

REVIEW and Herald

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Paul's Epistle to the Romans—1

God's Revelation

By **EARLE HILGERT***Professor of New Testament Literature, Andrews University*

[This is the first in a series of six articles on the great gospel themes with which the apostle Paul deals in his letter to the church at Rome. Later articles, by a symposium of writers, will deal with the other Pauline Epistles. Before reading each article, read again the passage in Romans with which the article is concerned. This first article is based on Romans 1:1 to 2:11.—EDITORS.]

IN SOME ways, at least, Paul's Epistle to the Romans is his most important letter. This is true both because it is his fullest presentation of the gospel as he preached it ("my gospel," Rom. 2:16) and because of the situation in his life that prompted the letter. An understanding of this setting is important to a full appreciation of the message of Romans.

According to Romans 15:19-29, Paul had reached a crisis and a turning point in his ministry. He is in Greece ("Achaia," verse 26), but finds that doors have closed for further evangelistic work in that area (verse 23). Looking for new worlds to conquer for the gospel, the apostle turns his eyes westward toward the most remote regions of the Roman Empire. Far across the Mediterranean lies Spain, to which he dreams of carrying the gospel (verse 24). Before undertaking this new venture, however, he has one remaining responsibility to fulfill in the East—the collection and delivery of funds for the church in Jerusalem (cf. Gal. 2:10). After

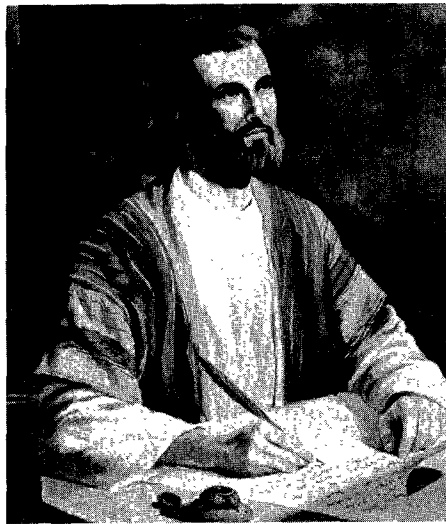
that he plans to turn his face westward and claim Spain for his Lord.

A comparison with Acts 20:2, 3 shows that this point in Paul's life falls at the end of the third missionary journey, during the three months he spent in Greece (cf. 1 Cor. 16:6). This sojourn in Corinth probably took place during the early months

of A.D. 58 (see *SDA Bible Dictionary*, p. 827).

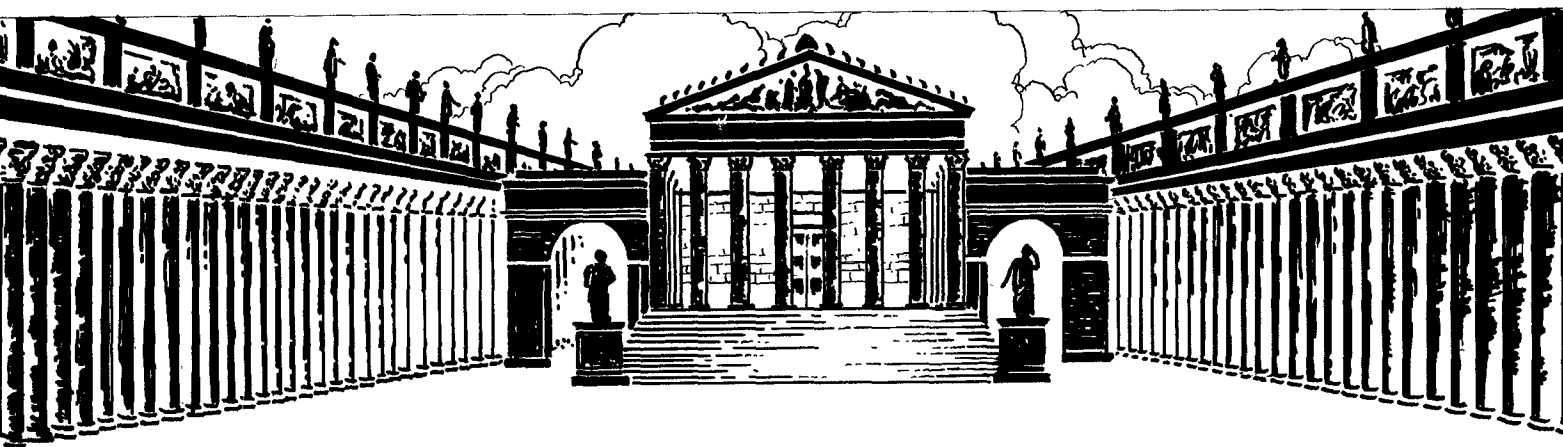
As Paul considers opening up new work in Spain, his thoughts center on his relationship with the church at Rome. There is no record that he had ever visited the city prior to this time. But it is evident that some other Christian evangelist had established a church there, though we do not know who he was or when the church had been established. We do know that when Paul finally reached Rome, some three years after writing this Epistle, he found Christians not only in the capital but also at the important seaport of Puteoli (Acts 28:14), three to four days' journey to the south. Apparently, therefore, the Christian church must already have had a strong foothold in Italy when this Epistle was written. The city of Rome being the hub of the political and economic life of the whole empire, Paul naturally desired that the Christians living there should understand his approach to the gospel. It was the only major city in the west, and their cordial backing was important to success in a missionary endeavor in that part of the world.

This letter was intended to prepare
(Please turn to page 9)



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The apostle Paul wrote his letter to the Romans to give a comprehensive view of the gospel as he was preaching it.



Curses
Punishments

Fear

Love

Rewards

Blessings

Threats

Wrath



By **WILBER ALEXANDER**
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JEAN DE JOINVILLE, in one of his biographies, tells the story of a monk who saw a Saracen woman walking down a street of Damascus with a pan of fire in one hand and a pitcher of water in the other. When the monk asked her what she purposed to do with these things, she replied that she intended to "burn up Paradise and put out the fires of hell so that men could do good for the love of God alone."

While we cannot agree with the theology of the woman, we can agree that motives are exceedingly important in our worship and service of God. Every Christian, every person interested in becoming a Christian, needs to consider carefully the motives that stimulate his spiritual life.

Why do we acknowledge God's existence? Why do we submit to His sovereignty? Why do we surrender to God's will in careful obedience? What lies behind our denial, our sacrifice of self? What prompts us to engage in acts of religious behavior such as prayer, Bible study, and missionary endeavor?

Christianity has often been criticized as a type of personal behavior prompted by God's promises of temporal and eternal blessings. It has also been criticized as a behavior prompted by threats of God's wrath and punishment. The Bible contains promises of blessings and threats of punishment that conceivably could motivate Christian behavior.

Matthew records a question Peter asked the Lord: "Behold, we have forsaken all, and followed thee; what shall we have therefore?" (Matt. 19: 27). Jesus replied, "Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life" (verses 28, 29).

In contrast to the rewards promised by Jesus are the threats of Revelation 14:9-11: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath

Whether We
Want to or Not,
Most of Us
Serve God
From

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of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

These verses are part of a whole network of scriptural passages that appear to be written as inducements for the Christian life. Again and again we find Bible characters making decisions between obedience and disobedience toward God, and choices between blessings and curses.

In Jesus' teachings it is clear that denial of self brings great gain, that being a servant to one's fellow men ends in greatness, that losing one's life, in the kingdom means finding it. Jesus also taught that wickedness is dealt with both here and hereafter. Thus the righteous are promised a reward and the wicked are promised punishment.

In the present the righteous are granted forgiveness, power, peace, happiness, satisfaction, fellowship, and communion through the indwelling Spirit. In the future the righteous are assured of the pleasures of heaven, the society of angels, the communion and love of God and His Son, the elevation and extension of all their powers throughout eternity.

Contrast

In contrast, the unrighteous are warned that their characters will deteriorate here, and that in the final judgment they will be destroyed.

These inducements and sanctions serve to influence individual motives for serving God. As each person is confronted with promises and threats, he would seemingly be motivated to act accordingly through desire for present or future reward; through thankfulness to God for His love, or through fear of punishment. In actuality this is not so easily done. It is too human to serve God from a number of mingled motives, some operating singly, some in sequence, and others simultaneously. In religion it is possible to act out of a complex variety of motives and inducements.

A person may accept Christ because he is afraid not to; because heaven promises to be more pleasant than hell; because he loves God; because he wants forgiveness and peace of mind. All these motives may move a man to become a Christian.

As we live the Christian life, acts of worship and service may spring from mingled motives. In a secular sense we can perform outward acts of piety from a context of such motives as expediency, personal honor, self-assertion, social recognition and approval, or desire to imitate, to mention but a few.

Looking at spiritual motives in Christian behavior, we see that prayer may be prompted more by duty or necessity than by devotion, although devotion may be operative. It is possible for Bible study to perpetuate itself on the basis of a conditioned conscience, a desire to keep up a record, or to demonstrate to God our personal faithfulness. At the same time we may study the Bible because of a sincere desire to know more about God and truth.

Obedience to God may easily become legalistic as the Christian seeks to please God by his performance of the

letter of the law, because he wants salvation to be secure with no slip-ups, or because he wishes to be able to say he is obedient. He can obey from a desire for material gain or even from fear. Any or all of these motives may evoke conformity.

In the Christian's love and service to his fellow men it is difficult to isolate his motives. Here the desire for reputation, the need to be wanted, the pleasure to be derived from giving one's self away, plus proving to God a willingness to be used in service, a genuine love for people, and feelings of sympathy may move men to activity. Combining all the motives for our actions as Christians, we have an exceedingly complex picture, one that can be confusing.

Examining Our Motives

How can we know that we are motivated aright? How can we examine the many stimuli to godliness, and test them?

Actually, we are not able of ourselves to examine our own motives. This can only end in a chaos of endless self-involvement in which all motives are suspect and all action paralyzed. The best analogy of this is the apocryphal story of the thousand-legged worm who was asked by a fellow creature, "Why do you move that particular foot before this one?" He became so confused in thinking about the reason that he lay in the road unable to move any leg.

Fearful of becoming entangled in chaotic confusion, few people have the courage or take the trouble to examine or question their motives, when actually they should.

In Jeremiah 17:9 the Lord declares through the prophet that the heart is deceitful above all things, and He asks, "Who can know it?" Answering His own question, He says, "I the Lord search the heart" (Jer. 17:10). Adding to this the thought in Psalm 139:23, 24, we have a climate that is conducive for self-examination: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

Searches in Two Ways

The Lord searches our hearts and tries our thoughts chiefly in two ways—by His Holy Word and by His Holy Spirit.

God's Word is able, if we permit it, to lay bare our deepest thoughts and the most secret intentions of the heart. "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intentions of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do" (Heb. 4:12, 13).

The Holy Spirit likewise is able to reach into the depths of man. The Spirit probes by the Word and apart from the Word, and helps us to think through why we love and serve God, and why we should. The Spirit works constantly to reshape and sharpen our motives and desires, prompting us to worship and serve God from the highest motives possible.

MOTIVES

The Holy Spirit through the Word makes plain the kind of motivation God wishes to engender and develop within us. He makes clear that God holds out to us rewards for right doing. It is both necessary and natural for Christians to cherish the hope of continual joy and satisfaction here and a personal share in the promised glories of heaven and the new earth. God also sets before us the alternative of death and eternal separation.

We need to understand and believe that rewards for righteousness and punishment for unrighteousness are the inevitable consequences of both types of relationship to God. God is not under contract to dole out so much reward for so much righteousness. Neither is He committed to an arbitrary, heartless destruction of the wicked.

You cannot open your heart to God to let Him work in you and through you without receiving rich rewards, new meaning to life, the status of new creatures, the great experience of being changed from glory to glory, expanding the boundaries of life in limitless directions, warm, wonderful fellowship with God, eternal life. Neither can you withhold your life from God without losing your life in misery here and experiencing the anguish of eternal separation from God.

God Not an Executioner

"When men pass the limits of divine forbearance, that restraint is removed. God does not stand toward the sinner as an executioner of the sentence against transgression; but He leaves the rejecters of His mercy to themselves, to reap that which they have sown. Every ray of light rejected, every warning despised or unheeded, every passion indulged, every transgression of the law of God, is a seed sown, which yields its unfailing harvest. The Spirit of God, persistently resisted, is at last withdrawn from the sinner, and then there is left no power to control the evil passions of the soul, and no protection from the malice and enmity of Satan."—*The Great Controversy*, p. 36.

When we first come to God we can come for the reward or we can come because of our fear. God promises to accept us as we are. However, He does not intend that we continue our relationship with Him at this lower level. Indeed, we cannot, else our whole experience will regress and degenerate in its self-interest and self-

Paul expresses the highest motives that are to actuate us—"faith, hope, and love, and the greatest of these is concern.

love." Faith and hope always motivate us toward love as we begin to take God at His word and believe in all that has been accomplished and can be accomplished in us.

Paul explains: "The very spring of our actions is the love of Christ. We look at it like this: if one died for all men then, in a sense, they all died, and his purpose in dying for them is that their lives should now be no longer lived for themselves but for him who died and rose again for them. . . . For God caused Christ, who himself knew nothing of sin, actually to be sin for our sakes, so that in Christ we might be made good with the goodness of God" (2 Cor. 5:14, 15, 21, Phillips).*

As we behold the Saviour's matchless love revealed throughout His life on earth from Bethlehem's manger to Calvary's cross, the sight of Him attracts, softens, and subdues the soul, and awakens love in the heart of the beholder.

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Fellowship of Prayer

Promises That Bring Cheer

"If God is for us, who can be against us?" (Rom. 8:31, Moffatt).*

"Make the Eternal your delight, and he will give you all your heart's desire" (Ps. 37:4, Moffatt).*

"All Heaven is interested in the happiness of man. Our heavenly Father does not close the avenues of joy to any of His creatures. The divine requirements call upon us to shun those indulgences that would bring suffering and disappointment, that would close to us the door of happiness and heaven. . . . He [the world's Redeemer] requires us to perform only those duties that will lead our steps to heights of bliss to which the disobedient can never attain. The true, joyous life of the soul is to have Christ formed within, the hope of glory."—*Steps to Christ*, pp. 46, 47.

"Those who abide in Jesus will be happy, cheerful, and joyful in God. A subdued gentleness will mark the voice, reverence for spiritual and eternal things will be expressed in the actions, and music, joyful music, will echo from the lips; for it is wafted from the throne of God. This is the mystery of godliness, not easily explained, but nonetheless felt and enjoyed."—*Testimonies*, vol. 4, p. 626.

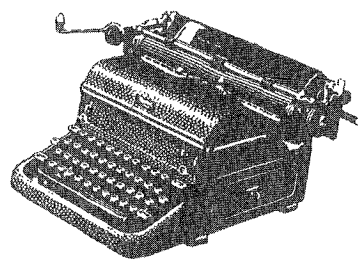
"Words cannot describe the peace and joy possessed by him who takes God at His word. Trials do not disturb him, slights do not vex him. Self is crucified. Day by day his duties may become more taxing, his temptations stronger, his trials more severe; but he does not falter; for he receives strength equal to his need."—*Messages to Young People*, p. 98.

"He [God] is able and willing to bestow upon His servants all the help they need. He will give them the wisdom which their varied necessities demand."—*The Ministry of Healing*, p. 482.

* From: *The Bible: A New Translation* by James Moffatt. Copyright by James Moffatt 1954. Used by permission of Harper & Row, Publishers, Incorporated.

This column is dedicated to the encouragement of prayer for others at the sunset hour each Friday evening. Because of the large number of requests received and the complexities of the problems presented, it is impossible for us to answer each letter personally, but all requests will be acknowledged and will be kept on file in our office. Portions of letters, especially those that tell of answers to prayer, will be published as space permits.

An Open Letter to Church Members in University Towns



DID you ever wonder whether the spiritual welfare of Adventist young people who must attend non-denominational schools is being neglected? At our Adventist colleges and universities we are trying to provide an education for the total man, that is, one that meets both the spiritual and intellectual needs of our youth. But is this enough?

We live in a complex and challenging world, in which persons with specialized training are badly needed. To obtain this education some of our young people must attend non-Adventist institutions of higher learning.

As we ponder this situation several questions come to mind: (1) What type of guidance do these young people need? (2) To whom shall these young people look for spiritual guidance? To the local church? To their professors? To their peers? To religious counselors of other denominations? (3) What can be done for our young people to help them remain true to their religious convictions?

Let me suggest some answers to these questions. The first question assumes that students need guidance. If you question whether this is a real and important need, let me point out that most of the large denominations have clubs and special facilities with counselors for students of their faith who are attending the various universities. Having just recently completed four years of graduate school, I am familiar with some of the spiritual needs of college and graduate students.

A student coming directly from one of our Adventist institutions finds himself in an atmosphere that is intellectually stimulating but which is usually void of any spiritual considerations. Clearly, such an environment is not conducive to keeping one's religious interests alive. Furthermore, such a student who was able to identify with some of the many organizations on his former campus finds very little opportunity to fulfill this need at a non-Adventist campus without perhaps compromising some of his cherished principles. To be able to identify with an organization that one can wholeheartedly support at a non-Adventist university, is, I believe, of considerable merit during these "final" formative years.

Now to the second question: To whom shall these young people turn for guidance? It would seem that the obvious answer would be the local church, if there is one. But this is not always possible. For one thing, the college or graduate student faces a much different daily environment and thus has different needs from those of many of the local church people. Too, possible peers of the local church often are away in a denominational college or professional school.

It is my conviction that some of our students lose their interest in religion not so much because of the so-called "erroneous theories" they are taught, but because they lack opportunities to discuss some of the puzzling questions with competent persons of the church. Since it is not always easy to find such an individual in the local

church, one solution to this problem has been to organize a club of the Adventist students on the campus. Such a club provides the students with an opportunity to express and explore mutual problems and questions. This, in essence, answers question number three, namely, what can be done for our young people?

Seventh-day Adventist student clubs have already been organized at the University of Michigan, UCLA, Stanford, the University of Utah, and perhaps others. I can say from experience that these clubs meet a real need in the lives of our students and have been considered a success by many.

SDA clubs not only foster spiritual interests among our own students but can be effective instruments for sharing our faith within the university complex. To cite just one example, the University of Michigan SDA student association sponsored, with the kind support of N. C. Wilson, Michigan Conference president, and the consent of a number of Andrews University professors, a series of lectures on "Science, Religion, and Man." These lectures were written up in the school paper, which has a wide circulation. Similar activities should be encouraged since there seems to be a rapidly growing interest in religion among college students today.

How does one go about organizing such a club? One can usually obtain a list of the SDA students from the religious conference center on campus or from the local church. Neither list will be complete, however. Additional names can usually be obtained from students whose names are already known. The second step is to organize the club. I would suggest that such a club be made official with the university. The rules and regulations can usually be obtained from the dean's office or the religious conference center. Official status is desirable since an official club can usually obtain special privileges such as free publicity and use of campus facilities. Furthermore, an official club has a better chance of surviving from year to year in a university setting where a student's stay is relatively short.

So, dear church member, if you know of any Adventist students attending a college or university in your home town, won't you invite them into your home or local church for the purpose of organizing such a club? I firmly believe that such a program will help keep their spiritual interests alive.

It is a serious loss to our denomination to lose a young person, especially after he has had many years of Christian education. I hope that such a loss can be reduced by such a program. God bless you in your effort.

JAN W. KUZMA *

* While at Columbia University the author was instrumental in organizing a Christian Fellowship Club at the New York Center. At the University of Michigan, which granted him a Ph.D. degree in biostatistics in 1963, he was president of the SDA club on the campus. Earlier this year, while serving as a research statistician at University of California in Los Angeles, he helped organize an SDA club and served as its faculty sponsor.—Editors.

THE teaching that a man "once saved is always saved" is either exceedingly wonderful or it is exceedingly dangerous. If this belief is true—that once a man is "born again," "saved," "converted," and made into a "new creature" in Christ Jesus he cannot be lost no matter what he does of evil and sin—thousands and millions of people will be admitted into the kingdom of God who otherwise would not be there.

If, on the other hand, this teaching is not true—if a man "once saved is not necessarily always saved"—then millions of people will have to give more careful attention to how they live. Suppose a man experiences conversion and believes that now he is saved, that he will not be lost no matter how he lives or what he does. Suppose a man puts his trust in the "once saved always saved" doctrine and comes to the judgment and finds that it is not so, and he is lost, and it is too late, then what? In anguish he will say, "The harvest is past, the summer is ended, and *we are not saved*" (Jer. 8:20). That is why the "once saved always saved" doctrine can be exceedingly dangerous.

Jesus taught that even a "born again," "saved" man can backslide. Said our Lord in Luke 9:62: "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." For a man to put his hand to the plow means that he begins as a Christian—that he is "converted," "born again," and "saved."

Now, Jesus says that if he "looks back" he is not fit for the kingdom of God. All of which shows that he can, that it is possible to, "look back," to return to the service of the world and the devil. If he does this, he is disqualified for a place in the kingdom of God. This evidently is what Demas did. Wrote Paul: "Demas hath forsaken me, having loved this present world" (2 Tim. 4:10).

Peter used the proverb of a hog returning to its wallow to describe the man who has known Christ and the way of life and turned from it. "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire" (2 Peter 2:20-22).

How much truth is there in this widely believed teaching?

Once Saved,

Here is the sinner who has been "born again," "saved," or "converted"; he has "escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ," but he goes back to the world and becomes entangled again with those same pollutions, and is overcome. His latter end, according to Peter, is worse than the beginning. It was less tragic for him to have remained in his original ignorant, sinful state than to have turned away from the way of righteousness after having known it. Such a Christian is likened to the dog that turns to his vomit, and the hog that is washed that goes again to wallowing in the mire.

J. B. Phillips translates 2 Peter 2:20-22 in this way: "If men have escaped from the world's contaminations through knowing our Lord and Savior, Jesus Christ, and then become entangled and defeated all over again, their last position is far worse than their first. It would be better for them not to have known the way of goodness at all, rather than after knowing it to turn their backs on the sacred commandments given to them. Alas, for them the old proverbs have come true about the 'dog returning to his vomit,' and 'the sow that had been washed going back to wallow in the muck.' " *

If this shows anything, it shows that it is possible for the man who has been converted and who has come to know the Lord Jesus Christ, to turn his back on God and truth and to return to wallowing in the mire and corruption of sin.

For it to be any other way than this, it would be necessary for God to take away man's power of choice. And that, God will not do. In fact, the time will never come in all eternity that man will not be able to choose. God wants people in His kingdom who, having known Jesus and His

righteousness, choose to be loyal and faithful.

What Does the Spirit Say?

The Spirit of God has something to say on this very point: "Now the Spirit speaketh expressly, that in the latter times *some shall depart from the faith*, giving heed to seducing spirits, and doctrines of devils" (1 Tim. 4:1).

When will this happen? When will some "depart from the faith"? In the "latter times." Surely that would be the times in which we are now living, and those that lie immediately before us. Note that the Spirit speaks "expressly." That means plainly, clearly—so clearly that it is impossible to misunderstand.

And what is it that the Spirit declares so explicitly? That some "will depart from the faith." They have been in the "faith," but they leave it. They turn their backs upon it and give heed to the teachings of "seducing spirits, and doctrines of devils." This not only shows that it is possible for a Christian to leave the faith; it declares that it will be done.

Some will depart. That is to say, they will remove themselves from the faith. They will apostatize. They exercise their freedom, their power of choice, and choose to serve devils rather than God.

The sinner has a right to become a Christian, and the Christian has a right to become a sinner. For the Christian to "draw back," and become a sinner again is an exceedingly unfortunate choice: "Now the just shall live by faith: but *if any man draw back*, my soul shall have no pleasure in him. But we are not of them who *draw back* unto perdition; but of them that believe to the saving of the soul" (Heb. 10:38, 39).

The just live by faith. It is his faith that keeps "the just" constant, and keeps him from drawing back. But if and when he loses his faith, then he draws back—then he goes back to the

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Always Saved

By Dallas Youngs



EVA LUOMA

weak and beggarly elements of the world. The writer of Hebrews says: "But without faith it is impossible to please him" (Heb. 11:6). God states that He has no pleasure in the one who "draws back." We are told also to what condition a man draws back—"to perdition." This shows the possibility of drawing back, and that some do that very thing. But the writer of Hebrews comforts himself with the assurance that he and his fellow Christians were not of them who draw back to perdition, but of them that believe unto the saving of the soul.

What of Willful Sin After Having a Knowledge of the Truth?

For the Christian to launch out upon a course of "willful transgression" after knowing the truth is very, very dangerous. As a matter of fact, it can become the "unpardonable sin" and be completely fatal. The Lord tells us in 1 Samuel 15:23: "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."

"If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins. But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries" (Heb. 10:26, 27).

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word

of God, and the powers of the world to come, *if they shall fall away*, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Heb. 6:4-6).

We see from the statement "If they shall fall away" that it is possible for the enlightened Christian to apostatize. This brings to our attention again that God does not take away from either the sinner or the Christian the right of choice. If the sinner chooses to be a Christian, all heaven rejoices. If the Christian chooses to return to a life of sin and worldliness, all heaven sorrows.

In the book of Revelation God speaks to the church on this wise: "Nevertheless I have somewhat against thee, because *thou hast left thy first love*. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" (Rev. 2:4, 5).

For the Christian to leave his "first love" is to backslide, to fall away, to leave the Lord and His service, to go over to the service of sin, Satan, and the world. The Lord calls upon all such to repent and do their first works (the fruits of love) or else "I will take thy candlestick out of his place." This is an ultimatum from the Lord. If the sinner responds, repents, returns to his first love, and does his first works, well and good—he will be saved. But it is his to choose. If he does

Jesus suggested that a man who starts to plow may make the fatal choice of looking back.

not do this, his light is removed, goes out, and the backslider is lost.

It is rationalized by some that once a man is converted, born again, and becomes a child of God, no matter what he does after that he will always remain a child of God. It is reasoned that since a child who is born of human parents will always remain a child of those parents no matter what he does, so a person who is "born of God" will always remain part of the heavenly family. But is this argument valid? At one time the millions of angels who fell with Lucifer in heaven enjoyed the high status of sons (Job 38:7). But they lost that relationship and now face the prospect of total destruction (Rev. 12:4, 7-9; Jude 6; 2 Peter 2:4). God calls upon Christians to be faithful unto death: "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10). We are told again and again of the necessity of overcoming. (See Rev. 2:7, 11, 17, 26; 3:5, 21.)

Does the backslider always return to the Lord before death? No, far from it. Consider the case of the first king of Israel, Saul. It is written of Saul that at one time he was "turned into another man." "And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man" (1 Sam. 10:6). Yet Saul backslid from

his high and exalted position, disobeyed the Lord, and at last took his own life (1 Sam. 31:1-6). It cannot be said that Saul was not converted, because God says that he was—yet he took his own life, with no opportunity of repentance.

The "Tame" and "Wild" Olive Trees

Under the figure of a tame olive tree the Lord represents the Jewish nation, the chosen people. And under the figure of a wild olive tree He represents the Gentile people. Let us see just what He says about these two trees:

"And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in.

"Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: for if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off.

"And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?" (Rom. 11:17-24).

The Jews, God's chosen people, are here represented by the tame olive tree. But because of unbelief (backsliding) they, or at least many of them (the branches), were broken off. Now, Gentile branches from the wild olive tree were grafted to the tame olive tree. This was by faith on the part of the Gentiles. But Paul warns the Gentiles that if the Jewish branches were broken off by unbelief, they too could be broken off by lack of faith.

What results when the righteous man turns away from his righteousness? The answer is given in Ezekiel 18:24-26: "When the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and

in his sin that he hath sinned, in them shall he die. . . . When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die."

Here we are plainly told that a

righteous man can turn away from his righteousness and live in wickedness. When that is done, all his righteousness will not be mentioned in the judgment. In his sin and trespass he shall die.

If this seems severe, let it be remem-

The Art of Living..... when



you're

young

by Miriam Hood

On "Treating" Walls

THE primary purpose of walls is, I should think, to hold up the roof of a house and to divide living space into rooms. I'm speaking of interior, not exterior, walls. And as a by-product of these practical duties, they project themselves into the realm of the esthetic by the simple means of becoming a place on which to hang pictures. Or two-dimensional "flat" sculpture. Or dioramas. Or anything and everything dreamed up by "decorators"—professional, amateur, self-appointed, and sometimes self-deluded.

Probably one of the few places in which a young person can have a completely independent field is in his choice of wall treatment. You may, of course, be among the fortunate few who've had the opportunity of selecting furniture for your room at home. Even there you may have been "guided" by your parents. You can hardly blame them. They'll be stuck with the furniture long after you're reveling in a home of your own with all *new* furniture! Seldom, though, do parental suggestions extend to your walls. If you're in a dormitory, you're using the standardized furniture, every room alike. In both cases, at home and in the dorm, after you've expressed your personality in curtains and bedspreads, the final touch is your choice of pictures. As a matter of fact, I imagine in a boy's room, bedspreads and curtains are quite likely to express maternal personality, leaving *only* the walls for masculine endeavor.

You've several choices here. You can go up to the attic or down to the basement, wherever your family stores objects that are "too good to throw away." Undoubtedly you'll find a weary-looking still life composed of an apple half-peeled, a bunch of grapes, and perhaps a paring knife. But the frame's in good condition and the color blends well with your "schema," so up it goes. Or perhaps there's a rather insipid-looking girl standing by a river, gazing vacantly into space. There again, for the want of something better, you start associating with Miss Insipid.

The trouble is that these pictures don't *say* anything—anything worth listening to. They're just nothingness.

Even so, this is an enormously better solution than selecting downright offensive, crude, cheap "calendar art" pictures. The latter course of action is often taken by young males, I think, in an endeavor to prove their sophistication, their "man-of-the-world" approach to living. It doesn't prove anything of the sort, but when we're young we're fighting to establish a personal identity, and undisciplined conduct is sometimes the result—and undisciplined pictures.

Why is it important for a young Christian to give careful thought to his "wall treatment"? For a good reason—we are influenced, strongly, by what we continually see. I shan't take time to establish this point. I'll only state categorically that it's true. Therefore, if you want to improve yourself, both in moral and artistic concepts, you'll use your walls intelligently. No one is saying that you have to hang reproductions of the French impressionists (my favorites, incidentally), but you should try for something worth while. Art galleries sell prints of the great paintings very reasonably; so do department stores. You could afford to change your pictures every now and then, after you've absorbed the color, line, and general message of each. If you love abstracts, if they really convey a message to you, then select abstracts that are forcefully done, that display craftsmanship.

May I ask you to consider including at least one religious picture? Perhaps there's a quiet corner of your room where you'll sit when everything seems wrong, when your life isn't shaping up as it should, when you're discouraged. That's the place for a picture of your Saviour. It will provide serenity, encouragement, reassurance, and companionship. There are many wonderful traditional pictures to choose from, and there also are inspiring modern concepts.

Whatever your final choice of wall decorations, don't forget that we by "beholding . . . are changed."

bered that there is no offense so grave as to turn one's back upon the living God. Thus we see that if a man turns from the true and living God, he will be lost. Though he was once saved, he may not always be saved.

God's Revelation

(Continued from page 1)

the way for his proposed trip to Spain, and his visit to Rome en route. The usual route from the eastern Mediterranean to Spain followed the western coast line of Italy, the south of France, and the east side of the Spanish peninsula. Before the invention of the compass, sea traffic usually followed the coast line whenever possible, even though this meant a much longer trip.

No Specific Problem

The Epistle to the Romans seems not to have been prompted by any specific problem in that church (as with his letters to the Corinthians and the Galatians), but by the practical need in Paul's own ministry for a comprehensive declaration of the gospel as he preached it. It is understandable that in introducing himself to the most important Christian congregation in the west he should wish to give them a full understanding of his point of view. That many Christians misunderstood Paul and his message is evident from the bitter opposition he encountered at Jerusalem only a few weeks after he wrote this Epistle (see Acts 21:20-29).

This explains why the book of Romans is a thoroughly theological work. It sets forth his most carefully developed arguments. At the same time, however, the letter is not to be taken as *systematic* theology. Paul is not seeking to write a comprehensive, objective treatise on salvation. He moves from point to point logically, but he is setting forth an argument, not giving a survey of all that might be said on the doctrine of salvation. He expresses himself in his own figures of speech, and with reference to the immediate context of his time (for instance, on the problem of the tension between the Jews and Gentiles that then plagued the church).

These facts must always be borne in mind as we read his Epistle. As Wilhelm Bousset has said: "Paul's epistles—even that to the Romans—must be read as outpourings from the heart of an impulsive prophet-like personality, and not as dialectic didactic writings" (quoted by Adolf Deissmann, *Light From the Ancient East*, p. 231, n. 3).

Paul, immediately after introducing himself, in keeping with the style

of ancient letters, speaks of "the gospel of God, (which he had promised afore by his prophets in the holy scriptures,) concerning his Son Jesus Christ." Here Paul makes a pronouncement of great importance, for he sets forth the true relationship between the Old and New Testaments. For him the "holy scriptures" were, of course, the Old Testament. These Paul recognizes as having promised the coming of salvation in Jesus Christ. The gospel, on the other hand, is the good news of that salvation as proclaimed by Jesus' disciples. Thus Paul establishes a relationship of promise and fulfillment between the two Testaments.

As the Christian reads the Old Testament with eyes of faith he sees that Christ is indeed its fulfillment. It is, in fact, the conviction of the New Testament writers that Christ fulfilled not only individual passages of the Old Testament (such as Isaiah 7:14 and Micah 5:2) but also the Old Testament as a whole. From Genesis to Malachi there is the expectation of salvation to come, which is never realized within the covers of the Old Testament. Christian faith declares that this salvation has been fulfilled in Jesus Christ. The event above all others that declares this with power (verse 4) is the resurrection. This, together with the gift of the Spirit that followed it, and which it made possible, is the dynamic of eternal life.

The Revelation of God

Paul goes on, beginning at verse 16, to speak of God's revelation. This is a double revelation, for God reveals both His righteousness (verse 17) and His wrath (verse 18ff.). On the one hand the righteousness of God is proclaimed in the gospel and is known by the believer through faith; but wherever God's righteousness is made known, by contrast sinful man is seen to stand also under the judgment of God. Righteousness and judgment always go together where fallen man is concerned.

Thus in the last analysis, righteousness and judgment are not antithetical. Their relationship is more like that of two sides of the same coin. The moment a man, confronted by God, recognizes divine righteousness, he also thereby accepts divine judgment against him. Implicit in the prayer "Lord, forgive my sin" is the further confession "for I stand indeed under Thy judgment." The moment we accept the grace of God in salvation, that moment we also recognize divine judgment. Thus it is possible for Paul to speak here in the same breath of the revelation of God's righteousness and the revelation of His wrath.

In verses 19 and 20 Paul deals with the revelation of God through nature. This is the problem of "natural revelation," which has occupied theologians for many centuries. The apostle's statement here has often been understood to mean that from the creation of the world this revelation of God has been available to man. By this, man could have known God, but in rejecting it he has made himself liable to divine wrath. Such a position implies, then, the *possibility* of a natural theology, a natural religion. John Calvin (*Institutes* I, 5:11; 6:1) emphasizes that this is only a possibility, of which man has not made use, and of which indeed he cannot make use because of his fallen condition. On this basis natural revelation would be valid only for unfallen man; after the Fall man could not find salvation through it.

However, we feel that even here there is more to be said. Paul states that this revelation is "from the creation of the world," and we must not forget that Christ is not only our Saviour on the cross but also our Creator; thus *any* revelation of God must ultimately be in and through Christ. Our passage really begins at verse 16 with the gospel and the righteousness of God, which is manifest only in Christ. The revelation of God's wrath in verses 18ff. is the other side of the coin of the revelation of divine righteousness. As one is through Christ, so the other must be. Thus it seems clear that "natural revelation" is not a revelation apart from and prior to Christ. It is intimately connected with the proclamation of the gospel: when Christ is proclaimed to a heathen and he believes, then in view of that proclamation and belief, he sees clearly in nature that the power and attributes of the Creator, Christ, are revealed. It is this testimony that leaves him without excuse.

Karl Barth recently gave a helpful illustration of this point. The revelation of God in nature is like the reflector on the back of a bicycle. It is invisible until light is thrown on it, then it shines forth brilliantly in the darkness. Just so, the revelation of God in nature cannot be seen and understood until the light of gospel proclamation is cast on it; then in faith the heavens, which to an unbeliever speak only of the marvelous intricacy of nature, suddenly "declare the glory of God." The difference between an unbelieving astronaut who declares upon his return from space that he did not find God up there and the Christian who sings, "Lord, Thy glory gilds the heavens" is not a difference of intelligence or of knowledge of nature; it is a difference of faith.



High Fidelity in Living



By B. Page Haskell

District Pastor, Carolina Conference

HI-FI! High Fidelity! Everyone has read these words on radios, record players, tape recorders, or in advertisements for these products. As it relates to the reproduction of sound, high fidelity means reproduction that is nearly identical with the original source of sound—technically perfect reproduction.

Enthusiasts with a keen ear for music and high regard for perfection, striving to reach the ultimate in sound reproduction, go to great lengths to provide equipment for high fidelity. Knowledge is progressive; new developments are constantly being tried; and improvements are always being made. Stereophonic reproduction is one illustration of such progress; it adds dimension—presence and depth—to sound reproduction.

Some are confused as to what is desired in sound reproduction and what constitutes high fidelity. They may think that fidelity resides in the tone controls. They boost the bass and boost or trim the treble; and they become so accustomed to altered reproduction that when listening to a live performance they fail to appreciate it, perhaps feeling that there isn't enough bass. True high fidelity reproduces the sound of each instrument as nearly like the original as is scientifically or electronically possible, without accentuation or diminution in any respect.

High-fidelity's image has been blurred somewhat, because the market has been flooded by products that claim to give high-fidelity reproduction. With an ear not so keen or with economic limitations, many have settled for a lower standard of excellence—lower fidelity if not low fidelity. Some were deceived because the product purported to be hi-fi.

Christ calls for high-fidelity reproduction of the Christian graces in the life of the Christian. "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48). Christian high fidelity is the attainment of God's ideal for mankind—"to restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in his creation might be realized" (*Education*, pp. 15, 16). This fidelity will be motivated by love for God

and love for man. It calls for a renewal of spiritual life and a reformation in the life, a change in ideas, theories, habits, and practices. It means the bringing of the human will into complete conformity with God's will. It will be revealed by obedience to God's moral laws as well as to the laws of our physical being. The golden rule will be practiced. Christ's character will be reproduced in the life of the individual.

As knowledge is progressive, so will the knowledge of God's will be progressive; and the enthusiastic Christian will search for and endeavor to keep pace with advancing knowledge. He will strive for accurate reproduction, without accentuation or diminu-

tion. He will not settle for a counterfeit, a lower standard of excellence in religion, "having a form of godliness, but denying the power thereof" (2 Tim. 3:5).

"The human mind is endowed with power to discriminate between right and wrong. God designs that men shall not decide from impulse, but from weight of evidence, carefully comparing scripture with scripture." —*The Desire of Ages*, p. 458.

In attaining to high-fidelity living, let us study God's Word to show ourselves approved unto God, an instrument of which we need not be ashamed, ever "looking unto Jesus the author and finisher of our faith" (Heb. 12:2).

SPACE TRAVELERS

—Ancient and Modern

By Preston Smith

Pastor, Kelso, Washington

THREE "astronauts" of the Bible blazed the trail through space thousands of years before earth's scientists conceived of space travel. And today God is preparing millions for space flight.

Just as the eyes of the world have focused on Cape Kennedy from time to time, as America's astronauts have been rocketed into orbit, so the whole universe is eagerly watching the climax of earth's history, and the preparation of God's people for space travel. While project Mercury, America's man-in-space project, is of recent origin, God's man-in-space project was conceived before the foundation of the world. The success of the plan was assured 1,900 years ago when the Lord of space gave His life to prepare men for space flight at His coming.

We need to study the lives of the Bible astronauts in order to understand what preparation to make to participate in God's space project, a project the goal of which is not merely to land on the moon but to arrive in heaven itself.

Enoch, the first of the Bible space travelers, lived in a very wicked age, comparable with our own. Just as our world faces certain destruction by fire, so Enoch's faced certain destruction by flood. On every hand were sights and sounds to make one forget God and live in sin and pleasure.

But amid these unfavorable conditions Enoch found companionship with his Lord. He turned his back on the call of the world and found sweet communion with God. This was not a transitory experience, but one that lasted for 300 years. Each day found him being drawn closer and closer to his Creator, until one day the Lord of space took him to Himself. Enoch became the first man to travel through space, past the planets of our system, to heaven.

The second astronaut, Moses, also enjoyed intimate fellowship with God, talking face to face with the Ruler of the universe (Ex. 33:11). He turned his back on worldly fame and pleasure to become the leader of God's people. Patience amid the most trying cir-

cumstances marked him as the meek-est man on earth. Although he laid down his life on Mount Nebo, Jesus resurrected him and took him to heaven, where he became the type of all who will be resurrected to travel through space to reach the mansions of glory.

Elijah, the third Bible astronaut, stood alone for God when the majority had turned to idolatry. He knew what it was to trust God completely—for food, water, and protection. Absolute dedication to God's cause and full surrender to God's direction prepared him for the day of translation to heaven.

If one thing stands out above another in the preparation of the three Bible astronauts for space flight, it is communion with God. Enoch walked with God; Moses talked with God; and Elijah spoke for God. How greatly we need their experience today. Communion with God through prayer and Bible study is the only effective preparation for space travel with Christ.

The preparation of God's three astronauts for space travel had much in common with the experience of America's astronauts. Constant self-denial characterized both groups. While others were seeking their own pleasure, these worthies cheerfully followed a rigorous program to fit themselves physically and mentally for their task. All endeavored to be in a constant state of readiness.

The astronauts God is preparing must likewise be ready at all times. Jesus said, "Be ye also ready." This means getting ready and keeping ready. Further, it means constant self-denial, surrender to Jesus, and putting His cause before our own personal pleasure. God's space travelers, although faced with delay, will maintain patience, courage, and hope, knowing that the flight will surely take place. It is wonderful to know that this space flight is not limited to one member of the family, but that the whole family may participate together. What a glorious thing to live for!

The honor heaped upon earth's astronauts is nothing compared with the honor that God will personally bestow upon His space travelers. Jesus Himself will escort them on this thrilling trip from earth to heaven, and will place crowns of gold upon their heads, and make them corulers with Him (Rev. 3:21).

Dear reader, God wants you to be one of these astronauts, not only to enjoy the space trip to heaven but to be able to travel around the universe throughout eternity. Of the redeemed, God's messenger says: "Unfettered by mortality, they wing their

tireless flight to worlds afar" (*The Great Controversy*, p. 677).

What a thrilling future! Space travel throughout eternity! The loftiest imaginations cannot grasp the glorious future that God has planned for His children. But while our minds fail to embrace it, our whole being will experience it, if by faith we walk with

the Lord, if we yield our all to Him.

The countdown already has begun for this space flight. Churches are uniting. Sunday laws are being enforced. But there is still time to prepare. Let us, then, dedicate our lives wholeheartedly to Christ. We *must* share the holy thrills of space travel throughout God's universe!

Why I Came Back to the Church

I was a third-generation Adventist, brought up in church school and academy among our people, yet I turned my back on all I knew to be right just to satisfy my own selfish desires. For 18 years I was deaf to the pleadings of the Spirit, though I now recognize that many times God pleaded with me, and each time He left His imprint on my guilty conscience. My decision to return may have seemed sudden, yet there were many factors that led up to it.

I attended the Presbyterian Church with my husband once or twice a year and even thought about joining, but I knew that I could never accept Sunday for the true Sabbath, so I never did. I used to wish someone would convert my husband so it would be easy for me to return.

My daughter went to the Baptist Church with a neighbor and was very sincere about it all. I felt in my heart that she would make a good Adventist, but I was not ready to give up my life and be one, so I let the opportunity slip by. Today that opportunity has gone. I smoked and drank, and often when the children wanted or needed some new clothes or other necessities I would have to tell them we couldn't afford them. Inside, my conscience would say, "You could afford them if you didn't spend so much for beer and cigarettes."

My brother once asked my daughter what church she went to, and she told him "Baptist." He said they weren't as far from the truth as some other churches. Then I heard him say something like "Your mother will straighten you out someday." I was in the other room, but my heart was stirred.

I read the condensed book *Dear and Glorious Physician* by Taylor Caldwell. It was a beautiful story and it made me homesick for a knowledge of the Bible. You see, after so many years away from the church I had forgotten a great deal.

My daughter, now in the Methodist Church, asked me to go to some church—any church—just so long as I went somewhere. They were having a drive to encourage church attendance. (A very good thing to do.) I felt I ought to, but I didn't want to go to church on Sunday, so I didn't go. I read some literature from another church that someone handed out at the door. The way they twisted the meaning of the Scriptures made me sick.

Elder Ernest Edwards asked me one time at the Review and Herald building in Washington why I left the church. I hadn't really faced that question before and stammered

something about going to my husband's church. The more I thought of that foolish excuse, the more I realized I had no real reason.

The 1961 Presidential election in the United States made me think seriously about the Catholic Church and the future of our country. Then my mother expressed her wish several times that I stop smoking, because there was so much lung cancer. I would think, "What difference does it make to me? I will die and probably won't make it to heaven anyway, so why not do what I enjoy while I can?" Yet I would often wish I could go to heaven. I thought that even if I could just be a little mouse in the corner I would be happy. How wonderful that our heavenly Father has higher thoughts than we do!

Mother gave me the book *How to Stop Smoking* by Herbert Breaun. I placed it in the bookcase with all the other books. Then one day a year later as I was walking across the room with a cigarette in my hand I suddenly decided to see what the book had to say. Within two days I had stopped smoking. Then that sweet Voice whispered to me, "If you can stop smoking, you can go back to your church." Two weeks later I did go to the Seventh-day Adventist church, and seven months later I was rebaptized. The Lord took the desire for cigarettes away, as well as the taste for beer and unclean meats.

I know now that my mother's prayers for me never stopped. Neither did those of my brother, sister, aunts, uncles, and cousins. I am so thankful for that.

The parents who sent me to Seventh-day Adventist schools and the teachers who taught me must have thought their efforts were in vain, but I hope this will let them know that their lessons stayed by me and helped me find my way back.

The first Sabbath that I went to church the members were so friendly and interested in me that I felt I had come "home." The understanding of the pastor and his wife brought me great comfort, for I was a confused person when I first started to try to find out what life was really all about.

It is my desire now to be of service to my Master. I hope that my experience will give someone else the courage to step out and follow the straight and narrow path, for it surely is strewn with blessings, with peace of mind, with precious forgiveness, and at the end eternal life.

ARLENE DEWEY
Tafton, Pennsylvania



For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



A. DEVANEY

The trees poured forth symphonies of color-tone.

Autumn Dress Parade

By R. L. Klingbeil

SOME friends of ours took us with them on a motor tour of Vermont. It proved to be an unforgettable experience. The air was crisp; the sky was blue. The brilliant sunshine called forth a spectacular response, just as a conductor does from a great orchestra. But here the musicians were trees, countless oaks and maples, which poured forth into the valleys and down the slopes their symphonies of color tone.

We fairly gasped with wonder and delight as our eyes caught sight of the great expanse of brilliant color. The

distant slopes were purple. Those nearer displayed endless gradations and shades of red, yellow, orange, and green. In order to see both to best advantage, we drove to the top of a mountain where we could see as far as Lake Champlain, then we descended 2,000 feet in one of Vermont's famous chair lifts. Silently we glided down the mountain. The trees in festive array climbed up past us. As if in a gigantic parade, they climbed toward the sky.

The spectacle of an autumn dress parade in the forest is so overwhelming that my mind could not take

in all its beauties, much less comprehend them. It seems even now a bit presumptuous to try to describe them. The choicest adjectives are pale and ineffective. One can but feel deeply stirred with admiration for and thankfulness to God, who planned such beauty for enjoyment.

How strange it seems, at first, that summertime should leave us amid such a riot of color. But could it not be that this lavish display is the climax to and the wonderful symbol of all the blessings of sunshine, seedtime, growth, and harvest, which have preceded? Because of this, it is nature's time for gaiety and celebration. Green uniforms of chlorophyll have been exchanged for more gorgeous and diversified costumes of gold and purple. In preparation for the grand farewell festival, each tree is clad in its choicest finery. Truly "Solomon in all his glory was not arrayed like one of these."

When our Lord spoke these words He displayed a little flower. But if the ancient king could not compete with the beauty of the lily, it would be even more difficult for him to rival the splendor of a tree. What stateliness and dignity, what perfection of detail; and in the fall, what spectacular colors it displays. Words like these are written "by fools like me, but only God can make a tree."

I also thought of another lesson a tree can teach me. The dress each tree wears is an exact revelation of its true character. There is no sham, no make-believe, among the celebrants of the forest. Too often among human beings clothes are worn to deceive. The beauty of a gown, even when appropriately modest, or the handsome style of a well-tailored suit seldom reveals the state of the heart. On the contrary, the loudest colors too often cover the bleakest and blackest characters. If you cannot always appear in garments that are stylish, rest content in the thought that the true worth of a man lies deeper than his covering, and even deeper than his skin. If you can make sure that there is beauty within, you will not need fine garments to create an impression. Your friends will soon discover your attractiveness. A beautiful heart will reveal itself, not only in autumn but even in winter, when adverse winds are blowing. Let us make sure that we possess this kind of beauty.



By Carolyn E. Keeler

WE ARE having October's bright blue weather. How bright the sun; how blue the skies! How glad of heart as we gather the bounties from garden, field, and forest—the heavy Hubbard squash, the butternut and the buttercup squash, the bright-red apples, and the sweet yellow apples. We go to the forest for the butternuts, black walnuts, and hickory nuts, and do we find the little beechnuts any more? When I was a little girl my mother used to tell us that if we would get a cup of beechnut meats she would make us a nut cake. There seemed to be a lot of these nuts near where we lived, but it was quite a task to get a cupful, for they are very small, but oh, so sweet. I have seen some towering beechnut trees in Shinglehouse, up near the swimming hole, but either the squirrels get them or I forget to gather them.

We obtain a few bushels of potatoes to put in the basement, and we go up to our ten-acre place at Branchport, New York, to pick our grapes, lovely blue Concord, and our seckel pears, so sweet and juicy, and the apples. Last year was our bumper year for apples. There aren't many this year.

In August we were happy to attend the camp meeting in Western Pennsylvania, the first time we had camped for the entire meeting since we were married, 35 years ago; and we did enjoy it. I was delighted to meet so many of our "Keeping House" readers. One evening as I was leaving the auditorium I met an old roommate, now from the General Conference office—Grace Johnson. Such a happy surprise, and did we ever visit and catch up on happenings! I also was happy to meet Miss Gustafson, who was my nurse when I had my tonsils removed at the Washington Sanitarium. She invited me to a delightful lunch in her cabin.

My husband worked the area around Somerset for the Christian Record in the daytime, and was able to attend the early morning, the evening, and Sabbath and Sunday meetings. One forenoon I went with him to Bedford where he visited the area Blind Association. It was a beautiful ride through the Pennsylvania hills.

The plums that have been on the market offer so many treats. Besides being wonderfully good just to eat out of hand, they make luscious pies, and

the U.S. Department of Agriculture home economists have suggested a plum sauce to serve on rice, angel-food cake, or ice cream. You pit and thinly slice 2 cups of fresh plums. Then in a saucepan you combine $\frac{1}{2}$ cup honey and $\frac{1}{4}$ cup pineapple juice, $\frac{1}{4}$ teaspoon salt and $\frac{1}{4}$ teaspoon of cinnamon. Heat this sauce until it begins to bubble, then add the plums and cook until the fruit has absorbed part of the liquid. This sauce can be used warm or chilled.

Here is another recipe from the U.S.D.A. home economists, which I have adapted somewhat. You make a medium-thick cream sauce using 1 cup milk and 2 tablespoons flour seasoned with butter and salt. Add 1 egg yolk and cook a few minutes, stirring all the time. Add $\frac{1}{2}$ cup cubed chicken-style Soyameat and $\frac{1}{4}$ cup diced green pepper. Pour this sauce over Melba toast in a shallow baking dish. On each piece of sauce-covered toast place a tomato slice. Then "rim each 'sandwich' with finely chopped cooked spinach. Bake 15 minutes in a 400° oven, and serve at once."

Mrs. Mabel Ewert, of Sorrento, British Columbia, shared this "wee" poem, which she says her husband printed in old-English lettering and framed for her. It hangs in their hallway.

"Where we love is home,
Home that our feet may leave
But not our hearts.
The chain may lengthen—
But it never parts."

—Author Unknown.

A Story FOR THE YOUNGER SET

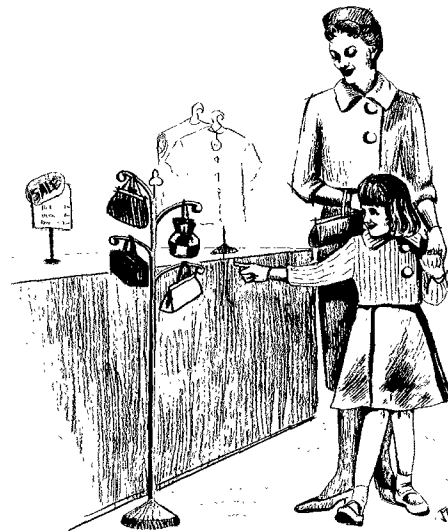
Betty Shares

By Louise Meyer

BETTY and her two sisters loved to go to grandma's house. And every time they went grandma gave each of them 25 cents. Grandma told them that they didn't need to spend their money each time she gave it to them, but that they could save it until they had enough to buy something they really wanted. And this is just what Betty did. She saved her money until she had \$4.

Then one day Betty's sister Ruth became very sick. She was sick for a long time. Betty thought it would be nice if she got Ruth something. Just then she thought of the nicest thing to do. Betty said to mother, "Where's the money I've saved from grandma?"

Mother got the money and gave it to her. Then Betty said, "Mother, do you know what I'm going to do with my



JEANIE MCCOY, ARTIST

Betty said, "Mother, I know what I'm going to buy—this pretty blue purse. It's just what Ruth wants."

money? I'm going to buy something for Ruth because she's so sick. I want to get her something that will make her happy. What could I get her, Mother?"

"Well," mother suggested, "let's go to the store and see what we can find."

So mother and Betty went to the store. Betty had not been looking very long before she spied something that Ruth had been wanting. It was a purse just like the one her little friend Susie had. Ruth had told mother many, many times that she wanted a purse like Susie's. But Betty had forgotten about the purse until she saw it in the store.

Betty said, "Mother, I know what I'm going to buy—this pretty blue purse. It's just what Ruth wants."

Betty paid the clerk for the purse. Then she said, "Mother, I think I'll buy another purse, for Ann." And this is just what Betty did—she bought a purse for her little sister Ann. Then she found that she had enough money left to buy still another purse, so she decided to buy one for herself. She did so much want one for herself. But Betty was so unselfish that she didn't think of buying one for herself until she had bought one for each of her sisters.

Betty was so happy that she could hardly wait to get home and give Ruth the present. When she and mother reached home she went into Ruth's room and said, "Look, Ruth, I have something for you! It's something you've been wanting for a long, long time. Guess what it is!"

Ruth guessed and guessed, but she couldn't guess what it was. Then Betty handed her the package. And when Ruth opened it she said, "Oh, a purse just like Susie's! This is just what I've been wanting! Thank you, Betty."

Then Betty gave her little sister, Ann, the purse she had bought for her. Ann was so surprised and happy.

Ruth and Ann were both happy with their purses. But the one who was the happiest of all was Betty, because she had done such a kind thing by sharing. And I know Jesus was happy too, because Betty had shared. And I know someone else who was happy. It was Betty's angel. He was happy because he could write in the big book in heaven about how Betty had been unselfish with her money.



A Prayer

Dear Father: As an empty vessel I come to be filled—by Thy Holy Spirit. As a little child I come to be led—by Thy mighty hand. As a hungry sheep I come to be fed—with the bread of Thy Word. As a bruised reed I come to be restored—by Thy healing power. As a sinner I come to be forgiven—through the grace that flows from Calvary. Meet my every need this day, I plead in Jesus' name. Amen.

When You Come to God With a Special Request

Fifteen years ago the REVIEW Fellowship of Prayer—the worldwide circle of REVIEW readers who unite in prayer each Friday at sunset on behalf of special prayer requests sent to the REVIEW office—came into being. The many letters we receive each day bear silent witness to the fact that the Fellowship of Prayer is meeting a very real need. They testify also to widespread confidence that God does indeed answer prayer. Then weeks or months or years later come other letters overflowing with gratitude to God for the wonderful way He has worked things out, often despite a seemingly hopeless situation. And here at the REVIEW we rejoice too.

We wish it were possible to reply personally to each prayer request letter, making suggestions we feel might prove helpful. But obviously that would not be possible along with all the other tasks in an editorial office. Thinking of things we have often wanted to say, but could not, we recently prepared a letter covering some of the more important points to remember when coming to God with a special request. With the thought that others might find these suggestions helpful, we share this letter with all members of the REVIEW family.

Dear ———:

Because of the large number of requests coming in to the Fellowship of Prayer, it is not always possible to write a personal letter in reply. We want you to know, however, that your request has been recorded on our permanent prayer list. Each Tuesday morning at worship we present letters received during the week, read excerpts from them, and unite in earnest prayer on behalf of these requests. We count it a privilege to pray with you that God's power may be manifested in a definite way.

God always answers the sincere prayer of faith. "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. "For any gift He has promised, we may ask; then we are to believe that we receive, and return thanks to God that we have received."—*Education*, p. 258. He "is able to do" for us "exceeding abundantly above all that we ask or think" if we come to Him in a trusting, submissive spirit (Eph. 3:20). His answer may be Yes or it may be No or Wait. "God is too wise and good to answer our prayers always at just the time and in just the manner we desire."—*The Ministry of Healing*, p. 231. But whatever the answer, be confident that "all things work together for good to them that love God" (Rom. 8:28).

God may say No to an unwise request, that He may grant something infinitely better. Read the apostle Paul's response when God said No to an earnest appeal, as recorded in 2 Corinthians 12:7-10. Accordingly, let us add to each request the words of our Lord, "Nevertheless not my will, but thine, be done" (Luke 22:42). Again, He may say Wait in order to bring about changes in our own lives that are necessary before He can do for us what we desire. "You may be disappointed, and your will and your way may be denied; but be assured that the Lord loves you. The furnace fire may kindle upon you, not for the purpose of destroying you, but to consume the dross, that you may come forth as gold seven times purified."—*Selected Messages*, book 2, p. 272.

"In the future life the mysteries that here have annoyed and disappointed us will be made plain. We shall see that our seemingly unanswered prayers and disappointed hopes have been among our greatest blessings."—*The Ministry of Healing*, p. 474. "Let us not mourn and grieve because in this life we are not free from disappointments and afflictions. If in the providence of God we are called upon to endure trials, let us accept the cross and drink the bitter cup, remembering that it is a Father's hand that holds it to our lips."—*Testimonies*, vol. 5, p. 316. "God is too wise to err, and too good to withhold any good thing from them that walk uprightly" (*Steps to Christ*, p. 96). So "the consistent course is to commit our desires to our all-wise Father, and then, in perfect confidence, trust all to Him" (*The Ministry of Healing*, p. 230).

What Prayer Is—and Is Not

Prayer is not a means of persuading God to do something He is reluctant to do. Prayer does not "work any change in God," but it should "bring us into harmony with God" (*Christ's Object Lessons*, p. 143) by leading us into a better understanding of His will, and by inspiring within us a sincere desire to cooperate with Him. "Pray in faith. And be sure to bring your lives into harmony with your petitions, that you may receive the blessings for which you pray" (*Testimonies*, vol. 7, p. 274). Can we expect God to hear and heed our requests unless we are ready to hear and heed His wise counsel? "God has a heaven full of blessings for those who will co-operate with Him. All who obey Him may with confidence claim the fulfillment of His promises" (*Christ's Object Lessons*, p. 145).

God often sees best to answer our requests by leading us to take a course of action that will, under His guidance and blessing, bring about the desired result. Inasmuch as "He accomplishes His purposes through human instrumentalities," we have need of "diligently seeking to co-operate with Him in answering the prayers offered" (Ellen G. White Comments, on Eph. 6:10-12, *The SDA Bible Commentary*, p. 1119). There is no more effective way of winning a dear one to Christ than by letting the light of Jesus' love and grace shine out through us in kindly words and deeds. If we sit idly by, waiting for God to do something He expects us to do, we may wait in vain. "Let there be most earnest prayer, and then let us work in harmony with our prayers" (*Testimonies*, vol. 5, p. 714).

We should ever seek to pray intelligently as well as fervently and in faith. Meditate on the conditions under which it may be possible for God to grant the desire of

your heart, as set forth in Psalms 37:7; 66:18; Proverbs 28:9; Mark 11:24; Romans 8:26; Luke 18:1; Ephesians 6:18; Hebrews 11:6; James 1:6, 7; 4:2, 3; 1 John 5:14, 15. Read thoughtfully the chapter "The Privilege of Prayer" in *Steps to Christ*; "Asking to Give" in *Christ's Object Lessons*; and pages 253-261 in *Education*.

Prayer is not a form of magic, and there is no magic about the REVIEW prayer list. No mysterious force is set in operation when a large number of people pray together at the same time for the same personal request, more than would be the case if only one or two were praying. Our heavenly Father hears and heeds the solitary petition as surely and as quickly as He would if a thousand people came to Him with the same request. God is not like a Congressman counting his mail—impressed more readily by a thousand petitions than by only two or three. There is value in corporate prayer for personal requests, but that value is not necessarily determined by the number participating. There is, however, sweet fellowship in knowing that others care enough to unite their petitions with ours. Partnership in prayer links hearts together, imparting courage and sustaining faith.

As you pray each Friday evening at sundown, remember that fellow believers around the world are joining with you. So have courage. And as you hold up your own request before the Lord, pray that God will also work mightily on behalf of others. Jesus will draw near by His Holy Spirit and make His presence very real to you. And soon, very soon, we shall have the happy privilege of seeing Him face to face.

Your brother in Christ,

During the next two weeks we will add appropriate suggestions for those who request prayer for a loved one, for health and healing, or for wisdom and peace of mind.

R. F. C.

A Fantastic Hoax

How long can a person live a lie without being exposed? In the case of 29-year-old Thomas M. Novak, three years. For three years this resident of Livonia, Michigan, posed as a physician. He wrote prescriptions—as many as 20 a day. He diagnosed diseases. He treated serious ailments. And he earned a good income—\$40,000 last year.

But last month his hoax ended. Authorities discovered that he had no medical degree and no license to practice. All that he knew about medicine he had absorbed simply by visiting different medical schools, and by walking into hospitals, dressed in a white coat, to watch operations. Michigan State Attorney General Frank Kelley described "Dr." Novak's three-year practice as "one of the most fantastic hoaxes in medical history."

This experience points up anew the fact that people are not always what they appear to be. An impressive exterior may conceal a shabby interior. A whited sepulcher may "indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness" (Matt. 23:27). The eye of man does not see the corruption within, "for man looketh on the outward appearance." But God evaluates each person exactly as he is, for "the Lord looketh on the heart" (1 Sam. 16:7). In His own good time He will punish evil and reward the good.

"Dr." Novak's case shows also that secrets, though known only to the person himself, have a way of coming out. "Be sure your sin will find you out," is the way Moses expressed it to ancient Israel (Num. 32:23). Evil

habits, illicit relationships, undercover dealings, all come to light eventually.

As Christians, we do well often to ask ourselves, "Am I the person I appear to be? Am I a true son (or daughter) of God? or am I a hypocrite?" If our answers make us uneasy, let us seek transforming power from above. Jesus waits to bring our secret lives into conformity with our profession.

K. H. W.

The Editor's Mailbag

During the past year or two we have occasionally included on the editorial page a brief prayer. This elicited from a devout brother the following response: "Please do not contaminate the good REVIEW with embalmed prayers. That belongs to the apostate church, but not to the living church of Christ." Though we have received no other protests—indeed, we have received a number of commendatory letters—we felt to share with our readers this exchange of letters.

Our Reply

Because you have written what is on your heart, let me tell you what is on my heart in this matter. I don't know just how you would describe the Lord's Prayer—I hope you wouldn't say it is embalmed. But it certainly was written, and we repeat it. What is more, it has provided the precedent for other prayers. On a few occasions I have written out short prayers for people who seemed to be rather at a loss as to how to pray to God. But I have always made clear to them that the prayer I give them is only to prime their spiritual pump and that they are to go on from there to talk to God in their own words regarding their various needs.

I like spontaneous prayers, I'm sure, as much as you do, and it is such prayers that I pray in any public service. But I confess that at times I have been much edified by listening to a written prayer. I would not draw the hard and fast line that you do. Nor would I rigidly exclude anything and everything simply because the "apostate church" may have employed it. After all, that church is a mixture of good and evil; it is not all evil.

There is another side to this matter. I don't know whether I would describe as "embalmed prayers" the kind that I have heard time and again in prayer meetings, where dear souls—God bless them—hang together a series of weather-beaten, hackneyed phrases that I can repeat by heart with no edification whatever to my spirit. I'm sure you've heard many of them. In fact, I am confident that if you have been a faithful attendant at prayer meeting, you can tell me offhand how certain worshipers pray and the phrases they use. I wouldn't say that their prayers are "embalmed," but certainly they are painfully dehydrated, so that scarcely any spiritual succulence remains in them. For such people I am sure a well-written prayer might be most helpful. It would open their eyes to the possibility of something better than they are using.

In other words, my brother, I feel that there is a proper place at times for a written prayer in the REVIEW that reflects the pious meditations of a good man. In that way we can enter into his feelings and see how he approaches his God. It may help us in our own praying to be more vital and to keep our prayer in proper balance.

Well, these are simply a few of my thoughts. I wanted you to know that we did have some real reasons for the prayers we have printed, and for other ones we may print in the future.

F. D. N.

Reports From Far and Near

Building churches IN EAST AFRICA

By C. T. J. Hyde, *Church Development Secretary*
Trans-Africa Division

RECENTLY it was my privilege to revisit the Tanganyika and East African unions, where I labored for a number of years. Tanganyika, Kenya, and Uganda have recently become independent nations, and I was interested to learn how our churches have been affected by the winds of change.

My first appointment was in Dar es Salaam, capital of Tanganyika, for the dedication of a large, representative church building erected following the evangelistic campaign conducted by E. E. Cleveland, of the General Conference. I also met appointments in the Lake Victoria region, for church development projects. A church was dedicated at Mugane in the Majita-Ukerewe Field. This was one of several churches that had been influenced by the promise of free public primary education, and had voted for their school to accept it. The promise did not materialize, however, and Mugane has no school today. They regretted their decision, and now they are pleading for a church school again. At Bulinga, also in the Majita-Ukerewe Field, we found almost ready for use a new church built of cement blocks. The Musoma church, dedicated in February, 1963, was neat and well cared for by the congregation.

From the Tanganyika Union we crossed into the East African Union, where four more churches were dedicated, and we saw many more in various

stages of construction. In the Kenya Lake Field alone 30 permanent churches are being erected. A new day has dawned in these countries. Our people have become jealous for the glory of God and the good name of the church. Since independence, much public money has gone to build schools, which is good. But must our people continue to worship God in mud-and-pole and grass-roofed buildings? Assistance for selected church building projects has been made from the field, union, and division organizations, but for rural churches this does not exceed £120 (about U.S. \$336). While this never represents more than 20 per cent of the total cost, it is a gesture of encouragement. Much more could be done if funds were available.

In large towns more help is provided in recognition of the higher cost of construction. Our African believers sacrifice for their building funds. At the Omuga church in south Nyanza, Kenya, a brother and his wife gave 14 head of cattle. Many of Ignatio's worldly contemporaries would have paid those cattle over as a bridal price for a second wife, but our brother deliberately avoided the possibility of being enticed by the tribal custom.

Behind each church dedication are stories of sacrifice, self-denial, and devotion—long hours of brickmaking and water carrying. How would you face up to the job of building a church if the



Ignatio Nyambuga, who, with his wife, Kannall, gave 14 head of cattle to help build the Omuga church in south Nyanza, Kenya.

women had to carry all the water on their heads for brickmaking, mortar mixing, and the concrete work and plastering? May the example of our African members inspire a more self-sacrificing spirit in our dear people in the homelands. It is thrilling to see and hear our people stand to pledge a cow, a bull, goats, sheep, chickens, and cash, in one place after another, voluntarily giving up their life investments.

To many of these churches it was our first visit for more than 20 years. What a joy to see friends, a little changed of



Left: The Makerene church in Kampala, Uganda, ready for dedication. Right: Every member in this group gave at least a cow or a bull to the Wikondiek church.

course with the passing of time, but still rejoicing in the hope of the soon-coming Saviour.

Another reason for rejoicing was the indigenous leadership holding high our standards and leading their members to new records in tithes and offerings. These men, whom some of us taught and trained, now carry the responsibilities. The Lord's work is in safe hands. Our workers of the past have laid solid foundations. Pray for these African leaders of today as they carry on their shoulders the care of all the churches. Great pressures, trials, and temptations bear down upon them. We must hold up their hands in prayer. A firmament of the elect of God from these emerging nations of Africa will yet meet Jesus with rejoicing when He returns to gather us home.

Hinsdale Sponsors Ban on Youth Smoking

By C. Elwyn Platner

*Public Relations Officer
Hinsdale Sanitarium and Hospital*

A first-in-the-nation experiment banning cigarettes among thousands of teenagers is being conducted by the Illinois Youth Commission (IYC) with the aid of the Hinsdale Sanitarium and Hospital stop-smoking team. The team entered the picture shortly after the superintendent of the IYC's largest institution heard the United States Surgeon General's report on the relationship of cigarette smoking and cancer and a week later read of the Five-Day Plan to Stop Smoking, which the team conducted in downtown Chicago in January.

Dr. C. L. Dale and Chaplain Willis C. Graves conducted their first program for the youth at the Illinois State Training School for Boys, near St. Charles, Illinois, in February. After the program C. William Ruddell, superintendent, and his staff cut out all smoking among the youths. He explains that the ban "has been successful beyond our deepest hopes." An unexpected side effect of the ban has been a sharp decline in disciplinary problems, he reports.

The Chicago *Daily News* revealed that the "first official mention of the smoking

ban appeared in a political campaign notebook, 'A Profile of Progress,' a loose-leaf publication reviewing Gov. Otto Kerner's record."

It said, "Moving swiftly but not precipitously and basing scheduled action on careful study of its institutions, the IYC led the nation in completing a program to eliminate wards' smoking in all institutions."

(The privilege of smoking has been long enjoyed by older delinquents in State correctional schools.)

From the start there were few complaints, and parents coming to visit were delighted. Ruddell then realized that "by doing away with the four daily 'smoke breaks,' we had eliminated the biggest cause of scuffling and fights among the youths."

After the first program conducted by the Hinsdale Sanitarium stop-smoking team at St. Charles, monthly meetings were begun at the Joliet evaluation center, where all incoming delinquent children are sent for one month. Then professional people conduct an antismoking class at the commission's other correctional institutions.

The sanitarium stop-smoking team resumed quarterly Five-Day Plan meetings for the general public at the sanitarium in September.

Moslem Conversions in Indonesia

By W. L. Wilcox, *President
West Indonesian Union Mission*

The day was extremely hot, even for East Java. If there was ever an appropriate time for a literature evangelist to slow down and stop, this was it. However, one colporteur was determined that nothing should hinder him from continuing his God-given task. Though the day was uncomfortable and his throat dry, he pressed on to the next house, which was a middle-class well-kept home. Little did he realize what the results from this one contact would be.

A knock and a call soon brought a middle-aged man to the door. He was well dressed but definitely Mohammedan, as his dress indicated. "Good

afternoon. Mr. Sumarjono?" the colporteur asked. The response was in the affirmative, and soon our literature evangelist was sitting comfortably opposite Mr. Sumarjono.

Mr. Sumarjono proved to be not only a well-educated man but was conversant on many modern-day scientific advancements. He was manager of a large sugar mill. A lover of books, he now purchased a number more. The books he read and the Voice of Prophecy lessons he studied planted seeds of truth in fertile soil.

Finding that the seventh day is God's true rest day, he determined to keep it. Soon after this, he made contact with K. Mandias, pastor of our church in Madiun, East Java. Studies were begun, and Mr. Sumarjono was convinced of God's truth. Then a terrible sickness struck him. Much time and money were spent in seeking relief from a number of doctors, but to no avail. In fact, little hope was held out for his recovery. In this time of need Brother Sumarjono turned to God and vowed: "Lord, if You will heal me, I will not only be faithful to the truth myself but will do all I can to lead my own Javanese Moslem brothers to Christ as well."

The Lord heard this earnest prayer, and Brother Sumarjono was healed. As days and months passed, and his strength returned, he began casting about for a way to lead others to the Saviour. An idea was born in his mind. "Why not start giving this wonderful message to those with whom I work every day?" he asked himself. So a Bible study class was started after work at the sugar mill. Brother Sumarjono, former Moslem, was the Bible instructor, and his students were all Moslems.

Many times Brother Sumarjono would refer to the Koran to show that many things he was teaching from the Bible were also mentioned in the Moslem "holy book"—things such as healthful living, the Sabbath, the second coming of Jesus, and even the divinity of Christ. These lessons made a great impression on the Moslem people, and soon a branch Sabbath school was started, whose members were mostly Mohammedan workers from the sugar mill. Soon another branch Sabbath school was organized at Tjaruban a few miles away in the country, also with Moslems as members.



Left: The old and the new—the Chetume church near Bugema, Uganda. Right: The congregation waiting for the dedication of the Otok church in Kenya Lake Field.



Forty-eight, including 41 former Moslems, were baptized at Madiun, Java, on May 30. Mr. Sumarjono, who won them to Christ, is standing in the rear with dark glasses. B. F. Pandjaitan, the district pastor, is at the extreme right. S. Ritonga, president of the East Java Mission, is second from the right.

After many months of Bible studies by Brother Sumarjono, and A. T. Siong and B. F. Pandjaitan, district pastors, many requested baptism. Thus it was that at the end of 1962 a total of 31 souls stepped into the water to announce publicly that they had become followers of the Lord Jesus Christ and were no longer disciples of "the prophet." Following this, several other baptisms were held, with 87 souls being baptized by December 14, 1963. Two new churches were organized, with almost 100 per cent of their charter members being former Mohammedans.

The climax came on May 30 of this year, when the largest baptism of Moslems ever held in Indonesia, and possibly the world, took place. Forty-eight more persons received the sacred rite in Madiun, 41 of these being Mohammedans—a total of 135 won to Christ. What a harvest of souls! And to think that it all started from one colporteur contact a number of years ago.



The following news items are taken from Religious News Service, and do not necessarily express the viewpoint of the REVIEW editors.

WASHINGTON, D.C.—The Senate has cleared an amendment to the Social Security Act which would exempt members of the Old Order Amish sect and members of certain other established sects from paying Social Security taxes. Under its provisions exempted persons would waive any possible benefit provided by the Federal program.

MINNEAPOLIS, MINN.—Twenty-five missionaries of the Evangelical Free Church of America and 17 missionary children have temporarily left their stations in the Congo on advice of the U.S. Embassy.



Australasian Division

Dr. and Mrs. R. O. Yeatts returned from Australia to New Guinea, July 12, following an interim furlough. Dr. Yeatts will continue at the Sopas Hospital in Wabag, which serves some of the most primitive people in the whole of the New Guinea field. They have served nine years in New Guinea.

Pastor and Mrs. Peter Cummings and their family left Australia in July to take up an appointment in the Bismarck-Solomons Union Mission, on the Island of Malaita, in the Solomons group. They have served a term in the New Guinea area. Now, following a furlough, Brother Cummings is to take the responsibility of president of the newly formed Malaita Mission.

Hazel Jakes left Brisbane, Queensland, July 21, for Madang, on the north coast of New Guinea, to join the staff of the Hatzfeldhaven Hansenide Colony. Miss Jakes is a nursing graduate and has had midwifery training.

Nathaniel Devenish left Sydney, Australia, on July 26, for Lae, New Guinea, where he is to serve for a period of six months in the office of the Coral Sea Union Mission. During this time the secretary-treasurer of the Coral Sea Union Mission will be on furlough.

Brother and Sister Warwick Stokes left Auckland, New Zealand, on August 10 for Suva, Fiji. Brother Stokes will serve as accountant and business teacher, and Sister Stokes will carry a program of teaching at Fulton Missionary College.

North American Division

Mr. and Mrs. Jose Fuentes and three children, of West Islip, New York, went by car on August 12 to Mexico. Sister Fuentes' maiden name was Ofelia Mar-

tinéz Radillo. Brother Fuentes has accepted an appointment to be director of the Linda Vista Academy at Chiapas.

Rex G. Pearson, of Berrien Springs, Michigan, left New York, August 19, for Cape Town, South Africa, to teach at Bethel College. His wife, Mrs. Margaret Pearson, and the three children left New York on August 28 on the S.S. *MorMcPenn* for East London. They are returning to their homeland after taking studies at Andrews University.

Mr. and Mrs. Jack T. Thompson and daughter, of Sanitarium, California, sailed from New York August 27 on the S.S. *Wildenfels* for Tripoli. Mrs. Thompson's maiden name was Beverly Ann Trussell. Brother Thompson is to serve as physical therapist for the Benghazi Hospital, Libya.

Thelma Jean Benson, of Pacific Union College, sailed from New York, August 27, on the S.S. *Wildenfels* for Tripoli. Miss Benson is to be dietitian for the Benghazi Hospital, Libya.

Mr. and Mrs. Donald R. Pierson and two children, of La Sierra College, sailed from New York on the M.S. *Titania*, August 28, for Lagos, Nigeria. Mrs. Pierson's maiden name was Elizabeth Louise Collins. Brother Pierson is to be teacher of business at the Adventist College of West Africa, Ilshan-Remo, West Nigeria.

Elder and Mrs. Darrell Allen Nicola and two children, of Portland, Oregon, left Los Angeles, August 30, for Bangkok, Thailand. Mrs. Nicola's maiden name was Dorothea Lucille Failing. Elder Nicola is to be administrative chaplain of the Bangkok Sanitarium and Hospital.

Miriam Moore left Washington, D.C., August 30 for Addis Ababa. Miss Moore is a nurse, returning to Ethiopia after an extended leave.

Elder and Mrs. John C. Mattingly and two children, of Saugus, Massachusetts, sailed on the S.S. *Queen Mary*, from New York City, September 2, for England. Sister Mattingly's maiden name was Eulalie Reed. They will study the French language for six months in Switzerland and then proceed to the Congo. Brother Mattingly is to be principal of the Rwese Secondary School at Kwese Station, in the North Congo.

Mr. and Mrs. Duane P. Huey and two children, of Portland, Oregon, left by car from Laredo, Texas, September 2, for Guatemala. Sister Huey's maiden name was Katherine Louise George. Brother Huey is to be secretary-treasurer of the Central American Union Mission.

Mr. and Mrs. Elbert Lund Nielsen and two children, of Lacombe, Alberta, Canada, sailed on the S.S. *Friesland* from San Francisco, California, September 3, for India. The maiden name of Sister Nielsen was Pauline Befus. Brother Nielsen is to be farm manager and teacher of science at Spicer Memorial College, Poona.

Dr. and Mrs. Frederick A. Mote and three children, of Hanford, California, left San Francisco, California, September 3, for Australia, en route to Vietnam. Sister Mote's maiden name was Glenna Lillian Hockley. Dr. Mote has accepted a

call to connect with the Saigon Adventist Hospital.

Edith Lorraine Gillham left New York City for Nyasaland on September 5. She is returning after furlough. Since 1954 Miss Gillham has served in various places in the Trans-Africa Division. At this time she will serve as a matron in the Malamulo Hospital.

W. R. BEACH

Four Sioux Indian Boys

By Merle Tiffany, Pastor-Teacher
Ridgeview, South Dakota

In September, 1963, a project for Christian education among the Sioux Indian children on the Cheyenne River Indian Reservation in South Dakota was begun. At that time four Indian boys aged seven to 13 entered the church school at Ridgeview as boarding students.

Through the years work among the Sioux Indians has been difficult. Many of these people have not yet learned to be independent citizens and have not adjusted to modern life. They depend to a great extent upon Government aid. Indolence and alcoholism are widespread. Many of them belong to a church that will not permit them to be buried beside their loved ones in the church cemetery if they join another faith. This "tying to the grave" prevents some of these people from joining the remnant church. Also, they hesitate to worship with people of other races.

The Ridgeview school project was started after one year of cottage meetings held by the local pastor-teacher in three Indian communities near Ridgeview. It was felt that the best way to build a more stable Indian membership would be by educating the children, though of course work for the adults continues as well. Many of the parents realize that their children need a better way of life,

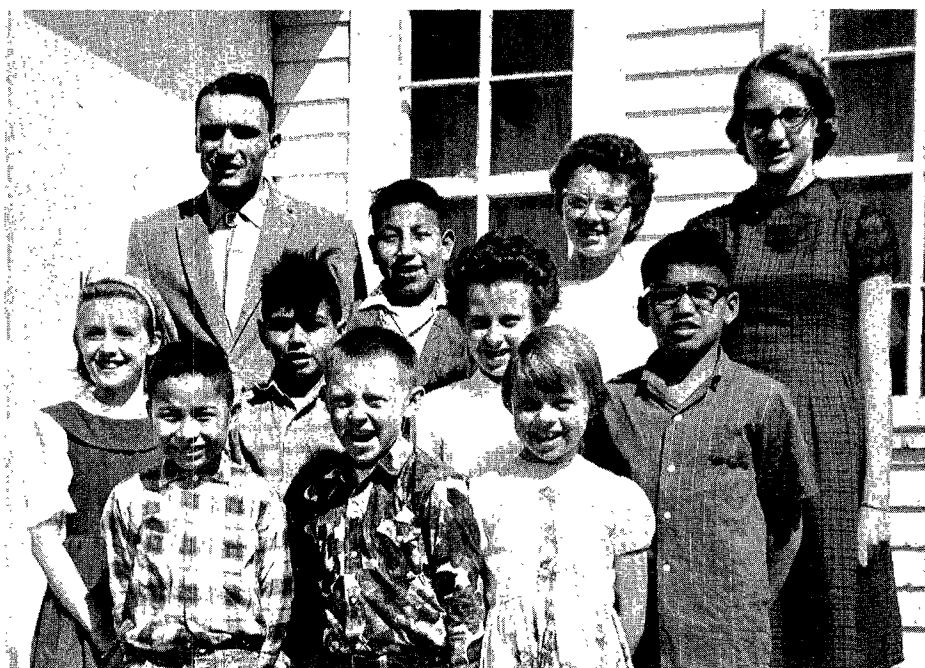
and more children are ready to attend the church schools than the schools can accommodate. This year the mission school at Red Shirt Table added eight children from the Ridgeview area.

The Indian children are taken as boarding students for several reasons. Their backgrounds are often impoverished, both in a physical sense and in a spiritual sense. They need the constant supervision and spiritual atmosphere of a Christian home in order to develop good work habits and a sound sense of values.

The influence of the home and school can be seen clearly in these four boys. At the beginning of the school year none knew how to participate in prayer or in many other spiritual activities. Bible knowledge was scant. Sometimes profane or vulgar language was heard. Work was loathed as a curse, and work habits were extremely poor.

Since September all four have learned to pray in public and in private, and have begun to use prayer as a means to find answers to their problems. Bible knowledge has increased greatly. All four have completed a progressive class in JMV work, and the older ones are enthusiastic Pathfinders. They have learned to take a speaking part in various religious services, and have earned almost enough to buy Pathfinder uniforms by selling *Life and Health*. Recently one boy said that he would like to be a preacher when he grows up. All four enjoy the Sabbath and say that it is the best day of the week.

The church school project for the Indian boys at Ridgeview has been financed this year by friends. Several Dorcas Societies have contributed bedding and clothing. The need is great. Dozens of children, yes hundreds, are passing into a life of sin and degradation because they lack a constructive environment. The church needs them, and they need the church.



Merle Tiffany with his students at the Ridgeview, South Dakota, school. Four of them are Sioux Indians.

A Visit to the King of Swaziland

By J. D. Harcombe

Vice-President, Group 2
South African Union Conference

After camp meeting at Kwaluseni in Swaziland, Pastor P. M. Mabena and I decided to visit King Sabuza II, of Swaziland. J. M. Hlubi, one of our faithful pioneer African workers now on sustenance, made the appointment for us.

Late one evening we were ushered into the king's presence. He rose and walked toward me with outstretched hand, giving me a very friendly welcome. Pastor Hlubi introduced us, and before long we were sitting in comfortable chairs discussing matters of mutual interest. King Sabuza is a well-educated man, and speaks excellent English. He wanted to know more about Seventh-day Adventists and we also discussed the Bible. He was especially interested in the state of the dead. He believes in the coming of Jesus, and quoted from Matthew's twenty-fourth chapter.

The king gave us a good account of Swazi history, which we found most interesting. Not wishing to outstay our welcome, after an hour I presented him with a copy of *The Hope of the Race*, by F. L. Peterson, one of the vice-presidents of the General Conference. He was delighted to accept this memento of our visit. He mentioned that he formerly received the *Signs of the Times*, and asked if it is still being published. When I asked him if he would like to receive a copy each month, he replied that he would be delighted.

Before our departure I had the privilege of presenting King Sabuza to the great King of kings. The king's son followed us to the car, and asked, "What is the truth about Paradise?" He was evidently interested, and I asked him whether he would like a book on the subject. He graciously accepted the offer, and we sent him two books.

As we returned to Manzini we agreed that Sabuza is a very humble and good king, a Christian who loves the Lord. It was really a pleasure to meet him and to discuss the Word of God with him. We pray that the Lord will touch his heart as he reads the literature we have given him.

The church members, with the help of our workers in Swaziland, are busy spreading the message in the king's kraal. Four have been baptized, and six are in the baptismal class.

Literature Evangelism in South Vietnam

By Charles Harris, Secretary-Treasurer
Vietnam Mission

The preacher chose as his opening text the eleventh chapter of Hebrews, which lists heroes of faith. He then mentioned men in modern times who were willing to work in places so dangerous that many gave their lives in order that the gospel might go. As he went on with his sermon,



Literature evangelists attending the institute in Saigon, South Vietnam. There are now 98 colporteurs in this war-torn country.

loud, intermittent booms could be heard not far in the distance. The audience appeared not even to hear the thundering sounds. They were literature evangelists. The minister was John Mason, assistant publishing secretary of the Far Eastern Division. The church was in Phu Nhuan, a section of Saigon, the capital of Vietnam, and the loud, thundering sounds were from gun and mortar fire. Hardship, destruction, and poverty are common in this country, which has been at war for more than two decades. Funeral processions can be seen frequently. More than 100,000 have been killed on both sides during the past ten years, in a population of some 13 million.

The Adventist constituency of Vietnam is approximately 1,200. Literature evangelists number 98. Do Binh has ably led out in the work for seven years. Vietnam is fortunate to have its own press, of which Le Cong Giao is manager. He has 15 full-time workers, who sometimes have to work at night to keep up with the colporteurs. During the past ten years, nine of our colporteurs have been captured by the guerrillas. Two have been released after spending almost two months in captivity, but the other seven have never been heard from. John Bernet, union publishing secretary, and Paul Tan, his assistant, held four days of meetings in Da Nang (Tourane), near the seventeenth parallel (close to North Vietnam), from August 14 to 18. Da Nang is a very dangerous area, but our work in that section is progressing rapidly. If we had one colporteur for each 12 members we would no doubt soon finish the work.

Some have lost their lives, but the Lord's protection of others is impressive. One day one of the men was going to his field of work in a bus. On the way the bus was overtaken and passed by another bus going to the same general area. A few moments later the second bus ran over a land mine and blew up, killing several passengers. Another one of our men was on his way to his territory when the vehicle immediately behind his bus ran over a land mine, killing several. Another time the bus on which one of our colporteurs was traveling was stopped by two police who wanted a ride. The bus

was crowded and had no room for the two detectives, except on top; so on top they went. They were carrying a land mine they had found. About the time they reached the next village the mine went off, killing the two men on top, ripping the bus in two, and killing several passengers. Our literature evangelist was not injured. A number of our men have been shadowed by strangers in dangerous territory, but generally they have not been molested. An army officer of the Republic of Vietnam says that everywhere he goes he finds our colporteurs or books or both. He admires the courage of these men.

Condensed News

Newfoundland Ordination

During the 1964 camp meeting held in St. John's, Newfoundland, Arnold N. White of Botwood, Newfoundland, was ordained to the gospel ministry. Elder

White has been a district leader in Botwood since 1961. J. W. Bothe, president of the Canadian Union; R. R. Hegstad of the General Conference; and A. N. How, president of the Seventh-day Adventist Church in Newfoundland, participated in the service.

A. N. How, *President*
SDA Church in Newfoundland

Fruitful Evangelism in Northern Luzon

The baptism of 14 on July 4 crowned the close of a short series of meetings conducted jointly by F. B. de la Cruz and Geronimo Calangan of the Northern Luzon Mission in San Manuel. These meetings followed soon after our first series, as a result of which 68 were baptized.

One of the 14 had been an addict to tobacco and alcohol. It was a real battle for him to follow the Master's call. He is now rejoicing in the third angel's message and was chosen as a deacon of this newly organized company.

GERONIMO CALANGAN



Brief News OF MEN AND EVENTS



Far Eastern Division

Reported by
A. E. Gibb

► Baptisms in the North Philippine Union Mission for the first six months of this year total 2,028, which is only 83 less than the total baptisms for the entire year of 1963. Twenty churches have been erected in the North Philippine Union Mission this year.

► Recent word from Hong Kong indicates that the doctors at Tsuen Wan Hospital, recently opened in Hong Kong,

were seeing between 50 and 60 outpatients a day. Inpatients numbered 20.

► Graduates from a Vacation Bible School in August at the Balestier Road English church in Singapore numbered 225. Twenty of the juniors are attending a Bible-marking class each Sabbath afternoon, and some of the children are attending Sabbath school.

► The first Chinese Seventh-day Adventist church school opened in Seoul, Korea, with an enrollment of 25 students. After three months the enrollment was 85. The aim is now to begin a middle school.



Atlantic Union

Reported by
Mrs. Emma Kirk

► The Lowell, Massachusetts, congregation dedicated their recently purchased house of worship on July 11. Elder Mattingly, the pastor, led out in the program, which also was a farewell day for him. He and his family are returning to mission service in the Congo. M. L. Mills, Southern New England Conference president; A. E. Harms, treasurer; and George MacLaren, local elder, participated in the service.

► Since September 14 the Voice of Prophecy is heard daily over WBNE-FM in Fitchburg, Massachusetts. This is the first daily Voice of Prophecy program in the Southern New England Conference.

► On Sunday, July 19, the Bethesda church of Amityville, New York, held a groundbreaking ceremony. Those who participated in the program were Fred H. Morris, town comptroller; George Granelle, councilman; R. T. Hudson, president of Northeastern Conference; A. R. Haig, pastor of the Amityville church; B. T. Rivers, pastor of the Westbury church; S. O. James, associate publishing secretary of the conference; Everett Alexander, former pastor; and Isaac T. Hayes, pastor of the New Hope Institutional Baptist church. John W. Lee, pastor of the Bethel A.M.E. church of Amityville, served as master of ceremonies.



Canadian Union

Reported by
Evelyn M. Bowles

► Two ministerial interns have joined the staff of the Maritime Conference. Leonard Andrews, who has been principal of the Halifax church school for two years, will be district leader at Yarmouth, Nova Scotia. John Blake, theology graduate of Canadian Union College, will combine ministerial and colporteur work as district leader at Bridgewater, Nova Scotia.

► The first baptism in the Canadian Northwest Territories took place at Yellowknife, 1,000 miles north of Edmonton, Alberta, on July 4. Three persons were baptized by L. Astleford, who some years ago visited the area for Ingathering and held a few studies with these people. Others are interested.

► Pastor and Mrs. D. J. Handysides and family have arrived from London, England, and have settled in Kingston, Ontario, where Elder Handysides will pastor the Kingston and Belleville churches and the Marlbank company. Eventually, Elder Handysides is to become conference evangelist.

► On the first Sabbath afternoon of the Saskatoon camp meeting a service of ordination took place at which E. F. White, secretary-treasurer of the Manitoba-Saskatchewan Conference, was ordained to the gospel ministry.

► A number of new teachers will be

joining the staff at Canadian Union College this fall. Walter O. Comm will be acting head of the theology department in the absence of H. G. Campbell, who is on leave for advanced study. David Crook, who has been a pastor and teacher in Newfoundland for several years, will be dean of men. Elsie Nawalkowski will be head of the home economics department. She has been assistant dean of women at Walla Walla College. Russell Irving will teach business education on the high school level. Mrs. Irving, a registered nurse with a B.S. degree, will be school nurse. Wayne Janzen will be associated with Mr. Visger in the industrial arts department, and Mrs. Janzen will teach in the music department. Don French, who has been teaching at Okanagan Academy in British Columbia, is qualified for service in several departments. Walter Schram, who has been teaching in the Peace River district, will be a teacher in the high school division. All these are former students of Canadian Union College. New to the campus are Mr. and Mrs. James Kramer. He is manager of the college dairy. Wesley Negrych will teach business administration. Other new teachers are John Odom; Myron Wehtje, who will be head of the history department; and Lila Rae Frederick, who will teach French.

► R. Knauff, who has faithfully served as secretary of the Missionary Volunteer, education, and temperance departments of the Ontario-Quebec Conference, recently resigned to pursue advanced study at Andrews University. J. W. Wilson, a



First Church Reaches 1965 Ingathering Goal

At the Carolina Conference workers' meeting held in Charlotte, North Carolina, August 23, H. V. Leggett, pastor of the Hendersonville church (left) presented A. J. Skender, home missionary secretary of the conference, an Ingathering check for \$3,700 from the Hendersonville church. This is believed to be the first church in North America to reach its 1965 goal.

A. J. SKENDER
Departmental Secretary
Carolina Conference

native of Ontario and former dean of men at Kingsway College, has accepted a call to the Ontario-Quebec Conference to replace Pastor Knauff in the above departments. Pastor Wilson has recently served as departmental secretary in the Manitoba-Saskatchewan and Iowa conferences.

► Six persons were baptized at Thompson Lake, Saskatchewan, August 15, as a result of a three-week It Is Written crusade conducted at Assiniboia, Saskatchewan, by D. R. Watts and E. L. Koronko. Others are planning on baptism soon.



Central Union

Reported by
Mrs. Clara Anderson

► Elder and Mrs. Ben Z. George, of Colorado, have accepted a call to the Wyoming Conference where Elder George will be conference evangelist.

► Under the leadership of John E. Gooley, members of the Canon City church broke ground recently for their new church building.

► Mrs. Lois Resler Smith is receptionist and secretary to B. L. Schlotthauer in the Central Union Conference office.

► Mr. and Mrs. William Atchison, who have given 22 years of service to the Boulder Memorial Hospital, have made a \$500 donation to the fund for purchasing a Hubbard tank for the physical therapy department of the hospital. At the present time Mr. Atchison does relief work in the physical therapy department, and wishes to see the new equipment installed while he is still working there.

► Out-of-date but serviceable hospital equipment from the Porter Memorial Hospital was sent to our hospital in Juliaca, Peru, the Clinica de Juliaca. An incubator sent there saved the life of a premature baby girl, Nancy Ester Corrales, daughter of Mr. and Mrs. Carlos Corrales.

► Maxine Leonhardt has transferred from the Nebraska Conference office to be secretary to Carl Sundin, director of placement at Loma Linda University. Mrs. Dorothy Scifers Culbertson, from Kansas, will be the new secretary to F. O. Sanders, president of the Nebraska Conference.

► Elder and Mrs. L. O. Barnes have transferred from the Cheyenne district in the Wyoming Conference to the Montrose district in the Colorado Conference.



Columbia Union

Reported by
Don A. Roth

► Richard Rideout, former pastor of the Beltsville, Maryland, church, has accepted a call to teach Bible at Mount Pisgah Academy in the Carolina Conference. His place was taken by Oliver Stimpson, former pastor of the Rockville-Damascus district.

► E. L. Tarr, former pastor of the Tazewell district of southwestern Virginia in the Potomac Conference, is the new pastor in Petersburg. He takes the place of Jerome Lastine, who is now in Norfolk, Virginia.

► Taking Elder Tarr's place in the Tazewell district is Edwin Klein, formerly associate pastor of the Norfolk district.

► The new publishing department secretary of the Pennsylvania Conference is Paul Bernet, recently of the Potomac Conference. Taking his place in the Potomac Conference is Kenneth O'Guin, former publishing secretary of the Pennsylvania Conference.

► E. H. Roy, pastor of the Coudersport district for the past several years, has accepted a call to Huntsville, Alabama.



Lake Union

Reported by
Mrs. Mildred Wade

► Andrews University Academy is undergoing a \$60,000 remodeling program to make room for the anticipated increase in enrollment. During the past five years this has nearly doubled, with 230 enrolled for school last month. The number of faculty members also has increased from 5 to 15. Three new members are joining the staff this fall. Brigett Kober will serve as librarian; Ray Swenson will teach industrial arts and driver training; and Sharlene Nelson will be in charge of home economics.

► Dale Clayton, son of Mr. and Mrs. Martin Clayton, of Flint, Michigan, has been given a \$300 president's award from the Loma Linda University in California for recognition of his scholastic attainment and participation in student affairs. A graduate of Andrews University, he has been a student at Loma Linda University for two years on an all-expense-paid scholarship, and received his Master's degree in June. He has been awarded a \$2,200 scholarship for doctoral study in the Michigan State University, where he will be enrolled this fall.

► Degrees were awarded to 163 seniors in the Andrews University summer commencement, August 13. W. P. Bradley, associate secretary of the General Conference, addressed the graduates. In the undergraduate school, Emmanuel Missionary College, 27 B.S. degrees and 28 B.A. degrees were given. In the graduate school 3 M.Mus.Ed. and 89 M.A. degrees were awarded, and in the SDA Theological Seminary 6 M.A., 9 B.D., and 1 M.Th. degrees.

► The annual meeting of SDA hospital administrators was held at Hinsdale Sanitarium, August 19-23. Current officers are: president, Jack Weisberg, of the Putnam Memorial Hospital; R. L. Pelton, president-elect, of the New England Sanitarium; M. J. Blair, secretary-treasurer, of the Hinsdale Sanitarium; and A. C. Larson, executive secretary, former administrator of the Hinsdale Sanitarium. Speakers included three General Conference officials: W. E. Murray, T. R. Flaiz, and

J. C. Kozel. The following week the American Hospital Association held its annual meeting in Chicago.



North Pacific Union

Reported by
Mrs. Ione Morgan

► Glenn Patterson, a pastor in the Washington Conference, has been invited by the Upper Columbia and Washington conferences to devote full time to religious liberty work in the State of Washington. In recent weeks Elder Patterson has been visiting State senators and representatives, and other influential persons, in the interest of religious freedom.

► Two new members of the Washington Conference evangelistic team are Trevor Delafield and Mrs. Edythe Cain. They are associated with R. A. Rentfro in a campaign that began September 19 in the Olympia district, of which E. H. Knauff is pastor.

► A new industrial arts building and a faculty home were ready for use with the opening of the school year at Upper Columbia Academy. Five students in the building and design class built the home under a teacher supervisor, earning academic as well as financial credit.

► The school at Brewster, Washington, has been enlarged to include a new classroom for the 9th and 10th grades this year, with a possible eight registrants. A registration of between 30 and 40 is anticipated for all 10 grades. Paul Tooley is the principal, Mrs. Tooley teaches grades 1-4; Earl Brockman grades 5-8; and Mrs. Brockman, music.

► A branch Sabbath school has recently been started at Oakridge, Oregon, as a result of the combined efforts of Sabbath school and MV Society members of the Deerhorn and Cottage Grove churches.

Mr. and Mrs. David Lloyd and Mr. and Mrs. Larry Parmenter, of Deerhorn, and Mr. and Mrs. Ray Van Blaricom, of Cottage Grove, drive about 100 miles each Sabbath to conduct services for the 30 who attend.

► John Boyd, pastor of the Spokane Central church, has been invited to Montana as conference evangelist. He began a series of meetings in Butte in September.

► Additions to the faculty of Mount Ellis Academy include Harold K. Dawson as Bible teacher and pastor, and Evelyn Chickering as teacher of home economics.

► Melvin G. Shaw has assumed his new duties as principal for the Hood View school at Boring, Oregon. An enrollment of between 120 to 140 is expected. Construction of a new gymnasium with a seating capacity of 600 was completed in September.

► Washington's Governor Albert D. Rosellini was an unexpected visitor at the faith booth sponsored by the Kelso-Longview church on August 13. The attractive booth featured religious liberty as its theme and displayed copies of *Liberty* magazine on its walls. After shaking hands with the two youth attendants—Linda Smith and Jim Nesbit—the governor stated that he had written articles for *Liberty*. Another legislator, State Representative Arlie DeJarnatt, stopped at the booth Saturday night and expressed his appreciation to the church for sending him *Liberty* and said that he had used material from it.

► The Mittleider-Beaman-Aufderhar evangelistic team began a large evangelistic campaign in the Chehalis area of the Washington Conference, beginning September 12. In the Oregon Conference evangelistic campaigns are planned during the coming months by the Knowles-Hiner evangelistic team in Molalla, Corvallis, McMinnville, Salem, Gaston, and Stayton.

Michigan Ministers Study Canvass Plan

Pastors of the Michigan Conference met at Grand Ledge Academy in July to study the every-member canvass plan under the direction of Michigan director William Hubert, Church Development Service, in connection with a million-and-a-half-dollar program to upgrade the physical plants of its three boarding academies—Adelphian, Cedar Lake, and Grand Ledge. Each pastor conducts a canvass in a district near his own. Workers not pictured were present for a similar course offered earlier.

DON HAWLEY, *Departmental Secretary*
Michigan Conference





Austin, Texas, Vacation Bible School

The Austin, Texas, church climaxed its Vacation Bible School with a program during the vesper hour on Sabbath, August 1. Thirty children participated under the leadership of Mrs. Nell Decker. As a result of the school several families are now attending church.

R. E. GIBSON, *Pastor*

► Under the leadership of Bob Foster, student colporteur in The Dalles, Oregon, area this summer, a Voice of Youth series of meetings was held in the little town of Rufus, 25 miles east of The Dalles. Between July 26 and August 30 11 services were scheduled. Members of the churches in The Dalles, Hood River, White Salmon, and Goldendale all supported the project.

► The Upper Columbia Conference conducted a lay congress in the Spokane Coliseum on September 26 and 27. Glenn Coon, of Roan Mountain, Tennessee, was the guest speaker.



Northern Union

Reported by
L. H. Netteburg

► The Schiffbauer-Albertsen evangelistic team held a five-week tent crusade in Sioux Falls, South Dakota, beginning July 18. James Parmele, of Aberdeen, assisted in the visitation and the meetings. Many interested people attended.

► A thorough renovation of the Red Shirt Mission in South Dakota has been carried on prior to the opening of school. Help has come from several sources, including church pews donated by a church in another State. People have sent supplies and equipment; two sisters are considering the sale of unused sets of sterling silverware in order to purchase a dishwasher for the school; a friend in Washington State donated many cases of canned fruit; and much labor has been donated by the South Dakota members.

► A new church has been established in Independence, Iowa, where the group has been meeting as a branch of the Waterloo church.

► Extensive remodeling and redecorating have been done in the Mankato and Owatonna churches in Minnesota. Since the membership of the Owatonna church

has doubled in the past six months, the basement is being finished into an attractive room for children's Sabbath school classes. The Mankato church has been completely redecorated and a new Hammond organ and a George Steck piano have been purchased.

► Since January the Mankato church has been sponsoring the It Is Written TV program over station KEYC, channel 12, every Sunday afternoon at five o'clock. The response to this program has been most rewarding, with 750 enrollments for the "Take His Word" Bible Study Guides.

► Joe Greene, formerly employed by the H.H.E.S. office in the Southern Union, has accepted the call to become treasurer of the H.H.E.S. in the Northern Union.



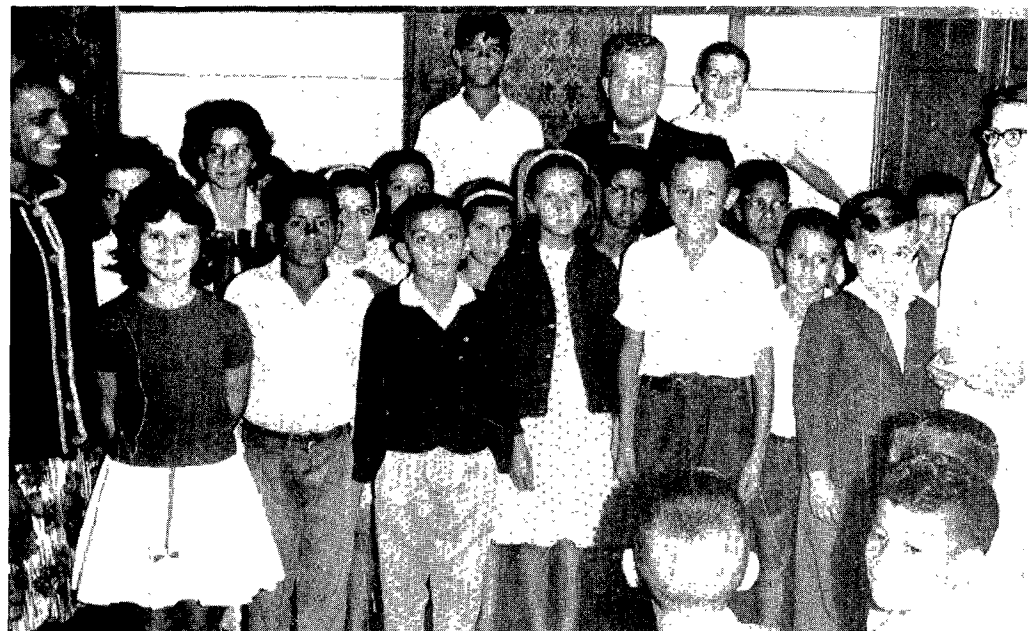
Pacific Union

Reported by
Mrs. Margaret Follett

► The Newbury Park Academy administration has announced the appointment of nine new staff members: LeRoy Crew to head the physical education program and teach biology, Eimei Djang to teach secretarial science courses, Calvin Unterseher to teach English and journalism, Mrs. Unterseher as secretary to the assistant business manager, Lowell Hagele to teach mathematics and science, Linda Pierce as associate librarian, Gwen Zimmerman as dean of girls, Robert Bryne to serve in the academy garage, and Mrs. Bryne as cashier.

► Shigenobu Arakaki, former pastor of the San Francisco and Mountain View Japanese churches in the Central California Conference, is now head of the Bible department at Hawaiian Mission Academy. Harold Kono, who has been pastor of the Sacramento, California, Japanese church, is now pastor of the Honolulu Japanese church.

► New teachers at the Loma Linda elementary school this year are Mrs. Gloria Rosel, fifth grade; Mrs. Candis Scott Elliot, first grade; Mrs. Deana Ellison, third grade; Raymond Stewart, seventh grade; and Sonja Lewison, elementary school music and private and group lessons in stringed instruments.



MV's Forge Ahead in Mato Grosso

On June 27 the Campo Grande church in Mato Grosso, Brazil, witnessed one of its largest MV Investitures as 133 children received pins for meeting preliminary Progressive Class requirements. This is one of three groups invested on this occasion.

RONALD C. BOTTSFORD, *Departmental Secretary*
Mato Grosso Mission

► The Southeastern California Conference ministers' wives chorus made a surprise debut at the August workers' retreat. The group is directed by Dr. Grace Alvarez, of La Sierra College. It came into being as the result of a suggestion made at a recent meeting of the ministers' wives organization.

► Six new teachers are joining the staff of Loma Linda Union Academy for the 1964-1965 school year: Mrs. Eloise Hiscox, Elder Kenneth Juhl, Sonja Lewison, Arta Lynn Martinson, Mrs. Judy Gray Newmann, and Mr. Francis Williams.

► Southern California Conference pastors and Bible instructors with their families met at Cedar Falls, August 23 to 27, for a ministerial retreat—the first held in the conference for four years. Among the speakers were R. R. Bietz, president of the Pacific Union Conference; T. E. Unruh, retired church administrator; Dr. Leslie Hardinge, chairman of the department of religion, Columbia Union College; R. W. Engstrom, pastor of the Mountain View, California, church; and F. D. Nichol, editor of the REVIEW AND HERALD.

► W. S. Lee has accepted the invitation of the Pacific Union Conference executive committee to serve as temperance secretary. Elder Lee is a veteran of 28 years of denominational service, having served as Regional secretary of the Pacific Union Conference since 1955, and prior to that in Florida, Louisiana, and the Northeastern Conference as pastor-evangelist.



Southwestern Union

Reported by
H. W. Klaser

► Twenty-three were baptized by Van Runnels at Alexandria, Louisiana, on August 29—first fruits of an effort he and H. M. Mouzon, of the Southwest Region Conference, conducted.

► C. M. Bailey, of the Southwest Region Conference, is in the midst of an evangelistic effort at Lake Charles, Louisiana. Large crowds are attending his meetings, 66 have already been baptized, and 21 more were scheduled for baptism, September 7.

► E. D. Rudley, pastor of the Albuquerque, New Mexico, regional church, reports 14 baptisms and others to be baptized soon.

► C. S. Myles, pastor of the Tulsa district in the Southwest Region Conference, reports 34 baptisms on August 28, and others to be reported later.

► On August 22 seventy-five members from the El Paso Central and Westview churches met to distribute 6,500 tracts. They plan to make personal visits and solicit Bible studies and enrollments in the Voice of Prophecy lessons. On October 14 Nathan Sims will begin a series of evangelistic meetings to bind off the interest.

► James C. Baldwin, home missionary leader of the Roswell, New Mexico, church, has organized the congregation to visit every family in the city several

times, first with a tract and then, as interest is developed, with a book, and eventually with Bible studies.

► John Egolf and Bob Burgess, lay members of the Carlsbad, New Mexico, church, travel 80 miles to Lovington, New Mexico, each Sabbath to pastor the little church there. Attendance has increased from four to 42 in four months. There have been three baptisms, and a city-wide evangelistic meeting is now in progress.

► After meeting in the home of a church member for more than 20 years, the little church at Tres Piedras, New Mexico, is building a meeting place. An addition is also being built onto the Canon Plaza church. Both are Spanish congregations.

► After being a member of another denomination for 35 years, a brother began attending prayer meeting in Muskogee, Oklahoma, and is now a Seventh-day Adventist. Thus far he has enrolled 709 persons in the Bible correspondence course, has entered the colporteur work, and has brought one other person into the church. Brother Peacock is 66 years old.

In Remembrance

APPLEGATE.—Joseph Andrew Applegate, born Oct. 16, 1883, near Sheridan, Ind.; died Aug. 12, 1964, at St. Joseph, Mich. In 1905 he married Armenta Arthur. For over 20 years he served as a colporteur or as field secretary of various conferences. His son, Paul, of Berrien Springs, Michigan, survives.

BEMBERGER.—William Louis Bemberger, born Aug. 7, 1888, in Holt County, Mo.; died July 2, 1964, at Fillmore, Mo.

BIRD.—Irene Louise Bird, born Aug. 27, 1887, at Anderson, Ind.; died July 19, 1964, at National City, Calif. In 1916 she accepted the message and served in our schools and as a Bible worker. She was the wife of the late Elder W. L. Bird.

CONGDON.—Nina C. Clark Congdon, born March 24, 1871, at East Winfield, N.Y.; died at Utica, N.Y., May 24, 1964.

CONNER.—Ben Wallace Conner, born Aug. 5, 1898, at Bessimer, Ala.; died at Galveston, Tex., May 22, 1964.

COTTMAN.—George Henry Cottman, born Oct. 12, 1881, at Camden, Ohio; died at Eustis, Fla., July 15, 1964. His wife, Virginia Addison Cottman, survives.

CRAIG.—Ira Johnson Craig, born Sept. 26, 1872, near Lebanon, Mo.; died June 19, 1964, at Carthage, Mo. His wife, Nancy Stone Craig, survives.

DASHER.—Nora Griffith Dasher, born Sept. 12, 1869, at Gallatin, Mo.; died May 27, 1964, in Portland, Ore.

DINWIDDIE.—William G. Dinwiddie, born Jan. 12, 1947, in Eugene, Ore.; died July 12, 1964, near Gladstone, Ore.

FEARING.—Helen Reef Fearing, born Jan. 25, 1886, in Columbus, Ohio; died at Newbury Park, Calif., June 19, 1964. She attended Mount Vernon Academy, and took practical nursing at Battle Creek, Michigan. From 1943 to 1949 she nursed at the Washington Sanitarium and Hospital. Her older son, Andrew, is associate secretary of the Ministerial Association of the General Conference, and her younger son, Richard, is pastor of the Walla Walla College church.

GARDNER.—Daisy Lathrop Gardner, born Sept. 30, 1879, in Washington County, Ill.; died at Sheldon, Mo., Aug. 8, 1964.

GEIGER.—William H. Geiger, born Jan. 6, 1890; died Aug. 20, 1964. His wife, Sadie, survives.

GERBING.—William Leonard Gerbing, born Sept. 4, 1880, at Memphis, Mo.; died at San Andreas, Calif., Aug. 15, 1964.

GORICH.—Ellen Kerr Gorich, born near Cleburne, Tex.; died at Savannah, Tenn., aged 80 years. In 1903 she married W. H. Gorich, a builder, and after serving at Collegedale, Tennessee, and

Keene, Texas, they united with the staff of Madison College.

HANSON.—Grace Hanson, died July 11, 1964, near Poplar Bluff, Mo. After accepting the message in 1933 she became a literature evangelist. Survivors are her husband, Harry Hanson; a daughter, Mrs. Cliff Winters, of Lincoln, Nebr.; and two grandchildren.

HARTWELL.—Virginia Fleming Hartwell, born September, 1908, at Newfane, N.Y.; died June 22, 1964, at Cooperstown, N.Y. Her husband, Malcolm L. Hartwell, survives.

JACOBS.—Iva Bell Maynard Jacobs, born Nov. 16, 1888, in Detroit, Mich.; died Aug. 9, 1964, at Lakeport, Calif. Survivors are two sons, Robert H. of the Pacific Press Publishing Association, and Donald E., a teacher, of Alhambra, Calif.

JAYNE.—Florence Jordan Jayne, born Oct. 16, 1920; died July 18, 1964. Her husband, Arthur Jayne, survives.

KABLANOW.—Isaac Irvin Kablanow, born May 29, 1876, in the Ukraine; died June 1, 1964, at Roseville, Calif. His wife, Florence, survives.

KELLY.—Bessie Kelly, born Jan. 21, 1883, at Verdi, Minn.; died March 6, 1964, at Loma Linda, Calif. [Obituary received July 31, 1964.—Eds.]

KETRING.—Elva Pearl Ketring, born Dec. 13, 1873, at Monmouth, Ill.; died Aug. 4, 1964, in Denver, Colo. She was a colporteur for five years before her marriage to Herman F. Ketring. They served in the Wyoming and Kansas conferences until 1901, after which they served four years in Chile. Later they served in Kansas and in the Central New England Conference.

KING.—Amelia Mary King, born Feb. 26, 1877, in St. Louis, Mo.; died Aug. 22, 1964, at Steelville, Mo.

LEIGHTON.—Annie Josephine Leighton, born in Boston, Mass.; died May 31, 1964, at Lakeland, Ga., aged 84 years. She had served as a secretary in the Florida Conference.

LOCKWOOD.—Ortha Estella Adams Lockwood, born Sept. 1, 1922, at Strang, Nebr.; died May 1, 1964, at Loma Linda, Calif. In 1940 she married Marion Lockwood, and they spent a year in the literature ministry. For the past 18 years she has assisted her husband in his ministry in the Kansas and Central California conferences. Survivors are her husband, pastor of the Tulare, California, church; a son, Kenneth Haun, a student at Pacific Union College, and a daughter, DeLauna Kay, a graduate of Armona Union Academy.

LOWRY.—Burlie William Lowry, born Feb. 2, 1891, at Big Sandy, Tenn.; died July 20, 1964, at Norfolk, Va. He married Evelyn Ellstrom, and they taught church school at Jefferson and New Hope, Texas. He also served as a teacher at the Navajo Indian Reservation in New Mexico. For the past 30 years he has labored with his wife, Sallie Cornwall Lowry, in the Virginia Beach and North Carolina areas. He was instrumental in raising up a small church in Princess Anne County, Virginia. Survivors are his wife; two daughters, Ann Cooper and Gladys Pecsek; four sons, Frank G., Clifton L., Gentry L., and Buddy H. Lowry.

MC LENNAN.—Walter P. McLennan, born May 27, 1889, in New Orleans, La.; died July 13, 1964, in Phoenix, Ariz. In 1908 he married Annie Horton. He served as a pastor and evangelist in New Orleans, La.; Jackson, Hattiesburg, and Meridian, Miss.; Birmingham, Ala.; and Memphis, Tenn. Survivors are his wife; three sons, and an adopted daughter.

MERRELL.—Nettie Sackett Merrell, born Jan. 14, 1888, at Gobles, Mich.; died July 10, 1964, at Otsego, Mich.

MILLER.—Fred A. Miller, born March 12, 1887, at Oshkosh, Wis.; died June 10, 1964, at Long Prairie, Minn. His wife, Grace E. Van Blaricom Miller, survives.

MITCHELL.—Donald Worrell Mitchell, born Feb. 7, 1888, at Plains, Pa.; died Aug. 13, 1964, at Elmhurst, Ill. His wife, Anna, survives.

MOON.—Susie Kelly Moon, born Aug. 19, 1883, at Society Hill, Ala.; died Dec. 18, 1963. [Obituary received August 7, 1964.—Eds.]

MULLIS.—Sergeant John Guier Mullis, born March 17, 1910, in Monroe County, N.C.; died June 6, 1964, at Fort Benning, Ga. His wife, Ellen Seasley Mullis, survives.

NELSON.—Annie G. Nelson, born Nov. 14, 1883, at Mayville, N. Dak.; died Aug. 2, 1964, at College Place, Wash.

OWENS.—Emmett Melton Owens, born March 13, 1915, at Aline, Okla.; died July 2, 1964, at Gentry, Ark. His wife, Annabelle, survives.

PALMER.—P. E. Palmer, born April 20, 1874, at Three Rivers, Mich.; died July 10, 1964, in Seattle, Wash. He attended Battle Creek College and was employed at the Review and Herald. In 1902 he began work with the Southern Missionary Society, and was closely associated with the oldest son of James and Ellen White. A son, Elbert, and a daughter, Jeanette Cornell, survive.

PARKER.—Clyde Hubert Parker, born Nov. 18, 1892, at Graysville, Tenn.; died July 11, 1964, at Chamberlain, S. Dak. He was an engineer at the Chamberlain Sanitarium from 1914 to 1936. From

1951 until his death he worked at the new hospital in Chamberlain, S. Dak. His wife survives.

PIERCE.—Mina L. Pierce, born Aug. 19, 1869, near Charlotte, Mich.; died July 10, 1964, at Holly, Mich. In 1892 she trained as a Bible worker, and after being employed as a Bible worker for some time she became secretary-treasurer of the Michigan Conference.

POTTER.—Helen Cathrine Potter, born Oct. 16, 1903, at Belleville, Ohio; died July 15, 1964, at Berrien Springs, Mich.

RAHR.—Naomi Rahr, died June 11, 1964, at Wellsville, N.Y., aged 86 years. Her husband, Adrian, survives.

ROBERTS.—Grace Jennings Roberts, born June 21, 1884, at Burnside, N.Y.; died July 12, 1964, at Utica, N.Y.

SCHMIDT.—Henry W. Schmidt, born Sept. 6, 1878, near Shaffer, Kans.; died July 15, 1964, at La Crosse, Kans. His wife, Mollie Steinert Schmidt, survives.

SKANTZ.—Amanda Skantz, born in Dalarne, Sweden; died March 25, 1964, at Worcester, Mass., at the age of 85. [Obituary received August 20, 1964.—Eds.]

SMITH.—Ira Julia Kelly Smith, born in 1883 in the British West Indies; died Aug. 17, 1964, at Loma Linda, Calif.

SMITH.—Margaret J. Hinkston Smith, born July 12, 1888, at Whitestone, N.Y.; died June 8, 1964, at Utica, N.Y.

STARR.—Edith O. Van Deusan Starr, born Jan. 18, 1886, at Pictou, Canada; died Aug. 6, 1964, at Carthage, Mo.

STRASSER.—Sophia Strasser, born Oct. 8, 1889, near Winston, Mo.; died June 27, 1964.

TAIT.—Alice Chapman Tait, born Feb. 5, 1888, at Oakland, Calif.; died Aug. 17, 1964, at Napa, Calif. She taught church school at Long Beach and Mountain View. After the death of her husband in 1933 she worked at the Pacific Press. Survivors are a son, Arnold Tait, M.D., of Sunnyside, Wash.; two daughters, Aline and Betty Tait, of Napa; four grandchildren; one great-grandchild; her mother-in-law, Ella Tait; and a sister, Mrs. Alonzo Baker.

TOUMANIAN.—Zaruhi Shakarian Tounanian, born April 27, 1872, in Erzinquian, Armenia; died Feb. 25, 1964, at Puiggari, Argentina. She was baptized by Elder Conradi in the Nile River and was our first convert in Egypt. Survivors are her children, Rosita, Samuel, Gregorio, Dieran, and Haig. [Obituary received July 31, 1964.—Eds.]

TRINKNER.—Lulu Trinkner, born Dec. 18, 1868, near Dana, Ind.; died June 27, 1964.

UTT.—Miriam Elizabeth Clark Utt, born Oct. 4, 1894, at Yakima, Wash.; died July 27, 1964, at Mountain View, Calif. She attended Pacific Union College and took postgraduate work at the University of California. She taught church school near Exeter and later in Oakland. She was on the staffs of Atlantic Union College and Pacific Union College for 26 years, and for two years taught at Mountain View Academy. In 1917 she married Charles D. Utt. The survivors are her husband and five sons, Walter, professor of history at P.U.C.; Richard, book editor at Pacific Press; Theodore, a doctor in Worthington, Ohio; Merrill, a dentist in Roseville, Calif.; and Harold, a recent dental graduate at Loma Linda University.

WALDO.—David P. Waldo, born March 12, 1887, at Hebron, Conn.; died June 24, 1964, at Pompano Beach, Fla. He became a colporteur in 1914, and in 1917 married Charlotte Stinets. She also became a colporteur and in 1926 they were instrumental in raising up a church in Kingston, N.Y. They labored principally in Maine and Florida, and for three years were missionaries in the Bahama Islands. Survivors are his wife; a son, David H. Waldo; two daughters, Mrs. Jesse Maxwell and Mrs. Doris McDonough; two grandchildren; and a brother, Elder Harold P. Waldo.

WARNELL.—Ina Bernice Wyman Warnell, born Jan. 8, 1883, in Hutchinson, Minn.; died in Portland, Oreg. Among the survivors is a brother, Elder Frank A. Wyman.

WESTPHAL.—Ruth Evangeline Westphal, born Oct. 12, 1903, at College View, Nebr.; died Aug. 15, 1964, at Grants Pass, Oreg. She lived with her parents, Elder and Mrs. F. H. Westphal, in Argentina and Chile. She was a graduate of the Glendale Sanitarium and Hospital School of Nursing. Survivors are a brother, Dr. C. E. Westphal, of Argentina; and a sister, Mrs. Robert Martin, of Grants Pass.

WHITNACK.—Lera Pearl Kern Whitnack, born May 2, 1884, at Bedford, Ind.; died Aug. 23, 1964, at North Platte, Nebr. Her husband, Charles Clayton Whitnack, survives.

WILDER.—Oceola Wilder, born Feb. 25, 1875, in Pennsylvania; died at Los Gatos, Calif., Aug. 16, 1964.

WILDFEIR.—Helen Armbruster Wildfeir, died July 4, 1964, at Amityville, N.Y. Her husband, Solomon, survives.

WOOD.—Edna Grace Snoddy Wood, born Jan. 27, 1874, near Spring Hill, Ind.; died June 11, 1964.

WOOD.—Kenneth H. Wood, born March 19, 1891, in Michigan; died Aug. 24, 1964, at San Jose, Calif. He was employed at the Glendale Sanitarium and Hospital, where he met his wife, Florence Nightingale. In 1912 after laboring in the Southern California Conference, they were called to be missionaries in China, where they served for nearly 30 years. He served in various capacities in both union and local missions. His last two assignments were as president of the East China Union and Manchurian Union. In 1941 he returned to the United States, and for four years was civilian chaplain for young men in the Army in California. His last years of active service were in departmental work in the Central California Conference. After his retirement he was active in temperance work. Survivors are his wife; daughter, Janet LaGourgue; son, Kenneth H. Wood, Jr.; four grandchildren; one great-grandchild.

YINGLING.—Harold Herman Yingling, born Oct. 10, 1881, at Uniontown, Md.; died June 17, 1964, at Columbus, Ga.

NOTICES

Literature Requests

[All requests for free literature should be sent to the mission or conference office of the area. They will then send on to us such requests as they feel are proper to honor. All literature re-

quested through this column is to be used for missionary work, not personal needs. Mark packages: Used publications—no monetary value. Destroy if not deliverable.]

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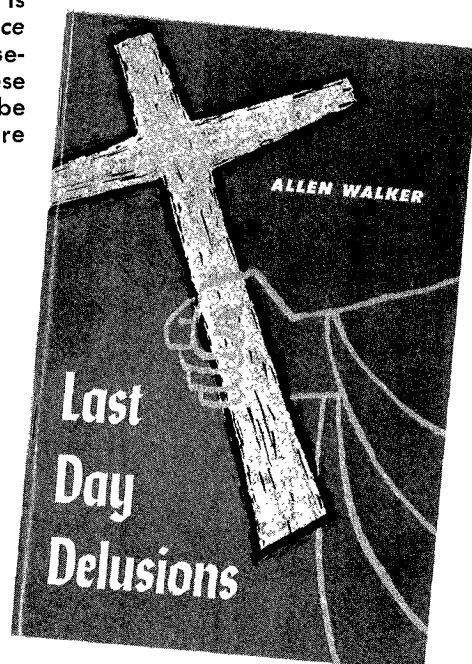
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Notice is hereby given that a legal meeting of the International Religious Liberty Association will be held on Wednesday, October 21, 1964, at 10:30 A.M., at 6840 Eastern Avenue, Takoma Park, Washington, D.C., for the purpose of transacting such business as may properly come before the members of the Association.

M. E. LOEWEN, Secretary

Church Calendar

Voice of Prophecy Offering
Sabbath School Visitors' Day
Community Relations Day
Temperance Day
Church Missionary Offering
Week of Prayer
Week of Sacrifice Offering
Ingathering Campaign
Ingathering
Church Missionary Offering
Thirteenth Sabbath Offering
(Northern Europe)

October 10
October 10
October 17
October 24
November 7
November 7-14
November 14
Nov. 21-Jan. 14
December 5
December 5
December 19

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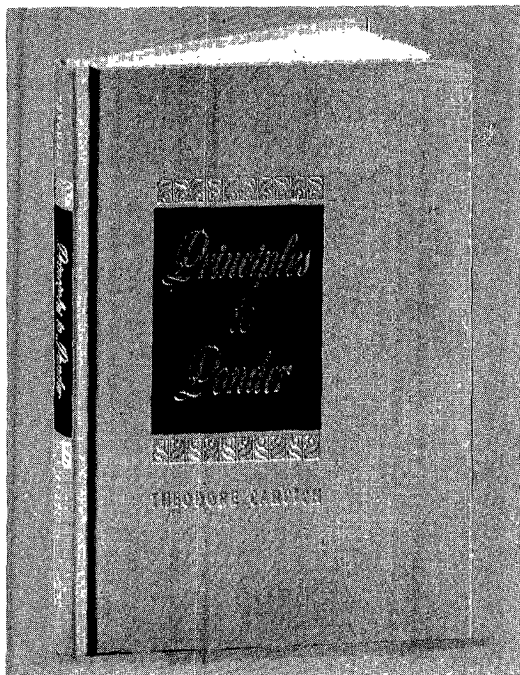
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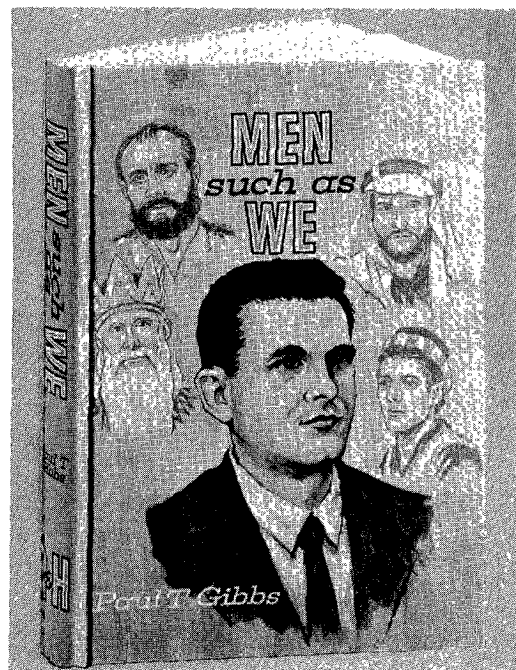
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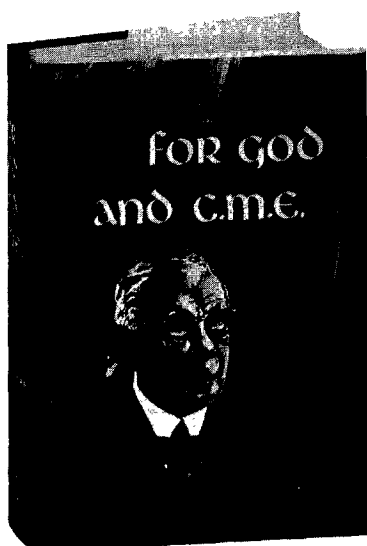
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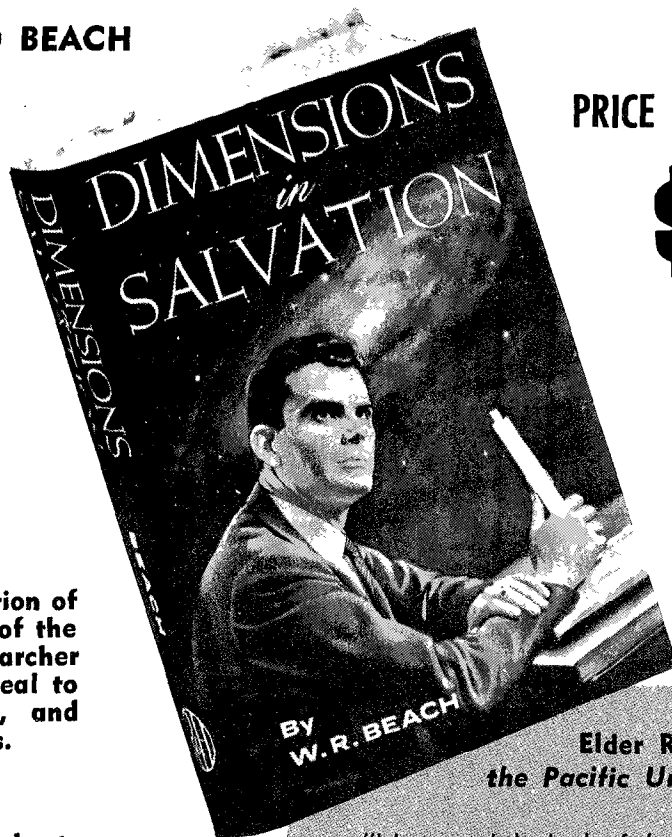
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**Elder R. R. Bietz, president of
the Pacific Union Conference, writes:**

"I have read the book of the year *Dimensions in Salvation*. In my opinion this book will have a tremendous appeal to thinking people who are interested in religion.

"Recently a well-known theologian in this country made the statement to me that he had read many books and as an author had criticized many a book. After reading *Dimensions in Salvation* he said, 'This is a truly beautiful book.' He also stated that in his opinion this book presented a happy departure from other books that we had published and which failed to attract the attention of the scholastically oriented person.

"The doctrines are presented in a unique and interesting manner. Our church members have been waiting for many years for a book with this type of approach. I am glad it finally has come. This well-written and well-illustrated book should have an *unusually large distribution*. Every member should have a liberal supply on hand to distribute to friends and neighbors. Truly, this is one of the finest missionary books that we have ever published."

News of Note

Central California Elects New President

At an executive committee meeting on September 10, the Central California Conference invited Elmer R. Walde, of the General Conference Radio-Television Department, to serve as president of the conference.

Elder Walde has accepted the committee's invitation to lead this growing conference. He has pastored churches in several conferences, and for the past 14 years has served in the Radio-Television Department of the General Conference.

For several months D. E. Venden, president of the conference, has contemplated returning to pastoral work, and recently he accepted a call to Northern California as pastor of the St. Helena church.

R. R. BIETZ

Workers in Prison

The following message has just been received from W. Duncan Eva, secretary of the Trans-Africa Division:

"Word just received from the Congo Union indicates that on August 25, Pastor Jonas Mbyirukira, president of the East Congo Field, with two other ministers, Pastor Nikodimu and one whose name is not given, were arrested by the Central Congolese Government authorities and are now being held in prison in Goma.

"These Tutsi workers have come under suspicion as the result of Tutsi refugees from Rwanda, presently in the Congo, throwing in their lot with those forces in the eastern part of the Congo which are in rebellion against the Central Government. Appeals are being made at high government levels to secure the release of these faithful brethren, who have never meddled in political affairs. We also appeal most earnestly for our believers to join us in intercession at the throne of grace, for our faithful and respected fellow workers and their families."

Religious Liberty Council at Atlantic City

The quadrennial council of the Department of Public Affairs and Religious Liberty met in Atlantic City from September 15 to 17. In attendance were representatives from 49 local conferences and nine union conferences of North America.

E. E. White, educational and religious liberty secretary of the Australasian Division, brought a report from "down under." Jean Nussbaum of Paris, religious liberty secretary of the Southern European Division, reported for that field and in a special address outlined developments of contemporary Vatican policy.

Considerable study was given to proposed Sunday legislation in the various States during 1965. Several new items of literature were approved. It is planned to prepare a film on the general principles of religious liberty and the rights of conscience.

M. E. LOEWEN

Meeting of Auditors

A council of denominational auditors has just concluded its work in Calgary, Alberta. Though the meeting was primarily for the North American Division, representatives from four overseas divisions were also present.

E. L. Becker, General Conference auditor, was in charge, but shared the chairmanship with his associates, Werber Johnson, R. M. Davidson, and R. J. Radcliffe. Representing the General Conference officers were K. H. Emmerson and M. V. Campbell, who were joined by H. D. Johnson in giving the devotional talks each morning.

M. V. CAMPBELL

Adventist Wins Bible Contest

A cable from Dusan Sofranac, director of our Israel Mission in Jerusalem, reports that Graham Mitchell, an accountant at the Sanitarium Health Food Company in Australia, took top spot in the finals of Israel's International Bible Contest on September 24.

Mr. Mitchell is the second Seventh-day Adventist to win honors in this annual competition. In 1961 Mrs. Yolanda da Silva, a housewife from Brazil, tied for first place and received a gold medallion similar to that given the final winner, Rabbi Yihey Alsheikh.

In the preliminary national contests in Australia this year, another Adventist, Mrs. B. V. Cook, came in second.

M. CAROL HETZELL

Dr. Mabel E. Page Dies

Another of our faithful missionaries has fallen at her post. A telegram from David H. Baasch, secretary of the Inter-American Division, informs us that Mabel E. Page, M.D., passed away at our Bella Vista Hospital in Puerto Rico on September 17, apparently as the result of a blood clot. Doctors Donald F. and Mabel Page went to Puerto Rico in January, 1963. A life sketch will appear later.

N. W. DUNN

A Message From the President of the General Conference

DEAR FELLOW BELIEVERS:

The biennial Fall Council, which will convene October 20, brings together the available General Conference Committee members and the officers of our ten overseas divisions. This year, the union conference treasurers, presidents of the local conferences of North America, and some others will also attend.

The world today faces new and increasingly perplexing problems that inevitably affect our far-flung work, and problems seem certain to increase in number and in magnitude. Our work throughout the world must move forward unitedly, and these biennial councils are a strong unifying factor.

North America has always been a strong base from which both men and means have flowed out to the very ends of the earth. God has materially blessed this land, and our members have responded generously to calls for men and means for the proclamation of the Advent message to the world. The Adventist plan of united giving and planning has proved a grand success. It is the envy of not a few other religious groups, whose method of supporting their work often has been sporadic and uncertain. At the Fall Councils our financial resources are brought together in a world budget. The needs of all the world are carefully reviewed, and the funds are apportioned as equitably as possible. This procedure has proved to be an element of strength that enables our work to move forward steadily in all areas of the world field.

In view of the importance of this Fall Council and of the seriousness of the times in which we live, we invite all our members to join us in prayer that this biennial gathering may prove, under God, to be one in which His will is accomplished and His work is strengthened throughout the field.

The reports that come in and the records of accomplishment they bring have never been more encouraging than they are today. We have every reason to be of good courage and to move forward with confidence.



President, General Conference