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Walking With God

By CAROL CANNON



FOR HUNDREDS OF YEARS ENOCH walked with God. With the passing of centuries his faith grew stronger and his love more ardent. To walk with God, even for a day! To remain steadfast for an entire week! To be a consistent, vibrant, truly converted Christian year after year. And then to pass through the portals of heaven to continue the walk with God, as did Enoch. What more could one ask for?

Now, as never before, we need to examine and emulate the experience of Enoch. If we could isolate the constituent elements of Enoch's experience and incorporate these elements into our own lives, perhaps we too might walk with God. "The experience of Enoch . . . represents what ours should be."—*Gospel Workers*, p. 51. Enoch personifies "the state of holiness which must be attained by those who shall be 'redeemed.'"—*Patriarchs and Prophets*, p. 88.

The motivating element in Enoch's Christian growth may be expressed in a single word—desire. Day by day, Enoch *longed* for a closer union with God. To be like Him was Enoch's one desire. With singleness of heart he hungered and thirsted after righteousness.

Discipline and determination were crucial forces in Enoch's relationship to God. He followed the Lord *steadfastly*. He *trained* his mind to devotion. He educated himself to love purity and to think in heavenly channels. This self-training was a deliberate, purposeful endeavor on Enoch's part.

Enoch made no attempt to accumulate possessions. His mind and heart were in heaven, his thoughts upon eternal treasures. Yet he was much involved in immediate reality. He walked with God in all the duties of his life. "In the midst of a life of active labor, Enoch steadfastly maintained his communion with God. The greater and more pressing his labors, the more constant and earnest were his prayers."—*Ibid.*, p. 86.

"While engaged in our daily work, we should lift the soul to heaven in prayer. These silent petitions rise like incense before the throne of grace; and the enemy is baffled. The Christian whose heart is thus stayed upon God cannot be overcome. No evil arts can destroy his peace. All the promises of God's word, all the power of divine grace, all the resources of Jehovah, are pledged to secure his deliverance. It was thus that Enoch walked with God."—*Gospel Workers*, p. 254.

Enoch submitted himself completely to the will of God, eagerly seeking knowledge from Heaven to help him better understand and do God's will. "He did not mark out his own course, or set up his own will, as if he thought himself fully qualified to manage matters."—*The SDA Bible Commentary*, Ellen G. White Comments, on Gen. 5:22-24, p. 1087. His *modus operandi* for discerning God's will in specific instances was to wait be-

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Are the "Stones" Crying Out?

"If these [children] should hold their peace, the stones would immediately cry out" (Luke 19:40).

When God has a message to proclaim, He sees that it is proclaimed. He first offers the message to His people and their leaders, but if they are silent when they should be verbal, He uses whatever instruments are available. The instruments that He turns to as second choice may not be as talented, educated, or mature as those whom He first calls, but they get the job done.

At the time of Christ's first advent God hoped that He could announce through the leaders of His chosen people the good news that Jesus was born in Bethlehem. Instead He had to entrust the task to shepherds and to wise men from a so-called heathen land. When Jesus made His triumphal entry into Jerusalem, the leaders should have been foremost in proclaiming, "Blessed be he that cometh in the name of the Lord" (Ps. 118:26); "Behold, thy King cometh unto thee: he is just, and having salvation" (Zech. 9:9). Unfortunately, the leaders, burning with jealousy and hatred, tried to silence the voices of those who shouted Christ's praises.

The same thing happened the next day. Jesus cleansed the Temple, healed the sick, gave sight to the blind, made the deaf hear, and healed the cripples. Then the Temple was filled with the sound of praise. Children sang and waved palm branches. "Glory to Jesus! Hosanna to the Son of David!" was the theme of the chorus. But the rulers were silent. They glowered as they beheld the happy scene. Enraged, they demanded that the demonstration cease. But the people ignored them. So they went to Jesus to enlist His aid in quieting the chorus of hosannas. Jesus answered, "Have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" (Matt. 21:16). "Had the voices of the children been silent, the very pillars of the temple would have sounded the Saviour's praise."—*The Desire of Ages*, p. 593.

"The very pillars of the temple." Perhaps the language is figurative, but we know that God is able to endow even inanimate objects with the power of speech if necessary. Ordinarily, if those to whom He first gives a message are delinquent in fulfilling their assignment, God works through other human beings. In 1892, when the church's "leading men" failed to proclaim the message of righteousness by faith, Ellen G. White wrote: "The message of God will come to the people; and if there were no voice among men to give it, the very stones would cry out."—*Counsels to Writers and Editors*, p. 38.

A year or two earlier she used the "stones" figure in the context of utilizing every member of the church in the task of reaching the world with the three angels' messages. Then she said: "Let everyone work in his own sphere, with his own armor on, doing whatever he can do

in his humble way. . . . Let God work through whom He will. The message must go."—*Testimonies*, vol. 5, p. 462.

Now we would like to give the "stones" figure an application of our own. As most Adventists know, God gave this church through Ellen G. White a wonderful health message. This message is basically simple—prevent illness by living right. Eat and drink right, exercise adequately, obtain enough rest, and maintain a good mental outlook by trusting in God. Narrowly defined, the term "medical missionary work," used often in Mrs. White's writings, simply means teaching people how to stay well and how to use simple treatments in case of illness. Since the relationship between the physical and spiritual natures is exceedingly close, physical health aids spiritual health. Sour stomachs and sour dispositions often go together.

But how much do we hear today about health reform? How much do we hear about medical missionary work? Too little. In the minds of most church members medical missionary work means Adventist health-care institutions. It means skillful surgery, emergency rooms, intensive-care units, and drug medication. Granted, the world is a desperately sick place, and millions of people need the facilities and services of acute-care hospitals. But millions of people would not need hospitals if they were taught how to live.

"Health Reform" in Secular Publications

Frankly, we fear that as a church we are disappointing God by our near silence on the message of health reform. At times, as we read secular publications, we get the impression that the "stones" are crying out, that God is finding it necessary to get His message out through non-Adventists. In some cases the instruments are weak or off-beat and the message somewhat garbled, but since God must get the message to those who need it He works in any way that He can. In skimming recent issues of *The Washington Post*, we have noted the following examples of the "stones" crying out.

In the September 30 issue Drs. Jean Mayer and Johanna Dwyer reported on research projects involving the effects of alcohol on babies born to drinking mothers. One study showed that only one of the nine babies born to heavy drinkers was "normal." In addition to being somewhat smaller in length and lower in weight, the babies had head circumferences smaller than those of babies whose mothers were abstainers or moderate drinkers. "The smaller head circumference is particularly significant since it could mean the brain weights are less and the risks of problems in the central nervous system greater. . . . In addition, minor congenital malformations appeared more frequently among the children of the alcoholic mothers. Other studies . . . have also shown that the children of chronically alcoholic women have higher rates of borderline-to-moderate mental retardation. . . . The abnormalities . . . have been seen

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This Week

It is difficult for us at times to understand what it means really to love God, to walk with Him, to long for His companionship, to think His thoughts after Him even in the smallest degree. And yet the Christian must learn to do these things here on earth if he plans to walk with God in the earth made new.

We would be in a desperate situation if we did not have the experiences of people such as

Enoch to turn to, to gather courage from, to learn by.

"Of Enoch it is written that he lived sixty-five years, and begat a son. After that he walked with God three hundred years."—*Patriarchs and Prophets*, p. 84.

What can this patriarch's earthly walk with God, which lasted 300 years, teach Seventh-day Adventists today? In our cover article Carol Cannon answers that question in part. In ad-

dition, she provides at the end of the article suggestions for further reading. Since Enoch's experience is that "which must be attained by those who shall be 'redeemed from the earth' at the time of Christ's second advent" (*ibid.*, pp. 88, 89), we would do well to study his life.

This week we begin a series of articles by E. L. Becker, "What's Right With the Church" (p. 4), which will consider membership

growth and the administration of church funds. Mr. Becker, who teaches in the Department of Business and Economics of Loma Linda University, La Sierra Campus, answers many questions being asked by thoughtful church members today about the church.

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Letters

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

Creation Evangelism

The reader who wrote a letter in apparent criticism of the emphasis being placed on scientific evidences for Creation and the Flood (Sept. 9) seems to have missed the point as to why so many dedicated Seventh-day Adventist scientists and lay persons have committed themselves to educating the public concerning such evidences.

She mentions that our task is to "preach the Word," a comment that is often expressed by Christians who seem to have overlooked John 1:1-3. Jesus is the Word. He was there in the beginning with God, and assisted in the creation of the world. Therefore, the Creation message is a basic tenet of the gospel message. Without a belief in a Creator and in the Genesis creation narrative, a person will not be persuaded to keep the Sabbath, God's memorial of Creation.

Evolutionary dogma has so permeated the public educational system that children accept the evolutionary concept as historical fact and scientific truth, simply because it is the only explanation of origins offered to them in school. How do we counteract such an influence? Should we continue to allow the other side to exploit scientific evidence to "prove" evolution while we are content with just faith on our side? No, for we do have an answer Romans 1:20, 25 says. "For the invisible things of him from the creation of the world are clearly seen, being understood by

the things that are made, even his eternal power and Godhead; so that they are without excuse. . . . Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever." This issue is important!

There is another scientific explanation for the origin of life. I am thankful for scientists connected with our Geoscience Research Institute, and those of other faiths also, who are researching this issue, obtaining data that serves to substantiate Biblical truths. Certainly, Creation lies beyond the realm of "proof," as does evolution; both must ultimately rest on faith, but a workable model can be constructed that upon examination and observation correlates beautifully and logically to the scientific data relative to origins. This scientific approach will reach some who might never be persuaded to accept the Bible in any other way. Scientific Creation is a powerful tool of evangelism, a way to make contacts in the community, for many Christians share a concern over this issue. I have seen atheists accept the Lord through this tool.

Satan uses science to destroy; we can use science to restore. We must if we are to effectively proclaim the three angels' messages to the world.

NANCY L. STAKE, *Director*
Citizens for Scientific Creation
Saratoga, California

The Latest Proof

I appreciated the editorial, "There Shall Come in the Last Days Scoffers" (June 10). It reminded me of an incident that happened between the two world wars. A certain Elder John, a German Seventh-day Adventist

evangelist, preaching one evening about the signs of the times, was interrupted by a man who stood up and asked, "What proof do you have that the end of the world is near? For thousands of years the prophets and churches have preached that the end is near, but we see no change."

Elder John replied: "My proof that the end of the world is near is you. Let's read 2 Peter 3:1-7."

The congregation caught the point. The man did not ask another question.

Thank you for your efforts to keep us informed and spiritually alive.

H. KEMPF
Ouagadougou, West Africa

A Sound Magazine

I don't want to miss a single issue of the REVIEW. I am so thankful that what we read in the REVIEW is sound.

MRS. E. LEWIS
Ukiah, California

F.Y.I. Comment

Re "F.Y.I." (Oct. 21).

As a lifelong Seventh-day Adventist, I have found our emphasis to be almost totally on sanctification—justification being the first step of the lifelong climb—all of faith. (The 90 per cent figure seems conservative to me.)

Our church was prompted, by the current emphasis, to study righteousness by faith in our prayer meetings, in an unstructured way, using the Bible and the Spirit of Prophecy.

It dawned on us that justification is sanctification begun and that sanctification is justification retained. "Through faith in His name, He [Christ] imputes unto us His righteousness [justification], and it becomes a living

principle in our life [sanctification]."—*Review and Herald*, July 12, 1892.

EARL M. CLOUGH
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Author of Hebrews

Our denominational writers seem to be overcautious in identifying the author of the book of Hebrews. The author of the book is generally referred to as "the writer of the book of Hebrews." Perhaps this is in good taste when writing for the public, which does not recognize the great advantage that we, as a people, have in the Spirit of Prophecy. But among ourselves there need be no hesitancy or indecision concerning this matter. Ellen G. White clarifies this matter in simple terms. I quote: "After His ascension, our Saviour was to begin His work as our High Priest. Says Paul, 'Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.'"—*Patriarchs and Prophets*, p. 357. Here, Ellen White quotes Paul in the statement in Hebrews 9:24.

JOSEPH B. PIERCE
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Fiction Comment

Having read Dr. Herschel Lamp's letter (Sept. 2) regarding the article "Drugging the Mind" (June 24), I say Amen.

We have specific counsel regarding fiction, even the so-called good fiction. As Ellen White tells us, it is imperative to guard well the avenues of the soul. Both God and Satan seek to impress our minds through these avenues. We choose the side to which we will listen.

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Financing a World Church

In addition to routine operations provision must be made for meeting unexpected opportunities and emergencies.

By E. L. BECKER

THIS SERIES OF ARTICLES considers membership growth and the administration of church funds. It attempts to answer such questions as these: Is our church membership growing in proportion to population growth? Are we more generous in paying tithes and offerings than Adventists were a generation ago? Is it true that "the brethren" are utilizing only a fraction of the total tithe and offerings, and that millions of dollars are either idle in the coffers of the General Conference or used in the stock market? What are reserves? Why do we need them? When "Sister Jones" drops her two mites into the offering plate on Sabbath morning, can she be assured that her offering will be used in the preaching of the gospel?

These and other questions, some of them emotionally charged, are being asked today. They deserve accurate, fair answers.

Two points should be kept in mind: First, it is our intention here to present facts, not to defend the *General Conference Working Policy*.

Second, our conclusions cannot be completely definitive, nor will they satisfy everyone. There will always be room for different points of view and interpretations of facts—and rightly so.

Officers of the General Conference and of the union conferences and institutions of the North American Division have cooperated in providing the necessary information about financial operations. No question has gone unanswered, nor has requested information been denied.

In a letter to Sustentation beneficiaries, J. C. Kozel, an assistant treasurer of the General Conference, devoted two interesting paragraphs to the Kasai project in Africa. After commenting on a recent visit of Robert H. Pierson and M. E. Kemmerer to Zaïre, he said:

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"Recently, at a meeting of the General Conference Committee, an action was taken to provide special funds [for the Kasai project] totaling \$530,425. Of this amount more than \$105,000 is specifically for Kasai evangelism to be carried on by our national workers. An amount of approximately \$300,000 is to provide capital improvements and developments, and another \$100,000 will be used for special projects such as printing literature. Included in the funds for capital expenditures are amounts for two city churches and ten village churches; two single-family homes and seven duplexes; a student dormitory; one small office building; two Land Rovers; 22 bicycles; 15 trailbikes; an offset press; a cement mixer; five typewriters; a generator and furnishings for two missionary homes."

The charge has been made that church money is "hoarded" at various levels of our organization, and it has been urged that all that comes in be spent as fast as it becomes available. To some it may seem to be the way of faith to depend upon the Lord to work through the generosity of our people to provide funds as they are needed. Church leaders basically espouse this idea, but at the same time the following facts require consideration:

1. We are operating our financial structure as a "work of faith," committing ourselves at every Annual Council to expenditures of millions of dollars each year, around the world (see Table I), although most of this money is only *anticipated* and will be received in the *following* year's income from tithe and offerings.

Crises and Opportunities

2. It takes time to spend money wisely. Even when the funds are in hand and their expenditure for specified purposes has been authorized, time is required to hire people, to secure the materials, to bring a plan to fruition. The larger the project, the longer it takes to accumulate the required funds and to translate the dollars into bricks and mortar and preachers and teachers and baptized believers.

3. If we were to follow the hand-to-mouth program, what would we do when a Kasai situation confronted the treasury and there were no extra funds in hand ready for use?

There is no need to belabor the fact that somewhere in the world a crisis confronts our leaders nearly every day. Rarely is there a crisis that does not have financial implications. Perhaps this is why Ellen White was impressed to write: "The means that come into the hands of the workers in the Lord's cause belong to God and are to be used in an economical manner. When large sums of money are given to the work, let a portion of the means be laid by; for there will be emergencies to meet in the Lord's great vineyard."—*Evangelism*, p. 89.

So, whether it is a surge of interest in Zaïre, an emergency evacuation from Vietnam, Angola, Beirut, or one of a thousand other possibilities, it is good planning and an evidence of faith to reserve funds for such emergencies.

Furthermore, as we have said, it takes time to spend money wisely. If we spent it all as it comes in, when would we be able to have enough for an academy dormitory, or a mission station, or a city clinic? For the advancement of the work there should be a considerable

sum of funds accumulated and earmarked for a specific purpose, to be used at the appropriate time.

The first of our three points above emphasizes that the denominational program should be a work of faith. Such it is! We are promising to spend money, not as fast as we receive it, but *before* we receive it. All of the base appropriations, amounting to about \$58 million in 1976, or 75 per cent of the total 1976 budget of the General Conference (see Table I) was money not in the possession of the General Conference when the budget was voted, or when the new budget year began. The tithes and offerings, which make up the largest portion of the income of the church, come out of money that our 2.75 million believers will earn during the coming year—if the economy in all the 193 countries in which they live remains reasonably stable and no far-reaching catastrophe occurs. Yes, our church program *is* indeed a work of faith.

With all of these commitments, an additional factor is necessary: to keep the church operating smoothly we must provide what is known as working capital. Obviously no organization, even a family, can live wisely or well on a hand-to-mouth basis. With thousands of workers and their families around the world depending on our church organizations, it would be a breach of faith and a denial of good stewardship to spend money as fast as we receive it.

Thus, each of the following types of needs must be met at every level of church organization, and each must be met in a different way.

In family budgeting, one doesn't plan to spend every dollar, but to reserve a portion for unexpected events. The same principle applies in the church. Church budgets provide for an emergency, or contingency, fund. All too often this provision is pitifully small, but at least an effort is made to follow the counsel of Ellen White and the dictates of sound business judgment.

In the General Conference budget for 1974, \$650,000 was provided for the contingency fund. For the 1975

budget \$700,000 was set up for this purpose, and for 1976, \$775,000. In all three years this was one per cent or less of the total budget.

This money is not simply allowed to pile up from year to year. If it is not voted out in the course of the year to meet actual emergencies, the unused portion becomes available for appropriations in the next year's budget.

When funds are being accumulated for a specific purpose (and of course this is done only with the appropriate authorization of the governing body of the organization), or when funds earmarked for a specific purpose cannot be spent immediately, they are placed in an account called net worth reserve. The General Conference policy requires that each organization have on hand cash or other liquid assets to cover these net worth reserves, as well as enough to pay off all its indebtednesses to those outside its own organization.

Operating Capital

How much money should each organization have in reserve to guarantee the smooth flow of funds? Where is the line between faith in God's power and presumption? The church leaders have established the following as operating capital requirements:

General Conference—20 per cent of the regular appropriations voted at the latest Annual Council, including revertible funds (Bylaws of the General Conference, Article XX, sec. 1).

Union Conference—30 per cent of the operating expense of the latest complete fiscal year, including tithe percentages (*General Conference Working Policy*, 1975 edition, pp. 311, 312).

Local Conferences and Missions—25 per cent of the operating expense of the tithe fund for the latest complete fiscal year, excluding regular tithe percentages remitted to the union and General Conference (1973 *North American Division Annual Council Actions*, p. 102).

What this means is that each organization, from the local mission to the General Conference, should have *in*

cash or cash equivalents enough funds to operate for two or three months. Most family financial counselors recommend that a family have six months' living expenses in reserve. By that standard our denominational requirement can hardly be considered over-cautious.

Next week we will consider arrangements the General Conference and its subsidiary organizations have made to provide the necessary working capital on which to operate the worldwide work of the church, and the way in which reserve funds are put to work for the Lord while they are waiting to be used. □

To be continued

Table I
THE GENERAL CONFERENCE BUDGET
Trends in Appropriation of Funds
1970-1976

	1970 Budget		1975 Budget		1976 Budget	
	Amount	% of Total	Amount	% of Total	Amount	% of Total
<i>Base Appropriations</i>						
Overseas Divisions	\$20,316	41.105%	\$30,802	40.06%	\$32,930	42.57%
North America:						
Conference Assistance	1,072	2.16	1,812	2.36	2,217	2.87
Evangelism	562	1.14	2,254	2.93	2,653	3.43
Total North America	\$ 1,634	3.30%	\$ 4,066	5.29%	\$ 4,870	6.30%
General Institutions and Organizations	5,512	11.14	6,789	8.83	6,727	8.70
Administrative and Departmental	3,834	7.75	6,730	8.75	7,632	9.87
Miscellaneous and Fixed	2,532	5.12	4,495	5.85	5,749	7.43
TOTAL BASE APPROPRIATIONS	\$33,828	68.36%	\$52,882	68.78%	\$57,908	74.87%
<i>Special Appropriations</i>						
Overseas Divisions	\$ 1,660	3.35%	\$ 4,964	6.46%	\$ 2,723	3.52%
North America	1,900	3.84	4,079	5.30	1,770	2.29
General Institutions and Organizations	2,661	5.38	3,349	4.36	1,984	2.56
TOTAL SPECIALS	\$ 6,221	12.75%	\$12,392	16.12%	\$ 6,447	8.37%
Revertible Offerings and Church Extension	\$ 9,437	19.07%	\$11,616	15.10%	\$12,966	16.76%
TOTAL BUDGET for the Year	\$49,486	100.00%	\$76,890	100.00%	\$77,351	100.00%

* All figures are in thousands of dollars.

fore the Lord by means of meditation and prayer. Placing absolute confidence in the Father, he referred every thought and action to Him for approval. He was constantly in touch with the Unseen. "So many are full of busy plans, always active. . . . They do not refer every thought and action to Him, inquiring: 'Is this the way of the Lord?' If they did they would walk with God, as did Enoch."—*Testimonies*, vol. 6, p. 393.

As Enoch approached God in faith, God drew near to Enoch, communicating His mysteries to him personally, clearly teaching Enoch His will. In the same way He is willing to direct us. "We cannot depend for counsel upon humanity. The Lord will teach us our duty just as willingly as He will teach somebody else. If we come to Him in faith, He will speak His mysteries to us personally. Our hearts will often burn within us as One draws nigh to commune with us as He did with Enoch."—*The Desire of Ages*, p. 668.

"While trusting in your heavenly Father for the help you need, He will not leave you. God has a heaven full of blessings that He wants to bestow on those who are earnestly seeking for that help which the Lord alone can give."—*The SDA Bible Commentary*, Ellen G. White Comments, on Gen. 5:22-24, p. 1087. Again, "everyone needs to have a personal experience in obtaining a knowledge of the will of God. We must individually hear Him speaking to the heart."—*The Desire of Ages*, p. 363. Thus Enoch's thoughts and feelings came more and more into harmony with God's. Ultimately, he reflected the very image of the Father.

One aspect of this continual communication between heaven and earth was an unparalleled sense of companionship in Enoch's life. "His was a wonderful life of oneness. Christ was his companion. He was in intimate fellowship with God."—*The SDA Bible Commentary*, Ellen G. White Comments, on Gen. 5:22-24, p. 1087. He was always under the influence of Jesus. We too "can have what Enoch had. We can have Christ as our constant companion."—*Ibid.*

"Is Christ a personal Saviour? . . . Wherever we go, there is the recollection of One dear to us. We are abiding in Christ by a living faith. . . . We have the companionship of the divine presence, and as we realize this presence, our thoughts are brought into captivity to Jesus Christ. Our spiritual exercises are in accordance with the vividness of our sense of this companionship. Enoch walked with God in this way."—*Testimonies to Ministers*, p. 388.

Such companionship was nurtured not only by the constant uplifting of Enoch's heart to God but also by his conscientious study. Day and night he considered the infinite love of God. He spent much time in solitude, giving himself wholeheartedly to reflection, meditation, and prayer. This beautiful relationship we may experience.

"With the word of God in his hands, every human being, wherever his lot in life may be cast, may have such companionship as he shall choose. In its pages he may hold converse with the noblest and best of the human

race, and may listen to the voice of the Eternal as He speaks with men. As he studies and meditates upon the themes into which 'the angels desire to look' (1 Peter 1:12), he may have their companionship. He may follow the steps of the heavenly Teacher, and listen to His words. . . . He may dwell in this world in the atmosphere of heaven . . . ; himself coming closer and still closer into fellowship with the Unseen; like him of old who walked with God, drawing nearer and nearer the threshold of the eternal world, until the portals shall open, and he shall enter there."—*Education*, p. 127.

With the security of heavenly guidance and companionship, Enoch was able to bear trials and afflictions calmly, his face expressing hope and peace. He accepted the conflicts of life with simple faith, trusting fully in Him who has a thousand ways to bring about the best results in every situation.

In this day, God calls upon us to have a strong, living, working faith such as Enoch's.

And there were difficulties. Never has there been and never will there be a time when the moral darkness will be more dense than it was during the time of Enoch. In an age when spirituality was unpopular and his convicting testimony unwelcome, Enoch worked fervently to show God's love to the people around him. He shared his God-given message with them, inviting some of those who accepted his testimony to go to his home. In that atmosphere they could mature spiritually and become overcomers.

In the mainstream of life, he dealt with temptation and retained purity of heart. The strength for this came, again, from his systematic devotional life, which put him in direct contact with the Divine. When tempted he simply talked to God about it. "He kept close by the side of God, obeying His every word."—*The SDA Bible Commentary*, Ellen G. White Comments, on Gen. 5:22-24, p. 1087. Enoch represents God's people in the last days who will also "seek for purity of thought, and holy conformity to His will, until His Divine image will be reflected in them."—*Spiritual Gifts*, vol. 3, p. 59.

In this day, God calls upon us to have a strong, living, working faith such as Enoch's; to have a deep, growing experience in heavenly things; to be baptized with the Holy Spirit of God; and to walk with God, as did Enoch.

For three centuries Enoch walked with God. And then his walk "so long pursued on earth, continued, and he passed through the gates of the holy city—the first among men to enter there."—*Patriarchs and Prophets*, p. 87. As did Enoch, so may we. □

FURTHER READING

The Desire of Ages, p. 668.
Gospel Workers, p. 51.
Patriarchs and Prophets, pp. 84-88.
Prophets and Kings, p. 486.
Spiritual Gifts, vol. 3, pp. 57-59.
Testimonies, vol. 2, pp. 92, 122; vol. 3, p. 543; vol. 5, pp. 535, 555; vol. 6, p. 393; vol. 7, p. 155; vol. 8, pp. 329, 330.
Testimonies to Ministers, p. 338.
Ellen G. White in the *Review and Herald*, April 28, 1891.
Ellen G. White manuscripts 38, 1897; 42, 1900; 43, 1900.
Ellen G. White letter 169, 1903.

Carol Cannon works with her husband in Williamsburg, Kentucky, counseling young people.

The "Times of the Gentiles"

Did the times of the Gentiles come to an end
when, in 1967, the Jews took control of all of Jerusalem?

By DON F. NEUFELD

WHAT ARE THE "TIMES OF THE GENTILES" to which Jesus referred in Luke 21:24? When did they begin and when did they end? Or are they still to end? What took place—or will take place—at their conclusion?

Let us notice first the Biblical passage in which this expression occurs: "And they [that is, "this people" (verse 23), the Jews] shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

Luke 21 is a discourse on the signs of Christ's coming. It parallels Matthew 24 and Mark 13, but neither Matthew nor Mark mentions the "times of the Gentiles," though both mention most of the other signs listed by Luke.

Review of Adventist Interpretation. Few comments on Luke 21:24 are found in Adventist literature. Furthermore, Ellen White nowhere discusses the "times of the Gentiles." In commenting on Jesus' sermon on the signs in the chapter "On the Mount of Olives" in *The Desire of Ages* (pp. 627-636), she nowhere quotes Luke 21:24, though several times in the chapter she quotes from Luke's Gospel. Nor does she elsewhere in her published writings give an interpretation of the "times of the Gentiles." Her absence of comment on this passage need not be taken as indicating that the passage is relatively unimportant, but it is hard to escape the suggestion that her silence means that, at least for us today, this sign is of lesser importance than the others she specifically relates to our day.

At any rate, in the absence of any definitive statement from Ellen White, Adventists have had only general guidance from her as they have sought for a meaning of the passage.

In the index to the REVIEW AND HERALD, which is housed in the Review and Herald editorial library and which goes back to the beginning of the REVIEW's publication, I found only one entry to the "times of the Gentiles." This entry refers to a brief article by G. C. Tenney, appearing in the November 13, 1894, REVIEW (p. 715). Tenney, a college-educated minister, ordained in the late 1870's, had been editor of the *Bible Echo* in Australia, and of the *Medical Missionary Magazine* in Battle Creek, Michigan, before he joined the REVIEW staff as assistant editor May 8, 1894. Later, from 1895 to 1897, he was coeditor of the paper with Uriah Smith.

In this brief article Tenney answered "several requests" for an explanation of the words "And Jerusalem

shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled," which had appeared in the Sabbath school lessons a short time before.

He said, "The work of carrying the gospel to the world was offered to the Jews, but they rejected it, not only for the world, but for themselves as well. Having done so, they were rejected of God, and he chose his own instrumentalities for carrying forward his work. (See Romans 11).

"When the Jews were rejected—broken off—the work of the gospel went to the Gentiles, and has since been carried forward independently of the Jewish people. Hence this dispensation has been 'The times of the Gentiles.'"

Referring to Romans 11 where Paul speaks of "the fullness of the Gentiles" he says, "'The fullness of the Gentiles,' and 'the times of the Gentiles be fulfilled,' are equivalent, and undoubtedly identical expressions. Jerusalem is to be 'trodden down of the Gentiles' until then."

Then he turns to Daniel for his proof that the "times of the Gentiles" were to extend to the close of probation: "And for the overspreading of abominations *he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.*" Dan. 9:26, 27. The marginal readings throw light on this passage; one reads, 'They shall be no more his people.' Some of the details of this passage may be obscure to casual readers, but the main idea is apparent. After Messiah was cut off, a people would come and destroy the city and sanctuary; and the desolations thus caused would continue 'until the consummation'; until that which is 'determined shall be poured upon the desolator' (margin). The desolator was Rome; and that which is to be poured upon Rome, is, as shown in Daniel 7:11 and in Revelation 16, the last plagues and the final destruction." (Italics in the original.)

Then he adds, "There is, then, no room for the 'return of the Jews,' the rebuilding and rehabilitation of Jerusalem, and the peaceful sway of the gospel, with the Jews in the ascendancy, for one thousand years."

The SDA Bible Commentary takes essentially Elder Tenney's position. It says, "The time allotted the Jewish nation would soon end, and they would be God's chosen people no more. Upon their rejection as a nation the gospel was to go to all nations."—On Luke 21:24.

The Commentary makes the following observation with regard to the status of Jerusalem at the time the comments were written, "Never since that time [the

crushing of Bar Cocheba's revolt in A.D. 135] has Jerusalem been a truly Jewish city. The Temple was never rebuilt after A.D. 70. Among others, Romans, Saracens, Norsemen, Turks, Crusaders, and Arabs have controlled the city and the former Temple area. Though recently the new state of Israel has secured control of a portion of the city, Old Jerusalem is still not a Jewish city, and the former Temple area remains in non-Jewish hands."—*Ibid.*

Tenney's explanation apparently satisfied Adventists until the 1967 Arab-Israeli war, when the Jews took jurisdictional control over the section of Jerusalem formerly in Arab hands and thus came into control of the entire city. Since that event some Adventists have wondered as to whether the church should take a new look at Luke 21:24 to see if perchance in 1967, when Gentile control of Jerusalem ended, the "times of the Gentiles" also came to an end.

Certain Adventist evangelists have taken the position that the 1967 incident fulfilled the prophecy. Speaking of the significance of such a fulfillment, one evangelist remarked recently, "Jerusalem is entirely a Jewish city and governed by Hebrew-speaking Jews. Jerusalem is no longer trodden underfoot of the Gentiles. Surely it cannot be long before the cloud will open and we shall see the Son of man coming, with power and glory."—*The Israeli-Arab Conflict*, unpublished mimeographed pamphlet.

Novel as this view appears, it must not be confused

with that of the dispensationalists, who see in this event the beginning of a work they expect God to do for the Jews in their mass conversion to Christ. Adventists have consistently denied a future return of the Jews to Jerusalem so as to fulfill the destiny God anciently promised the Israelites, and this the evangelist too would deny. He agrees with other Adventists that the prophecies the dispensationalists quote as predicting such events are conditional. Because the conditions were not met, the Jews lost the privilege of being God's chosen people for the evangelization of the world. The Christian church is now that evangelizing force. He would also agree that, on the basis of Romans 11, many individual Jews will accept Jesus as the Messiah. But these Jews will simply join the Christian church, in which there is "neither Jew nor Greek." He simply takes the 1967 conflict and the resultant Israeli control of the entire city of Jerusalem as being one fulfillment among many that show that the coming of Jesus is near. To him the event is not a prelude to the conversion of the Jews and a rebuilding of the Temple.

Interpretation of the Passage. Now let us take a closer look at Luke 21:24 to see precisely what it does say and what it does not say.

The first part of Luke 21:24 clearly refers to the slaughter of the Jews at the time of the fall of Jerusalem to Titus in A.D. 70. According to Josephus (*Wars*, vi. 9. 3) more than a million Jews perished. The scattering of the remnant to the various nations of earth is also a well-known fact of history.

"Trodden down of the Gentiles." "Trodden down" is the translation of the Greek *pateō*, which means "to trample," "to tread." It is the word used in Revelation 14:20 and 19:15 for the treading of the winepress. The Jews would consider any foreign domination of Jerusalem as a trampling of the city they considered holy. As a matter of history, and, as pointed out above, among those trampling the city were the Romans, Saracens, Norsemen, Turks, Crusaders, and Arabs.

"Until the times of the Gentiles be fulfilled." This is the difficult phrase in this passage. When these times began seems clear; they began when the Romans destroyed the city in A.D. 70. "Times" is from the Greek *kairos*, which looks at time qualitatively rather than chronologically. The Greek word that looks at time chronologically is *chronos*. *Kairos* is variously translated "season" (Mark 12:2; Luke 20:10; 1 Thess. 5:1; etc.), "opportunity" (Gal. 6:10; Heb. 11:15), et cetera. Jesus is speaking of a particular kind of time. The kind of time has been interpreted in two ways: (1) As G. C. Tenney above, the time for the conversion of the non-Jews, and (2) the period when God would use the Gentiles to punish His people Israel. This latter view would be in harmony with verse 22, which says, "For these be the days of vengeance, that all things which are written may be fulfilled." For Tenney's point Romans 11:25 has been cited, where the expression "fulness of the Gentiles" appears, an expression that in its context refers to the conversion of the Gentiles, which would take place during a time in which "blindness in part is happened on Israel."

There is remarkably parallel language to Luke 21:24 in Revelation 11:2. Since both are prophetic passages the two ought to be compared. The Revelation passage says, "But the court which is without the temple leave out, and

Sabbathkeepers and the 1776 Declaration

By EUGENE LINCOLN

Not many are aware that two men who were acquainted with the seventh-day Sabbath had an important part in the preparation of one of the most significant documents in the history of mankind, the Declaration of Independence.

Benjamin Franklin, who served as one of the committee of five which drafted the declaration, observed the Sabbath for a short period in his early life, as he relates in his *Autobiography*. He and a fellow printer named Keimer founded a short-lived denomination in which the Sabbath and vegetarianism were two tenets of doctrine. Franklin half-heartedly accepted the Sabbath as part of a compromise to persuade Keimer to agree to vegetarianism.

Samuel Ward, a Seventh Day Baptist from Rhode Island, served as chairman of the committee of the whole of the Continental Congress of 1776. It is almost certain that his name would have appeared among the other signatures had not his death on March 25, 1776, prevented it.

In these troubled times, 200 years later, when all laws—men's laws as well as God's laws—are regarded as an imposition on personal liberties, it is significant that two men familiar with the requirements of the one great statement of liberty, the Ten Commandments (James 2:12), were instrumental in the adoption of a document declaring "that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are Life, Liberty, and the Pursuit of Happiness."

measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months." The Greek word for "tread under foot" is the one used in Luke 21:24 for "shall be trodden down."

Adventists have interpreted the 42 months of Revelation 11:2 as parallel to the "time and times and the dividing of times" of Daniel 7:25, namely the period of persecution extending from A.D. 538 to 1798. They interpret the holy city to represent the people of God, that is, the Christian church. Interestingly, where Luke speaks of "great vengeance" and of Jerusalem being "trodden down of the Gentiles" (verse 24), Matthew and Mark speak of a great "tribulation" (see the harmony published with this article). Adventists have interpreted this tribulation also as the period of persecution of the Christians from A.D. 538 to 1798. Therefore, if Luke 21:24 were interpreted to describe the same events as the parallel passages of Matthew and Mark describe, complete harmony exists not only among the Gospels but also with the Revelation passage.

Equated With Period of Persecution

The "times of the Gentiles" would then be parallel with the period of persecution running from A.D. 538 to 1798. When 1798 arrived (actually a little before, Mark 13:24) the "times" of persecution came to an end. But this interpretation works only if Uriah Smith's identity of "the holy city" and "people of God" is accepted. Since Jesus' discourse on the signs is a blended prophecy, such an identity is not necessarily far-fetched.

Returning to Luke 12:24, let us note what Jesus says will happen when the "times of the Gentiles" come to an end. It seems that one has to conclude as to what will happen almost wholly by implication. The next event Jesus mentions is the sign in the sun, an event Adventists assign to the darkening of the sun on May 19, 1780. If the interpretation that parallels Luke 21:24 and Revelation 11:2 described above is accepted, the events of verse 25 chronologically follow those of verse 24, making this entire section of the sermon on the signs consistent so far as listing the signs sequentially is concerned.

If the other interpretation is adopted, that the treading down refers to Gentile control of Jerusalem, which control came to an end in 1967, then the treading down sign extends beyond the celestial signs mentioned in verse 25. In that event, about the only comment those who hold it can make as to the significance of the sign is that one more sign of those mentioned in Jesus' sermon on signs has been fulfilled.

Apparently one reason Adventists have not made such an application to modern-day Jerusalem, and are still reluctant to do so, is their understanding of the book of Daniel. In their interpretation of this book they have made a transition from the literal sanctuary in a literal Jerusalem to the heavenly sanctuary. Because of such a shift they feel there is no longer any prophetic significance in modern-day Jerusalem's political fate. In fact, where Jerusalem's and the sanctuary's destruction is mentioned in Daniel 9:26, 27 there is no indication whatever of Jerusalem's situation being relieved: "And the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for

For the Younger Set



Byron enjoyed riding his bicycle and would not share it with Steve. Mother became worried about Byron's selfishness.

Selfish!

By DOROTHY SIMMS

"NO! YOU can't have it!" shouted Byron.

"I don't want to keep it, only ride it once," Steve answered patiently.

"No! Go get your own bicycle!"

"I don't have a bicycle. How about just one ride around . . . ?"

"No! Go home, Steve!"

Hearing the all-too-familiar argument, Mother hurried to the door.

"Byron, let Steve ride your bicycle."

"He's gone now," Byron answered sullenly.

The next morning as Byron stumbled to the kitchen table, he heard Mother gasp, "O-o-o-h, no-o-o!"

"What's the matter, Mom?" Byron questioned sleepily.

"Oh, it's Steve! The paper says there was a fire at his house last night and Steve is in the hospital."

"Oh! Is breakfast ready?"

"Byron, would you like to share some of your toys with Steve?"

"No, I wouldn't!"

"Byron, aren't you being selfish? God is not pleased when we are selfish."

"I'm not selfish! If God

wanted Steve to have lots of toys He would give him some!"

Mother was worried about Byron's selfishness, but she let the subject drop. She wanted Byron to share willingly.

A few days later Byron began to realize how much he missed his friend. He came to his mother and said, "Mom, do you suppose Steve would like to play with my truck?"

"I'm sure he would, but he can't use his hands."

"You mean he's crippled?" Byron asked fearfully, beginning to realize what his friend meant to him.

"The doctor won't know until the bandages come off."

"Could I take my books and read to him? Can he hear?"

"Yes, he can hear, and I think reading to him is a wonderful idea!"

Three months of daily visits ended when Steve came home completely well. Byron was well too—in his heart—for his selfishness had ended.

"You know, Mom, Steve's a great fellow, and I was so selfish. Too bad it took a tragic fire to teach me the lesson."

one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the over-spreading of abominations he shall make it desolate; even until the consummation."

It is as G. C. Tenney said, "the desolations thus caused would continue 'until the consummation.'"

It is always precarious to present some political or international event of recent occurrence as a fulfillment of prophecy. The reason is that a political or international scene can change quickly. As a result an event that when it occurred seemed bright with promise as a significant fulfillment of prophecy, may turn out to be a minor, ephemeral incident when viewed in the later perspective of history.

Interpretations that permit the Bible to explain itself are to be preferred. In other words, interpretations in which the Lukan passage is understood in the light of the parallel passages in the other synoptic Gospels and of parallel prophecies in Daniel and Revelation have the greater likelihood of standing the test of time, as are interpretations that take into account the blended nature of Jesus' discourse on the signs.

As we conclude this five-part series on the role of Israel in Bible prophecy we reiterate once more that throughout their history Seventh-day Adventists have

been opposed to the futurist, literalist, dispensationalist view that the Jews as a nation will one day again play a special role in God's program of salvation. They lost this privilege when they rejected the Messiah. Nevertheless they stand on a par with all other people so far as opportunities for personal salvation are concerned.

Politically they stand on a par with other self-governing nations, with no special blessing resting on them on the basis of certain promises made to their forefathers, nor with any curse resting on them because of moral failure on their part. What was taken away from them was "the kingdom of God" (Matt. 21:43), the role of being God's special evangelizing agency in the world, not their right to self-government or political independence. The 1948 formation of the state of Israel was neither a fulfillment nor a breaking of the prophecies.

What remains to be fulfilled so far as the Jews are concerned is what Ellen White refers to in *The Acts of the Apostles*, "[In the closing proclamation of the gospel] many will by faith receive Christ as their Saviour."—Page 381. This will come about "as His servants labor in faith for those who have long been neglected and despised."—*Ibid.*

Toward fulfilling this prediction, Adventists should bend their efforts. □

ST. MATTHEW, 24	ST. MARK, 13	ST. LUKE, 21
<p>15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (^{whoso readeth, let him understand.})</p> <p>16 Then let them which be in Judæa flee into the mountains:</p> <p>17 Let him which is on the housetop not come down to take any thing out of his house:</p> <p>18 Neither let him which is in the field return back to take his clothes.</p> <p>19 And woe unto them that are with child, and to them that give suck in those days!</p> <p>20 But pray ye that your flight be not in the winter, neither on the sabbath day:</p> <p>21 For ^{then} shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.</p> <p>22 And except those days should be shortened, there should no flesh be saved: ^{but} for the elect's sake those days shall be shortened.</p> <p>29 ^{Immediately} after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:</p> <p>30 And ^{then} shall appear the sign of the Son of man in heaven: and ^{then} shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.</p>	<p>14 ^{But} when ye shall see the abomination of desolation, ^{spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand.)}</p> <p>then let them that be in Judæa flee to the mountains:</p> <p>15 And let him that is on the housetop not go down into the house, neither enter <i>therein</i>, to take any thing out of his house:</p> <p>16 And let him that is in the field not turn back again for to take up his garment.</p> <p>17 But woe to them that are with child, and to them that give suck in those days!</p> <p>18 And pray ye that your flight be not in the winter.</p> <p>19 For ⁱⁿ those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.</p> <p>20 And except that the Lord had shortened those days, no flesh should be saved: ^{but} for the elect's sake, whom he hath chosen, he hath shortened the days.</p> <p>24 ^{But} in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,</p> <p>25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.</p> <p>26 And ^{then} shall they see the Son of man coming in the clouds with great power and glory.</p>	<p>20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.</p> <p>21 Then let them which are in Judæa flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.</p> <p>22 For these be the days of vengeance, that ^{all} things which are written may be fulfilled.</p> <p>23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.</p> <p>24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, ^{until} the times of the Gentiles be fulfilled.</p> <p>25 ^{And} there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;</p> <p>26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: ^{for} the powers of heaven shall be shaken.</p> <p>27 And then shall they see the Son of man coming ⁱⁿ a cloud with power and great glory.</p>

THE SYNOPTIC PASSAGES ON THE SIGNS COMPARED

For convenience of study, we reproduce here a harmony of the Gospels of the contextual passage in which the expression "times of the Gentiles" occurs. The parallels should be carefully noted.

Luke mentions the signs in the following sequence: (1) Jerusalem compassed with armies; (2) flight to the mountains with woe on pregnant and nursing women; (3) days of vengeance; (4) signs in the sun, moon, and stars; (5) powers of heaven shaken; and (6) coming of Christ.

The parallel sequence in Matthew and Mark is: (1) abomination of desolation stands in holy place; (2) flight to the mountains and woe on pregnant and nursing women; (3) great tribulation; (4) signs in sun, moon, and stars; (5) powers of heaven shaken; and (6) the coming of Christ.

It is in connection with (4) that Luke mentions that Jerusalem would be trodden under foot by the Gentiles for a time.

Adventists have interpreted the six points mentioned above, at least those of Matthew and Mark, as follows: (1) the Roman armies under Titus besieging Jerusalem; (2) the Christians' flight to the mountains during a brief lifting of the siege; (3) the great papal persecution; (4) darkening of the sun on May 19, 1780, and of the moon the same night; the stars falling from heaven on November 13, 1833; (5) the sun, moon, and stars shaken out of their courses immediately prior to the coming of Jesus; and (6) the advent of Jesus.

The question is, Should the Lukan passage dealing with the times of the Gentiles be interpreted in the light of the sequences in Matthew and Mark, that is, should it be fitted into the same time slot, or is Luke dealing with special events not mentioned by Matthew and Mark? In the accompanying article these questions are considered.

Dependence and Cooperation

There is an ongoing discussion as to whether it is the power of God or the human part that counts more in the plan of salvation and in the Christian life.

Some overemphasize man's part. By doing so, they end up in righteousness by works and legalism. Others overemphasize the absolute futility of the human part and state that God does the whole work. But the result is often a life devoid of the fruits of the Spirit.

Nevertheless, the Bible and the Spirit of Prophecy clearly disclose a divine plan of dependence and cooperation.

Mercifully, in humanity's restoration God has taken the initiative. When we were enemies, He sent His beloved Son, and in Him He Himself suffered toils, agony, and death to clear the way for sinners to obtain forgiveness for their sins and find acceptance with God. Through the Holy Spirit God speaks to Christians and non-Christians alike, convincing of sin, inviting the soul to make a complete surrender.

In spite of these provisions, God cannot save or prepare for heaven any person not willing to do his or her part—acquiescence and surrender to God. This part, insignificant though it may seem, is indispensable. This is why we find numerous expressions such as: "Choose life" (Deut. 30:19); "Come unto me. . . . Take my yoke" (Matt. 11:28, 29); "He that is not with me is against me" (Matt. 12:30); "If any man . . . open the door" (Rev. 3:20); "Buy of me gold" (Rev. 3:18); "Enter ye in at the strait gate" (Matt. 7:13).

Suppose a man has fallen into a deep ditch from which he has no hope of getting out by his own efforts. His cries for help attract the attention of someone who lowers into the ditch a large basket with a strong rope to lift the poor man. The only thing the desperate victim needs to do is to step into the basket and take hold of the rope. But suppose he refuses to do so. To what avail is the equipment of the rescuer and his sincere desire to help the hopeless person? It is only when the man in the ditch accepts the provision and puts his will into action; it is only when he steps into the basket and avails himself of the rescue he has at his command that he can be pulled out of his unfortunate condition.

Cooperation With the Divine

The principle of our dependence on and cooperation with the divine is expressed in beautiful passages by Ellen White. Speaking about what happened with Daniel, she said: "While God was working in Daniel and his companions 'to will and to do of his good pleasure' they were working out their own salvation. Philippians 2:13. Herein is revealed the outworking of the divine principle of cooperation, without which no true success can be attained. Human effort avails nothing without divine

power; and without human endeavor, divine effort is with many of no avail. To make God's grace our own, we must act our part. His grace is given to work in us to will and to do, but never as a substitute for our effort."—*Prophets and Kings*, pp. 486, 487.

Again, "For all created beings there is the one great principle of life—dependence upon and cooperation with God."—*Testimonies*, vol. 6, p. 236.

"God wishes us to have the mastery over ourselves. But He cannot help us without our consent and cooperation. The divine Spirit works through the powers and faculties given to man. Of ourselves, we are not able to bring the purposes and desires and inclinations into harmony with the will of God; but if we are 'willing to be made willing,' the Saviour will accomplish this for us, 'Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.' (2 Cor. 10:5)."—*The Acts of the Apostles*, pp. 482, 483.

Our hardest task is to submit to the will of God, and this is something that has to be done at every step of the way. Self, urged on by Satan, is constantly trying to prevent us from doing so. We do not need to choose deliberately to be against God. The minute we relax our determination to surrender to Jesus we give the enemy an advantage.

We need constantly to feel our need of God. We need constantly to exercise our power of choice in order to put ourselves on God's side and allow Him to work in our behalf. Only then will the divine principle of dependence and cooperation bring forth its fruits of victory.

F. CH.

"Stones" Crying Out *Continued from page 2*

often enough to give rise to a new term: 'fetal alcoholic syndrome.' "

As a church we have been teetotalers almost from the beginning, but in this age of social drinking are we doing all we can to warn against the dangers of drinking alcoholic beverages?

In the August 29 *Post*, Columnist Victor Cohn reviewed a controversial new book by Ivan Illich—*Medical Nemesis: The Expropriation of Health*. Though Mr. Illich makes some points in his book that will be dismissed as "far out," some points are practical. For example, he calls for widespread education on how to maintain health, and training in simple treatments for illness. "Boy Scout training, Good Samaritan laws, and the duty to carry first-aid equipment in each car would prevent more highway deaths than any fleet of helicopter ambulances."

Another point that Illich argues is that we are suffering an epidemic of doctor-caused illnesses. "Drug reactions, unneeded surgery, and hospital-borne infections [are]

Some Children Need More Sympathy

"There are some children who need more patient discipline and kindly training than others. They have received as a legacy unpromising traits of character, and because of this they need the more of sympathy and love. By persevering labor these wayward ones may be prepared for a place in the work of the Master. They may possess undeveloped powers which, when aroused, will enable them to fill places far in advance of those from whom more has been expected.

"If you have children with peculiar temperaments, do not, because of this, let the blight of discouragement rest upon their lives. . . . Help them by the manifestation of forbearance and sympathy. Strengthen them by loving words and kindly deeds to overcome their defects of character."—*Child Guidance*, pp. 207, 208.

"Children must have constant care, but you need not let them see that you are ever guarding them. Learn the disposition of each as revealed in their association with one another, and then seek to correct their faults by encouraging opposite traits. Children should be taught that the development of both the mental and the physical powers rests with themselves; it is the result of effort. They should early learn that happiness is not found in selfish gratification; it follows only in the wake of duty. At the same time the mother should seek to make her children happy."—*Ibid.*, p. 206.

► This summer I received a letter from my son, which made me very happy. I am thankful that my prayers for him were answered at last. I will share part of his letter with you:

"My dearest mother: I have time for only a short note. I just re-read your last 12 letters, dating from more than a year ago. Also I have read all the books but one of those you have sent me the past two or three years. I have been reading the Bible that you had someone put in my drawer. I have attended the Adventist church services the past three Sabbaths. Every night while at work I read the Bible and/or one of the religious books I have for anywhere from three to five hours.

"To back up a little, I gave my heart to Jesus during the night and early morning of last Sabbath. I confessed all the sins I could think of for 50 years back and asked God's forgiveness. I asked Jesus to come into my heart through the Holy Spirit; I have faith that He did, confirmed by several signs already. I enjoy very much reading about God, His Son, and the

Holy Spirit. I have signed up for the Bible study class from the Quiet Hour and will study the Voice of Prophecy course later. I want to be baptized here in the SDA church as soon as possible.

"It is 2:30 A.M., and it is almost time for me to leave work.

"I will write a letter covering more of the details as soon as I can, although I must confess it will be hard for me to break away from my Bible study. But I recognize that putting the Bible aside so I can spend several hours writing you that letter is fulfilling the Bible command to honor father and mother.

"With much love, your loving son."

As you can imagine, receiving a letter like this after 50 years was most heart-warming.—A thankful mother.

► I am so thankful and wish to praise the Lord that my niece and her husband have accepted the truth. Her husband's life was spared when he was in Vietnam, and now he is preparing for work in the mission field with his wife and family.—M. G., of Oregon.

We are admonished by the Scriptures to "pray for one another" (James 5:16). This column is designed to encourage united prayer for personal, family, and church problems. The appointed time of prayer is at sunset each Friday evening. Participants believe "it is a part of God's plan to grant us, in answer to the prayer of faith, that which He would not bestow did we not thus ask."—*The Great Controversy*, p. 525.

Portions of letters reporting answers to prayer will be published as space permits.

. . . part of a growing medical nightmare." Summarizing the message of Illich's book, Columnist Cohn said: "In short, 'The medical establishment has become a major threat to health'—'the doctors are making us sick'—the doctors are *likelier* to kill than cure us—and we ourselves have become 'socially addicted' to their medical management of our lives, until today we are 'limp and mystified voyeurs in the grip of bioengineers,' with either little or a harmful effect on our health."

Many will accuse Mr. Illich of being overly simplistic as well as antiestablishment, but perhaps he is a "stone" crying out, however inadequately.

Cloris Leachman and Vegetarianism

In the October 21 *Post* Columnist William Rice reported on an interview with Cloris Leachman, well-known actress and concerned mother, who, he says, "is no friend of the food industry." He quoted Leachman as saying: "We should eat fruits and vegetables and nuts, and I don't mean salted peanuts. When we're sick we should fast. Water and citrus juice is enough. You don't die not eating. But eating dead flesh [she shuns red meat] that takes a long time to break down means a buildup of toxins and residues in our system." She said that people who eat the so-called normal (meat-and-fat-rich) American diet actually are eating abnormally. "You don't catch cancer and other degenerative diseases like a bug. People continue to eat rotten diets, indulge themselves in all this dead food and walk around in fear and trembling waiting for some magic cure to our illnesses."

Columnist Rice reported that in Leachman's five-children home "fresh fruits and vegetables are on display and available at any time. In place of candy, she offers a mix of dried prunes, figs and almonds. She makes vegetables or fruits the center of a meal and contends that when presented with something colorful and attractive, children will respond."

One final quote from Columnist Rice: "She [Leachman] says beware of nonmeat recipes with 'lots of cheese' and vegetarians 'who eat everything but meat.'"

On the question of a vegetarian diet, here are a few comments from the two doctors quoted earlier in this editorial, Drs. Mayer and Dwyer. These comments appeared in the October 24 *Post*: "A lacto-ovo vegetarian diet—which excludes only animal flesh and fish but includes dairy products—really presents few, if any, nutritional problems. . . . Vegetarianism can take many forms. As with any diet, the more restricted the list of food, the more care must be taken in planning menus that include all the essential nutrients." "Let's suppose your daughter's diet included an egg, two cups of milk, a cup of yogurt and two ounces of cheese. These few basic foods would supply her total daily requirement for protein, calcium and riboflavin as well as 55 per cent of her vitamin A and 25 per cent of her thiamine requirement. If her menu also includes fruits and vegetables and some whole grain or enriched breads and cereals, you can feel quite sure she is getting generous amounts of most of the nutrients she needs."

Are we doing all we can and all we should to proclaim to the world our God-given health-reform message? Is it possible that the "stones" are reaching more people with the message than we are, and that they are proclaiming it with fewer apologetics?

K. H. W.

As a Minister's Wife, Do You Qualify?

As a young minister's wife,
I went into battle with Saul's armor,
and it took me a long time
to realize what was wrong.

By LA VON RAY

WHAT SHOULD LEGITIMATELY BE EXPECTED of a minister's wife? Must she be able to sing, play the piano, lead out in Sabbath school, teach a class, give talks, type, entertain graciously, keep a spotless house, accept unexpected guests at a moment's notice, be on call 24 hours a day to lend a helping hand?

Is she expected in addition to all of this, if necessary, to supplement the minister's income to help educate the children and to keep the food and clothing budget in balance?

And, doing all this, is she required always to be calm, smiling, quiet, never interfering with major decisions, especially in controversial issues? Must she be a friend to everyone?

Is she expected to exist in a cool outer-space capsule of perfection, without close personal friends with whom she can unravel frustrations and hammer out solutions to problems?

Some who aspire to be an "ideal" minister's wife find themselves faced with such an array of do's and don'ts—qualifications, expectations, and demands—that they are ready to give up in despair!

Personal Happiness

Admittedly, some of these expectations are self-imposed; others traditionally are handed down. In my own analysis I have reduced the list to only two. If these two are met the others will be fulfilled. As a young minister's wife I went into battle with Saul's armor, and it took me a long time to realize what was wrong. "My yoke is easy, and my burden is light," Christ says. I believe this applies to ministers' wives, also.

If a woman is not happy she will fail. If she is unhappy she should discover her problem. This may require much prayer. But God will give direction to her life. It is worth

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whatever effort it takes to find peace, contentment, and satisfaction.

What makes me happy probably would bore others. My needs are different from those of other women. God does not expect us all to fit into the same mold.

But in the quest for happiness it is important to discover what Nathaniel Hawthorne once said: "Happiness in this world, when it comes, comes incidentally. Make it the object of pursuit, and it is never attained." Ellen White also warned: "Seek not for happiness, for it is never to be found by seeking for it" (*Testimonies*, vol. 2, p. 136). But if you are not happy something is wrong. Happiness is a by-product of good physical, mental, and spiritual health, useful work, a clear conscience, a daily connection with God for detailed directions, and implicit trust in God.

I do not believe there should be set rules governing what a minister's wife should or should not do, such as: (1) Answer the telephone, (2) Attend prayer meeting, (3) Greet the young people by name, although as much as possible I try to do all these things, and many more. But these happen to be things my husband likes to have me do in relating to him and his work.

This brings us to the second vital requirement of a minister's wife: Make the husband's (not her own) work first.

Tucked away in the Bible, almost unnoticed sometimes, are two texts that say: "Neither was the man created for the woman; but the woman for the man" (1 Cor. 11:9); "For Adam was first formed, then Eve" (1 Tim. 2:13).

I do not believe we wives are completely responsible for our husbands' happiness. He has to find happiness as we have found ours with God's help and guidance. But as



a wife, it is my duty to God and to my husband to do all I can to help make him happy. He needs to be comfortable and at ease about his home, his wife, his work. He must feel in his inmost soul that I have placed him and his calling on top of my list of priorities. What I do to achieve happiness for myself should never conflict with his happiness or work, and it won't if I have my signals from God clear. The call to the ministry is no ordinary calling. Perhaps a minister's wife is not "called" in the same sense as he is, but she certainly has a special responsibility to God, as well as to her husband.

Ministers are as varied in their talents, areas of emphasis, and interests as are ministers' wives. What my husband likes me to do may not be at all what another husband would like his wife to do. Each minister's wife must try to fit in as best she can. Someone expressed it this way, "The minister's wife is the minister to the minister."

In my opinion Cecile fulfills her role beautifully. I asked her and her husband about the outcome of an evangelistic campaign they had conducted.

"Six decisions, and two were baptized," said Jim.

"It was a 'goot' meeting," Cecile said in her darling French accent.

A sweet and comfortable person to be with, a spotless housekeeper, and a real friend in time of need, Cecile makes a loving and lovable pastor's wife. When I see women like her, content and successful, it makes me wonder whether ministers' wives really need to have all the qualifications I once thought indispensable. Cecile does not play the piano or sing, she does not type, lead out in a Sabbath school department, or teach a class. She does not have children, or a college education, and only recently became a United States citizen. But you never hear her complaining of being lonely. I imagine she would never think of writing a book, or even an article. She didn't drive a car until recently. But she does have one outstanding talent that Ellen G. White says is equal to ten talents—she is an excellent cook. And she can smile. She loves people, her God, her church, and her Jim. What more can any woman wish for?

To me she has the essentials of a successful minister's wife. I admire her greatly.

Someone asked the question "Are ministers' wives called?" I believe every woman is "called of God" to be happy, and to do what she can to make her husband, her children, and others happy. □

Especially for Women By BETTY HOLBROOK

This One's for You, Janie!

Janie's big blue eyes looked troubled, questioning.

"I'm afraid I'm a failure. Others who graduated with me are out making a career, but I'm wasting my talents. Or at least that's what people are telling me."

"How do you really feel about it?" I asked.

"I enjoy my home, and I don't want to leave my children with someone else. I just wish I could feel good about it. I wish I could feel sure that this is what I should be doing."

"Feel good about it . . . feel sure!" We may not believe in the feminist movement, may even be antagonistic toward it, yet it is a part of today's world; and, like it or not, our thinking is colored by it.

Probably the two most damaging myths that have grown out of the cry for "fulfillment and equality" are:

(1.) Motherhood is not satisfying—not fulfilling.

(2.) Babies and children can be cared for by most anyone, as long as diapers are

changed and feeding schedules are met.

For those of us who grew up in a different era (just a few years ago!), it's easy to wag our heads and say, "Tut-tut. Don't young mothers ever read the 'blueprint' anymore?" But for the Janies the struggle is real. They're watching what appears to be green grass growing on the other side of the fence and comparing it with growing mounds of dirty dishes, laundry, and the seemingly endless and insignificant demands of making a home and training children. With a world that may have shrunk to some 1,200 square feet of living space, a postage-stamp yard, and often tearful, squabbling children it's hard to believe that "next to God, the mother's power for good is the strongest known on earth" (*The Adventist Home*, p. 240); or that "the king upon his throne has no higher work than has the mother. . . . An angel could not ask for a higher mission" (*ibid.*, p. 231).

We won't argue with those statements. They're there

because of the wisdom of One who knows the end from the beginning. He also has reminded us of examples such as Mary, at whose knee Jesus spent much time "daily"; of Elizabeth, who was "the mother of the Saviour's herald"; of Jochebed, an exile and a slave, who stands next to Mary in bringing blessing to the world; of Hannah, who someday will hear Samuel "gladly acknowledge . . . the faithful lessons of his mother."

But getting back to Janie. It wasn't just the dust ruffles, the pillow shams, the throw pillows, and tablecloths she was making (to say nothing of the painting and wallpapering she had already done) to create a lovely but livable home. I saw three loved and secure children.

I was picturing the family fun at Christmas time, and the decorations each had made from coat hangers, plastic bags, foam rubber, magnets, and a lot of imagination. But I began having misty-eye problems when Janie told me about the Christmas cards that one of the girls had made for the family—tree-shaped cards, with a note about how thank-

ful she was for her home, family, food, and health. There was a dollar each for mom and dad, and a dime for each member of the family—even herself. She was so excited watching others open their gifts that she almost forgot to open her own. The other children had made things too, each eager to please the next.

How do you set a salary for sewing dust ruffles and creating Christmas decorations? How do you decide what price is fair for developing a sense of security, love, and family fun? How do you pay for 24-hour-a-day character development? How do you figure dollars and cents for the attitudes these children are forming for their own future homes?

The Martha Movement may never gain much momentum, salaries may never be fixed in dollars and cents, but for the young mothers in Israel there's a promise that money cannot buy: "Her [mother's] work, if done faithfully in God, will be immortalized."—*Ibid.*, p. 238.

It may not happen tomorrow, but, Janie (and all the other Janies), that's for you!

World Advisory Departmental Meetings

[Immediately preceding the Annual Council, a number of the departments conducted advisory meetings for those directly concerned with the various phases of activity. A brief summary of these meetings began last week and is concluded here.]

Stewardship and Development Department

By W. M. STARKS

The Stewardship and Development World Advisory Council reviewed and reconfirmed its commitment to a finished work. In a unique and meaningful way stewardship aids pastors in a complete performance of their ministry—that of proclaiming the glad tidings of salvation.

A time-consuming problem to which the church pastor continually must relate is that of funding this gospel enterprise. It is estimated that more than 50 per cent of the pastor's time is spent in seeking to resolve this problem. As a result, his full-time pastoral ministry and evangelistic work suffer. Yet financial matters are not really his work. Ellen White writes, "The burden of urging and pressing individuals to give of their means was not designed to be the work of God's ministers. The responsibility should rest upon every individual who enjoys the belief of the truth."—*Testimonies*, vol. 3, pp. 411, 412.

Another phase of the pastor's ministry is getting the church to work. Ellen White states that there is no greater work than this (see *Christian Service*, p. 69). The program of Christian stewardship enables the pastor to realize both of these objectives.

To expand and to accelerate the pastor's ministry, advisory council delegates noted the following needs and recommended the following actions:

1. To enable church members in developing countries to comprehend the concepts of Christian stewardship and to put them into practical use.

2. To organize a simple system by which every Christian steward, even the illiter-

ate, can participate in the funding of a total church program.

3. To encourage and to lead nonself-supporting conferences, missions, and fields to become self-supporting and thus make more funds available for evangelism.

4. To expand the department's visual-aid program to include (a) a new inspirational film on partnership with God, (b) to continue to develop a slide-and-tape program on stewardship concepts to be used in churches.

5. To reach Adventist young people, and to commit them to stewardship principles by teaching stewardship concepts in Adventist academies and colleges, in cooperation with the Education Department.

6. To seek to work more closely with church administrators on all levels in order to give greater impetus to the work.

It was recommended that every stewardship director become a personal soul winner during the present quinquennium, and, where possible, conduct a public evangelistic crusade.

Lay Activities Department

By V. W. SCHOEN

The theme of the World Lay Activities Advisory Council was "Witnessing—Our Way of Life." In every service area of the department—whether in Bible evangelism, the literature distribution and visitation programs, Community Services, Ingathering, or in the SAWS relief work around the world—it was emphasized that Christian witnessing is not a plan originated and outlined by church leaders, nor is it a man-made program for church members, rather, it is ordained by God as an intricate part of Christian life. It is impossible to have a complete Christian experience and constant growth in grace without personal witnessing. Sharing the truth goes hand in hand

with believing and living the truth. One is not complete without the other.

Paul's message in Romans 10:9 constituted the basic principle for all the planning sessions of the council. If we confess with our lips that Jesus is Lord, and if we believe in our hearts that God raised Him from the dead, we will be saved. This experience determines the right relationship a believer has with his Lord. The spiritual life in the church and the personal walk of the members with God will produce believers who will share their way of life with their fellow men.

Witnessing is the delicate art of tactfully and lovingly telling others about the wonderful relationship a person can have with the Lord. "The gospel is to be presented, not as a lifeless theory, but as a living force to change the life."—*The Desire of Ages*, p. 826. Ways to present the gospel as a living force were the concern of the members of the Lay Activities Advisory Council, as shown in the recommendations the delegates voted.

"Witnessing for Christ: My Way of Life" was the topic of a lengthy recommendation in which the lay activities personnel urged that it be given high priority in every Adventist church. The goal is to visit and to tell every person in every home in the territory of the church about the Adventist message.

With the conference president as chairman of this program within his conference, and the conference lay activities director as coordinator, conference territory will be divided among the local churches, which will receive maps of their specific territory. Members of these churches, including those newly baptized, will be invited to form teams of two and visit every home within the boundaries of that territory. Before beginning to work their portion of the church's territory, the teams will be provided on-the-job training for at least three months.

As a means of keeping other church members informed of the witnessing teams' experiences, and encouraging them by these reports, it is suggested that during the church service on the first Sabbath of each month, which is the missionary Sabbath, selected church

members be invited to relate their witnessing and soul-winning experiences and to introduce persons who have been contacted through the witnessing program.

Pastors and their congregations will also be invited to unite in a fellowship of prayer, seeking the Spirit and the blessing of the Lord, that spiritual revival and new evangelistic fervor will take hold of the church as it reaches out with its message.

In another proposal to reach every home on earth with the Adventist message, the council delegates recommended that two publications be produced and made available to churches around the world (translated into languages other than English where necessary) at a reasonable cost. One, in a newspaper format, will be published in 1977; the other, a paperback book, will be published early in 1978.

Temperance Department

By ERNEST H. J. STEED

The World Temperance Advisory met under the theme "The Stronghold of Temperance," built around the Ellen G. White statement "So gradually does Satan lead away from the strongholds of temperance" (*Temperance*, p. 93). The committee reviewed the spiritual role of temperance as God's defense against the attempts of Satan, through intemperance, to destroy man's salvation.

The committee gave special attention to the need of cooperating with and understanding how to work for socialistic, Islamic, Hindu, and Buddhist peoples. It was recognized that many governments give direct concern to education, health, welfare, and economics. But the struggle against alcoholism and tobacco is seen as a work of the people and is not so controlled, thus giving Adventists an opportunity to serve the community for social and spiritual betterment.

A statement on government and temperance was voted so that all may see the church's desire for involvement in this struggle for social well-being.

To emphasize the rights of abstainers, a program called

WATER (World Abstainers To Enjoy Rights) was voted. This plan will give worldwide emphasis to the importance of hosts and hostesses serving nonalcoholic beverages at social functions. WATER also will urge lower insurance premiums for abstainers and the elimination of serving alcoholic beverages on public transportation.

To give Adventist lay members a stronger role in the temperance ministry, the committee voted for an appeal to all conferences and missions to hold laymen's temperance councils to study temperance-evangelism techniques. The Five-Day Plan to Stop Smoking is conducted on the average of 55 times a week, according to 1975 statistics, and with its growth and development lay members will be urged to cooperate as Five-Day Plan counselors, working closely with the participants.

Cooperative planning with the Youth Department for temperance witness at coming Festivals of Faith youth meetings and with the Education Department in meeting drug problems was voted. With Ellen White's call for action of "voice and pen and vote" for temperance and against intemperance in mind, the committee also voted to strengthen its legislative work worldwide.

Plans were made for negotiations with the two European divisions for the International Temperance Association to conduct the second European Council on Smoking and Society in September, 1978.

Every church will be urged to organize a local temperance society in harmony with the new plan recommended by the 1975 Annual Council. To aid these societies a quarterly kit of programs will be produced for divisions to translate or adapt for use in all areas.

The new Five-Day Plan to Stop Smoking films for TV and group plans were reviewed and voted for world use. Translation is to begin into Spanish, Arabic, French, and Portuguese.

World reports of progress included news of nationwide emphasis in France on Five-Day Plans in connection with a government campaign against smoking. Twenty plans were scheduled in Paris during the four weeks after the advisory council. In Hol-

land a TV presentation of the Five-Day plan has brought nearly 50,000 requests for information. India is to have complete prohibition against alcohol in January, 1977, and the church has received invitations from officials in Libya, Egypt, and other Middle East countries to lead out with temperance programs.

Division temperance directors also heard reports from L. A. Senseman, ICPA (International Commission for the Prevention of Alcoholism) vice-president, and Herbert H. Hill, ICPA associate director, about the ICPA Second World Congress recently held in Acapulco, Mexico, and for the need of ICPA development worldwide.

Pat Horning, newly appointed assistant director of the General Conference Temperance Department, who will also serve as associate editor of *Listen* magazine, participated with Francis Soper, *Listen* editor, in outlining the value and outreach of temperance literature.

The council met in a mood of enthusiasm and excitement about the opportunities to advance Christian temperance principles, and delegates pledged to renew their efforts to fulfill the gospel commission and hasten the coming of the Lord.

Publishing Department

By J. C. KINDER

In 1976 the Seventh-day Adventist Church turned more to the use of literature than ever before. The World Publishing Advisory showed evidence of this trend in the reports of the publishing directors of the ten world divisions. During this year the denomination's 50 publishing houses will produce and sell close to \$95 million worth of literature, as much as the denomination sold from 1845 to 1933.

R. C. Thomas, Afro-Mideast Division publishing director, reports that the Middle East Press in Beirut, Lebanon, has operated throughout the country's civil war and that it is still operating.

J. T. Knopper, of the Australasian Division, says sales have increased in his division

by 16 per cent, and during the first six months of 1976 Australasian literature evangelists have sold more of the full-message book *Your Bible and You* than they did in all of 1975. Converts are being baptized in some of the South Pacific Islands that just recently were entered by literature evangelists.

The Euro-Africa Division serves many of the Eastern European countries, as well as Southern Europe and large portions of Africa. Edouard Naenny, division publishing director, says that several Eastern European countries, subscribing to the principle of religious liberty, work with the church to produce Seventh-day Adventist literature. Every church member and every pastor joins in making full use of the available literature.

V. L. Bretsch, publishing director of the Far Eastern Division, reports that of the 3,500 literature evangelists working in the division, 2,500 are in the Philippines. This is by far the largest number of literature evangelists working in any one country of the world, and they expect to have more than 3,000 literature evangelists in the Philippines by the end of 1977.

From Inter-America, L. A. Ramirez reports that there are 5,020 literature evangelists working in the division, which has now set a goal of 7,000. Sales in the Inter-American Division for the month of July were valued at more than \$1 million, and 5,912 persons were baptized in 1975 as a result of literature-evangelist contacts.

In the Northern Europe-West Africa Division there is a new interest in the Spirit of Prophecy books. R. E. Appenzeller reports that very soon all five of the Conflict of the Ages books will be available in all the languages of Northern Europe. Finland reports a sales gain of 41 per cent, and in Iceland every home is visited once each year by a literature evangelist.

N. N. Viegas reports that in South America literature evangelists have sold more than 600,000 copies of *The Great Controversy*. During 1976 total sales are expected to reach \$7.5 million.

Southern Asia, with its 800 million inhabitants, presents a challenge to D. R. L. Astleford and his colleagues. The Southern Asia Division envisions translating several Spirit

of Prophecy volumes into the major languages of the area. The literature plan calls for circulating millions of low-cost versions of *The Great Controversy*, *The Desire of Ages*, and *The Story of Redemption*.

In Southern Africa, in spite of currency problems and various restrictions, the publishing work keeps growing. Walter Ruba, publishing director of the Trans-Africa Division, reports gains in five of the seven countries in the division. The more than 400 literature evangelists will deliver close to \$1.5 million worth of literature during 1976.

The North American Division still leads the world field in total literature sales, with a total sales volume of \$17 million by literature evangelists and \$22 million at the Adventist Book Centers.

Millions upon millions of readers now have Seventh-day Adventist literature in their homes; therefore, the main goal of the 1976 World Publishing Advisory meeting was to perfect plans to bring these persons into the church.



P. K. Peterson is health and temperance director of the Southern Asia Division. An experienced hospital administrator, he combines health education with evangelistic meetings. In the Punjab, with its Hindu, Sikh, and Moslem population, attendance at his nightly meetings ranged up to 1,500. He tells of a prominent Protestant woman who requested prayer for her 35-year-old daughter. Elder Peterson found the daughter prostrate, looking more like a corpse than a living person. The doctors had given her up as incurable, and her husband had left her. Elder Peterson anointed her and prayed for her. The following day she was fully restored to health, and she made a complete and permanent recovery. She and eight members of her family were among the 54 baptized during that crusade.

Health Department

By ALICE E. SMITH

The topic that permeated the discussions of the World Health Advisory grew out of recommendations made at the World Health Care Committee, held two days prior to the World Health Advisory. These recommendations read, "A fresh, imaginative restatement is needed of the theological foundations of the health work and its place in the daily life and ministry of the church. The statement should indicate the goals and objectives of our health work and up-to-date methods that will work in the world today. This must be communicated powerfully to all church members and especially the young. A new mood of excitement and purposeful action is needed that will sweep away frustration, uncertainty, and indecision that has sometimes prevailed. Any statement on objectives and methods should take into account the experience and wisdom of other international organizations working in the health care field."

Church members should be helped to feel that the church's health work, in its broadest and richest definition, is not something that happens only in health institutions but is something in which they can share, and should share, as a part of their Christian duty. They can share by conducting cooking and nutrition classes and by some home nursing, among other things.

Problems outlined included how to develop indigenous health manpower; how to take the greatest advantage of the many opportunities to teach in overseas health schools, shepherding Adventist students without drawing on church funds; how to provide prospective health workers from home base countries with up-to-date information about needs and opportunities, and to streamline the processing of calls to the mission field; and how to reduce the brain drain to North America and lay a burden for indigenous institutional support upon nationals now in the United States.

Also discussed was the balance between curative medicine, preventive medicine, health education, and Bible

evangelism in Adventist institutions.

The above recommendations and outlined problems provided much food for thought for the World Health Advisory that followed, and much of the discussion was an examination of methods being used throughout the world to augment the health ministry of the church. An evaluation of present methods and a study of new ones that might be applied in all countries were considered.

Methods were studied as to ways lay persons could be involved in medical ministry. New ways for augmenting the program of Adventists Abroad through health personnel were studied. Ideas for assisting needy persons in health-related areas of agriculture, housing, sanitation, and water supply were discussed.

Reports from the division health directors showed that health education is going forward in several of these areas. Reports from some countries magnified the need for more communication and more prototype programs to be developed, tested, and then shared by all divisions. At the advisory meeting's end, the church's over-all health mission was reaffirmed—to restore man to the image of God physically, mentally, and spiritually.

Recommendations

Recommendations that came from the World Health Advisory included such items as encouraging overseas divisions to plan for students in the field of health to gain professional health qualifications in local or neighboring universities or colleges; seeking to provide accommodations for students in the vicinity of these educational institutions, thereby offering a social and spiritual environment in harmony with denominational ideals; and negotiating with institutions that educate health personnel for the provision of Seventh-day Adventist professionals as faculty members, particularly in developing countries.

Another recommendation was that the General Conference develop within the Health Department a personnel data bank to receive, store, and reproduce information to better fill the personnel needs of the health work around the world, in cooperation with the Secretariat of the



W. B. Quigley, Columbia Union Conference president, compares notes during Annual Council with Dale R. Beaulieu, right, newly elected Columbia Union Conference treasurer, and D. G. Reynolds, Ohio Conference president.

General Conference. To better match the available personnel to the needs of the field, it was recommended that a copy of each call for health personnel be transmitted immediately by the secretary of the organization initiating the call to the General Conference Secretariat and Health Department.

In a recommendation on health leadership it was urged that Seventh-day Adventist nursing schools and health-care facilities sponsor selected nursing personnel and faculty to take advanced education for leadership positions.

It was recommended that health departments in the various world divisions seek locations and opportunities for the development of new dental clinics and utilize dentists in a guest capacity in a teacher-training program.

Trust Services

By A. C. MCKEE

Delegates to the recent World Advisory reported unprecedented growth and expansion for denominational Trust Services in several overseas divisions.

For a number of years this opportunity for deferred giving has been offered as a service to church members in the North American Division. The response has been overwhelming, and the plan's potential as a channel for providing additional funds for preaching the gospel has been evident.

The services offered

through this new dimension in Christian stewardship have been established under laws enacted by the U.S. Government and traditionally protected as incentives to foster larger tax-free gifts to qualified charitable organizations in North America. The various plans offered have brought multiplied blessings to Seventh-day Adventists, and have provided cherished security to individual trustors and to members of their families.

In 1965 the General Conference Committee in Annual Council took action to give more positive leadership to this denominational activity, and since that time guidelines for interorganizational relationships were developed and greater uniformity was brought into the program. Guidelines for the prudent investment and safeguarding of denominational Trust Funds were formulated and adopted as General Conference policy. New and more beneficial plans have been offered since the 1969 Tax Reform Act provided legislative programs that proved of great advantage with larger and more diversified estates.

Although the laws differ in each country around the world and the range of services that may be offered varies widely, Seventh-day Adventist Trust Services during the past seven years have been introduced in seven divisions outside of North America. Directors have been appointed and programs implemented in the Australasian, Inter-American, Northern Europe-West Africa, Euro-Africa, Trans-Africa, and Far Eastern divisions. The response of church members in these divisions is most encouraging, and the results are apparent in a growing degree of self-support in the church program around the world.

In the Australasian Division, for example, the work of Trust Services was established in 1969 and has been well accepted by the constituency. During the intervening years more than 10,000 persons have taken advantage of the services offered and have entered into arrangements that have been a source of security and blessing to their families. Millions of dollars have been designated for the benefit of the church in its mission to that area of the world field.

SAUDI ARABIA

LLU Heart Team Completes Surgeries

The Loma Linda University Overseas Heart Surgery Team completed their most successful surgery schedule yet, according to Ellsworth E. Wareham, professor of surgery, and Joan Coggin, associate dean for international programs and codirector of the international heart program.

Working in the kingdom of Saudi Arabia, the team, using the same professional standards as in the United States, successfully performed 51 heart surgeries without a serious complication or fatality. The usual mortality rate in the United States for similar surgeries is from 3 to 15 per cent—depending on the patients and type of open-heart surgery.

The team returned to the United States in late October and early November. This is the second time that the team has traveled to Saudi Arabia. Last January they performed a total of 35 heart surgeries in that Middle Eastern country.

Loma Linda University Overseas Heart Surgery Team has a contract with the Saudi Arabian Ministry of Defense and Aviation to develop an open-heart program in Saudi Arabia. In the past the Saudi Arabian Government has had to send heart patients to either Europe or North America for the delicate surgeries.

When the Loma Linda group returned to southern California, they were accompanied by several Saudi Arabians who will be trained at the university for paramedical positions on the developing Saudi team. They will receive advanced training in such areas as respiratory care, pulmonary perfusion, blood-gas analysis, and medical technology.

Because of the work of the heart team in Saudi Arabia, the Saudi Arabian Government has requested that 30 of their top graduating high school seniors be considered for acceptance at Loma Linda University in the undergraduate medical program.

Anees A. Haddad, director of the Division of Behavioral Sciences and coordinator of the Middle Eastern Studies program, who accompanied the team to Saudi Arabia as a liaison administrative officer, reports that all 30 students—29 men and one woman—have been accepted in the College of Arts and Sciences on the La Sierra campus, beginning with the winter quarter.

“The reason the Saudis selected Loma Linda University over two other universities under consideration is that Loma Linda University, as a Seventh-day Adventist institution, shares many of the same health habits as do those of the Moslem faith,” Dr. Haddad says.

“Even though they have been accepted into the pre-medical program, this does not automatically guarantee them admission into the university’s School of Medicine or, for that matter, any other medical school in the United States. They will be admitted to medical schools just like any other student applicant,” says Dr. Haddad.

The Loma Linda team will return to Saudi Arabia next spring for the next phase of the developing heart program.

RICHARD WEISMAYER
University Relations Director

NORTH AMERICA

Spirit of Prophecy Workshops Held

Spirit of Prophecy workshops, each approximately two weeks in length, convened on the campuses of four Seventh-day Adventist colleges and universities between June 14 and August 4. The workshops were held at Walla Walla College, Loma Linda University (La Sierra campus), Columbia Union College, and Andrews University. Attendance ranged between 40 and 60. Most of the enrollees were teachers in Adventist colleges, academies, and elementary schools. Others who enrolled were the Spirit of Prophecy secretaries of local and union conferences, and a few pastors and laymen.

Paul Gordon, associate secretary of the Ellen G. White Estate, was director of the program; Robert Olson and D. A. Delafield, also White Estate associate secretaries, assisted him. Arthur L. White, White Estate secretary, joined the teaching team at the Columbia Union College campus. Five one-hour classes were conducted daily, with ample time allowed for questions and discussion.

The more than 40 lectures

are available in cassette form, for approximately \$100. Single tapes may be purchased for \$2.50. A list of the lecture titles is available from the White Estate office of the General Conference, 6840 Eastern Avenue NW., Washington, D.C. 20012. Printed lectures are not available, but workshop materials can be bought for a nominal fee.

The instruction dealt with aspects of the work of Ellen White seldom discussed even on the seminary level. Practical issues were discussed frankly and openly. Teachers said they felt the workshop provided them with valuable resources for classroom needs. D. A. DELAFIELD

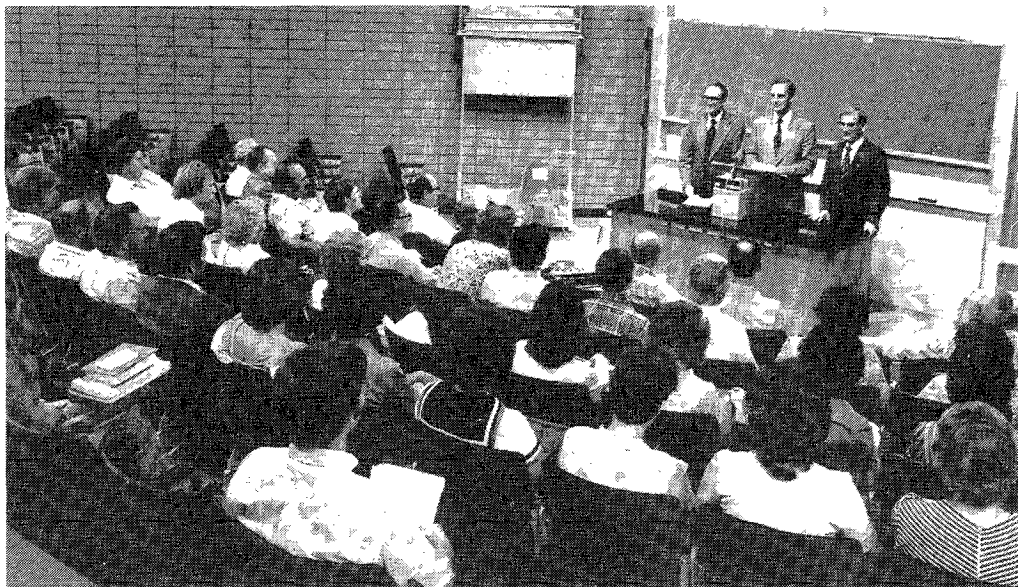
DOMINICAN REPUBLIC

Pastor and Laymen Win 100 Converts

Julio Martinez, district pastor of the North Dominican Mission, recently terminated a ten-week evangelistic crusade in the new central church of Santiago, which resulted in 100 new believers joining the Adventist Church.

The campaign began with the graduation of 513 Voice of Prophecy students.

Pastor Martinez’ evangelistic team was composed of



D. A. Delafield, Paul Gordon, and Robert Olson speak at Walla Walla College about the Spirit of Prophecy.

laymen, who prepared for the meetings, attended the preaching services nightly, visited interested persons, and gave Bible studies in the homes.

HECTOR ACOSTA
Communication Director
North Dominican Mission

CALIFORNIA

Tokyo Campers Fly to Cedar Falls

Twenty-five campers were flown from Tokyo, Japan, to enjoy outdoor living at Camp Cedar Falls, California, this summer. It was the second consecutive year that Japan Airlines coordinated the tour.

Two years ago, when the Japanese Language School in Gardena, California (an outreach begun by the pastor, Timothy Iwahashi), sponsored a camp, the wife of the regional manager of Pacifico Creative Service, Inc., and her daughter attended. Mrs. Endo suggested to her husband that children from Japan should be flown to California to enjoy these same outdoor activities.

The Japanese campers participated in regular Adventist camp activities and ate vegetarian food. Three tour conductors, who accompanied them, and Kiyomi Watanabe, a regular summer camp staff member, acted as counselors and interpreters.

At Mr. Endo's request, the week's activities were filmed to be shown to the campers' parents in Tokyo and to promote next year's excursion to Camp Cedar Falls.

FRANKLIN W. HUDGINS
Communication Director
Southern California
Conference

ENGLAND

British Union Session Meets in Manchester

"One of the finest I have ever attended," was W. R. L. Scragg's comment at the close of the recent British Union Conference session. Both Elder Scragg, president, and

B. B. Beach, secretary of the Northern Europe-West Africa Division, were the General Conference representatives at the Owens Park Hall of Residence of the University of Manchester.

Figures that in some areas might be dismissed as ordinary are, in places of difficulty and challenge, acclaimed with joy. This was the case when Edwin H. Foster, union president, stated that during the period under review, 207 evangelistic efforts had been conducted and 2,792 persons had been added to the church. Almost three quarters

of a million pounds sterling Ingathering funds had been collected. Twenty-one church buildings had been bought or erected. Three fourths of the churches are operating on the stewardship plan. Great improvements have been made to the educational and old folks' home facilities. There is a rising spirit of confidence among the workers. These and many other encouraging evidences of the Lord's leading were presented to the delegates.

The backdrop motto "These isles shall know the way that leads to peace" was

thought-provoking and appropriate in these days of tension and unrest. In the devotional periods, surrender to the Spirit's moving, the unity of the believers, and the peace of Christ in the heart were presented as necessary to spiritual peace.

Seven young men from the British Union, together with Hugh I. Dunton, Northern Europe-West Africa Division education director, were ordained on Sabbath and welcomed to the gospel ministry.

A spirit of fellowship and the positive realization that God is guiding His work in these isles were the dominant impressions gained at this session.

Officers elected for the quinquennium were: president, Edwin H. Foster (re-elected); secretary, Kenneth H. Gammon; treasurer, D. Anthony Leigh. Elected departmental directors were: M. L. Anthony, lay activities and youth; W. J. Arthur, publishing; Mrs. M. Luxton, education and Sabbath school; R. Riches, health and temperance; R. H. Surrudge, communication and Ministerial Association; and Kenneth H. Gammon, Trust Services director.

KENNETH H. GAMMON



FOR FINNISH LITERATURE EVANGELISTS, ONE PLUS ONE EQUALS MORE THAN TWO

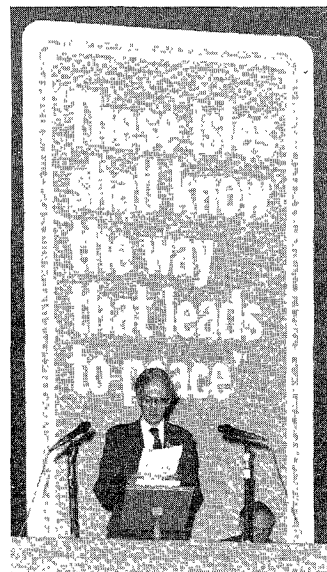
Since Aila and Martti Sahlstrom, literature evangelists in Finland, started working together, their baptisms and sales have more than doubled the total of the two of them working independently. Last year they worked 1,500 hours and sold nearly \$110,000 worth of books.

After several years alone in the literature ministry in Finland, Martti took a tour of Israel. There, on the Mount of Olives, he met his wife-to-be, Aila, who was working for another denomination distributing Bibles to the Jews and Arabs.

Returning home, he led her to accept the Advent message, and soon afterward they were married. They now work together in the literature ministry, going from house to house.

In one town, with a population of 8,250, they sold 923 sets of *The Bible Story*, an average of one book to every person in the community. In a little more than three years, 16 of their customers have been baptized. "We know that more of our customers are waiting," the Sahlstroms say, "and we must help them find Jesus as their personal Saviour."

R. E. APPENZELLER
Publishing Director
Northern Europe-West Africa Division



R. D. Vine, editor of Stanborough Press, reads a report to those attending the recent British Union session in Manchester, England.

Australasian

● On Sabbath, September 18, the North Fitzroy church in Melbourne, Australia, celebrated its ninetieth anniversary. Pioneer workers in Australia, S. N. Haskell and J. O. Corliss, began the work of evangelism there in 1885 and after one year had a congregation of more than 90 believers. From this mother church the work has advanced to the place where there are 1,000 churches throughout the division.

● The Seventh-day Adventist Church has been appointed for the forthcoming year to the Government's Religious Broadcasts Advisory Committee for Radio New Zealand, according to D. Jenkins, North New Zealand Conference communication director.

● On August 15, John Guise, governor general of Papua New Guinea, opened the new Kabiufa church.

● An eighty-fifth anniversary program was conducted on Norfolk Island, home of many of the descendants of the *Bounty* mutiny, reports K. S. Parmenter, Australasian Division secretary. The church was well filled with visitors and members for meetings.

Far Eastern

● "Skills of Mind and Body" was the theme of the Pathfinder festival in which 12 Pathfinder Clubs of Central Luzon Mission participated on Sunday, September 26, in Manila, Philippines. More than 500 boys and girls showed their skills and know-how in various Pathfinding events.

● The Dorcas and Elders' Federation of Babangunan, Victoria, Oriental Mindoro, Philippines, held its quarterly meeting September 24 and 25. Delegates from the churches and companies on this island met to discuss their projects. The elders, led by their president, G. F. Fiedacan, voted to sponsor a youth congress for Occidental and

Oriental Mindoro and Marinduque in Calapan next summer. The Dorcas leaders named their newly formed Federation the Adventist Community Services Federation of Oriental Mindoro. Adelia N. Cayetano, Federation president, presented the constitution and bylaws for approval.

Inter-American

● Fifteen church members in San José del Guaviare, Los Llanos, Colombia, contributed the material and labor for a new church without soliciting any funds from their local conference.

● Carlos T. Salome, pastor of the larger of the two churches in Acapulco, Mexico, and his church members conducted an evangelistic campaign this year that resulted in 27 persons being baptized. Church membership now stands at 188.

South American

● The Chile Union is celebrating its tenth anniversary this year. Organized in 1966, its first president was D. K. Sullivan. Current president is G. E. Maxson. Membership was 26,257 on June 30, one Adventist for every 405 residents of the country.

● The North Chile Mission also celebrates its tenth anniversary this year. It was organized with only 600 members, but there are now 3,000 members. In 1975 every church worker baptized an average of 45 persons.

● The Seventh-day Adventist Church is represented in Brasilia, Brazil's Federal District, by ten churches and chapels with 2,600 members. There are four elementary schools with more than 800 students.

● An education congress was held at South American Division headquarters in Brasilia, Brazil, September 20 to 23, for school principals, directors, and teachers of the Brazilian educational institutions.

North American

Atlantic Union

● A theology club has been formed at Atlantic Union College under the direction of Marion E. Kidder and Herman Bauman.

● As the result of a series of tent meetings conducted this past summer by the Mount of Olives church in Brooklyn, New York, 32 persons were baptized.

● Two persons were baptized at the conclusion of recent meetings in New London, Connecticut, where there had not been an Adventist evangelistic series for 31 years.

● The Northern New England Conference has purchased a 20-room residence on 90 acres of land in Poland, Maine, to be a retirement center for senior constituents. The conference has named it Poland Springs Manor.

● The Radiant Living Seminar health evangelistic team united with nine students from Andrews University this past summer for a Field School of Evangelism in Stoneham, Massachusetts. As a result, there were 60 decisions for baptism, and more than 40 persons have been baptized thus far.

Canadian Union

● Ian Kinman, president of the Canadian Union College Student Association, reports that 260 CUC students joined the Harvest Days work force to raise funds for the new gymnasium complex. Donations received in exchange for the work will amount to more than \$2,000.

● Peter Khoo, a former publishing director from Malaysia, recently tried a new plan of advertising literature in British Columbia. He received permission from the managers of three shopping malls to set up a free health-book-and-magazine display. He brought along Smoking Sam as an added attraction and asked students from Fraser Valley Academy to assist him.

● On Sabbath, August 21, the Port Hardy, British Columbia, church and church school were dedicated. It was a weekend of consecration not only for the new structures but also for the members, visiting pastors, former members, and friends. Situated on a four-and-a-half-acre site, the complex is valued at \$200,000. The church's seating capacity is 130.

● On a recent visit to a remote Indian village, Frank Johnson, of Hazelton, British Columbia, found persons who believe in the seventh-day Sabbath and who asked that a series of meetings be conducted in their village.

● The Windsor, Ontario, church school has added grade 9, which will be taught by Gerald Bacchus. Enrollment has increased from 30 to 52.

Central Union

● More than 80 persons attended the Spanish retreat held at Camp Arrowhead, Lexington, Nebraska, October 1 to 3.

● Fourteen persons were baptized at the close of the meetings conducted in Manhattan, Kansas, by Gordon Blandford, Kansas Conference Ministerial Association secretary.

● The Red Cross recently presented a plaque to the Seventh-day Adventist churches of the Loveland, Colorado, area in appreciation for the service given by Community Services workers during the Big Thompson disaster.

● Seven persons were baptized at the close of meetings in Newcastle, Wyoming, by R. L. Johnson, Wyoming Conference departmental director.

● Recently a seminar was conducted at Boulder Memorial Hospital in Colorado to acquaint both Adventist and non-Adventist pastors with hospital procedures and developments in medicine. Gordon Hewlett, hospital chaplain, was coordinator of this seven-week series.

Columbia Union

● Twelve-year-old triplets were baptized at the Dayton, Ohio, Far Hills church by Ronald Brett, pastor.

● Two new administrators, Womack Rucker and James Hollidge, have joined the staff at Washington Adventist Hospital, Takoma Park, Maryland.

● Five persons have been baptized as a result of the Columbus, Ohio, Ephesus church Bible Guild's work.

● The first graduates in the new practical nursing program at Garden State Academy, Tranquility, New Jersey, received their diplomas in late August. The new curriculum prepares students for a career that does not require post-high-school training.

● H. L. Cleveland, Allegheny West Conference president, was speaker for a two-week evangelistic campaign at the Ross Street church in Danville, Virginia. J. F. Parham, pastor of the Lynchburg-Danville district, served as associate speaker. Fourteen persons from the area were baptized at the end of the series, and three others are joining the church in Greensboro, North Carolina.

North Pacific Union

● Among those retiring this summer from active ministry in Oregon were Vernon Flory, conference Sabbath school director, and Mrs. Flory, and W. P. Lockwood, who recently headed The Dalles-Wahkiacus, Washington, district. Retirees who left working retirement for full retirement were: Gordon Geer, recently pastor of the Cave Junction-Williams district; Manley Miles, of the Evans Valley-Gold Hill district; and Fred Wilbur, who pastored the Florence and Reedsport churches. Harold Turner retired from associate pastordship of the Mount Tabor, Portland, church.

● Pastoral moves within the Oregon Conference include Harvey Corwin to the Astoria

district; Robert Davidson to the Brookings-Gold Beach district; Sunny Liu to Beaverton; Steve Cromwell to Cave Junction-Williams; Jon Johnston to Riverside; George Ulloa to Cottage Grove; Glen Greenwalt to be Portland area youth pastor; Lloyd Summers to The Dalles-Wahkiacus district; David Hardwick to Evans Valley-Gold Hill; Mike Jones to the Montavilla church, Portland; and Ernest G. Fresk to be associate pastor, Mount Tabor church, Portland. Phil Shultz, intern in Roseburg, will be the conference evangelism intern.

● On six nights between September 12 and 20, KOAP-TV in Portland aired live a complete Five-Day Plan to Stop Smoking, giving the plan a total of eight hours of prime viewing time.

Pacific Union

● After nearly six years of renting worship facilities, the Maryvale congregation now has its own quarters on five acres of land in West Phoenix, Arizona. They are meeting in the completed educational wing. It is the first church built in the area; other denominations bus members to churches in Phoenix.

● Tempe, Arizona, Spanish church members conducted a vegetarian cooking school during October as a prelude to an evangelistic series. Heading the cookery classes was Laura Aeschlimann.

● Fred Speyer, pastor at Monterey Bay Academy in California, led the fall Week of Prayer for students at Thunderbird Adventist Academy in Arizona.

● Safford church members signed up 35 persons for their next Five-Day Plan to Stop Smoking while winning third place for their booth in the commercial display section at the Graham County, Arizona, fair.

● Over the past three years, members contributed nearly \$90,000 and 4,000 hours of labor to dedicate their new church in Meadow Vista, California.

● A new listener-participation program on Pacific Union College's KANG radio features contemporary problems and their solutions. "Person to Person—Take One and Take Two," aired on Friday and Sunday evenings from 9:30 to midnight, is cohosted by Elmore McMurphy and John Rice, PUC associate professors of communications.

Southern Union

● The Quitman, Mississippi, church was dedicated October 23, with W. D. Wampler, Alabama-Mississippi Conference president, W. H. Patsel, conference evangelist and former church pastor, as speakers. Gary Ivey is the current pastor.

● The chemistry department at Oakwood College, Huntsville, Alabama, has been awarded a \$60,759 research contract from the U.S. Army Missile Command at Redstone Arsenal in Huntsville. The research, which is in the area of proton magnetic resonance spectroscopy, will deal specifically with alcoholic metal solvation.

● An aggressive evangelistic schedule has sent Southern Union Conference membership surging past the 80,000 mark, to 80,692 at the end of September. All conferences experienced growth. Florida continues to be the largest conference, with 17,213 members. Close behind is South Atlantic, with 16,151, followed by Georgia-Cumberland, with 14,745. Other totals are: South Central, 10,225; Carolina, 8,761; Kentucky-Tennessee, 8,054; and Alabama-Mississippi, 5,543.

Southwestern Union

● The Santa Fe, New Mexico, Spanish church was dedicated in August. The contemporary brick structure, valued at \$75,000, seats 175 persons. Membership is 68.

● Up to half a dozen new hospitals are being offered to the Southwestern Union Conference by a firm whose administrators are impressed with the Adventist hospitals already

being operated in the union. It appears now that the union would need assume no financial liability whatever. Several of these hospitals are in areas with no organized Adventist work.

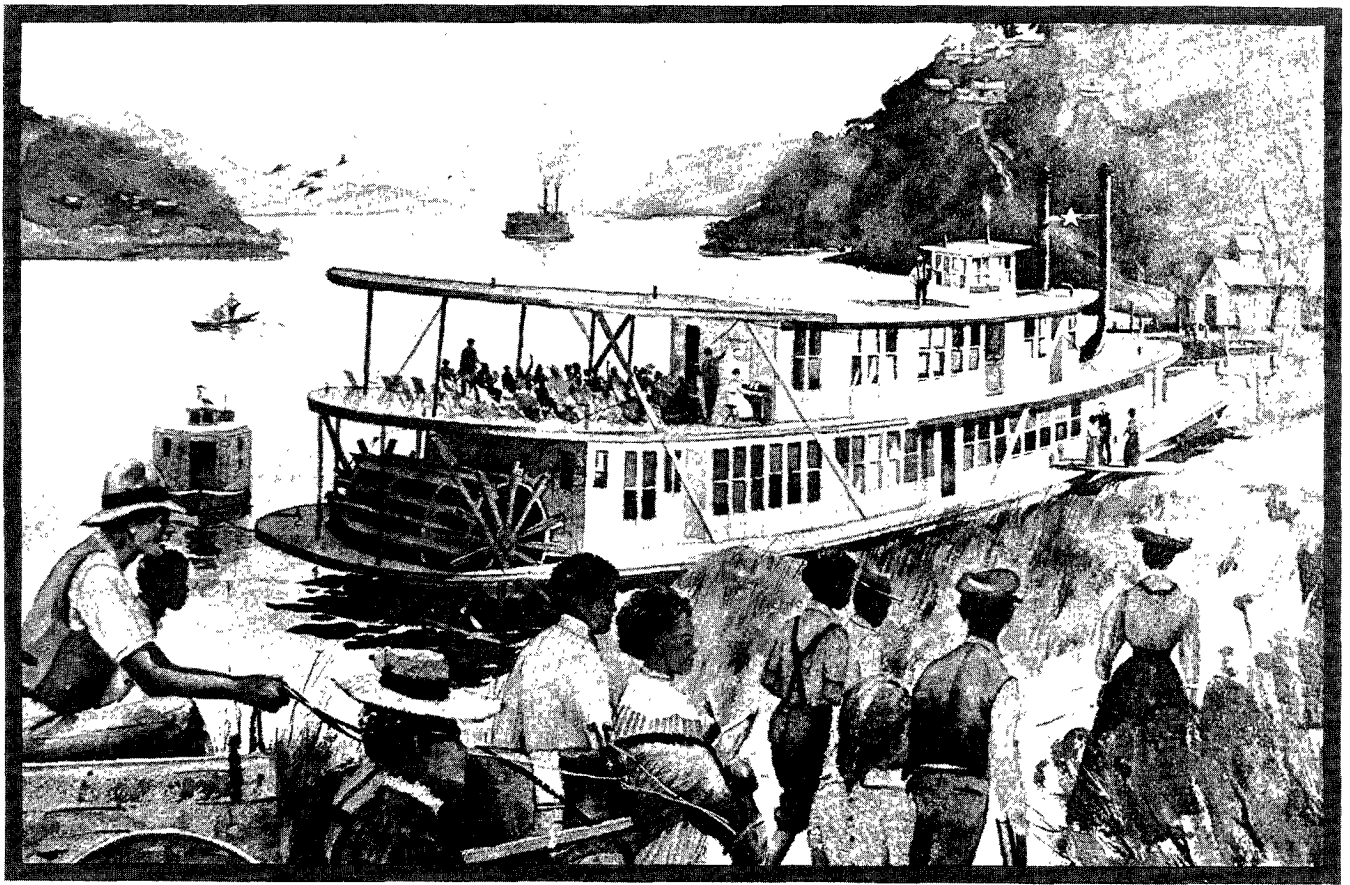
Andrews University

● Works by Greg Constantine, chairman of the Andrews University Art Department, are currently being exhibited in Chicago, New York, and Ann Arbor, Michigan. The shows include works done in Mr. Constantine's unique method of "recycled" pointillism. For several years the artist has been dealing with the television image. Using his original technique of applying the paint directly from the tube onto the canvas in horizontal lines, he recreates the illusion of a color television screen.

● The Andrews University faculty, meeting on October 10, gave formal approval for a minor in legal studies, according to Dwain L. Ford, dean of the College of Arts and Sciences. No additional classes will be added because of the new minor. Classes applying to the minor are offered through the Departments of Political Science, Communication, Sociology, and Business Administration.

● Joyce Rochat, professor of English at Andrews, is on a sabbatical leave this quarter to continue work on a biography of archeologist Siegfried Horn, former professor and dean of the Seventh-day Adventist Theological Seminary.

● Jose Pacheco, assistant professor of modern languages at Andrews University, recently completed a translation from English to Spanish of vocational training cassette tapes and a textbook, *Basic Electricity for Appliances (Electricidad Basica Para Aparatos Caseros)*. The material, commissioned by the Whirlpool Corporation Technical Training Center, is available to instructors to help provide equal opportunity to Spanish-speaking students who wish to develop the skills of appliance technicians.



Add to your series-



The 1977 Christian Home Calendar is No. 2 in the four-year Adventist Heritage series. It is a beautiful color reproduction of Vernon Nye's *Morning Star* riverboat, which was used in opening the Adventist work among the Southern blacks.

At year's end have it framed to join your print from the 1976 Christian Home Calendar of the Washington,

New Hampshire, church, where Adventists first practiced Sabbathkeeping.

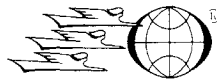
Order today from your Adventist Book Center or Book and Bible House for yourself and to give to friends and family at only \$1.00 each (a truly nice Christmas gift). This offer expires August 31, 1977. Add sales tax if applicable.



(For those of you who missed the 1976 Christian Home Calendar, limited supplies are available. Contact your Adventist Book Center or Book and Bible House.)

Bulletin Board

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Advent Review & Sabbath Herald
126th Year of Continuous Publication

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TO CONTRIBUTORS

Send news stories and pictures, articles, and letters to the editor. Unsolicited manuscripts are welcome, but will be accepted without remuneration and will be returned only if accompanied by a stamped, self-addressed envelope

An index is published in the last Review of June and December. The Review is indexed also in the *Seventh-day Adventist Periodical Index*.

Health Personnel Needs

NORTH AMERICA

Accountant	Nuclear-med.
Carpenter	technol.
Cashier	Nurse, all
Cook	services
Dietitian	Orderly
Engr., stationary	OR tech.
Food serv. &	Painter
prod.	Plumber
Housepr.	Phys. ther.
In-serv. ed. dir.	Purch. dir.
Key-punch oper.	Receptionist
Laboratory mgr.	Sec., exec.
Mechanic, refrig.	Sec., ward
& heat	Technol. radiol.

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

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

To New Posts

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

John Bridges, lay activities director, Montana Conference, formerly pastor, Meadow Glade, Oregon.

James Brown, pastor, East Salem, Oregon, formerly associate pastor, Village church, College Place, Washington.

Roger Cain, associate, Stone Tower church, Portland, Oregon, formerly Iowa Conference.

Steve Chinn, Montana Conference, formerly pastor, Canyonville, Oregon.

George Chudleigh, youth activities director, Southeastern California Conference, formerly same position, Oregon Conference.

M. E. Erickson, associate, educational department, Colorado Conference, formerly assistant, educational department, Southern Union Conference.

William D. Felder, Jr., pastor, Central States Conference, formerly same position, North-eastern Conference.

Conrad Finney, pastor, Meadow Glade church, Oregon, formerly Southeastern California Conference.

Don Gray, Lake Union Conference director of evangelism, formerly pastor, Stone Tower church, Portland, Oregon.

Charles Hanson, principal,

Laurelwood Academy, Gaston, Oregon, formerly same position, Mile High Academy, Denver, Colorado.

Melvin Johnson, Gresham, Oregon, formerly Upper Columbia Conference.

Roger Kruger, pastor, Bend-Redmond, Oregon, formerly Idaho Conference.

Jack Martz, Sabbath school director, Oregon Conference, formerly lay activities director, Illinois Conference.

Wayne McNutt, principal, Campion Academy, Loveland, Colorado, formerly same position, Highland Academy, Portland, Tennessee.

Taylor Morris, evangelism coordinator, Nevada-Utah Conference, formerly evangelist, Oregon Conference.

C. Elwyn Platner, Oregon Conference communication director, formerly public information officer, Walla Walla College, College Place, Washington.

Lester Rasmussen, pastor, Stone Tower church, Portland, Oregon, formerly Washington Conference.

Marvin Seibel, pastor, Mount Tabor church, Portland, Oregon, formerly pastor, Turlock-Sunnyvale, Central California.

Ron Smith, pastor, Hood View church, Boring, Oregon, formerly Florida Conference.

Myron W. Tait, associate pastor, Northern California Conference, formerly associate youth director, Colorado Conference.

Merle Tyler, pastor, Canyonville district, Oregon, formerly New York Conference.

Ed Wilson, Northern California Conference, formerly pastor, Montavilla, Oregon.

John Yuros, pastor, Florence-Reedport, Oregon, formerly Montana Conference.

T. Zull, pastor, Sandy church, Oregon, formerly Texas Conference.

STUDENT MISSIONARIES

Cheryl Lee Drake (WWC), of Boise, Idaho, to serve as teacher, Lulengele Seminary, Zaïre, left Montreal, Quebec, Canada, September 9, 1976.

Yvonne Faye Flemmer (UC), of Lehr, North Dakota, to serve as English teacher, Japan Missionary College, Japan, left Los Angeles, California, August 31, 1976.

Ingrid Hann (PUC), of Fortuna, California, to serve as music teacher, Colegio Linda Vista,

Chiapas, Mexico, left August 13, 1976.

Nildo Abelardo Harper (AU), of Berrien Springs, Michigan, to serve as science teacher, Adventist Seminary of West Africa, Ikeja, Lagos State, Nigeria, left Chicago, Illinois, August 29, 1976.

Rachel Salazar (PUC), of Phoenix, Arizona, to serve as teacher, Bolivia Mission, La Paz, Bolivia, left Miami, Florida, August 31, 1976.

Gregory Brian Webster (PUC), of Newport Beach, California, to serve in evangelism, North British Conference, Mapperley Park, Nottingham, England, left Los Angeles, California, September 2, 1976.

Robert Bruce Hanscom (PUC), of Niles, Michigan, to serve as teacher, English Language Schools, Osaka, Japan, left San Francisco, California, September 5, 1976.

Lyle F. Helm (PUC), of Santa Rosa, California, to serve as teacher, Seventh-day Adventist Secondary School, Sierra Leone, West Africa, left San Francisco, California, September 12, 1976.

Brian James Smith (CUC), of Takoma Park, Maryland, to serve as teacher/dean of boys, Iceland Secondary School, Olufsi, Iceland, left New York City September 1, 1976.

Coming

December

4	Ingathering emphasis
4	Church Lay Activities Offering
11	Stewardship Day
25	Thirteenth Sabbath Offering (South American Division)

1977

January

1	Soul-winning commitment
1	Church Lay Activities Offering
8-15	Liberty magazine campaign
15	Religious Liberty Offering
22	Medical Missionary Day

February

5	Bible evangelism
5	Church Lay Activities Offering
12	Faith for Today Offering
19	Christian home and family altar
19-25	Christian Home Week
26	Listen campaign emphasis

March

5	MV Day
5	Church Lay Activities Offering
5-12	MV Week of Prayer
19	Sabbath School Community Guest Day
19	Spring Mission Offering
26	Thirteenth Sabbath Offering (Northern Europe-West Africa Division)

April

2	Missionary magazine campaign
2	Church Lay Activities Offering

The Back Page

Fire Destroys Pine Forge Cafeteria

Fire destroyed the two-story cafeteria at Pine Forge Academy, Pine Forge, Pennsylvania, in the early morning of November 9. According to reports from the State Police fire marshal, there is evidence that a large amount of diesel fuel had been spread around in the inside of the building, and that a trail had been poured to a distance of 135 feet from the building.

Someone ignited the fuel trail, and the flames set the interior of the building on fire. There was no injury or loss of life.

Temporary catering services in the dormitories will provide meals for the school's 240 students. The Army is being contacted to secure barracks for emergency use.

The replacement cost of the cafeteria is estimated to be \$500,000.

W. W. FORDHAM

Camps for Blind Grow in Attendance

From a small beginning of 23 blind children in 1967, the National Camps for Blind Children has grown to 1,735 children attending the 31 camps offered throughout North America.

The largest camps this past summer were at Wawona Camp in California, with 111, and at Sunset Lake in Washington, with 106.

There also were three adult camps, with a total of 70 in attendance. The program is sponsored by the Christian Record Braille Foundation, Lincoln, Nebraska, in association with camp directors in North America.

LEO RANZOLIN

Pilot Health Class: SDA's Are Favored

Possessing a comprehensive health program with adequate motivation to translate information into a balanced life-style, Seventh-day Adventists are among the most favored people in the world, concluded the 376 participants

in the Bicentennial health class that completed its course November 10 in the Washington Adventist Hospital.

This class, consisting of church members and hospital personnel, met the last Wednesday night of each month for 12 months and focused on a study of D. E. Robinson's book, *The Story of Our Health Message*, a review of Adventist history in the area of health care and healthful living.

D. A. Delafield, of the Ellen G. White Estate, and J. Wayne McFarland, of the General Conference Health Department, were the principal instructors. A number of physicians, nurses, and ministers participated. Because of the time lag between classes, attendance varied, but the interest was excellent throughout the year.

Between 80,000 and 90,000 copies of Elder Robinson's book have been sold to Adventists engaged in Bicentennial health study. Local congregations, personnel in medical institutions, small study groups, and thousands of persons studying alone have reviewed this volume dealing with a topic on which Ellen White had hoped to write prior to her death. Elder Robinson, a member of her staff and acquainted with Adventist medical history as perhaps no other person is, completed his book in 1943.

D. A. DELAFIELD

VOP Adds Two New York Stations

Two stations have begun airing the Voice of Prophecy broadcast, Monday through Friday, to the millions of New York City. One station, WOR, carries the program at 11:15 P.M. Because of its power (50,000 watts), it covers not only New York but also much of 18 other Eastern States.

The other station, WWDJ, is a religious broadcasting facility based in Hackensack, New Jersey, that beams its signal to the Greater New York area. The VOP is being

aired there at 1:00 P.M. Previously the daily VOP program was aired evenings two or three times a week. This made it difficult to build a regular listening audience.

Coverage on the new stations has been made possible because a readiness fund was set up at the VOP in 1974. Special gifts to this fund are used to purchase time on key stations for which money is otherwise not available.

DANIEL R. GUILD

Ghana Holds Youth Leadership Course

Two hundred and thirty church youth leaders, representing the 96 churches and 100 companies of the burgeoning young Ghana Conference, attended a youth leadership-training seminar in Bekwai recently.

Eben Sackey, youth director, introduced Sam Darkwah, government district executive for youth affairs. In his opening remarks Mr. Darkwah reviewed the origin and purpose of the Missionary Volunteer Society of the Seventh-day Adventist Church. He commended the youth of Ghana who are sharing in the wave of volunteerism current in the country.

In the Ghana Conference, which was reorganized in 1970, there are now 22,000 members. More than half are youth, Mr. Sackey says.

The main features of the church's MV program were discussed during the course. Practical training periods included camping and wilderness living.

Church buildings are an important project in the conference, but the development of a vocational-training center in Techiman is the largest undertaking, and when completed will represent an investment exceeding \$1 million. This project's announcement preceded a recent government announcement indicating that, as a policy, education in Ghana will be heavily slanted in the direction of vocational training from now on.

MIKE STEVENSON

New President for Media Center

R. R. Frame, president of the Australasian Division, has accepted an invitation to become president of the Seventh-day Adventist Radio-Television-Film Center in Thousand Oaks, California. He will replace A. G. Munson, who has been president of this new General Conference institution since its founding and who is retiring as of December 31, 1976. Prior to his work with the center Elder Munson had served the church in various posts.

The Radio-Television-Film Center presently incorporates the Voice of Prophecy, Faith for Today, It Is Written, Breath of Life, Audio Visual Service, and all of their supporting services.

F. W. WERNICK

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