broadcasts on more than 350 radio stations throughout the country, began as an extension of the North American Voice of Prophecy in 1943. During those days of World War II, many doors were closing to overseas missionaries. The General Conference, having money on hand that usually went to these then-closed areas, began looking in other directions. Deciding to extend the Voice of Prophecy into Latin America, they called several Spanish- and Portuguese-speaking workers as prospective speakers. At the beginning of the year, Roberto M. Rabello, then a student at Pacific Union College, was selected to direct the program in Brazil.

By September, 1943, the Voice of Prophecy was being broadcast on 17 stations. A Bible correspondence school was begun almost simultaneously, with its headquarters in Niteroi, near Rio de Janeiro.

The program was born in Brazil, but in its infancy it depended heavily on the Voice of Prophecy in the United States. The sermons were direct translations of those of H. M. S. Richards. Several series of programs were recorded at the studios of the National Broadcasting Company in Hollywood. Elder Rabello remembers how difficult those recordings were. They were done directly onto a record, and if one mistake was made they had to break the record and start over. The tenseness of the situation tended to multiply the mistakes. What a relief it was for them when magnetic tape was introduced! Now they could easily erase their errors.

Every year between April

Kay Lehman is a secretary in the South American Division office.

and June, Elder Rabello recorded programs for the entire year. This schedule was exhausting, but it was lightened by the love and fellowship of the Voice of Prophecy family, especially Elder Richards, who welcomed Elder Rabello every year with a warm and hearty "Welcome home."

The infant Brazilian Voice of Prophecy grew. New speakers began to prepare their own sermons after a short training period. As the work developed, it became obvious that the Voice of Prophecy needed to establish its own headquarters in Brazil.

In 1952, W. E. Murray, then president of the South American Division, looked over plans for a proposed building and announced, "The idea appeals to me." A short time later the plan was approved, and a fund-raising drive was launched in the churches and among non-Adventist friends. Land was purchased in Niteroi, but it was later sold, since it was the general opinion that Rio de Janeiro would be a better site. The official inauguration of the new headquarters took place October 21, 1962. In 1963 the studio obtained the best recording equipment available, and the program began to be produced entirely in Brazil.

Music is an integral part of the Voice of Prophecy program. During the period that the program was produced in the United States, the music was provided by the King's Heralds Quartet and Del Delker. This involved a great deal of work, because the songs had to be sung in difficult-to-pronounce Portuguese, and the singers had American accents. The hymns were learned word by word, and taped line by line. A difficult piece might take two or three hours to record. In spite of these difficulties, the

music's harmony generally covered the foreign accents.

In 1962 the American quartet visited Brazil, presenting programs in auditoriums, on the radio, and on television. It is estimated that at least 500,000 people enjoyed these presentations.

Soon after this, when the new headquarters building was inaugurated, a Brazilian quartet was organized. The group—H. Feyerabend, Luis Mota, Joel Sarli, and Samuel Campos—began to perform in January, 1963. In December of the same year they began recording in the Rio de Janeiro studios. By June, 1964, the Voice of Prophecy completed the first 26 programs recorded in Brazil with music by the Brazilian quartet.

The Voice of Prophecy in Brazil still has no evangelistic association as does its American counterpart, but between 1968 and 1976 it carried out 11 evangelistic series in different parts of the country. Plans are being developed for future campaigns.

Another active part of the Voice of Prophecy is the Bible correspondence school. Begun in 1943 with one secretary handling all the correspondence, it has expanded to the point where 40,000 students graduated in 1976. There are now five courses offered, with a sixth one, on healthful living, in preparation. There are also affiliated schools in Belem and Sao Paulo.

The Bible lessons are also used in a program in South America known as *Carteiros Missionarios* ("Missionary Mailmen"). Under this plan, church members use the Voice of Prophecy lessons to give Bible studies. Some 3 million lessons have been used for this purpose. Evangelists find that this is the most effective way to prepare a territory for an evangelistic campaign. In this way pastors work hand in hand with the Voice of Prophecy.

Changes are taking place in the program itself. Robert Conrado has become the new speaker for the program, while Elder Rabello remains as speaker emeritus. Elder Conrado and the Voice of

Prophecy staff are planning new programs. One of their goals is to establish daily programs as well as to increase the number of weekly ones. They are also preparing spot announcements for the new health course.

Even though the Voice of Prophecy keeps growing, it is plagued by a lack of funds. Anyone who visits headquarters in Rio de Janeiro can observe the need for enlarged facilities.

The printing shop, for example, even though it has acquired a new press and does good-quality work, lacks working and storage space. Elder Conrado, in addition to his duties as program speaker, sings in the quartet. He explained that they need to double up because of the lack of an extra budget.

The Brazilian Voice of Prophecy remains in a kind of parent-child relationship with the Voice of Prophecy in the United States, and like its parent to the north, it is planning for the future, always searching for the best methods to bring more believers to the foot of the cross.

NETHERLANDS

Doctor Surveys Life Style

An epidemiologic survey is being conducted among Seventh-day Adventist members in the Netherlands by J. Berkel, a Dutch physician. The objective is to assess possible relationships between life style (particularly eating habits) and mortality. Financial aid for the project has been given by the Dutch Heart Foundation.

Preliminary results show a striking difference in the incidence of cardiovascular diseases and cancer in Adventists as compared with the general population.

This is the first research project of this nature in Europe, and results seem to bear out the conclusion reached at Loma Linda University, when Professor Phillips, in November, 1975, reported similar observations in California.

Chicago SDA's Open Vegetarian Restaurant

By DAVID L. GRAY

"BECAUSE we care about you—we offer the finest natural foods. . . . Our kitchen is always visible for your inspection. Your food is prepared and served with love."

"That is why we are here," says Cindy Hadley, registered dietitian and director of The New Earth Vegetarian Restaurant and Shop, in Chicago. "When someone comes in our door it is for only one reason, and that is in some way to become acquainted with Seventh-day Adventists."

More than 60 years ago Ellen G. White wrote, "The Lord has a message for our cities. . . . Hygienic restaurants are to be established in the cities, and by them the message of temperance is to be proclaimed. . . . Those who come to our restaurants should be supplied with reading matter. Their attention should be called to our literature on temperance and dietetic reform, and leaflets treating on the lessons of Christ should also be given them."—*Testimonies*, vol. 7, pp. 115, 116.

But operating a restaurant is not easy, and when Stoy Proctor, former health-services director of the Illinois Conference (now in the same position in the Central California Conference), and Frank Hazelwood, former director of the Wayout Inn, along with many others, began to dream of operating a restaurant according to what Mrs. White had written, they didn't know whom to turn to or where to start.

A natural food store had been in operation at the Wayout Inn for quite a while. There was ample room for a small restaurant, but major remodeling would have to be done, a staff would have to be found, and expensive kitchen equipment purchased.

David L. Gray is a communication assistant in the Illinois Conference.

Then Peter Vukshich and his wife, Bronka, attended the North Shore church in Chicago to inquire about vegetarianism and Seventh-day Adventists. The Vukshichs met Mr. Hazelwood, who told them about the Wayout Inn and shared with them the dream of a remodeled building to house the store and restaurant. Discovering that Mr. Vukshich was a registered architect and his wife an interior designer, he exclaimed, "Oh, we've been praying for you."

Work Under Way

In January of 1976 a building permit was obtained to begin remodeling the two store fronts. Once the work was under way it became apparent that a staff would be needed very soon. These people had to know something about restaurants, healthful living, vegetarian cooking, and business, but most of all they had to be people who loved the Lord and who wanted to work for Him under difficult and perhaps tense situations.

Having recently become acquainted with Seventh-day Adventists, Cindy Hadley, who at the time was working for the Chicago Board of Health as a public health nutritionist, accepted the invitation to serve as director.

"Fruits, nuts, grains, and vegetables became the basis of our recipes. Getting back to the basics of our original diet and stressing the practical aspects of our health message was the philosophy that we felt should be stressed," says Cindy.

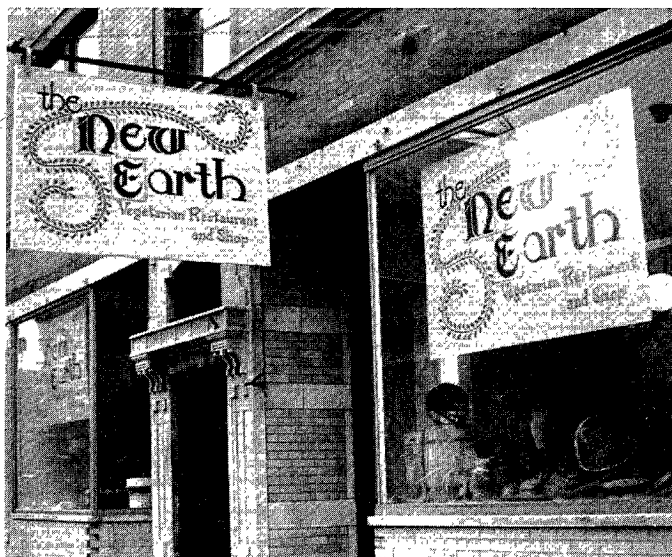
And what have people's reactions been to this all-natural food?

"Fantastic," she says.

Restaurant critics Jill and Ron Rohde, in the September issue of *Chicago* magazine, made this observation: "New Earth's setting is as clean and pure as its food. . . . Service is exceedingly soft-spoken and



Cindy Hadley, a nutritionist and director of The New Earth Vegetarian Restaurant, prepares to grind garbanzos to make *falafil* sandwiches.



The New Earth Vegetarian Restaurant, at 3339 North Halsted Street in Chicago, is run by an Adventist board of directors and promises to be a training center for those wanting to learn the restaurant business.

polite, and the place has a hushed, almost reverent atmosphere."

The New Earth has quickly built up a regular clientele. Young—ages ranging from 20 to 35—they are students, newly successful career people, professionals, artists, craftsmen, as well as hundreds of other people who make up the local area.

Surrounded with the influence of a Christian staff of cooks, waiters, stockroom helpers, store clerks, and volunteers, customers are met with a warm love and concern for them as people. On each of the attractively set tables a copy of the booklet "Because of You" is placed for the customers' enjoyment.

Because so many diners come in alone it is easy for the waiters to begin a conversation with them. "Conversation is very easy," says Cindy. "Even our name, The New Earth, is a means of witnessing. And of course people are forever asking why we are closed on Friday and Saturday." Free literature is provided, and various books on health and Christian living are available in the store.

Owned and operated as a nonprofit corporation, The New Earth is run by a board of directors made up of Adventists from the Chicago

area. The New Earth already promises to be a training center for others who wish to learn the restaurant work. There are several on the staff who intend to make the restaurant work their lifework and establish healthful restaurants in other places.

Cooking classes will also be

a part of the program, and many customers have already expressed an interest in this. "No one would have believed that we could have come this far so quickly," says Cindy, "and we know that the Lord will continue to bless us as we witness for Him."

EAST AFRICA

Members Give for Evangelism

Approximately 2,000 members attended the Kampala, Uganda, camp meeting and gave nearly 50,000 shillings (US\$6,250) for evangelism and "the finishing of the work." One man was so inspired he pledged 10,000 shillings toward a series of meetings. (Average annual income in his area is 800 shillings.)

The spirit and courage of the workers and laymen in the East African Union, comprising Kenya and Uganda, is excellent. [For a report of the current situation in Uganda, see REVIEW Back Page, Oct. 6, 1977.] Laymen holding responsible positions in the local churches left their professions, businesses, and

trades to spend four days in Sabbath workshops and soul-winning seminars. These were conducted by Juma Kutondo, East African Union Sabbath school director; Solomon Wolde-Endreas, Afro-Mideast Division Sabbath school director; and Ben J. Liebelt, General Conference associate Sabbath school director.

D. I. Isabirye, executive director of the Uganda Field, after visiting eight or nine camp meetings in his field, reported that last year approximately 1,000 persons were baptized. D. K. Bazarra, executive director of the East African Union, reported that membership of the union now stands at more than 110,000.

Bugema Adventist College, situated about 25 miles from Kampala, is the training center of the East African Union. Y. Gwalamubisi, principal, reported that more than 300 have enrolled at the college.

BEN J. LIEBELT

FAR EAST

Missionaries' Children Raise Funds for Bibles

Missionary children in Singapore helped raise \$2,200 to buy Indonesian Bibles for church schools in Sumatra, announces Dennis Gibbs, principal of the Far Eastern Division overseas elementary school.

One year ago Mr. Gibbs went to Sumatra to survey 65 elementary church schools. He discovered that only 13 percent of the students had Bibles. Because of the Far Eastern Division's project of translating the denomination's Bible textbooks into Indonesian as well as other languages, there is a dire need for Bibles in the schools.

"We didn't give Bibles to individual students," he continues. "We gave them to the schools, one Bible for every three students, which matches the ratio of textbooks to students. Altogether we distributed 1,250 Bibles."

Mr. Gibbs, his wife, and two young daughters planned



NEW YORK CHURCH CELEBRATES CENTENNIAL

Horse and sledge stopped to pick up the speakers when the Rome, New York, church celebrated its one-hundredth anniversary, held the weekend of August 12 and 13. Rome is rich in Adventist heritage and is often mentioned in Adventist history. For some years Rome served as headquarters for the New York Conference. Adventist pioneers, including Ellen White, often came to Rome. The pulpit used during the Sabbath worship services was the one from which Mrs. White spoke.

J. L. Dittberner, president of Atlantic Union Conference, spoke at the Sabbath morning service. The hospitality, the dress, the songs, and the sermons all helped everyone relive the days of yesteryear.

GERALDINE I. GROUT
Review Correspondent
Atlantic Union



Gretchen Maddock, right, presenting an Indonesian Bible to a teacher, was one of four students from the Singapore overseas church school who helped to distribute 1,250 Bibles to 65 schools in northern Sumatra.

to go to Sumatra to distribute the Bibles on their way home for furlough. They invited students of the Singapore overseas school to join in the distribution project. In addition to distributing the Bibles, they would tell stories to school children, present special music, help with church services on Sabbath, and be responsible for their own round-trip air fares.

Four girls volunteered—Gretchen and Allison Maddock, whose father is principal of Far Eastern Academy, and Diana and Donnette Halenz, daughters of Donald Halenz, president of Southeast Asia Union College, also

in Singapore. Edward Siregar, education director of the North Sumatra Mission, traveled with the group as guide and translator.

Although the students at the Singapore school initiated the project, they involved other schools as well. "The seventh- and eighth-grade Bible textbooks encourage students to become involved in projects, and I thought perhaps some other schools would be interested in joining us," explains Mr. Gibbs. "We wrote to some of my fellow teacher-friends in California, who in turn presented the idea to their students. They wanted to get involved too.

"Our school raised \$800 toward the Bibles, while the balance was raised by three California schools—Loma Linda Elementary School, the Sierra View Junior Academy in Exeter, and the fifth and sixth grades of Paradise Junior Academy in Paradise."

This is the third fund-raising project that the missionary children in Singapore have had since Mr. Gibbs went there in 1974. Previously they donated an outboard motor and chapel to New Guinea, and Bibles to Sarawak.

JANE ALLEN
Associate Communication
Director
Far Eastern Division



The four girls who went to Sumatra to help distribute the Bibles, with their teacher and his family, boxed the Bibles for the various mission schools and stamped each one as a donation from the four schools involved in the fund-raising project.

INDIA

Hospital Gains in Popularity and Service

Today, with more than 27 years of effective and meaningful service behind it, Ranchi Hospital, Bihar State, India, has grown into a 56-bed hospital equipped with a blood bank (Ranchi's first), a clinical pathology department, and X-ray facilities. A new maternity ward has been the latest addition.

The hospital was begun in 1949 by R. V. Shearer, along with two untrained helpers, in an old office building.

The dedication, enthusiasm, and vigor of the hospital staff in administering medical care in the highest traditions of Christian service have been in no small way responsible for the widespread fame that attends this center today. Patients from miles around, some from distances as far as 300 miles, are brought to Ranchi Hospital for treatment, in spite of the availability of other medical agencies in this region. Very often, when the wards become full, patients have been accommodated on the verandas. Work done in the field of family planning has gained the hospital much honor and recognition.

The hospital's pressing need today is for trained Adventist nurses. The acute shortage of nurses is felt not only at Ranchi but also in the three other medical institutions in the Northern Union, which, because they are understaffed, are prevented from giving comprehensive care.

JAYAKARAN S. JOB
Ranchi Hospital

WASHINGTON, D.C.

Spirit of Prophecy Workshop Held

Thirty-three church leaders met in a Spirit of Prophecy workshop October 7 to 12 at General Conference headquarters in Washington, D.C. Participants were overseas delegates who had been in-

cluded among the regular class members were division officers, union presidents, local and mission conference presidents, and departmental leaders. Participants represented 23 countries and islands, including Poland, Czechoslovakia, Zaire, Great Britain, the Cameroon, South Africa, the Philippines, Japan, Brazil, Argentina, Ethiopia, Australia, Tahiti, and Lebanon.

W. P. Bradley, Arthur L. White, D. A. Delafield, and Paul Gordon, of the Ellen G. White Estate, Raoul Dederen, professor of theology at Andrews University, and Alice Smith, of the General Conference Health Department, composed the teaching team. They presented 31 lectures in which the inspiration and revelation experience in the lives of Bible prophets was studied. Special attention was given to the phenomenon of revelation in Ellen White's experience as the Lord's messenger.

Several recommendations were submitted to and approved by the Annual Council. In these the workshop participants (1) reaffirmed their faith in the gift of prophecy bestowed on Ellen White, (2) called for similar workshops in all the world divisions, and (3) suggested the printing in pamphlet form of chapters from well-known Ellen White volumes to be widely circulated like "the leaves of autumn."

The White Estate staff members felt that seldom had they seen so much enthusiasm expressed for the gift of prophecy that God has entrusted to His church. Even visitors who dropped in for one or two sessions seemed to catch the spirit of a new dedication to the study and dissemination of Ellen White's volumes. Workshops will be held in a number of places to meet the growing demand for this type of instruction.

D. A. DELAFIELD
Associate Secretary
Ellen G. White Estate



SENEGALESE PASTOR ORDAINED

Albert Sadio, a Senegalese working in Ziguinchor and the surrounding district in the southern part of Senegal, was ordained on May 21 at Dakar. Pastor Sadio is the first national from Senegal to be ordained, and it is hoped that he and his family will be a source of strength to the national believers and the many who are developing an interest in the church through contact with the church's radio transmissions from Dakar.

Also ordained was Giuseppe Carbone (not pictured), president of the Cape Verde Mission.

E. E. WHITE
Education Director
Euro-Africa Division

IRAN

Couple Volunteer to Translate Bible

Translation of the Bible into a little-known language spoken by a minority group scattered in five Middle Eastern countries is the goal of two young Seventh-day Adventist former student missionaries who have an intense desire to become active pioneer missionaries.

Glenn and Elaine Fleming left America early in October and flew to the Middle East, where they will be supervised in their translation of the Bible by the internationally known Wycliffe Bible Translators.

For the past year and a half they have been training intensively for this task, with the Summer Institute of Linguistics, the linguistic and educational arm of the Wycliffe Bible Translators. They took two semesters of linguistics under SIL at The University

of Texas at Arlington and one summer at the University of Oklahoma, in Norman. In their linguistic courses they were taught how to learn, analyze, and reduce to writing an unwritten language. They also studied literacy, translation principles, and ethnology. The last four and one-half months of on-the-spot training was spent at Wycliffe's Jungle Training Camp in southern Mexico. There they gained experience and training in missionary teamwork and primitive and wilderness survival. There was opportunity for language learning and analysis and cross-cultural interaction during the six weeks they spent in a Tzental (Mayan) Indian Village.

The Flemings' excursion into Iran is strictly a matter of faith. As Wycliffe participants, they serve without salary or expenses paid by

that organization. They will not be sponsored or regularly supported by the SDA Church's Afro-Mideast Division or by the General Conference Mission Board. They are self-supporting missionaries depending entirely on prayer, God's blessings, and support from relatives, friends, and fellow believers.

Glenn and Elaine became interested in this activity when they served as student missionaries on the island of Cyprus. In Beirut the following summer they saw the real need for pioneer missionary work in the Middle East. After graduating from Pacific Union College they went to Loma Linda University, where Glenn took a graduate degree in anthropology and Elaine completed her Master's in Public Health in maternal and child health. Glenn also completed his MPH degree in environmental health.



Elaine adapts to village living by learning to cook with ingredients available locally. Here she fries *chiliquillies*, made with tortillas.

Elaine's parents, Dr. and Mrs. Everett Kuester, of Derry, New Hampshire, served as medical missionaries on the island of Okinawa. Glenn's parents live in Baker, Oregon. Both Glenn's and Elaine's parents are giving support to their children's overseas project.

Initial financial support for the project came from the campus ministry at Loma Linda University, under the leadership of William Coffman. The Afro-Mideast Division and the General Conference both have given financial and moral encouragement, but recognize the self-supporting aspects of the project. Friends and fellow church members of the young couple have encouraged the Flemings to step forward in faith.

"There is a lot to do. It is a real challenge," says Glenn. It is estimated that there are more than 2,000 languages in need of Bible translations. If successful in their project, the Flemings will realize the fulfillment of a dream, the Bible in another of the world's languages. In order to accomplish this goal they are planning to give at least ten years of their lives. D. A. ROTH
Associate Secretary
General Conference



"There is a lot to do," says Glenn, as their Bible translation begins.

CALIFORNIA

Wilderness Center Breaks Ground

Ground was broken for a new health-conditioning home during the Wilderness Center Convention attended by more than 200 people in North Fork, California, September 2 to 4.

Among speakers for the convention were Willis J. Hackett, General Conference vice-president and member of the board of the Wilderness Leadership Center; Stoy Proctor, Central California Conference health director; John Scharffenberg, creator of Loma Linda University's "heartbeat" program of diet therapy, assisted by Jo Ellen (Barnard) Walton and Kenneth Veal, Central California Conference youth director. Elder Veal emphasized the character-building and health-building aspects of outdoor leadership training, in coordination with the purposes of

the health-conditioning program, as the foundation of the special education offered at the new Wilderness Leadership Center.

Dick Winn, interim director of the Weimar Institute near Auburn, California, reported on progress at the new facility.

The vital place of the conditioning home in God's program of health education, and consequently in the work of the Wilderness Leadership Center, was outlined by Lawrence Hawkins, assisted by Paul Shakespeare. Dr. Hawkins emphasized that the choice of a conditioning home as the first building to be constructed at the new center reflects the determination of the board to make the health outreach to the city the central feature of the project.

A panel of speakers answering audience questions on Saturday night underscored the belief that outpost-to-city health evangelism is the "wave of the future" for

Adventist Church members.

Sunday's meetings moved from the North Fork church to the Wilderness Apple Ranch, 17 miles east of North Fork, which has become the Wilderness Leadership Center. A tour of future sites for administration and publishing buildings, a chapel, and the conditioning home was followed by the groundbreaking service. Participants in the program were Elder Hackett, Howard Lee, Jack Darnall, Roland Phillips, Lawrence Hawkins, and Herbert E. Douglass.

During the first meeting of the founders advisory group, a sawmill and house trailer were donated by charter members. The group voted to make the Wilderness Center Convention an annual event each Labor Day weekend.

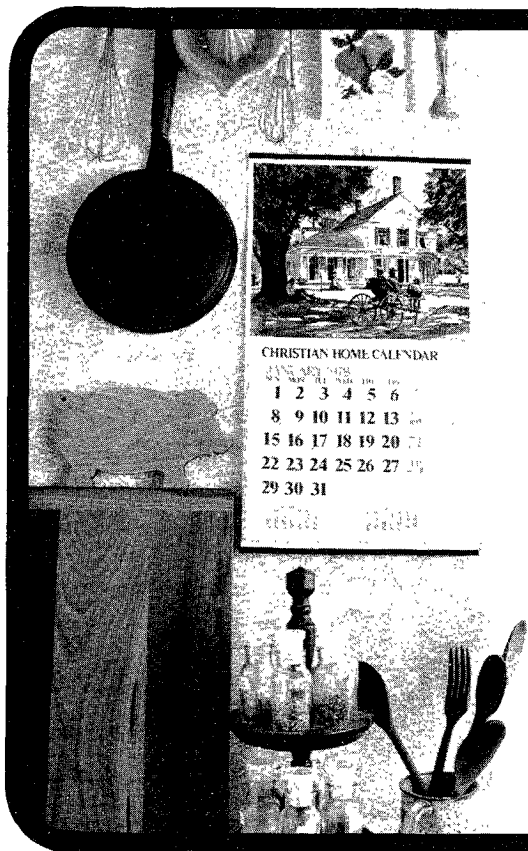
Elder Darnall described how construction will soon begin on two unique homes, forming part of the "living museum" plan. One young couple will build a log home

with gravity water system and land-based life style; a second young couple will also develop a self-sustaining homestead, building with home-sawed lumber from the new sawmill. Incoming students of college age will learn pioneering homesteading skills by assisting these staff members and helping to build other staff-student homes.

Seminars in outdoor leadership and wilderness survival include in-depth classes at the ranch and pack trips into the Minarets Wilderness nearby. Survival rock climbing on the granite domes for which the Yosemite area is famous, and water-rescue practice in the high lakes are included in the sylvan seminars.

The unique blend of outdoor leadership, pioneering experience, and health-evangelism education offered at the new center is being sought by youth candidly facing the challenge of "finishing the work" with decreasing cash.

HERBERT E. DOUGLASS



EXPLORE ADVENTIST HISTORY THROUGH THE 1978 CHRISTIAN HOME CALENDAR

For the past two years, Christian Home Calendars have helped to bring to your home a part of Adventist history. This year our calendar will take you back to 1866, when the Western Health Reform Institute was established, marking the beginning of Seventh-day Adventist medical missionary work. Background information on the institute, along with a full-color reproduction of it by Vernon Nye, is included on the calendar.

Order your 1978 calendar from your Adventist Book Center or Book and Bible House for only \$1.00 plus postage. This offer expires August 31, 1978. Add sales tax if applicable.



Window on the World

Chanting the "Song of Life and Death"

By WILLIAM STEVE BASSHAM

Today was the eighty-fifth birthday of Kun Paw. Everyone living in his Siamese extended family was up early. It was an important day. The central house was prepared for the occasion. Most of the furniture had been removed from the front room. A red carpet was unrolled. Buddhist relics and objects of worship were brought from the upstairs worship room so that an altar could be set up where the monk would chant.

Fried chicken, spicy curry sauce, large, red Chinese sausages, and rice were prepared for the holy man to eat, along with a dessert of sticky rice and mangoes. All this the priest would eat with relish. He would have a good appetite, since Buddhist monks are not allowed to eat in the afternoon or evening.

The monk came wearing a bright saffron robe. His freshly shaven head reflected the early morning sun. When he entered the room everyone put his hands to his face and bowed in respect. The monk sat cross-legged next to the altar. The old man of the family sat on the floor, facing him. His children and his children's children gathered around. The monk, wearing a pleasant but grave expression, looked slowly around the room. His eyes showed surprise and a hint of a smile as they fell on me, the American son-in-law, sitting on the floor toward the back of the room.

All those who sat around Kun Paw placed their palms together, just under their chins in an attitude of worship and respect. The priest began to chant in the ancient Bali language. Only the old man understood the meaning of the chant. He had spent many years studying the ancient Sutras of the Bali canon written in this now extinct tongue. The monk was chanting the "Song of Life and Death."

William Steve Bassham is director of the Thailand Seventh-day Adventist Ministerial Training Institute, Bangkok, Thailand.



When religion and culture are closely intertwined, as they are in Thailand, it is nearly impossible to draw the line between what is part of a cultural heritage and what is part of a pagan religion.

There is a legend that the Buddha chanted the "Song of Life and Death" in the ear of a dying priest, who recovered and lived many more years. It is said that the angel of death, whom the Thais call Sa'tan, then came for the Buddha. But the sage told the angel of death, "No! I cannot go with you until my message has spread throughout the whole world." Many years later the angel of death came again. One of the monks began to chant the "Song of Life and Death," but Sa'tan caused him to forget the words. Then the Enlightened One knew that his message had been preached to all the world and it was time for the angel of death to take him.

As the priest chanted the "Song of Life and Death," a string was tied to the Buddha image at the altar and passed through the hands of the monk, around the neck of the old man, around a bowl of holy water, and back to the image of Buddha. This string was to act as a barrier to the angel of death so that the monk would not forget the words. It also symbolically tied the monk and the old man to the Buddha.

Kneeling, the old man bowed very low in front of the monk. A burial shroud was spread over his entire body. The monk chanted his death while tying a corner of the shroud with the string that connected the whole scene with the image of Buddha. The monk then chanted the rebirth of the old man according to his karma, while slowly pulling the string and thus removing the burial shroud.

Now the 16 candles next to the holy water were lighted. In the middle of the bowl was a single taller candle extending out of the water. A short prayer was said over each candle as it was dropped into the bowl of holy water and extinguished. Finally the candle in the center of the bowl was lifted and dropped into the holy water. The old man said something in Bali, which none but the monk understood.

My son came into the room and sat on a nearby chair. Frowns from his Thai aunts and uncles reminded his mother that one's head must never be higher than that of the monk. She quickly corrected his mistake.

We sat together, the three of us: three Christians at a Buddhist ceremony, wanting to show respect, wanting to share the joy of an eighty-fifth birthday, but not willing to violate our own religious convictions. The family could forgive me, reasoning that I am an American and a Christian missionary. They overlooked the mistakes of my son, because he is only a child. But my wife, who is their sister, a Thai, and born a Buddhist, is expected to know her duty on such occasions. Rites of passage are very important to the Eastern mind. The Christian is left in a quandary, not wanting to feel like "rice growing outside the field." When the religion and the culture are so closely intertwined, it is nearly impossible to draw the line between what is part of a rich cultural heritage and what is part of a pagan religion.

The old man looked at his sons, their wives, and their children. They pressed closer around his body, bowing to the monk until their foreheads touched the floor. His Christian daughter, missionary son-in-law, and grandson waited quietly toward the back of the room. We waited and watched as the monk dipped something similar to hyssop twigs into the bowl of holy water and sprinkled the rest of the family. The ceremony ended when the old man released 99 birds into the air and gave a donation of 99 baht (about US\$5.00) to the monk.

Kun Paw entered his eighty-sixth year, the chanting of the "Song of Life and Death" still fresh in his mind. But he knew that even the Enlightened One was subject to the power of Sa'tan, the angel of death.

Kun Paw, along with Asia's millions, accepts the incontrovertible fact that the angel of death has a claim on each man. As missionaries, we bring the good news that Jesus Christ, the Son of God, the Angel of Life, has broken the shackles of death, and into the hearts of those who accept Him, He puts a new song, the song of everlasting Life.

Afro-Mideast

● New staff members have arrived in Beirut, Lebanon, recently to work in the Afro-Mideast Division and at Middle East College. Joining the division secretarial staff is Elaine Longacre, from the Pennsylvania Conference. New Middle East College staff include Samuel Jackson, wife, Sarah, and daughter Denise; Johnny Minassian, wife, Angel, and three children; Wolfhard Touchard, wife, Irene, and two children; Larry and Virginia Siemens; and Harold Zinner, wife, Gisela, and two children. Joining the Beirut overseas school staff are Dwight Rose, principal, wife, Donna, and three children; Mary L. Barley; and Mark and Carolyn Miller.

● Kenneth Hart, Tanzania Union health and temperance director, recently completed a 14-lesson health course in Kiswahili. The course is being printed at the Tanzania Advent Press, Morogoro, and soon will be offered to the public.

● After six years of service in the division, Drs. W. M. and E. Torres have left Kendu Mission Hospital and will be taking up posts at Andrews Memorial Hospital, Jamaica. Darrel Ludders, an obstetrician and gynecologist from Boise, Idaho, is serving a three-month stint at Kendu Bay.

Far Eastern

● Until recently the only radio station in the territory of the Nusa Tenggara Mission of West Indonesia had a full log and couldn't give time to Seventh-day Adventists. After working with officials of Radio Indonesia for more than three years, Leo Fobia, mission communication director, now has arranged for the Adventists to go on the air once a month. The radio station reaches a potential audience of 2.5 million people scattered over ten islands on which Adventists have few or no workers.

● Now a member of the Seventh-day Adventist Church, Isabelo Aviles, of the South Philippines, first learned of the faith from a *Signs of the Times* magazine left on a pew in a Catholic church. Noticing the slick-covered magazine, Mr. Aviles picked it up and began to read. He found the content so appealing that he took it home so he could carefully read each article. He had never met a Seventh-day Adventist, so he went in search of one, even moving into a neighborhood where several church members lived. He visited one of them and asked whether they would study the Bible with him. Mr. Aviles accepted the Adventist message and was subsequently baptized.

● Nearly 100 children attend branch Sabbath schools operated by 12-year-old Dave Frias every Saturday afternoon in the North Philippines. He was recently asked by his mission leaders to help with the children's program for an evangelistic crusade, a month-long assignment. It's no surprise that when asked what he wants to be when he grows up, Dave answers, "A minister of the gospel."

South American

● The Austral Union has established an audio-visual center, directed by Daniel Daniele, to supply audio-visual material for evangelistic programs and to the lay-activities directors of the local churches.

● Three new fields have been organized by the South American Division in its territory: the Lake Titicaca Mission, in Puno, Peru; the East Bolivia Mission, in Santa Cruz de la Sierra, Bolivia; and the West Sao Paulo Conference, which probably will have its headquarters in Sao Carlos or Bauru. The former Sao Paulo Conference, in the city of Sao Paulo, will be called the East Sao Paulo Conference.

● The South American Division is concerned about reaching at least part of the

millions who listen to the programs *The Voice of Prophecy*, *La Voz de la Esperanza*, and *Una Luz en el Camino*, on a personal basis, to promote the church's Bible correspondence courses. Members in the division are being urged to become Bible instructors so that they can instruct the students through the lessons offered by the correspondence courses.

● Enoch de Oliveira, South American Division president, spent three weeks in August leading out in a series of evangelistic meetings at Belo Horizonte, capital city of the state of Minas Gerais, Brazil. Ruben Pereyra, division Ministerial secretary, is conducting an evangelistic series at Talcahuano, in the South Chile Conference. He is being assisted by nine workers and 16 students from Chile College.

Southern Asia

● Three new Adventist schools have been opened in Central India this year, in Ujjain, Ajmer, and Asind.

● Staff and students from the Kellogg-Mookerjee School, Jalirpar, Bangladesh, recently conducted a three-week evangelistic crusade. The main speaker was N. D. Roy, Bangladesh section evangelist.

● In a building-extension program at the Kellogg-Mookerjee School in Jalirpar, Bangladesh, two new major structures have been added: a dining hall, capable of seating the entire student body at once, and an extension to the main administration building. A new store also has been opened, giving the 300 staff members and students an adequate shop for the first time.

● Two more Testimony Countdown programs have been conducted in India. One began in the Bangalore English church on September 28, and the other was held subsequently in the Madras English church. These meetings are being conducted by the division Ministerial advisor, W. G. Lowry.

North American

Atlantic Union

● More than 200 persons attended the Spanish family retreat held at Camp Berkshire, Wingdale, New York, over the weekend of October 8. It was a spiritual retreat with emphasis on family education.

● More than 200 Pathfinders and staff attended a Greater New York Conference Pathfinder Camporee October 14 to 16 at Camp Berkshire, Wingdale, New York.

● Capacity crowds are attending meetings in the Times Square Center on West 45th Street in Manhattan, New York, held by Don Lewis, evangelist, and his assistant, Arthur Slagle. On October 16 and 23 the same lecture was presented seven times, and hundreds of people still were unable to get into the auditorium to hear it. Nearly 2,800 persons listened to the lecture, less than five percent of them Seventh-day Adventists.

● John L. Lew, director of development and public relations for the past 13 years at New England Memorial Hospital, Stoneham, Massachusetts, has been appointed staff director of development and planning.

Canadian Union

● Departmental workshops were conducted at Camp Keswick, Ontario, on the weekends of September 16 to 18 and 23 to 25 for church officers and communication, health ministry, lay activities, Sabbath school, and stewardship secretaries.

● The mission building in Yellowknife, Northwest Territories, is now 99 percent completed, and church membership is growing. Four persons were baptized recently.

● More than 100 Canadian students are enrolled at Andrews University this year.

● The Nipawin, Saskatchewan, church was dedicated on September 24.

● John M. Howard, recently

returned from Zaire, Africa, is the new Sabbath school and lay activities director of the Alberta Conference, replacing Lowell Cooper, new lay activities, Sabbath school, and youth director of the Pakistan Union.

● Pastor and Mrs. Antonio Bueno, Jr., have recently begun their ministry in Ottawa, Ontario, where he is associate pastor of the district. A graduate of the French Adventist Seminary, he will be working among the French-speaking people of the Ottawa-Hawkesbury area.

● The Agincourt Company in Ontario, which was formed on March 12, was organized into a church on Sabbath, August 27.

● More than 400 persons attended the opening service of the Toronto, Ontario, youth rally held in the Seneca College auditorium September 16.

● The Cannington, Ontario, church, organized on June 18, conducts prayer meetings in the homes of church members, who are studying last-day events.

Central Union

● Five persons were baptized as a result of meetings held at Glenwood Springs, Colorado, by Dennis Sellers, Colorado Conference evangelist, and Ervin Furne, pastor.

● A series of meetings recently held at Pittsburg, Kansas, by Lee Thompson, Kansas Conference evangelist, and Cecil Petty, pastor, has resulted in the baptism of nine persons. Another Kansas Conference evangelist, Clinton Adams, recently held meetings at Lawrence, resulting in the baptism of five persons.

● Ronald L. Sackett has been appointed administrator of Porter Memorial Hospital, Denver, Colorado. He comes from Washington, where he was administrator of Walla Walla General Hospital. He replaces Olof T. Moline, vice-president of a new health-care corporation in the Central Union.

● Meetings recently completed at St. Joseph, Missouri, resulted in the baptism of 22 persons. Larry Cansler, conference evangelist, and Melvin Eisele, pastor, conducted this series.

● Emilio Knechtle was one of the guest speakers at a camp meeting held in southwestern Missouri (at Springfield) October 27 to 29.

● Thomas Flynn, of Lenexa, Kansas, has been named executive director of the 373-bed Shawnee Mission Medical Center, in suburban Kansas City. He has been associate executive director since 1976.

● Seventeen persons were baptized during an evangelistic series in Montrose, Colorado, by the local pastor, Merton Henry, and Jack Bohannon, Colorado Conference evangelist.

Columbia Union

● Bill Hinton, formerly of Toledo, Ohio, where he pastored the First church, has taken up his new duties as chaplain of the Hackettstown Community Hospital. Other duties include public relations, health education, and hospital development.

● Ground has been broken for a new Allegheny East Conference church and education complex in Englewood, New Jersey.

● A total of 103 student missionaries have left Columbia Union College since Marlin Mathieson pioneered the student missionary program in 1959. Nine of CUC's 11 student missionaries are serving overseas this year.

● The Prophecy '77 Crusade, conducted by Lyle Albrecht, has added 16 new members to the Takoma Park, Maryland, church.

● The curriculum at the Meadow View, New Jersey, school this year includes a class in agricultural science for grades nine and ten. The course will emphasize how to provide food for a family from a small garden.

● According to Wayne Johnson, Chesapeake Conference

publishing director, the 27 men and women who make up the conference's literature evangelist team have pushed sales near the quarter-million mark so far this year. Larry McDaniel has sold more than \$31,000 worth of books during the first nine months.

● The Yale, Virginia, elementary school was dedicated September 17.

● Yang-Chi-Soo, 28, recently paid tribute to the Washington Adventist Hospital and to Doctors Stephen Ginsberg and Thomas Koury for free treatment he received. Having lost both arms and his eyesight while fighting with U.S. troops in Vietnam in 1971, Mr. Yang entered Washington Adventist Hospital for treatment early this year.

● Fred Seeley, from the Mountain View Conference, was named Literature Evangelist Man of the Year at the union-wide literature evangelists' institute held August 7 to 12 at Shenandoah Valley Academy, New Market, Virginia. Potomac Conference's Margaret Hogan was named Literature Evangelist Woman of the Year. The Potomac Conference, with \$687,229 in deliveries, laid claim to the Highest Deliveries Award; Beatrice Johnson, of the Allegheny East Conference, received the Highest Conference Baptisms Award—181.

Lake Union

● Matilda Winston and Vera Miller, members of the North Street church, Flint, Michigan, combined their concern for needy people in Flint and formed a group called Love Motivated, Inc. The group repaired and remodeled an old house, using their own funds, and opened it as a Community Services center on July 12. The center is open two days a week to supply clothing and household items, and the group has sponsored a Five-Day Plan to Stop Smoking.

● Wesley Jaster is the new executive secretary of the Wisconsin Conference, in addition to his present position as conference Ministerial secretary.

Northern Union

● Twenty-five persons were baptized at the close of an evangelistic series in Rapid City, South Dakota, conducted by Halle G. Crowson.

● Sabbath school offerings reached the \$100,000 mark by the end of the third quarter for the first time in the history of the Iowa Conference.

● Twenty-one Vacation Bible Schools were conducted in the Iowa Conference this summer, with an enrollment of 487 children from non-Seventh-day Adventist homes.

Pacific Union

● Owen A. Troy is the new pastor at the San Francisco Philadelphia church, transferring from Caribbean Union College in Trinidad.

● A former minister of the Independent Hawaiian Congregational church has been baptized into the Adventist Church on the island of Molokai. She had been honored by the Molokai congregation on Community Relations Day last year. Her baptism followed an evangelistic series conducted by Lawrence Davidson, Hawaiian Mission president.

Southwestern Union

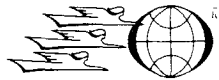
● The North American Division Religious Liberty Advisory met in Fort Worth, Texas, in October. Roland Hegstad, *Liberty* magazine editor, spoke at the Fort Worth First and Keene churches while in the area for the advisory.

● O. A. Jackson, former secretary of the Southwest Region Conference, is now pastor of the El Paso, Texas, Smyrna church. Milton Baez will handle the conference secretarial duties in addition to his work as treasurer.

● Fifty Vacation Bible Schools were conducted in the Southwest Region Conference in 1977, compared with four in 1976. The conference also showed a 230-percent gain in literature evangelists' sales.

Bulletin Board

Review



Advent Review & Sabbath Herald
127th Year of Continuous Publication

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Send news stories and pictures, articles, and letters to the editor. Unsolicited manuscripts are welcome, but notification as to acceptance or rejection may be expected only if accompanied by a stamped, self-addressed envelope

Health Personnel Needs

NORTH AMERICA

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Write or call Health Personnel Placement Service, General Conference of Seventh-day Adventists, 6840 Eastern Ave., NW., Washington, D.C. 20012. Telephone: (202) 723-0800, Ext. 349.

[Because of immigration requirements, this notice applies only to permanent residents of the United States and Canada.]

To New Posts

[Worker transfers within union conferences are not listed here. Such transfers, when brought to our attention, may be found in News Notes.]

FROM HOME BASE TO FRONT LINE

H. Carl Currie (AUC '40), returning to serve as president, Zambesi Union, Bulawayo, Rhodesia, and **Eva Ruth (Longway) Currie** left New York City, September 4, 1977.

Mary B. (Mahn) Hedrick (SMC '74), of Leland, North Carolina, to serve as elementary teacher, Overseas School, Chiangmai, Thailand, left San Francisco, California, September 20, 1977, accompanied by her husband, **Earl L. Hedrick**, going on a special service assignment.

Marshall C. Lamberton (U. of Oreg. '49), returning to serve as dentist, Chiangmai Seventh-day Adventist Clinic, Chiangmai, Thailand, and **Mildred E. (Noble) Lamberton** and one son left San Francisco, California, September 21, 1977.

Victor S. Moores, to serve as works manager, Africa Herald Publishing House, Kendu Bay, Kenya, and **Eva M. (Hope) Moores** and two children, of Sunnyvale, California, left New York City, September 17, 1977.

Ernest Rainda (Toronto Gen. Hospital '65), to serve as staff member, Sopas Adventist Hospital, Wabag, Papua New Guinea, and **Hilda (Scheffler) Rainda** (LLU '57), to serve as medical director,

and two children, of Bakersfield, California, left Vancouver, British Columbia, Canada, September 18, 1977.

Douglas C. Robertson (LLU '69), returning to serve as dentist, East Caribbean Conference, Castries, St. Lucia, and **Betty G. (De Wind) Robertson** (CUC '59) left Miami, Florida, August 31, 1977.

Terry D. St. Clair (SAC '74), to serve as secretary, Central Lake Field, Dedza, Malawi, and **Cheryl K. (Westphal) St. Clair** (UC '72) and two children, of Bowdon, North Dakota, left Chicago, Illinois, September 14, 1977.

Albert Sanchez (LLU '61), returning to serve as professor of biochemistry and nutrition, Montemorelos University, Montemorelos, Mexico, and **Aneva L. (Allred) Sanchez** and four children left McAllen, Texas, September 1, 1977.

Ruby Wilma Taylor (UC '56), of Simi Valley, California, to serve as matron, Mwami Hospital, Chipata, Zambia, left Chicago, Illinois, September 19, 1977.

Bill Tol (SMC '69), returning to serve as minister-pilot, Balikpapan, Kalimantan, Indonesia, and **Carol E. (Johnson) Tol** (SMC '70), and two children left Anchorage, Alaska, September 20, 1977.

Ethel L. Twing, returning to serve as nurse, Heri Mission Hospital, Kigoma, Tanzania, left New York City, September 18, 1977.

Clarence S. Wallace (U. of Oreg. '54), to serve as business teacher, Mount Klabat College, East Indonesia Union, Utara, Indonesia, and **W. Fern (Womack)**

Wallace, of Sunnyvale, California, left Seattle, Washington, September 30, 1977.

Violet V. Wentland (WWC '54), returning to serve as teacher, Middle East College, Beirut, Lebanon, left New York City, September 22, 1977.

STUDENT MISSIONARIES

Cindy Lynn Lacy (PUC), of Loma Linda, California, to serve as teacher, North Caribbean Conference, Christiansted, St. Croix, left Los Angeles, California, August 27, 1977.

Nancy Kay Meyer (SMC), of Collegedale, Tennessee, to serve as teacher, Boushrieh Adventist Secondary School, Beirut, Lebanon, left Montreal, Quebec, Canada, August 22, 1977.

Krishna Wathy Persad (AU), of Berrien Springs, Michigan, to serve as teacher, Sung Shan church, South China Island Union Mission, Taiwan, left San Francisco, California, July 26, 1977.

Dennis Gordon Rutledge (PUC), of Rio Linda, California, to serve as teacher, North Caribbean Conference, Christiansted, St. Croix, left Los Angeles, California, August 27, 1977.

Daniel Timon (AUC), of Bangor, Maine, to serve as secondary teacher, Palau Mission Academy, Koror, Palau, Western Caroline Islands, left Chicago, Illinois, August 7, 1977.

Janice Yvette Watson (AU), of Kettering, Ohio, to serve as teacher, English Language School, Lubumbashi Mission, Zaire Union, Lubumbashi, Zaire, left New York City, August 21, 1977.

Notice

Statement of Review Ownership

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I certify that my statements above are correct and complete.

E. M. PETERSON, Circulation Manager

2,260 Attend Blind Camp

This summer the church conducted camps for the blind, 12 more than in 1976, according to Frank Peterson, camp director of the Christian Record Braille Foundation. Seven of these camps were for adults, and two were "Nu-Vision Camps" for multidisabled people.

A total of 2,260 adults and youth attended these camps, and two were baptized, one in Ontario and one in Colorado.

Blind camps are held in cooperation with the church's Youth Department at church-owned camp facilities throughout North America.

LEO RANZOLIN

In Brief:

Sabbath school on TV: Some 800,000 people in Finland had the opportunity to attend Sabbath school via the

government television network. The taped service was broadcast on Sunday, November 6. Tauno Luukkanen, Finland Union communication director, reports that, although the government controls broadcasting in Finland, good working relations with those directing the broadcasts and with leaders of the state church in Finland (Lutheran) made it possible for thousands to hear Olavi Rouhe, Sulo Halminen, and Joel Niininen present the recent Sabbath morning discussion.

Book published in Thai: An abridged edition of *The Story of Redemption* was published recently in the Thai language, according to Doyle Barnett, Far Eastern Division Spirit of Prophecy emphasis secretary. Publication costs on the 242-page, 55,000-copy edition amounted to only 30 cents a book. Publication was made possible by private donors and the combined efforts of Wendell Wilcox, Southeast Asia Union Mission presi-

dent; Sunti Sorajjakool, Thailand Mission president; and John Alspaugh, Bangkok Adventist Hospital chaplain.

VOP course in Vietnamese: The Voice of Prophecy in Glendale, California, is printing the Living Way Bible Course in Vietnamese, reports Roger A. Wilcox, secretary of the North American Missions Committee. A complete set of the lessons in Vietnamese was sent by the Southeast Asia Union to the Voice of Prophecy, which is offering these lessons to more than 150,000 refugees from Vietnam in North America.

Nineteenth English School in FED

The Far Eastern Division opened its nineteenth English language school recently in Jayapura, Irian Jaya, Indonesia (the western part of the island known to most of the world as New Guinea). Mr. and Mrs. Frank Sarault, volunteer workers from New England who previously served for a year in Korea at the Kwangju English language school, have offered to stay in the Far East a second year to open this new school.

With funds that have been saved from the language schools in Manado and Ujung Pandang, Indonesia, a building has been rented on the main street of Jayapura. More than 200 students have enrolled for English classes.

One hundred and twenty-eight student missionaries are serving in the Far East as volunteers, working primarily in the English language school outreach program. Calls have already been placed with the General Conference for more than 150 student missionaries for the year 1978.

M. T. BASCOM

associate health director. Fifty-one dentists man these clinics, the first of which was opened in 1957 in Bangkok, Thailand.

Six clinics closed in the last five years, two because of nationalization, but during the same period 12 clinics opened. Three more are expected to open before the end of 1977. Annual income at the clinics exceeds two and a quarter million U.S. dollars.

Most of the church's clinics provide dental service in remote areas, orphanages, or schools to provide a dental service for people who have no opportunity to receive assistance in any other way. Ten of the clinics are involved in the development of new churches and opening Adventist work in sections of the country where there is none.

D. A. ROTH



STUDENT MISSIONARIES ORGANIZE AT SMC

A new organization formed at Southern Missionary College, Collegedale Tennessee, is the first organization on campus specifically designed to promote world missions, according to the college paper, *The Southern Accent*. Its officers, above, are: front row, Rahn Shaw, off-campus vice-president; Ronn Kuester, president; Lucy Weeks, officer-at-large; back row, Jennie Brownlow, secretary; Joy Southard, officer-at-large; Bryant Davidson, on-campus vice-president; Bob Gadd, treasurer.

Ronn Kuester says the club officers have a threefold objective—to tie together returned student missionaries, those now in the field, and those on campus who hope to become student missionaries.

CHARLES MARTIN

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Dental Clinics Are Expanding

Twenty-six Adventist-sponsored dental clinics are now functioning in world divisions outside of North America, according to E. E. Carman, General Conference