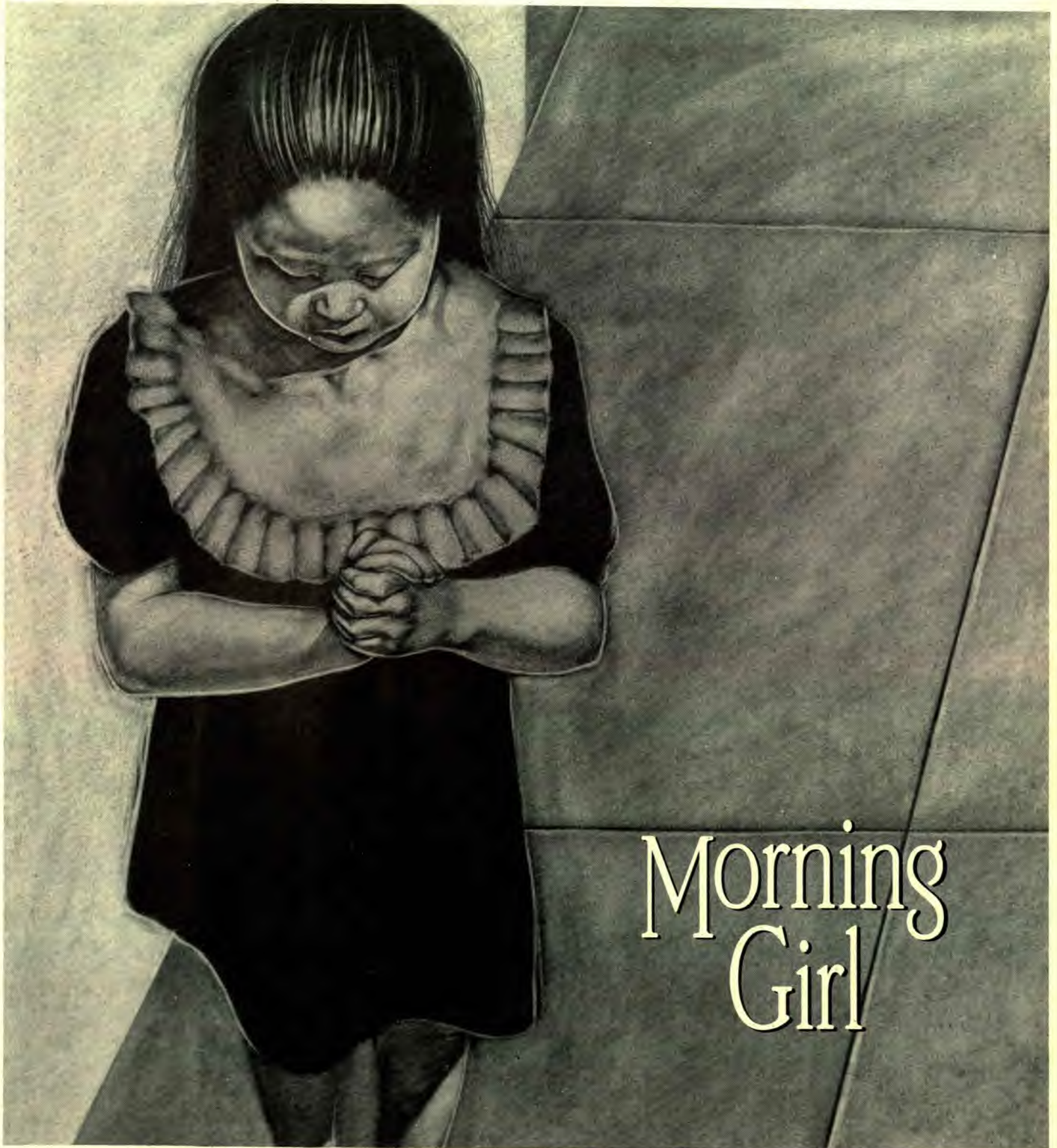


ADVENTIST REVIEW

Weekly News and Inspiration for Seventh-day Adventists

March 16, 1989



Morning Girl

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Academy Costs

One of our sons is a senior at an Adventist academy. The monthly school bill is \$610. This fee does not include the extra costs associated with keeping a student in school.

Recently my wife and I attended the academy on Senior Recognition Day. We were surprised to see the majority of students dressed in tuxedos and gowns. Our son did not rent a tux. However, during the past few weeks we have learned that we have to come up with (1) \$400 for a ski trip to Colorado, (2) \$300 for the senior class trip, (3) \$500 for a trip to Honduras, and (4) \$115 for a choir uniform (to be used for three months). This comes at a time when we are trying to raise \$22,000 to meet the cost of college this fall for two sons and \$10,000 to help one of our daughters finish her college work.

How can our pastors and church leaders ask us for funds for worthwhile projects when we are being continually hit in the pocketbook for vacation trips and questionable expenses by our schools? Am I the only one who sees this as a serious problem? Have our schools begun to cater only to the rich? The middle class in America is deteriorating, and many of our school, church, and government officials continue to promote expensive programs with little thought as to how the bills will be paid. JOHN MARSH Titusville, Florida

Singles Family

"Is a Single a Family?" (Jan. 12). God has given us the answer: "For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called" (Isa. 54:5).

Rejoice, all you singles; you are a family. You have a Husband who will never leave you nor forsake you. Just accept Him as your "house band," whether male or female single, and renew His wedding vows to you in Isaiah 41:10, 13.

JENNIE DRUMM
Everton, Missouri

Women Leaders

By showing compassion and respect to women, Jesus was not indicating that they should take a prominent role in church leadership ("Jesus and the Role of Women," Feb. 2). Martha simply felt she was being left with all the work and wanted Jesus to tell Mary to help. But Jesus said that learning of Him was of greater importance than household chores.

While the term *helper* in Genesis 2:18 (RSV) does not indicate inferiority, neither does it mean same-

If Your Review Arrives Late

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ness. Male and female are different, and each was given different roles, even though the two sexes are of equal value and standing. Why would a woman want to, or be urged to, give up such a position for one perceived to be equal to man, that is, a church leadership position?

NEVIN RICE
Berrien Springs, Michigan

The Dream

"My Hopes for 1989" (Jan. 5) read like a burgeoning answer to Charles E. Bradford's long-ago dream for a "never ingrown, ever outgoing church" and an admission that the local church is not only where it all begins but that the primary function of administration

should and will be to serve that level. This will call for functioning two-way communications and taking time to listen.

The dream: a new breed of layperson counselor schooled in the art of "hands-on training" of laymen, using Dr. D. James Kennedy's *Evangelism Explosion*, Eldon K. Walter's *New Testament Witnessing*, and Ellen G. White's *Steps to Christ*. The local church will become a friendly place to bring a friend. And that friend will not be bombarded with hard doctrine until he or she has reached that comfortable and outgoing position of sharing the gospel and is asking "Who am I?"

That will be the time when "we the people" will invite in the advanced Christian scholar, who will find a very special group that is conditioned to listen. Comfortable uniformity with stagnant or less membership will give way to Christ-centered unity of action and church growth.

DONALD D. HAWLEY, D.D.S.
Sioux Falls, South Dakota

Fighting Alcohol

Kudos for "A Time for Speaking Up" (Jan. 26).

We must continue to resist evil and marshal our forces to exert our influence through word and deed against the use of alcohol, tobacco, and drugs. The home defenses against these body- and mind-destroying evils must have been disastrously weakened if younger members of our church no longer think that abstinence from these practices should be tests of church fellowship. Advertisements of these addicting stimulants on TV and other advertising media are exerting a greater influence over the young people in our homes than even our own parental love, teaching, and abstinence role models.

The time has truly come for us as a people once again to be in the forefront in the fight against these snares of Satan.

ARNOLD V. WALLENKAMPF
Luray, Virginia

ADVENTIST REVIEW

March 16, 1989

General paper of the
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Cover illustration by John Williams

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WHAT WOULD HAPPEN IF . . . ?

What would happen if the General Conference canceled all committees and travel for one month and put the money saved into efforts to reach unreached people groups? Would the church as a whole be stronger or weaker?

What if all services, programs, offices, departments, and administration at world headquarters were shut down? How would it impact the church worldwide?

But let's not point the finger at Washington—that's a favorite pastime these days. What would happen if each union conference canceled all committees and travel for one month and put the money saved into evangelism? What if each conference cut off all its services and administration? How would life in the local church—the *real* church—be affected?

Order Necessary

I believe in order and organization. I believe that the structure of the Seventh-day Adventist Church has come to us with the Lord's blessing. I believe that our centralized, tightly knit organization—General Conference, divisions, unions, conferences, congregations—helps to keep us united and strong.

But organization, necessary as it is, bears within itself the seeds of decay:

■ **The organization tends to become an end in itself.**

This is true of any structure; it becomes increasingly true as the structure grows.

Adventists follow, by and large, a committee system of governance. "In the multitude of counsellors

there is safety," said Solomon (Prov. 11:14)—and there is. But committees can bog down in minutiae; they can overestimate their value; they can confuse actions they vote with effective action at the personal level.

Committees, boards, commissions, study groups, retreats—Adventists love the group process. Put three Adventists together on a desert island, and they'll form a committee and take up an offering!

Trouble is, we can committee ourselves to death; we can be in committee when the Lord comes instead of out preaching His Word.

Those of us who work at headquarters, like church leaders at every level, need to continually remind ourselves what we are here for. Our primary goal is not to keep the wheels turning on the machine—it is to take the everlasting gospel to all the world, to prepare a people for the coming of the Lord. Unless that commission translates into flesh and blood—into *serving people* at the level of their physical, emotional, and spiritual needs—it fails the Master.

When God's own Son came to earth in human flesh, He found a religious bureaucracy in place. Doctors of law disputed issues of interpretation; a sacerdotal hierarchy guarded the Temple and its services; a body of elders, the Sanhedrin, guided the nation of Israel.

But the well-oiled machine, for all its talk about God, failed the common people: "This mob that knows nothing of the law—there is a curse on them" (John 7:49, NIV). And it failed the Messiah: "Aren't we right in saying that you are a

Samaritan and demon-possessed?" (John 8:48, NIV).

■ **The organization tends to resist change.**

Blessed is the person who can bring a new program into an organization. But more blessed is the one who can bury a program that has outlived its time.

As an organization grows, it tends to add—people, positions, programs—but not subtract. So to remain viable, it must periodically review and evaluate its programs; it must terminate as well as originate.

Evaluation

For this reason I applaud a recent action of the General Conference Committee, authorizing a thoroughgoing evaluation of all the services its various entities offer the world church (see Newsbreak, Feb. 23). The study, to be conducted by researchers at Andrews University, will seek to assess whether "the General Conference is organized in such a way as to be responsive to, and meet, today's expectations and needs in harmony with the Lord's global assignment to the Seventh-day Adventist Church."

Suppose the study concludes that some services now offered by the General Conference could be provided better by the divisions, that some programs of long standing should be phased out, that human and financial resources ought to be reallocated to serve more directly the global mission of the church. These will be painful recommendations, threatening to those whose lives are affected.

Painful—but necessary. Only by tough evaluation and tough decisions can the General Conference resist the tendencies to organizational decay.

And in fact, what the General Conference proposes to do should be replicated at each level of church organization. The Lord's work calls for a lean, clean machine that maximizes the church's resources.

WILLIAM G. JOHNSSON

FORGOTTEN HERITAGE



She burst like a comet across the sky of Adventism almost a century ago. Exuberant with vision. Vibrant with hope.

Responding to a friendly initiative from Ellen White, who was then living 12,000 miles away in Australia, Sarepta Myrenda Irish Henry wrote, confiding both dismay and a desire. Dismay that Adventist women seemed lethargic about their faith and ignorant of their potential. And a desire to change all that.

S.M.I. Henry was used to changing things. In 1874 when she discovered her youngest son had been enticed to enter a saloon, she immediately went into action. Determined to protect Christian homes, she galvanized the women of Rockford, Illinois, into a vigorous campaign against liquor.

Crusader

She also joined forces with the newly forming Woman's Christian Temperance Union (WCTU), destined to become one of the most potent movements of the late nineteenth century and the largest women's organization in the world.

Serving side by side with her friend Frances Willard, WCTU's engaging and powerful leader from 1879 to 1898, Mrs. Henry accepted a post as national evangelist. She exhausted herself with preaching and organizing for WCTU for 20 years. One biography of her is aptly named *Whirlwind of the Lord*.¹

In 1874 she had been a shy woman. In fact, her daughter's book about her is titled, in part, *The Evolution of a Recluse*.² And although Sarepta considered it terribly unfair that because she was a woman, she

could not go to a university, she subscribed to society's prevailing view that women should stay in the background.

But conscience won over convention. With homes failing, with families suffering because men squandered their means in saloons, with children enslaved in factory work to help their families survive, S.M.I. Henry could not be silent.

She worked in homes and small groups. She wrote tracts, pamphlets, and books. And she went public. From camp meeting to convention, from Chautauqua gathering to church revival, she preached to great crowds. Hundreds accepted Christ—and changed their ways.

Then her health broke. Bedridden, Mrs. Henry entered Battle Creek Sanitarium on August 31, 1896. Three months later she accepted the Sabbath. The next spring she was miraculously healed by prayer. Restored to her former vigor, she preached to an audience of 2,500 in the Dime Tabernacle.

She struggled to understand and accept Mrs. White's prophetic gift. Once that barrier was surmounted, the two women—spiritual giants and seasoned leaders—gravitated to each other in a trans-Pacific correspondence. "Your letter was refreshing," Ellen White once wrote, "the more so because your ideas are in harmony with my mind."³

On December 6, 1898, Mrs. Henry published her hopes in a four-page supplement of the *Review and Herald*. The "woman ministry" she proposed would organize Adventist

women to encourage one another, study Scripture, and make their lives count for Jesus.

Every week in 1899 the *Review* gave Mrs. Henry a page, boldly headed Woman's Gospel Work, which she filled with Bible studies, poetry, letters, and practical advice. At the same time she crisscrossed the country, speaking tirelessly.

Recognition

On March 30, 1898, the question of ministerial license for Mrs. S.M.I. Henry came up. "Several remarked that it was their judgment that she should receive a ministerial license, which would be more in keeping with her line of work. A motion prevailed to grant her such recognition from the General Conference."⁴

Mrs. Henry died suddenly on January 16, 1900. The nine-member GC Committee on Woman's Work continued bravely, but only for a short time.⁵ The column in the *Review* vanished in June 1901.

March is Women's History Month in the United States. Does our own history startle us more than the morning paper?

Are we today ready to advance to the ground on which Ellen White and the brethren of 90 years ago stood when they recognized women's potential? Will we appoint coordinators for women's ministries in the General Conference, unions, and local

conferences? Will we grant to qualified women, as we did for S.M.I. Henry, ministerial licenses that signify our recognition of their gospel outreach?

It's time to reclaim our forgotten heritage.



S.M.I. Henry

REFERENCES

¹ By her granddaughter, Margaret R. White (Washington, D.C.: Review and Herald Pub. Assn., 1953).

² Mary Henry Rossiter, *My Mother's Life: The Evolution of a Recluse* (Chicago: Fleming H. Revell, 1900).

³ Ellen G. White letter 118, 1898.

⁴ General Conference Committee Minutes.

⁵ General Conference Bulletin, 1900, p. 200.

KIT WATTS

Quiet Hour Founder J. L. Tucker Dies

Elder Julius Lafayette Tucker, 93, who ministered to millions through the *Quiet Hour* radiobroadcast, died in his sleep Tuesday morning, February 28, in Loma Linda, California.

General Conference president Neal C. Wilson remembers Elder Tucker (below) as "a pioneer in radio-television ministry with a great vision of the world program, and one who made a phenomenal spiritual and financial contribution to our church."

In honor of Tucker, hundreds gathered for funeral services at Loma Linda University church on March 4.

Born in 1895 in Elk Point, South Dakota, Tucker entered the ministry in 1917 and served 18 years as a pastor and evangelist in Montana, Colorado, Minnesota, and Oregon.

Fascinated with the power of radio, Tucker started a radio ministry in 1937 with a 15-minute broadcast at KEX, Portland, Oregon. Though sponsored by the Adventist Church, the program was funded by listener donations. His audience even chose the name *Quiet Hour* through a write-in campaign. In 1943 Tucker moved the radio ministry to Berkeley, California. Two years later, it moved to larger quarters in Oakland.

Tucker's son, LaVerne, joined the *Quiet Hour* in 1949. In November of that year, the first weekly television program of the Seventh-day Adventist Church was started at KGO in San Francisco, nearly six months before *Faith for Today* began in New York City.

An invitation to pastor the Pioneer Memorial Church at Emmanuel Missionary College (now Andrews University), Berrien Springs, Michigan, led to the formation of a nonprofit corporation for the broadcast. Programs soon began airing on 17 stations in four states.



Tucker left pastoral duties in 1959 and devoted his full time to the broadcast. The ministry also moved to its current home in Redlands, California.

Soon the broadcast gained an international outreach, being heard in Europe, Africa, and Asia, as well as North America. The program currently is aired on 250 stations.

Search, the *Quiet Hour*'s television program begun in 1971, is now seen on 18 stations and a host of cable and satellite networks. The ministry also sponsors more than 200 evangelistic efforts worldwide annually. Tucker retired from the broadcast in 1985 at the age of 90.

GENERAL CONFERENCE

Former GC Youth Leader Dies. Eldine W. Dunbar, 89, a retired General Conference worker, died February 18 in Loma Linda, California.

Dunbar, who served as a denominational employee for nearly 44 years, was an associate secretary of the General Conference in his last position. However, Dunbar (right) is most noted for his work with Adventist youth. He worked with youth for 39 years, becoming a youth leader in the General Conference in 1944. Dunbar led in organizing the Pathfinder Club and was instrumental in setting standards for the youth organization's Master Guide level.



RMS Appoints New Treasurer. Vicky Singh, formerly director of data processing for Risk Management Services, the General Conference department that coordinates the risk management and insurance program of the church, was recently appointed treasurer. Singh has worked for 18 years at RMS and becomes the first female to hold a senior management position there.

NORTH AMERICA

Baptisms Rise in Gulf States Conference. Baptisms for the Gulf States Conference totaled 326 for 1988, a 55 percent increase over 1987.

Richard Hallock, conference president, reports that the increase comes from a concerted evangelistic thrust throughout the conference by members, pastors, and visiting evangelists.

Pacific Press Returns Tithe on Profits. When the Pacific Press Publishing Association started earning a profit three years ago, the board started a new policy of paying tithe to the General Conference on those profits.

For 1986 and 1987 the publishing house paid \$39,313 and \$82,914, respectively. For 1988 PPPA has set aside \$68,464 for tithe, says Eugene Stiles, PPPA president. A portion of the tithe is given to the General Conference for the Publishing House Expansion Fund, which is used to finance the construction of new publishing houses overseas.

The Review and Herald Publishing Association donated \$85,000 and \$89,023 to the Publishing House Expansion Fund in 1987 and 1988, respectively, reports Reg Frood, Review and Herald treasurer. However, he says these amounts do not represent a tithe on profits.

NAD Colleges Raise \$18.3 Million. Total voluntary support for the 12 Adventist colleges and univer-

sities in North America reached \$18.3 million for the 1987-1988 school year, a record high since tracking procedures began in 1980.

The 14 percent increase over the \$16.03 million raised in 1986-1987 is owing primarily to a \$2.2 million jump in corporate giving, according to Gordon Madgwick, executive secretary of the North American Division Board of Higher Education. The statistics are compiled from reports sent to the Council for Aid to Education in New York.

Oak Tree at St. Helena Wins Honor. A 300-year-old oak tree at St. Helena Hospital and Health Center in Deer Park, California, was recently recognized as one of only 56 trees in the United States that date back to the signing of the U.S. Constitution.

The tree was honored by the International Society of Arboriculture and the National Arborist Association.

Knowledge Shall Increase—at LLU. During the 1987-1988 academic year the Loma Linda University faculty participated in 1,787 research projects. The total represents a one-year increase of 19 percent and a five-year increase of 64 percent, says Helen Thompson, LLU vice president for academic administration.

The faculty also published 1,107 research reports in professional journals, a yearly increase of 42 percent and a five-year increase of 72 percent. The increase in research reflects the "growing academic stature" of the university, Thompson says.

WORLD CHURCH

Three WIC Students Hold Separate Crusades. Three West Indies College students held separate evangelistic meetings in Jamaica during the college's Christmas break, reports Conrad Grant, West Jamaica Conference communication director. As a result of their efforts, 27 people joined the Adventist Church.

Blind, Deaf Ministry Starts in Singapore. Starting March 19, residents of Singapore will receive services for the blind and deaf, says Christian Record Services president Vernon Bretsch, who has worked to establish the ministry. The outreach ministry is part of the newly established Adventist Better Living center. The center is a combined effort of the Far Eastern Division, Southeast Asia Union Mission, and the Singapore Adventist Mission.

Polish Member Awarded Academic Honor. Dr. Zachariasz Lyko, director of the Polish Union Conference's Public Affairs and Religious Liberty Department and a member of the teaching staff of the Polish Spiritual Seminary in Warsaw, was recently awarded the title "Professor of Theology." This is the highest title that the Polish government grants to university profes-

sors, reports Orville Woolford, Trans-European Division education director.

Lyko, who specializes in moral theology and ethics, is the first Polish Adventist to be awarded the title.

Correction. The South German Union, with 13,156 members, is the *second* largest union in Western Europe while the British Union, with 16,889, is the largest (as of September 30, 1988). The *Adventist Review* February 16 issue cited the South German Union as the largest in Western Europe.

ALSO IN THE NEWS

U.S.S.R. Releases Prisoners of Faith. According to a communique recently released by the United States State Department, all religious prisoners in the Soviet Union have now been released. The announcement was made recently during a briefing for human rights advocates in Washington, D.C., reports Religious News Service.

"I'm very pleased with this announcement," says General Conference president Neal C. Wilson. "We've looked forward to it."

During a gathering of world political and cultural leaders in Moscow in 1987, Wilson challenged Soviet leaders to release all prisoners of conscience (see *Adventist Review*, May 7, 1987).

First Duty as Bishop. Bishop Barbara Harris, center, celebrates the Eucharist at the ceremony for her ordination and consecration as the first woman bishop of the Episcopal Church. The service was held February 11 in Boston.



CHURCH CALENDAR

- Mar. 18** Adventist Youth Week of Prayer begins
- Mar. 25** Sabbath School Community Relations Day
- Apr. 1** Missionary Magazine Emphasis
- Apr. 1** Church Ministries Emphasis
- Apr. 5** General Conference Spring Meeting of the Executive Committee begins in Washington, D.C.
- Apr. 8** Loma Linda University offering



MEYLAN C. THORESEN

CHRISTIANS AND CULTURE

**Our cultural expressions provide
a dwelling place for God.**

BY RICHARD RICE

***Man shall not live
by bread alone, but by
every word that pro-
ceeds from the mouth
of God" (Matt. 4:4).****

Moses spoke these words to the children of Israel as they stood on the borders of the Promised Land. Jesus used them after 40 days of fasting to rebuke the devil.

Israel was on the edge of prosperity, Jesus on the verge of starvation. Yet both affirmed the same truth: one does not live by bread alone; something exists beyond mere physical survival to commend life as worthwhile.

But at the same time, these words affirm the value of the physical—the bread. In no way do they assert that bread is inconsequential to life. Indeed, they support the biblical view that suggests our physical needs are important.

Many people argue that the physical world is ultimately an illusion—that things in time and space are merely figments of our imagination. Others believe that the physical indeed is real, but inherently opposed to spiritual values. Consequently, they believe that spiritual progress comes only by denying physical needs, or "mortifying the flesh." They actively seek hardship, depriving themselves of adequate food, clothing, shelter, and human companionship. They mistakenly believe that man does not live by bread.

In contrast, many individuals believe that bread is everything we need. As they see it, one does live by bread alone. If money can't buy it, it isn't worth having. Or, as a bumper sticker reads: "If you think money can't buy happiness, then you don't know where to shop."

Jesus' reply to the devil affirms the importance of the material aspects of life. But Jesus asserts that these things are only a *part* of life. Human beings require something besides the satisfaction of their physical needs and desires. There is more to life than putting food on our tables, clothes on our backs, roofs over our heads, and cars in our driveways.

The Extra Dimension

Then what is this "more," this extra dimension that characterizes human existence?

At our foundations we are moral beings. We know there are things we must and must not do. And even though we can't see, hear, touch, or taste this sense of right and wrong, it is as real as any physical experience we have.

Similarly, every human being has a spiritual sensitivity—some apprehension of a superior being. According to the book of Acts, God has never left Himself "without witness" (Acts 14:17). The Gospel of John describes Jesus as the "true light that enlightens every man" (John 1:9). And Jesus tells the devil that man lives "by every word that proceeds from the mouth of God" (Matt. 4:4). According to Jesus, listening to what God has to say to

us—taking His Word to heart—is just as important to life as physical nourishment.

Biologically speaking, we may be vertebrates, mammals, and primates. We may have extensive physiological similarities to monkeys and rats. But morally and spiritually speaking, the qualitative difference between human beings and everything else on this planet is infinite. We form a unique order of beings, created in the image of God.

The “more” that characterizes humans includes intelligence, too. According to Catholic philosopher Bernard Lonergan, the uniqueness of the human mind resides in its remarkable ability to ask and answer questions—an inherent desire to learn.

Besides moral, spiritual, and intellectual experience, the “more” that distinguishes human life includes a wide range of activities that fall under the general rubric of culture.

The concept of culture is elusive. Of all the aspects of our existence, culture becomes the most difficult to define, and the most susceptible to personal whim and caprice.

When we hear the word *culture*, we often think of art, music, and literature. We may also think of automobiles, fast-food stores, shopping malls, beach parties, television shows, baseball games, and costume jewelry. Culture includes just about anything. And for most, personal preference reigns as the final authority.

We ordinarily accept well-defined standards of right and wrong in the area of morality. And we are willing to listen to experts and learn from new information in the intellectual sphere. But when we move from the good and the true to the beautiful, we enter a sphere in which personal taste always seems to have the last word. “I know what I like and I like what I know” typifies the thinking of many people in this area of life.

In addition, we often give culture low priority when our resources are limited. What is the first program a school district cuts in a budget crunch? Certainly not mathematics. Nor reading, nor social studies, nor science—perish the thought. But mu-

sic and art. These are often thought of as frills—nice to have around when everything else is secure, but the first to go when money gets tight.

Is Culture Dispensable?

But man does not live by bread alone. An adequate understanding of these words requires us to reject the widespread notion that culture is dispensable, or that it's nothing more than a matter of private preference.

In one of his popular books, Lewis Thomas mentions some scientists who are trying to establish contact with intelligent life elsewhere in the universe. They face a considerable problem. If our nearest neighbors are 100 or more light-years away, we are in for some very long pauses. After sending a message, we would have to wait at least 200 years for an answer.

Thomas suggests sending music rather than language. “I would vote for Bach,” he says, “all of Bach, streamed out into space, over and over again. We would be bragging, of course, but music would give a fairer picture of what we are really like than some of the other things we might send, like *Time* magazine, or a history of the United Nations, or presidential speeches. . . . I think we should stick to music.”⁺

Thomas is right. Nothing represents humanity at its finest better than great music or great art. Listening to a magnificent symphony or standing before an exquisite painting or sculpture, we realize that these things express the best there is about us.

Nevertheless, Christians are often uneasy about culture. Because culture often challenges traditional values, we fear that if we accept the new, we will be led to abandon the old. Another fear is the behavior of certain creative people. For every Bach who dedicated his music to the glory of God, there seems to be a Mozart who indulged his appetites without restraint.

Some of these cultural phenomena seem flatly opposed to Christianity. Certain radio stations and television channels express interests and values that clearly oppose what Christians stand for. Leonard Bernstein was

wrong when he said, “There is no such thing as good music and bad music; there is just music.” Certain cultural expressions are plainly incompatible with Christian values.

The solution, however, is not to abandon culture. We couldn't if we wanted to. Culture is part of human existence. So the question is not whether our lives will contain culture. But rather, will our culture help us attain the best we can become, or will we settle for something less?

Caring Christians

Christians should care about culture for at least six reasons.

1. The first is the comprehensive nature of Christianity. More than a belief system, Christianity is a way of life that affects everything about us—our health, our finances, our social life. No way exists to separate Christianity from culture.

2. We should care about culture because our interests and abilities in this area, as in all areas, require education and encouragement to fulfill their potential.

Some people are natural athletes, and some people are born geniuses. But we all need to give attention to our physical and mental development.

The same is true when it comes to culture. It's too important to leave to those who are exceptionally talented. We all have some cultural ability, and it needs to be cared for and nurtured. We consider it tragic if someone's mental or physical development stops at a fifth-grade level. But many people are perfectly content with the musical and artistic tastes of a 10-year-old.

3. What we read, see, and listen to exerts a powerful influence on us. My college English teacher said, “What you read can do more to uplift you spiritually than anything else. Or it can take you right down the road to perdition.” We could make similar statements about art and music. Such things

often set the underlying tone for our existence. They affect our thoughts, values, and feelings. They give life a quality that nothing else can provide.

The influence of culture may not be apparent on the small scale. If you were adrift at sea, you would rather have a supply of food and water than a tape recorder and a stack of tapes or a portfolio of watercolors. But when we look at human experience on the broader scale, the influence of culture is immense. As a poet once expressed:

"We are the music-makers,
and we are the dreamers of
dreams. . . .
Yet we are the movers and shakers
of the world forever, it
seems."

What may seem at times to lie at the periphery of life turns out to occupy the center. Those of us who are old enough to remember the sixties recall the enormous impact of folk songs on the social consciousness of American young people. The influence of art and music may be subtle, but it is often incalculable.

The way we teach the very young reveals the importance of culture in our experience. Visit a kindergarten, a day-care center, or the cradle roll division on a Sabbath morning, and you find lots of singing and lots of pictures. Music and art are among our most effective means of communication.

This helps to explain the importance of the tabernacle and later the Temple in the worship of the Hebrew people. God communicated to His people through sights and sounds, as well as through spoken and written words. Their religious experience included an emotional as well as an intellectual aspect. And in view of the space in the Bible that was devoted to the sanctuary and its services, it must have been a matter of great importance as far as God was concerned.

4. Culture also creates community. Common cultural expressions unite us with each other and with

our religious past. Music can do this like nothing else I know of.

Several years ago a special service celebrated the seventy-fifth anniversary of Loma Linda University. A well-organized presentation of slides and interviews traced the history of the institution. It was informative and mildly entertaining. But things changed dramatically when the male chorus stood and sang the school song in fine glee club style. When the singing ended, the audience erupted in a spontaneous and enthusiastic ovation. What had hitherto been a moderately interesting narrative suddenly became "our history." We had a power sense that the university was our school, and we were proud to be a part of it.

5. We need culture to bring us together and to unite us to the past. We also need effective ways to express our faith today. We have some impressive Adventist hymns, but we could certainly use more. We have less in the way of Adventist art, although we are making progress in that area, too.

When it comes to distinctive Adventist literature, we seem to have very little. We publish a lot, but we have not produced a work of notable literature that has captured the widespread attention of the reading public. We need talented writers to portray the Adventist experience sympathetically to the larger society we live in.

6. Finally, Christians should care about culture because God deserves the best we have to give.

According to the last book of the Bible, heaven will be filled with music. Some of its most vivid scenes describe great hymns of praise and triumph ascending from those who worship God. We find the new song of the 144,000 (Rev. 14:2, 3); the great song of Moses and the Lamb, sung by the multitude with the harps of God beside the crystal sea (Rev. 15:2, 3); and the great celebration of the marriage supper of the Lamb (Rev. 19:6-8):

"Hallelujah! For the Lord our God the Almighty reigns."

We Need Songs

As Christians today, we need songs, along with other cultural expressions, to prepare us to participate in those great choices, to stir sentiments of the purest kind at the deepest level of our experience.

During a visit to Hawaii some time ago, I shared the elevator in our hotel with a young man who was holding a book of theology. My curiosity aroused, I asked if he was a theologian or a minister. It turned out that he was a violinist with the Cleveland Symphony Orchestra, which had stopped overnight in Honolulu en route to a concert tour of the Orient. He was also a devout Christian and enjoyed reading serious religious books when he found the time. He answered several of my questions about the career of a professional musician. When the elevator reached his floor, he remarked, "For all its complexity, the life of a musician is a wonderful way to glorify God."

The twenty-second psalm contains this striking exclamation: "Yet thou art holy, enthroned on the praises of Israel" (verse 3). The language depicts, in a sense, a God who inhabits the songs of His people. There can be no stronger reason for Christians to care about culture. Our cultural expressions provide a dwelling place for God.

Whether we compose, perform, paint, sculpt, write, teach these things, or learn from those who do, let us resolve to build a temple of devotion that is worthy of God's presence. □

*Bible texts in this article are from the Revised Standard Version.

* Lewis Thomas, *The Lives of a Cell: Notes of a Biology Watcher* (New York: Bantam Books, 1975), pp. 52, 53.



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SECRET OF MY SUCCESS

BY JACKIE ORDELHEIDE

I used to dream of being rich. That was, of course, in the days before I became rich, or at least realized I was rich. Coco Chanel defined my kind of richness: "There are people who have money, and people who are rich." And I'm rich.

The stockbrokers on Wall Street would double up in laughter hearing me boast of my affluence. Friends and family would pity me for claiming such a status. But my wealth stems not so much from the accumulation of money, but rather from its distribution.

Let me explain—before I receive an influx of loan applications. The secret of true abundance can be found in one simple sentence: "Return unto me," God says, "and I will return unto you" (Mal. 3:7).

Returning to God is an easy enough concept, but many people doubt that God will keep His end of the bargain and return unto us. So they choose to return unto themselves, rather than to God, by using their whole income to save up, pay back, or apply to their financial burden—neglecting tithe and offerings.

As a recent college graduate and Washington, D.C., suburbanite, I am very familiar with the many financial distractions one might encounter—school loans, car payments, credit cards, insurance—not to mention living expenses—rent/house payments, food, clothing, etc. Withholding tithe and offerings could conceivably be a solution to meeting the payments for someone who was unstable financially. In fact, one could eventually get ahead, and possibly even become rich. But there's no promise.

On the other hand, by returning

tithe and giving offerings I qualify for the same financial possibilities as those who withhold—minus the guesswork! By giving to God, I am assured that my needs will be met (Mal. 3:10) and am promised sufficiency in *all* things (2 Cor. 9:7, 8)—not excluding the possibility of becoming rich.

Of course, I would be foolish to believe (or lead others to believe) that giving to the Lord automatically qualifies one for the instant lottery. However, no one can prove to me that "returning unto the Lord" can't be just as rewarding. I've experienced too many last-minute blessings to believe otherwise—discounts when shopping, unexpected checks in the mail, credit on statements, gifts from friends—even free tickets when flying! Dare I continue at the risk of boasting?

I Shall Not Want

When God provides for us, instead of us providing for ourselves, He supplies *all* our needs—shelter, food, friendship, peace, wisdom, etc.—beyond what money can buy (Phil. 4:19)! And from what I've experienced, He doesn't do a halfway job.

God wishes to bless all of us according to our needs, but sometimes finds it difficult when we won't allow Him to. By withholding tithe because of its possible misuse, or hoarding offerings in savings to accrue interest, we limit the ways God can work with us. Besides, money held in savings is not God's until it is given to Him. And tithe was never ours to begin with.

The secret of my wealth, then, lies not in the fact that God confounds

my creditors or slashes price tags at the register, but the fact that He *provides* for me. And He does it better than I can do it for myself!

I have found that "returning unto Him" has taken on an expanded meaning beyond just returning tithe and offerings. By returning my possessions, talents, influence, and affections to God, He works with me to share my material and spiritual assets with those who need it most. He, then, "returns unto me," by allowing me to experience the joy that comes as a result of giving to others.

What to Lose?

So, to poverty-stricken individuals who experience month-left-over-at-the-end-of-the-money syndrome, I suggest giving God a chance to work in your life. It's a no-lose deal. And to the affluent who are already acquainted with financial success, why not stay that way, and have the benefit of God's blessing?

God is a master at working with opposites. And giving is no different. "There is one who scatters, yet increases all the more, and there is one who withholds what is justly due, but it results only in want" (Prov. 11:24, NASB).

The psalmist David must have experienced this same richness when he sang, "O taste and see that the Lord is good; . . . O fear the Lord, you His saints; For those who fear Him *there is no want!*" (Ps. 34:9, NASB).

So look out, Wall Street. Move over, Donald Trump. I have a Power Source that can blow you away! And to think, He lives within my heart.

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My Church is a column written by young adults for young adults. If you wish to contribute to this column, send your submission to My Church, Adventist Review, 6840 Eastern Ave., NW., Washington, D.C. 20012.



JOHN C. WILLIAMS

rushed by on either side, but this morning my mind was wrapped about another picture—a picture of the girl.

To most she would be merely one child among many. Nothing *special*. But to me she had become the very essence of the word. I knew that I'd never see her again, but for now my mind brought her close again.

It began with my decision to serve as a student missionary in Thailand. I came to teach. But soon I realized I was there to learn. And the learning was not always easy.

Time brought some measure of peace, but I felt a need for something more than simple solitude. I needed

part, the place remained a lot-sized jungle, complete with shady palms and falling coconuts.

Here it was that I met her. She couldn't have been more than 5, and I doubt she'd ever seen another foreigner. But suddenly, in the middle of the road, we came face-to-face, neither of us having any idea of what to do.

Then, placing my hands together in the traditional *wai*, I gestured with a bow. By the time my mind had found the usual words of greeting, she had disappeared.

The following morning I hoped for another chance to greet this wide-eyed little stranger, but as I neared the overgrown lot, my hopes began to fade. She sat at a small picnic table with her back to the road. Her mother stood beside a quietly crackling fire, making breakfast for her single waiting patron. The waiting child swung her legs back and forth, as if in rhythm to some melody that only she could hear.

Then suddenly the tiny legs stopped swinging. The little figure jumped off the bench and came running toward the road.

The Greeting

Surprised by her action, I stood silent, waiting to see what would happen. Five feet away from me she stopped. Her shining black hair was slightly curled at the ends and fell loosely about her shoulders. By now her mother had stopped cooking and had turned in our direction. As I watched, the girl placed her hands together and made a quick bowing motion. "*Sawat-dee-ka*," she said.

I paused for a moment and looked into the eyes that peered above her politely gesturing hands. The sparkle in them held a wonder that I cannot adequately describe.

"*Sawat-dee-kap*," I said, bowing in return.

She raced back to the table, took her place, and began swinging her legs energetically as though she had never left.

After that, we never missed a day. Rain or shine, morning, noon, or evening, she was always there.

MORNING GIRL

A student missionary reminisces about his most important friendship.

BY JOEL THOMAS INGRAM

understanding, love, and friendship. Unknowingly, these were the things she gave. Though but a child, she had a way of making my bad days bearable and my good days better.

Often the frustration of adapting to a new culture and a language that seemed unlearnable occupied my mind as I walked to and from our downtown school. The school was only a short distance from my apartment, but I found that the quiet time for the walk each way provided me a much-needed break from the hectic classroom setting.

The neighborhood surrounding the school was clearly upper class. Its whitewashed walls and cast-iron gates made a clear impression. This was a place for the wealthy. And all the neighbors were wealthy—except the family on the corner. They were the obvious exception.

Their home was not a house at all, but a shack that somehow stood. The annual floods had long since passed, but the damage done remained as patches of dirt etched on the multicolored walls of this single-room dwelling. For the most

As our van made its way through the narrow streets of Bangkok toward the airport, I felt the humid morning air press against my face. Blue and gray images of the city

Sometimes as I came around the bend, I'd see her playing in the street with a friend or two. She never let me pass without our familiar words and gesture of greeting. Wherever she was, regardless of what she was doing, she came running—and made my day with her shy “Sawat-dee-ka.”

After several months of these daily meetings, things changed at the school in which I taught. Two new student missionary teachers would be coming. I would transfer to Korea.

Shortly after the decision was made, I thought of my morning girl. The greetings that had come to mean so much to me would soon be but a memory.

The evening before my departure, I went downtown to make a purchase. There remained so many

things to be done that the errand might have seemed foolish. But to me all other things were negotiable.

The next morning, with my bags packed and most goodbyes already said, I made my way past the stately whitewashed homes enclosed behind iron fences, and toward the shack. As I rounded the corner, a familiar form came bounding my way. As she drew closer, I placed the package on the ground and signaled her nearer.

She hesitated. I motioned for her to take the package, but she didn't understand. A look of bewilderment came over her as I motioned once again. Lifting the box, I placed it in her arms and watched as the tiny figure headed toward the tree stump that had been her only playground.

I turned to go. But I had gone only

a few steps when I heard the sound of bare feet upon the road. Turning, I saw the head and hands of the child I'd come to love bowed in the gesture of humble gratitude. Looking back to the tree stump, I could see the package I had bought. Its green and yellow paper had been slightly torn, but the box itself remained intact. She hadn't even opened it. But she had come to say farewell.

“Sawat-dee-ka,” she said.

“Sawat-dee-kap,” I replied. □



Joel Thomas Ingram writes from Sacramento, California.

CHILDREN'S CORNER

THE COLLECTOR'S DOLL

BY JEANETTE PELTON

Mary thought she had never seen such a beautiful doll. It had long golden curls that hung around a pretty face. It was dressed in a green velvet dress and little black boots, and carried a white fur muff. Mary could almost feel the doll in her arms. She even had a name picked out for it—Christine Michelle.

“Mother, may I have this doll? She's so pretty,” Mary said.

“No. She costs too much money. Besides, she's made out of porcelain. If you cuddled her, she would break,” answered Mother.

“But I want her,” said Mary.

“No, Mary, that's too much to pay for a doll.”

“But I can work and pay you back.”

“Mary, even if you gave me your

allowance for a whole year and worked besides, you would not have enough money to pay for it. That is a collector's doll and costs more than \$100.”

Mary pouted. Mother wondered how she could teach Mary the value of money. Daddy had thought giving her an allowance would help. But Mary spent it as soon as she had it in her hands.

Then Mother had an idea.

“Mary, do you know why Daddy goes to work every day?”

“To get money, I guess.”

“Yes. But money is a way of paying Daddy for the time he spends at work. Since Daddy is trained to do the work his boss wants done, Daddy gets paid for the time he spends at work. To pay for the doll you wanted, Daddy would have to

work one day. With that same money, we could buy a week's worth of groceries for the whole family, or four pairs of shoes, or a dress and winter coat for you.

“To see how much something really costs, think of how long it would take to earn the money to pay for it. Then decide if it is worth it. Right now you receive a dollar a week allowance. To get your allowance, you wash the dishes and clean your room. It would take nearly two years of washing dishes and cleaning your room to pay for that doll. Do you think she is worth all that work? You could buy eight other dolls for the price of this one, and not have to work so hard for them.”

Mary was very quiet. She was thinking of how much two years' supply of dishes would be, and two years' worth of dusting and vacuuming her room. Suddenly the doll in the green velvet dress didn't look so pretty.

“I guess I don't want that doll after all,” Mary said. “I have a nicer doll at home.”



Unquestionably, the greatest stabilizing factor for the church over the centuries

has been the consciousness of the presence of God in its midst. And as the church faces the perplexing crises near the end of her pilgrim journey, she will need a double infusion of this consciousness.

The excited sacred writer documents for us the manifestation of that Presence among the ancient wilderness pilgrims:

"Now on the day that the tabernacle was erected the cloud covered the tabernacle, the tent of the testimony, and in the evening it was like the appearance of fire over the tabernacle, until morning. So it was continuously; the cloud would cover it by day, and the appearance of fire by night. And whenever the cloud was lifted from over the tent, afterward the sons of Israel would then set out; and in the place where the cloud settled down, there the sons of Israel would camp. . . . Whether it was two days or a month or a year that the cloud lingered over the tabernacle, staying above it, the sons of Israel remained camped and did not set out; but when it was lifted, they did set out. At the command of the Lord they camped, and at the command of the Lord they set out" (Num. 9:15-23).*

The passage establishes two im-



BY ROY ADAMS

God Is With Us

A Basis for Corporate Confidence

portant points—namely, God's presence with His people, and God's guidance of His people.

God's Presence

The phenomenon of God's presence is captured in verses 15 and 16. This miraculous phenomenon, this spectacular supernatural display, took place before the very eyes of

the children of Israel. Theirs was the privilege to witness each day this living exhibition of divine power and solicitude. How would you have felt if you had lived in those days? Certainly you would have experienced a deep sense of awe and solemnity, a sense of profound security and peace, to know that God was with His people in the camp.

No harm, no evil, no danger, could approach, for the mighty God of heaven was at home, so to speak, among His people.

When I'm gone, my wife goes into a state of siege at night. She double-checks every door. Sometimes she jams a chair behind the one downstairs, and anchors a piece of board against the sliding windows in the basement. In addition to that, she calls in our little girl to sleep with her in our room, and Kim is only too happy to oblige. She loves to snuggle up with her mommy and go fast asleep. But her mom often remains awake all night, especially if recent news reports have carried stories of burglaries and the like. Never mind if these burglaries took place a thousand miles away—she reacts as though it were just down the road. But as soon as I get home, the siege is over. And no one double-checks doors or windows anymore. Daddy's home!

Increase my family's sense of safety a millionfold, and you begin to understand the security Israel must have felt.

The tabernacle was pitched in the middle of the encampment, with the tents of Israel all around, symbolizing the fact that God had come to dwell among His people. Moses was told: "Let them make me a sanctuary; that I may dwell among them" (Ex. 25:8, KJV).

This arrangement was an *anticipation* of the incarnation of our Lord. For, in the language of John, "the Word became flesh, and dwelt [literally, tabernacled] among us" (John 1:14). And as if looking back in retrospect upon the resplendent glory of the pillar of fire resting upon the ancient tabernacle by night, and the majestic cloud by day, the apostle says, in the same verse, "And we beheld His glory, glory as of the only begotten from the Father, full of grace and truth."

So the ancient tabernacle setting pointed forward to, and was a symbol of, the incarnation of our Lord, the coming of God in human flesh to live and dwell with us. "And they shall call His name Immanuel,

which translated means, 'God with us' " (Matt. 1:23).

As I reflected on this phenomenon, the thought came to me that perhaps the major reason for the disrepute of Christianity today is that the Christian church, by and large, has apparently become so ordinary, so commonplace, so everyday. Nothing spectacular or extraordinary happens within it. Why doesn't God do something to show the world around us that we are His special people? Why doesn't He

as well as any: "Now these things happened to them as an example, and they were written for our instruction, upon whom the ends of the ages have come."

In other words, we who have inherited the light and inspiration of the centuries must not expect, let alone demand, that God should manifest His presence in the same tangible form. We have seen His manifestation in past generations, and today, even though we see Him not, even though there is no cloud, no fire, no

**Even though there is no cloud, no fire,
no urim, no thummim, no dreams . . .
no startling miracles, we must believe that
He is with us.**

place a pillar of cloud and fire over the General Conference office, over the headquarters of our union or local conferences, or our local churches—so that all who pass by may stop and ponder. Wouldn't that be wonderful?

But do you know what would happen if He did that? Within a couple years, if not sooner, the whole display would become commonplace—even to us, as it did to God's rebellious ancient people.

Just imagine the stars coming out once every 50 years. Would you want to miss the spectacular display? No, the entire world would remain awake all night to view it. But because it's there every night, few take the time to notice. Just so we might react if God were to display repeatedly some extraordinary phenomenon today.

So then why did God do it for His ancient people? There are many reasons, but perhaps 1 Corinthians 10:11, though speaking in a somewhat different vein, explains it just

urim, no thummim, no dreams, no visions, no startling miracles, we must believe His simple straightforward parting promise to His sorrowing disciples—and to us—"Lo, I am with you always, even to the end of the age" (Matt. 28:20).

God is with us!

God's Guidance

The phenomenon of God's guidance is found in verse 17 of Numbers 9, our opening passage: "And whenever the cloud was lifted from over the tent, afterward the sons of Israel would then set out; and in the place where the cloud settled down, there the sons of Israel would camp" (cf. verses 18-23).

Wouldn't it be great to have this tangible evidence of divine guidance today? How much we crave, as a church, evidence of providential guidance. No one who has studied the history of this Movement would fail to sense the profound importance we attach to the evidences of divine guidance and leading at the

time of the inception of our church—and subsequently. We repeat again and again for our encouragement the classic statement by Ellen G. White that “we have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history” (*Testimonies*, vol. 9, p. 10). Yes, we want to know that a hand stronger than any human hand is leading this church of ours.

And as we look back in our history, we see telling evidences of God’s

tionistic, holy flesh movement, combined with the subtle and beguiling teaching of pantheism, only divine intervention and leading could have caused that remarkable lady, untrained in the intricacies of formal theology, to recognize the lurking danger, thus saving our church once again from certain calamity. Through it all one can see a divine hand on the wheel, guiding this people away from extremism and fanaticism.

In recent years as well, the church has had to weather serious crises.

We are passing through a period of spiritual and emotional malaise.

guidance. In the early 1860s, for example, the church faced the crisis of organization. Members were still smarting from the rough treatment received from their former *organized* churches. Many of the believers—and among them were strong voices—resisted organization. For them this was considered apostasy. The church was becoming Babylon, they contended. As we look back today, we can see God’s guiding hand. Had we not organized as we did, we would most likely be nonexistent as a distinct people today.

Again in the crisis over righteousness by faith in 1888, the outcome of which was to affect the future emphasis and focus of the ministry and preaching of this church for generations to come, we see God’s guiding hand. Nothing less than divine intervention could have caused Ellen G. White to take her position with young “upstarts” like A. T. Jones and E. J. Waggoner against such powerful men as the president of the General Conference and the editor of the *Review and Herald*. Eighteen eighty-eight was a victory for the hand of God upon His remnant church.

And again at the turn of the century, as the church faced the perfec-

There were times when some of us were apprehensive. But with a little distance now behind us, it is clear that a divine hand was leading. God is with us! We must recapture this conviction in our time.

As I take the pulse of the church in North America at this time, I get the feeling that we are going through a lull period. There have been times in the past when our church was very sure of itself, very sure of where it was headed, very confident that it was just about wrap-up time.

But in the present situation we don’t quite seem to know what to make of the confusing events occurring around us. Past miscalculations and disappointments have made us cautious, careful, unwilling to dare, unwilling to risk. Developments in the world at large and the prevailing general mood have made us skeptical, even of church leadership and authority. We are passing through a period of spiritual and emotional malaise—a kind of numbness and unease. It is a fertile spawning period for offshoots, for restless people looking for spiritual excitement.

One of our greatest needs at this time is to keep a level head, and to

reaffirm our belief that the sovereign God who led His ancient people through the wilderness by cloud and fire is still with us, and will be with us till the end.

In early Christian literature the church has frequently been compared to a ship. In this connection I remember Paul’s sage advice to the weather-beaten passengers and crew on that dangerous journey through storm and tempest on the Mediterranean Sea. As some made plans to abandon ship, Paul warned the soldiers: “Except these abide in the ship, ye cannot be saved” (Acts 27:31, KJV).

Don’t Abandon Ship

The tempest is upon us, and conditions within the ship are not always pleasant. But now’s no time to abandon ship. I think it was Karl Barth who, comparing the church to the ark of Noah, and thinking of all the animals closed up inside, said: “One could not stand the stench inside, except as one remembered the storm outside.” The “stench” may increase within the ship in the days ahead, but let us heed Paul’s warning: stay in the ship!

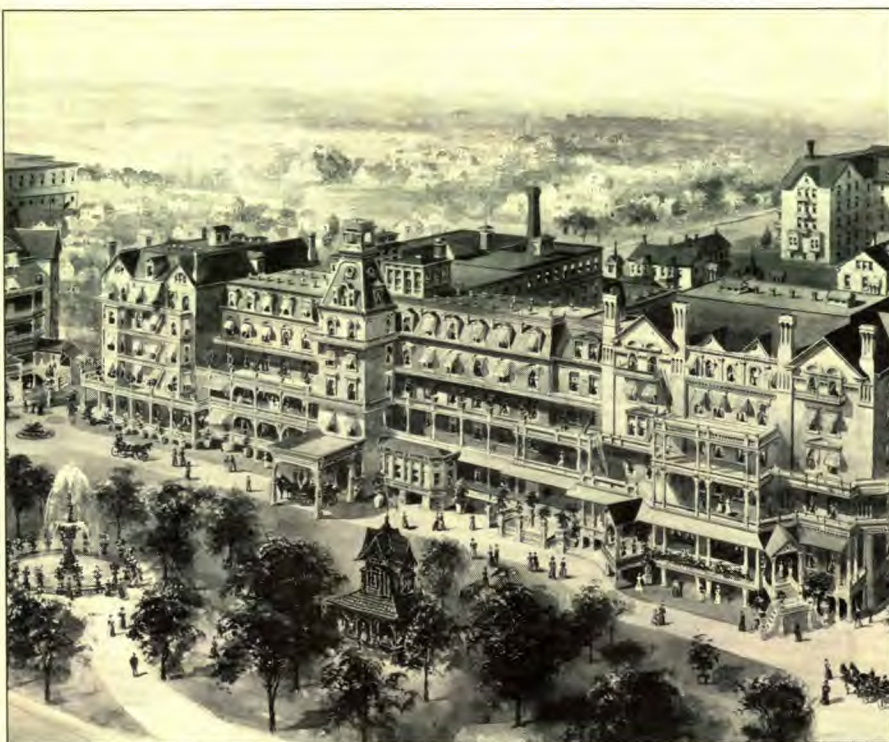
And so the words of that old song should be our conviction and our prayer in these difficult and confusing times: “The angel of the Lord encampeth round about us, round about us, round about the souls in peril night and day. O Pillar of Fire, Pillar of Cloud, lead us on our heavenly way” (adapted).

Yes, God is with us. He has promised it. His name shall be called Emmanuel, which interpreted is “God with us.” □

*Unless otherwise noted, Bible texts in this article are taken from the *New American Standard Bible*.



Roy Adams is associate editor of the *Adventist Review*. This article is condensed from a sermon given at the 1888 centenary celebrations in Minneapolis, Minnesota, November 3-5, 1988.



Battle Creek Sanitarium as it appeared before it was destroyed by fire in 1902.

VEGETARIAN HOSPITALS—THE SWINGING PENDULUM

Will diet in Adventist health-care institutions come full circle?

BY JAMES W. WALTERS

When Ellen White received a vision in 1863 on healthful living, it marked the beginning of a distinctive

Seventh-day Adventist perspective. The church's philosophy of health evolved over the next 40 years, until at the turn of the century Ellen White and John Harvey Kellogg, Battle Creek Sanitarium director, proclaimed vegetarianism the ideal diet.

The general church membership responded to that counsel more slowly than did Adventist hospitals and sanitariums, perhaps because much of the inspired counsel on vegetarianism was not published

until years after Mrs. White's death. *Medical Ministry* came out in 1932, and *Counsels on Diet and Foods* in 1938. On the other hand, by the early 1900s all SDA medical institutions served a strictly vegetarian menu.

The issue at the turn of the century had been whether Adventist sanitariums should become vegetarian. Today, on the eve of a new century, the issue is whether to abandon vegetarianism completely. And just as these institutions led the way in the church's thinking on diet at the turn of the century, so the direction taken today by our large hospitals may well have broader implications.

Four Phases

The dietary challenge facing the church's modern medical centers has been long in the making. We find four distinct phases in the availability of meat at such institutions: (1) general availability, through 1900; (2) restricted availability, for several years; (3) no availability, for the decades through the 1960s; and (4) again, restricted meat availability, from then to the present.

General availability. Early Adventist institutional meat restriction appeared in their nineteenth century sanitariums, which catered to the worn and chronically ill of the middle and upper classes. Initially Adventist sanitariums were established to aid the church's own ill members. But such facilities proliferated as their evangelistic potential became obvious. The Western Health Reform Institute (later named Battle Creek Sanitarium) was the flagship of Adventist sanitariums, but in size and influence it stood in a class by itself. Other sanitariums were generally small, rural, church-financed operations, which, like Battle Creek Sanitarium, were staffed by predominately Adventist personnel.

In these sanitariums guests spent two to four weeks in residence, during which time they heard daily parlor lectures on health and ate in the

common dining room. Such institutions served not merely as hospitals but as extensions of church evangelism.

Although from our early days healthful living has concerned the church, a recognition of what Ellen White termed the "diseased nature of meat" only slowly made a difference in sanitarium diets. Apparently meat was available for both patients and staff at all meals in the early decades of sanitarium operation.

Restricted availability. In 1898, 32 years after the establishment of Battle Creek Health Reform Institute, John Harvey Kellogg wrote to Ellen White that not one of the sanitarium physicians "would think of prescribing meat for any patient." He had been perplexed at Mrs. White's cautious approach to discarding meat, and was overjoyed at a new position she advocated. After years of pointing out the evils of meat eating, she declared, "The giving of prescriptions for the eating of flesh of animals shall no more be practiced in our [Battle Creek] sanitarium" (*Counsels on Diet and Foods*, p. 412).

Five years later Ellen White gave similar counsel regarding St. Helena Sanitarium. This counsel contained an important caveat: "Light was given me that the patients could have flesh meat, if, after hearing the parlor lectures, they still urged us to give it to them" (*ibid.*, p. 290). Meat could not be served in the dining room, but would be available on demand in patients' rooms. Ellen White believed that patients who insisted on harmful meat and caffeine beverages should be served such in privacy. If patients "are determined to use that which destroys health, we shall not refuse to provide it for them. . . . But they must take upon themselves the responsibility of their action" (*ibid.*, p. 415). In her written counsel Mrs. White never retreated from this free-choice position.

No availability. Free choice for patients waned as a vegetarian and caffeine-free diet became orthodox Adventist practice. Early in this

century Adventist medical institutions went beyond Ellen White's counsel and adopted a vegetarian diet for patients as well as staff. They evidently did not serve any meat to patients for decades.

Early Adventist hospitals began as health retreats on the outskirts of large cities. They catered to a select class that chose to enter the distinctive environment of an Adventist health institution. This changed as cities expanded and encompassed outlying Adventist medical institutions. The sanitariums developed into hospitals.

Restricted availability again. Why did all large Adventist hospi-

slowly than did urban Adventist hospitals. Loma Linda University Medical Center did not serve meat to patients until the late 1960s. In 1978 two sizable Adventist hospitals remained wholly vegetarian. Only in 1984 did St. Helena Hospital begin serving meat to patients.

Full Circle

Will Adventist hospitals complete the circle and go back to free availability of flesh food? If so, they might seek justification by appealing to the very different role of contemporary Adventist medical centers.

The issue at the turn of the century had been whether Adventist sanitariums should become vegetarian. Today, the issue is whether to abandon vegetarianism completely.

tals change from a total vegetarian diet back to the meat-elective diet of their predecessors? Largely because of their emerging role as metropolitan acute-care facilities.

The case of Porter Adventist Hospital in Denver, Colorado, is illustrative. In 1956 the hospital did a survey and found that patients misunderstood the purpose of the hospital's vegetarian diet. Failing to understand the healthfulness of the diet, they felt that Adventists were forcing a religious requirement on them. In response, Porter went to a meat-elective diet for patients and instituted a strong health education program. During the 1960s most large Adventist hospitals began serving meat for similar reasons.

Hospitals in SDA communities accepted a meat-elective diet more

Consider, for example, our large, well-regarded Shawnee Mission Medical Center in Kansas. This hospital, already a thriving institution when Adventists took over its management, has always served meat to its patients. Shawnee Mission also serves meat in its employee cafeteria, the only major Adventist hospital to do so.* However, a number of smaller community-based, Adventist Health System-owned or -managed hospitals serve meat in the staff cafeterias, and at least a couple of Adventist medical centers have given thought to the idea.

Within 30 years Adventist health care has gone from offering no meat to offering meat on a restricted basis, and now to consideration of whether meat should be available to both pa-

tients and staff. Adventist Health System administrators face a genuine dilemma that can be resolved only as the church reaches a consensus on the religious, ethical, and scientific basis for a vegetarian diet.

Three Important Reasons

Three important reasons exist for the Adventist Church and her medical institutions to continue a strong emphasis on vegetarianism.

1. Individual life. Adventist men will live at least six years longer than their counterparts, and women three years longer, according to Loma Linda University's Adventist Health Study. At least three

death rate, whereas *nonvegetarian* Adventist men had a 37 percent rate.

2. Human life. Vegetarianism forms an integral part of Adventist concern for Third World development. If the world would become vegetarian, this would make available twice as much grain for human consumption, since half the world's production of grain goes to feed animals raised for slaughter. In the United States, the leading producer of meat, livestock consume 10 times the amount of food eaten by humans. Increasingly, developing nations divert croplands to grain to feed beef cattle for export or for the indigenous wealthy. This deprives peasants of land needed for survival.

The ethical argument for vegetarianism is rooted in the fact that production of one pound of prime beef consumes 16 pounds of grain that could feed hungry people.

3. Animal Life. Both the Old and New Testaments show a sensitivity to animal life. The Jews could legitimately "break" the Sabbath to rescue an ox from a gully (Luke 14:5). Jesus contended that His Father not only has a concern for human life, but takes note of a sparrow's death (Matt. 10:29).

At a camp meeting in Australia in 1894, Ellen White, who had difficulty giving up meat, spoke to a woman who inquired whether she ate meat. Learning that she did, the teary-eyed woman implored her to have pity on the animals. Mrs. White was so impressed that she wrote: "When the selfishness of taking the lives of animals to gratify a perverted taste was presented to me by a Catholic woman, kneeling at my feet, I felt ashamed and distressed. I saw it in a new light, and I said, I will no longer patronize the butchers" (F. D. Nichol, *Ellen G. White and Her Critics*, p. 389). Ellen White evidently never touched another piece of meat.

In *The Ministry of Healing*, she states: "The moral evils of a flesh diet are not less marked than are the

physical ills. . . . Think of the cruelty to animals that meat eating involves." "Animals are often transported long distances and subjected to great suffering in reaching a market. Taken from the green pastures, and traveling for weary miles over the hot, dusty roads, or crowded into filthy cars, feverish and exhausted, often for many hours deprived of food and water, the poor creatures are driven to their death, that human beings may feast on the carcasses" (pp. 315, 314).

Today veal can be procured from 325-pound calves, rather than the earlier 90-pound newborns, by confining the calves and subjecting them to highly unnatural and cruel conditions. They are fed a liquid diet of nonfat milk powder with vitamins, minerals, and growth-producing drugs. After 13 to 15 weeks of this existence, they are trucked to the slaughterhouse.

A person who is a vegetarian primarily because of concern for animal and human life embraces *ethical* vegetarianism. One who abstains from meat for reasons of personal health is a *nutritional* vegetarian. The two views are complementary, both grounded in Adventism's high regard for divinely created life.

The church fulfills its mission by pointing to a better world to come, but also as it makes this present life more humane. Adventist hospitals around the globe exert a powerful influence. Promotion of a vegetarian diet forms an integral part of our witness to the value of all life. □

*The center estimates that only 70 of its 1,300 employees are lacto-ovo-vegetarians. However, the hospital features a vegetarian diet and serves more vegetarian than meat plates in its employee cafeteria.



James W. Walters is associate professor of Christian ethics at Loma Linda University in California.



Loma Linda University Medical Center

factors contribute to this greater longevity: strong social support, a conservative lifestyle, and a vegetarian diet.

Although less than 50 percent of Adventists are vegetarian, it seems likely that even nonvegetarian Adventists eat more fruit and vegetables than average Americans. U. D. Register, recent chairman of the Department of Nutrition at Loma Linda University, estimates that Adventists eat between 50 and 100 percent more fiber than average United States citizens. Adventists in general eat only two thirds as much saturated fat and one half the cholesterol consumed in the normal American diet.

The study showed that *vegetarian* members have only 12 percent of the normal coronary heart disease

Malamulo Hospital Receives Christmas President

Malawi, Africa, has a longstanding Christmas tradition of the president of the country visiting a hospital, bringing Christmas greet-

ings to those who are separated from their families during the holidays because of illness. This past year Malamulo SDA Hospital was chosen for this visit.

Thousands of Malawians came to the hospital grounds to await the arrival of the president, Dr. H. Kamuzu Banda. Excited voices, singing, and dancing greeted the descending helicopter, along with the cries of younger children who had never seen such a big "bird" making all that noise and sending dust swirling into the air.

The president was met at the hospital entrance by the minister of health, Edward Bwanali, and Pastor F. A. Botomani, chairman of the hospital board and director of the South-East Africa Union. After being introduced to the members of the hospital board, Dr. Banda proceeded to the foyer with medical director Dr. Gilbert Burnham, where he signed the visitors' book. A guard of honor formed by the student nurses led the way and a choir sang as the president entered the hospital to be escorted through the various wards to meet the patients. In each ward he was introduced to the doctor and charge nurse. In the general male/female ward he was escorted by Dr. Ken Lawson and Mrs. C. Chipyoza, the charge nurse. President Banda, himself a medical doctor, showed great interest in the patients. From there he went to the pediatric ward, where Dr. Noel Kamwendo and Mrs. C. Nkhoma, the charge nurse, escorted him to meet the children and their mothers.

Here he took great delight in the four Christmas babies born earlier that morning.



The president of Malawi, Dr. H. Kamuzu Banda, greets a young patient while Dr. Gilbert Burnham, medical director of Malamulo Hospital, enjoys the moment.



President Banda arrives at the entrance to the hospital.

His last stop was the operating theater, where Terry Phillips, T. Rambiki, and Betty Hewitt escorted him. He expressed interest in the modern equipment now available for patient care.

Before departing, Dr. Banda delivered a speech in which he recommended that Christians everywhere demonstrate the loving sympathy of Christ in good works of healing and faith. He left a Christmas gift for each patient.



An honor guard of student nurses waits to escort the president.

By Sue Haywood, nurse, Malamulo Hospital.



From left to right, Joao Wolff, SAD president; Maria Christina Araujo, representative of the Canadian Embassy, Ralph S. Watts, Jr., and Mario Ochoa, president and vice-president of ADRA; view new center's sign.

Adventists, Canadians Build Community Development Center in Brazil

A unique ceremony took place November 18 in Pedregal, Goiás, Brazil, featuring representatives from the Canadian embassy, the General Conference, the South American Division, and all of its

By Werner Mayr, South American Division ADRA director.

unions. At that time the Seventh-day Adventist Church officially turned over a community development center to the Pedregal community, located approximately 24 miles (39 kilometers) from the nation's capital, Brasília. The center offers the following services: health education, medical-dental attention, shower rooms, a laundry

room, and potable water brought from a depth of 294 feet (90 meters).

Maria Cristina Araujo attended as a representative of the Canadian ambassador. Most of the funding for the project came from the Canadian International Development Agency. The president and the vice president of Adventist Development and Relief Agency International (ADRA), Ralph S. Watts, Jr., and Mario Ochoa, were also in attendance, as were the administrators of all the South American unions and members of the South American Division administration, headed by president Joao Wolff.

In addition to the speeches given in honor of the occasion, several people expressed appreciation to the Canadian government and to the Adventist Church for the fact that now they will no longer have to walk more than a mile (two kilometers) to get water. Clean water will be available in abundance near their modest dwellings. Approximately 3,000 families will receive the benefit of this service, made possible through ADRA.

Inter-America Holds First Congressoree

The Inter-American Division held its first multiple congressoree during 1988. More than 50,000 young people, representing a half million Adventist youth, participated in the program. A "congressoree," introduced by the General Conference, includes activities appropriate for both a congress and a camporee.

The event was held during the third quarter in a number of places throughout the 52 fields of the Inter-American Division, using the same slogan, the same theme song, and the same program throughout the entire field.

Among the guest speakers from the General Conference and

the North American and Inter-American divisions were Israel Leito, Richard Barron, Ron Flowers, Juan Carlos Viera, Morris Venden, Robert Grady, L. Herbert Fletcher, Sergio Moctezuma, L. V. McMillan, and Alfredo Garcia-Marenko. Young people and children also gave powerful messages. In each congressoree a young minister and his wife presented the topic "Forward in Defense of the Christian Home."

Emphasis was given to Bible study as well as the second phase of the Youth Bible Contest based on Daniel and Revelation. Marches against drugs were held in many areas, which caused government personnel to express their appreciation for what Adventist youth

are doing in their communities. The congressoree also featured radio and TV interviews and in many places Bible reading marathons and torch races escorted by open Bibles.

Stadiums, auditoriums, gymnasiums, coliseums, and large churches furnished the setting for these youth gatherings. Youth leaders believe that this first Inter-American youth multiple congressoree will mark the beginning of a new phase of youth participation in the church's mission, under the theme "Onward, Ever Onward."

By Alfredo Garcia-Marenko, associate church ministries director, Inter-American Division.



Today many African members have no church buildings in which to worship.

Sabbath School Offering to Build Churches for Bushmen

SDA work expands in Kalahari Desert.

During the first quarter of 1989 world Sabbath schools will focus on Eastern Africa, where the Adventist Church is growing at the rate of nearly 200 new members per day. In 1987 more than 72,000 people joined the church, bringing the membership of this fourth-largest world division to 687,636. One eighth of the membership of the Seventh-day Adventist Church lives within this small strip of countries from Ethiopia in the north to Botswana in the south.

Mrs. Mangayi, a former witch doctor, is one of those recently baptized. She sent her python and leopard-skin clothes, along with her magical potions, to the Central Zimbabwe Mission Office for burning. Today she leads a branch Sabbath school. "I am ready to meet my Jesus," she testified.

By Dorothy Eaton Watts, former editor, Mission.

Leonard Sinkhonde was serving as an elder in the Presbyterian Church when two Adventist women in a hospital waiting room witnessed about the Sabbath. He read the book *For a Better Africa*, given him by Dr. Mbeya, and kept the next Sabbath. "I love Jesus with all my heart and want to live in harmony with His will," Mr. Sinkhonde told the congregation on his first Sabbath.

Sarah was one of 36 Bushman youth who attended a desert Pathfinder camp. Because of her education she was chosen to translate the messages into the Bushman language. As she translated the story of the cross, her heart was

touched. When she accepted Jesus as her Saviour, she traveled more than 420 miles (700 kilometers) to Gaborone to be baptized, because there was no water in the Kalahari Desert where she lived. Mrs. Galdys Masire, the first lady of the nation, attended her baptism.

In South Botswana a comprehensive plan has been developed to enter half the 343 Bushman settlements in the Kalahari Desert during the next three years. At present, Adventists are located in only five settlements. Part of the Thirteenth Sabbath Special Projects Offering for first quarter 1989 will go to build churches where these new congregations are being established.

In Ethiopia and Somalia Better Living medical centers, which will reach many Muslims, will also be built with funds received from world Sabbath school members this quarter.

"The Lord has blessed our humble efforts, and we are witnessing a gratifying response to the preaching of the gospel," says division president Bekele Heye. "Our challenge is to build enough churches to house the great influx of believers and to train workers to care for them."



East African youth will be helped in this quarter's Thirteenth Sabbath Offering.

To New Posts

Regular Missionary Service

Marion Earl Adams, returning to serve as principal, Adventist English School, Bangkok, Thailand, and **LaRena Marie (Jenkins) Adams** left August 16.

David Lee Anderson, to serve as computer programmer/accountant, Rwanda Union Mission, Kigali, Rwanda, and **Carolyn Byrd (Shaird) Anderson**, of Silver Spring, Maryland, left November 20.

John Milford Anholm, to serve as orthodontist, Eastern Africa Division, Highlands, Harare, Zimbabwe, and **Betty Louise (Bushnell) Anholm**, of Loma Linda, California, left January 4.

William Lewis Gerling, returning to serve as physician, family practice, Guam Seventh-day Adventist Clinic, Tamuning, Guam, **Anita Grace (Lybecker) Gerling**, and two children left November 27.

Claudia Paula Guillaume, to serve as nursing instructor, Mugonero Hospital, Kibuye, Rwanda, of El Paso, Texas, left August 21.

Steven Werner Hildebrand, returning to serve as physician, Guam Seventh-day Adventist Clinic, Tamuning, Guam, and **Merle Laura (Campbell) Hildebrand** left November 6.

Otinel Cornel Iancu, to serve as pastor, Haifa SDA Church, Haifa, Israel, of San Bernardino, California, left December 4.

Russell Harold Jensen, to serve as director, ADRA-Haiti, Port-au-Prince, Haiti, **Laura Christie (Martin) Jensen**, and one child, of San Antonio, Texas, left December 5.

Brian Dean Johnson, returning to serve as anesthesiologist, Bella Vista Hospital, Mayagüez, Puerto Rico, **Erika Edith (Fulop) Johnson**, and two children left November 1.

Charles Haig Kazarian, to serve as departmental director, Egypt Field, Heliopolis, Egypt, **Nancy Joyce (Yeranian) Kazarian**, and four children, of Berrien Springs, Michigan, left January 10.

Dwain Alan Leonhardt, to serve as physician, internal medicine, Taiwan Adventist Hospital, Taipei, Taiwan, **Carol Jean (Testerman) Leonhardt**, and two children, of Moscow, Idaho, left January 1.

Willis Elwyn Owen, to serve as farm director, Northeast Brazil Academy, Belem de Maria, Pernambuco, Brazil, **Karen Lynn (St. Clair) Owen**, and three children, of Lebanon, Ohio, left December 7.

Garrick Kevin Peterson, to serve as optometrist, Seventh-day Adventist Health Centre, Lilongwe, Lilongwe, Malawi, of Paso Robles, California, left January 8.

Paul Pichot, to serve as director, Lukanga Adventist Institute, Butembo, Kivu, Zaire, **Diane Alyne (Unsell) Pichot**, and one child, of Nevada City, California, left October 3.

Denis Gerasimos Pollatos, returning to serve as pastor, Greek Mission, Athens, Greece, **Louise Alba (Clyde) Pollatos**, and one child left January 9.

Robert Stewart Prouty, returning to serve as dean of students, Adventist University of Central Africa, Gisenyi, Rwanda, and four children left September 28. **Diane Kathleen (VanBelle) Prouty** left November 26, to join her husband and children.

Patrick Alan Travis, to serve as dentist, Hong-kong Adventist Hospital, Hong Kong, of Peachtree City, Georgia, left January 8.

Rita Kay Van Horn, to serve as nursing instructor, Maluti Adventist Hospital, Mapoteng, Lesotho, southern Africa, of Loma Linda, California, left December 27.

Adventist Youth Service

Cindy L. Bartram, of Vancouver, Washington, to serve as elementary teacher, Ebeye Seventh-day

Adventist High School, Ebeye, Marshall Islands, left November 28.

Marcus Allan Braman, of Coquille, Oregon, to serve as elementary teacher, Pohnpei Adventist High School, Kolonia, Pohnpei, Eastern Caroline Islands, left December 18.

Tory Grussling, of Sandpoint, Idaho, to serve as electronic technician, Radio Lira Station (AWR), Alajuela, Costa Rica, left November 28.

Tina Louise Lucas (WWC), of College Place, Washington, to serve as conversation teacher, Japan SDA English Schools, Osaka, Japan, left December 27.

Rolaant McKenzie (LLU), of Riverside, California, to serve as conversation teacher, Korea SDA Language Institutes, Seoul, Korea, left December 28.

Daniel Andrew McWilliams (CUC), of Milton, Pennsylvania, to serve as conversation teacher, Thailand English Language Centers, Bangkok, Thailand, left January 12.

Jung-Ah Un Peters, of Minneapolis, Minnesota, to serve as conversation teacher, Japan SDA English Schools, Osaka, Japan, left December 27.

Gary D. Petersen (WWC), of College Place, Washington, to serve as conversation teacher, Thailand English Language Centers, Bangkok, Thailand, left January 8.

Laurie Procell, of Houston, Texas, to serve as conversation teacher, Korea SDA Language Institutes, Seoul, Korea, left December 28.

G. Shirlene Stahl, of Irrigon, Oregon, to serve as conversation teacher, Japan SDA English Schools, Osaka, Japan, left December 27.

Craig Van Rooyen (AU), of Berrien Springs, Michigan, to teach computer programming, Helderberg College, Somerset West, Cape, South Africa, left January 1.

National Returning

John C. Palmer, to serve as chairman, Division of Religion and Theology, West Indies College, Mandeville, Jamaica, left Miami September 1988.

Adventist Volunteer Service

Robert Aldrich Baker (AVS), to serve as optometrist, Guam Seventh-day Adventist Clinic, Tamuning, Guam, and **Edna M. (Wilson) Baker**, of Wenatchee, Washington, left July 13.

Obituaries

BOOTH, Dorothy M.—b. Nov. 1, 1916, Fallon, Nev.; d. Oct. 12, 1988, Coupeville, Wash. She assisted her late husband, Ernest Booth, a naturalist and biologist, during 46 years of marriage. Survivors include one son, Lowell Booth; one daughter, Laurel Booth; and one sister, Anita Wentland.

CURRY, Glen Wood—b. Aug. 21, 1901, Arapahoe, Neb.; d. Aug. 26, 1988, Loma Linda, Calif. From 1938 to 1967 he managed the book binderies of Maplewood Academy (Minnesota) and Wisconsin Academy (Wisconsin). Survivors include his wife, Lorna Lindsay; and three sisters, Mrs. Lloyd Peery, Mrs. M. O. Phelps, and Mrs. Floyd Bridges.

FISHER, Dorothy M. Akins—b. Jan. 30, 1915, Hartington, Neb.; d. Oct. 30, 1988, Sonora, Calif. A registered nurse, she spent five years with her physician husband at the Montemorelos Hospital (Mexico), and 10 years as clinic supervisor at the Mayagüez Hospital (Puerto Rico). Survivors include her husband, Kenneth; one daughter, Beverly Marie Staddon; three granddaughters; and one sister, Lois Lawrence.

HOXIE, Elwin G.—b. Dec. 21, 1912, Attleboro, Mass.; d. July 11, 1988, Glendale, Calif. After graduating from Loma Linda School of Medicine in 1938, he was staff pathologist at Porter Hospital (Denver) before serving as professor of pathology at Loma Linda University School of Medicine. Survivors include two daughters, Evelyn St. Clair, and Jean Braun; one son, William; and seven grandchildren.

LEE, Frederick—b. Jan. 28, 1888, Kalamazoo, Mich.; d. Oct. 11, 1988, Loma Linda, Calif. He and his wife were missionaries in China for nearly 30 years, where he was director of various missions, superintendent of the North China and the Central China unions, and Ministerial Association director of the China Division. He edited the Chinese *Signs of the Times* and was later associate editor of the *Review and Herald* for 19 years. He was preceded in death by his wife Minnie (in 1968) and two daughters, Dorothy Marie (in 1932) and Anna Lillian Williamson (in 1985). He remarried in 1970. Survivors include his wife Emma Iversen Paul; one son, Milton; one daughter, Mary Louise Gregory; eight grandchildren; and 12 great-grandchildren.

MCCORMICK, Frances—b. Oct. 9, 1890, Emporia, Kans.; d. Oct. 23, 1988, Loma Linda, Calif. She was a Bible worker for many years in the Kansas, Illinois, Indiana, and Michigan conferences. For nearly 15 years she was a Bible course instructor at the Voice of Prophecy. Survivors include one daughter, Judy Fox; three granddaughters, Kathi Swanson, Judi Sullivan, and Marla Clark; and four great-grandchildren.

NIELSEN, Leona E.—b. Feb. 9, 1911, Brownstown, Ill.; d. Nov. 11, 1988, St. Helena, Calif. She and her husband served 16 years in the Caribbean as missionaries before moving to Washington, D.C., where she worked at Washington Adventist Hospital. Survivors include one daughter, Ian Bothwell; one foster daughter, Barbara Ewing Chow; one brother, James Summerton; one sister, Marjorie Anderson; two grandchildren; and two foster grandchildren.

ROBERSON, William E.—b. Oct. 3, 1910, Chapel Hill, N.C.; d. Nov. 3, 1988, Jefferson, Tex. He worked as a literature evangelist in North Carolina before directing the publishing departments of the Carolina, Gulf States, Southern Union, Atlantic Union, and Southwestern Union conferences. Survivors include his wife, Thelma H.; three children, Camille C. Clark, Pat Keller, and John C. Patterson; seven grandchildren; two great-grandchildren; and one great-great-grandchild.

SHEPARD, Irene E. Cutler—b. Dec. 4, 1893, Dodgeville, Wis.; d. Oct. 2, 1988, Loma Linda, Calif. She married Loren C. Shepard and served with him for 40 years in the ministry in the Southern Asia Division. After retirement they lived at La Sierra, Oakhurst, and Newbury Park. Survivors include one daughter, Mabel E. Folkes; two sons, Robert H., and L. Calvin; 10 grandchildren; and 16 great-grandchildren.

TYMESON, Sydney W.—b. June 2, 1899, Scotia, N.Y.; d. July 4, 1988, Takoma Park, Md. He was principal of Greater New York Academy prior to chairing the Columbia Union College Business Department from 1933 to 1974. In 1974 he received the General Conference Education Department Medalion for Service to the Church. Survivors include one nephew, William Tymeson; and one niece, Patricia Harris-White. His wife, Miriam Gilbert, preceded him in death in 1984.

RISEN!

The night of the first day of the week had worn slowly away. The darkest hour, just before day-break, had come.

Christ was still a prisoner in His narrow tomb. The great stone was in its place; the Roman seal was unbroken; the Roman guards were keeping their watch.

And there were unseen watchers. Hosts of evil angels were gathered about the place. Had it been possible, the prince of darkness with his apostate army would have kept forever sealed the tomb that held the Son of God. But a heavenly host surrounded the sepulcher. Angels that excel in strength were guarding the tomb, and waiting to welcome the Prince of life.

Like Lightning

"And, behold, there was a great earthquake: for the angel of the Lord descended from heaven." Clothed with the panoply of God, this angel left the heavenly courts. The bright beams of God's glory went before him, and illuminated his pathway. "His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men."

Now, priests and rulers, where is the power of your guard? Brave soldiers that have never been afraid of human power are now as captives taken without sword or spear. The face they look upon is not the face of mortal warrior; it is the face of the mightiest of the Lord's host. This messenger is he who fills the position from which Satan fell. . . . The

earth trembles at his approach, the hosts of darkness flee, and as he rolls away the stone, heaven seems to come down to the earth. The soldiers see him removing the stone as he would a pebble, and hear him cry, Son of God, come forth; Thy Father calls Thee.

"I am the Resurrection"

They see Jesus come forth from the grave, and hear Him proclaim over the rent sepulcher, "I am the resurrection, and the life." As He comes forth in majesty and glory,

**He who had
vanquished death
and the grave
came forth from
the tomb with
the tread of
a conqueror.**

the angel host bow low in adoration before the Redeemer, and welcome Him with songs of praise.

An earthquake marked the hour when Christ laid down His life, and another earthquake witnessed the moment when He took it up in triumph. He who had vanquished

death and the grave came forth from the tomb with the tread of a conqueror, amid the reeling of the earth, the flashing of lightning, and the roaring of thunder. When He shall come to the earth again, He will shake "not the earth only, but also heaven." "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage." "The heavens shall be rolled together as a scroll;" "the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." But "the Lord will be the hope of His people, and the strength of the children of Israel" (Heb. 12:26; Isa. 24:20; 34:4; 2 Peter 3:10; Joel 3:16).

At the death of Jesus the soldiers had beheld the earth wrapped in darkness at midday; but at the resurrection they saw the brightness of the angels illuminate the night, and heard the inhabitants of heaven singing with great joy and triumph: Thou hast vanquished Satan and the powers of darkness; Thou hast swallowed up death in victory! . . .

To the believer, Christ is the resurrection and the life. In our Saviour the life that was lost through sin is restored; for He has life in Himself to quicken whom He will. He is invested with the right to give immortality. The life that He laid down in humanity, He takes up again, and gives to humanity. "I am come," He said, "that they might have life, and that they might have it more abundantly." □

Selected from *The Desire of Ages*, pp. 779, 780, 786, 787.

BY ELLEN G. WHITE