

REVIEW and Herald

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The Scarlet Leaf

The drooping arms of summer trees quiescent
Held clinging hands to earth and prayed the light
Of morn, the rains of day, the dews of night,
The warmth of southern winds to feed their tent
Of living green. But to the leaves is lent
Short time; for trembled there when morning bright
Drew near a scarlet leaf, a glaring blight,
A sign that all from life would soon be rent.
I mused on this red stain on temped green.
What meant it that it hung untimely torn?
The soft wind moaned, "It is for man to see,
That he may think of One he has not seen
Who poured His blood. Man's crimson sins were borne
By One Leaf Scarlet on time's verdant tree."

By BETTY JEAN MARTIN



HEINRICH HOFMANN, ARTIST

As Christ once called upon the rich young ruler to translate the theory of truth into everyday living, so He calls upon us today.

The Elect and the Deceived—2

Preparing for the Crisis

By Thomas A. Davis

FOR there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" (Matt. 24:24).

"Then shall that Wicked be revealed . . . whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved" (2 Thess. 2:8-10).

We of the second half of the twentieth century are surrounded by great signs and wonders—astronauts 100 or more miles up in space, whirling around the earth; satellites transmitting live TV programs from one continent to another on the other side of

the world; human voices flashing more than a quarter of a million miles across the universe, bouncing off the moon, and returning to earth; stupendous bombs of incomprehensible force shattering the atmosphere. These are but a few of the great signs and wonders that command the attention of this generation.

But marvelous as are these inventions of men's minds and hands, greater signs and wonders of a different nature are shortly to attract the attention of humanity and to hold it to a degree that not even satellites, astronauts, and nuclear bombs have succeeded in doing. So amazing will be these satanically produced phenomena that even the skeptical, wonder-

saturated minds of the masses of today will be utterly captivated. Thus the way will be prepared for Satan to weld his final, deceptive chains upon mankind, shackling his followers to himself, so that with him they shall plunge to perdition.

As a result of these final delusions of Satan, which will be climaxed by his impersonating Christ, all but the very elect will be deceived.

In our previous article we asked, what will keep the elect from being deceived? We answered that Satan will be unable to ensnare God's faithful ones, not because they are of sharp intellect or keener discernment than the deceived, but because they are enlightened and guided by the indwelling Spirit of God.

"The enemy is a master worker, and

if God's people are not constantly led by the Spirit of God, they will be snared and taken."—*Our High Calling*, p. 110.

"As we near the end of time, falsehood will be so mingled with truth, that only those who have the guidance of the Holy Spirit will be able to distinguish truth from error."—Ellen G. White Comments, on Col. 2:8, *The Seventh-day Adventist Bible Commentary*, p. 907.

There is another integral part of the answer in 2 Thessalonians 2:10. In this text the warning is given that those who "received not the love of the truth" will be overwhelmed by Satan's master delusion.

The Seventh-day Adventist Bible Commentary, on 2 Thessalonians 2:10, points out that these words do not refer primarily to "truth in the abstract, but 'the truth,' the one great truth that comes from God, which is embodied in Christ Jesus."

Devotion to a doctrine or an abstract ideal will not be sufficient to shelter one in the time of greatest test. At that time it will not be, "I know *what* I have believed," but "I know *whom* I have believed."

The love that the elect will show for the truth as it is in Jesus will not be a mere sentimental regard. Such tenuous ties will snap under the delusions and pressures of the final tests that will try all who dwell upon the earth. The love referred to by Paul is fastened upon Jesus first, and then upon the truths of the Bible because they are the revelations of His will for them.

This love places Christ as the solid foundation and pillar, and the controlling power of the whole life, upholding or governing every belief, every decision, every action, every impulse. Such love is a strong, fixed, unshakable principle. It is inspired by a great sense of the value of eternal truth as an expression of the character of God; truth that is massive and majestic, pure and purifying, beautiful and beautifying, strong and strengthening, immortal and preparing for immortality those who hold it dear.

Many of those who are overwhelmed by the "strong delusion" will be overcome because, while they have mentally assented to truth, while they have apparently accepted Jesus as Lord and Saviour, and while they have endeavored to conform morally to His will, they have not truly and completely loved Him who is "the way, the truth, and the life" (John 14:6). Their knowledge of truth was merely theoretical; they accepted truth in the abstract only. They had not received the righteousness of Christ which comes as He dwells within by His Holy Spirit.

They had not loved Christ so much that they were willing to sacrifice anything and everything, even life itself, for Him and His truth. Those who are not entirely possessed by Christ, who have not truth in "the inward parts" (Ps. 51:6), will eventually, under trial or pressure, turn from truth in the abstract, and will give heed to "seducing spirits, and doctrines of devils" (1 Tim. 4:1).

Christ Must Be All

If we are to be of the elect, then, the center and circumference of our lives must be Jesus. But in order for Jesus to be this to us, He must not only dwell within us by His Spirit, but we must accept His revealed Word as the eternal and inflexible law of His kingdom, and the touchstone of our lives. "We must have implicit trust in God's word, or we are lost."—*Fundamentals of Christian Education*, p. 189.

When the final, almost overwhelming, deception comes, "except those who are kept by the power of God, through faith in His word, the whole world will be swept into the ranks of this delusion."—*The Great Controversy*, p. 562. "All whose faith is not firmly established upon the word of God will be deceived and overcome. Satan 'works with all deceivableness of unrighteousness' to gain control of the children of men; and his deceptions will continually increase. . . . Those who are earnestly seeking a knowledge of truth, and are striving to purify their souls through obedience, thus doing what they can to prepare for the conflict, will find, in the God of truth, a sure defence."—*Ibid.*, p. 560.

With rocklike firmness God's people

will say, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20). As Christ used the Word, and the Word alone, as His weapon of defense, so must we.

This leads logically to our next thought: the elect will have the words of Scripture stored in their minds. It is not possible for a soldier to defend himself with a weapon which he does not possess. So the Christian can defend himself with the sword of the Spirit, the Word of God, only as that Word is in his mind and heart. "Only those who have been diligent students of the Scriptures, and who have received the love of the truth, will be shielded from the powerful delusion that takes the world captive."—*Ibid.*, p. 625.

Our memories may be poor, truths that we endeavor to store up may slip from us, but God will bring them to our minds when needed. "Jesus promised His disciples, 'The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.' But the teachings of Christ must previously have been stored in the mind, in order for the Spirit of God to bring them to our remembrance in the time of peril. 'Thy word have I hid in mine heart,' said David, 'that I might not sin against Thee.'"—*Ibid.*, p. 600.

Thousands of people will be lost who are sincere in their beliefs. They have placed their confidence in the religion of their parents, or the words of their religious teachers, or in the popular doctrines of the day. They have surrounded themselves with a wall of self-complacency, or self-satis-



Your Denominational IQ

By Idamae Melendy



This quiz deals with early personalities in the church, and their work. Match the names (right-hand column) with the particular work for which they were noted (left-hand column). Answers on page 23.

- | | |
|---|--|
| () 1. First Adventist minister in the United States Southland. | A. George A. King |
| () 2. Organizer of the Jewish work. | B. D. T. Bourdeau and J. N. Loughborough |
| () 3. Father of the colporteur work. | C. Joseph Bates |
| () 4. Began our work on the Pacific Coast. | D. F. C. Gilbert |
| () 5. Wrote our first Sabbath tract. | E. E. B. Lane |
| | F. James White |

fied indifference, or bias. In these and other ways multitudes will be deluded because they will not put aside their preconceived ideas or prejudices.

"In the judgment, men will not be condemned because they conscientiously believed a lie, but because they did not believe the truth, because they neglected the opportunity of learning what is truth. Notwithstanding the sophistry of Satan to the contrary, it is always disastrous to disobey God. We must set our hearts to know what is truth. All the lessons which God has caused to be placed on record in His word are for our warning and instruction. They are given to save us from deception. Their neglect will result in ruin to ourselves."—*Patriarchs and Prophets*, p. 55.

Without doubt many, even in the remnant church, will be among the deceived. We read of certain ones who, because of neglected opportunities and abused privileges, are "weak in faith, deficient in knowledge, and children in experience. They are not rooted and grounded in the truth. If they remain thus, the many delusions of the last days will surely deceive them; for they will have no spiritual eyesight to distinguish truth from error."—*Testimonies*, vol. 6, pp. 424, 425.

Finally, the elect will know and follow the light and instruction given in the Spirit of Prophecy. This gift has been graciously bestowed by God upon the remnant church, to warn the church against, and to prepare it for, the last delusions sent to captivate it. "We must follow the directions given through the spirit of prophecy. We must love and obey the truth for this time. This will save us from accepting strong delusions. God has spoken to us through His word. He has spoken to us through the testimonies to the church, and through the books that have helped to make plain our present duty and the position that we should occupy. The warnings that have been given, line upon line, precept upon precept, should be heeded. If we disregard them, what excuse can we offer?"—*Ibid.*, vol. 8, p. 298.

Because of the manner in which the testimonies of the Spirit of Prophecy unveil Satan's plans, he will do all in his power to discredit these writings. "The very last deception of Satan will be to make of none effect the testimony of the Spirit of God. . . . Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God's remnant people in the true testimony. . . . There will be a hatred kindled against the testimonies which is satanic. . . . Satan cannot have so clear a track to bring in his deceptions and bind up souls in his delusions if the warnings and reproofs and coun-

sels of the Spirit of God are heeded."—*Selected Messages*, book 1, p. 48.

In summary we may say that it will be impossible for Satan to deceive and overwhelm the elect because they have diligently studied the infallible Word and the Spirit of Prophecy writings. The indwelling Spirit will enable them to perceive all his sophistries, and will protect them from his efforts to subvert them.

The Faith of a Great-grandmother

By W. H. Coffman
Pastor, Vienna, Virginia

SHE was just a frail, pale little grandmother when I met her, with 12 children of her own and two grandchildren to rear. Today she is a great-grandmother. I met her in connection with a tent meeting in Radford, Virginia. A card bearing her name was handed to me along with many others I was supposed to visit.

For the first three weeks she attended all the meetings, and my brief visits to her home were welcomed. But during the fourth week she absented herself, and she either reluctantly answered the door when I called or would not answer at all. This dear woman had learned enough truth to realize the direction in which she was being led, and she was reluctant to continue her interest.

However, regardless of the cool reception I received, I continued to call and maintain a friendly relationship with her. Her love for the Lord and her deep interest in the Bible were an inspiration to me even though she was reluctant to discuss our particular message.

As the meetings progressed she continued to read the announcements. One day a certain topic captured her interest, and she attended the meeting, making it clear that she was going only for the one night. But that night her heart was open to the pleading of the Holy Spirit, and she promised the Lord that she would continue to attend the meetings. Faithfully she kept her promise. All old prejudice seemed to disappear. She not only welcomed me when I called but encouraged me to come more often and help her with her questions.

She readily accepted each point of doctrine as revealed to her, and at the close of the meetings she was baptized along with 13 other women and one man, making a total of 15 members in the company. Her husband and older children did not join her in baptism. She took the younger children with

her to church. She was most faithful in attending every service, and was present every time the church doors were opened.

As time went on the need for a church building bore heavily on her heart, and she would often discuss the matter with me. I would always answer, "Sister, if we just had the means, we would build." This continued for some time, and finally I said, "Sister, with your great faith we will surely succeed." Immediate plans were formed for a church building. Our membership—14 women, one man, the pastor, and his wife.

In the meantime some of the children who were attending public school and others coming of school age brought the school problem to our dear sister. Without hesitation she came to me one day and said, "I want to send my children and grandchildren to church school in the next town, some 14 miles away." I expressed doubt as to how she could arrange for the transportation and also pay for the tuition, since all the income she had was her husband's wages of \$1.00 an hour from the city, and the washings she was able to take in. She immediately replied that she had already investigated the bus fare, and added that while she could not pay the full tuition, she could pay something since she had arranged to take in additional washings. I replied, "This is wonderful, and I share your conviction, but what about our church building?"

She said, "I've thought of that, too, and with the Lord's help I will be able to turn in a certain amount toward that also." These plans were faithfully carried out, and when fall came, her children boarded the bus and were on their way to church school. How she did it I do not know, but this dear Christian mother continued to send her children and grandchildren to church school; and not only that, but she consistently turned in more than any other member in the church on the building fund. Today this frail little great-grandmother still continues to attend every meeting of the church. And she still contributes faithfully, taking in washings in order to do her part in supporting the work of the Lord.

Within a three-year period a beautiful little stone church was completed and dedicated free of debt. This one mother raised more than \$500 on the building fund alone.

This is only a brief experience of one of God's saints, and I am certain that the half has never yet been told. My prayer is that this story may help other members catch a vision of what a great work can be done when one dedicates his *all* to God's service.

No Condemnation

[The following study is based on Romans 7 and 8. A careful reading of these chapters will make the article more meaningful.—EDITORS.]

IN ROMANS 6 Paul points out that because we have died with Christ we are dead to sin. Therefore "sin will have no dominion over you" (verse 14, R.S.V.). Now, in chapter 7, he turns to the related theme of freedom from the law. If the Christian is dead to sin and free from it, what then is his relationship to the law?

If we are to understand Paul's argument here regarding the law, we must remember, as was pointed out in the second article of this series, that Paul looks at the law from within the context of the Judaism of his time. For Paul the "law" is principally the *Torah*, which in its widest sense was Judaism in general, in a more restricted sense the Old Testament, and in the most specific sense, the Ten Commandments. These are like concentric circles with the Decalogue at their center. Consequently it is easy to understand that when Paul speaks here of the Christians' having "died to the law through the body of Christ" (verse 4, R.S.V.), he is speaking of that aspect or function of the law which was so prominent in the grass-roots Judaism of his day—the law in its condemnatory aspect, the law without its positive function as a prophecy of Christ.

To drive this home to his readers, the apostle opens his argument (chap. 7:1-3) with an illustration all would understand—the law of marriage as it is dissolved by death. He points out that a woman "is bound by law to her husband as long as he lives; but if her husband dies she is discharged from the law concerning the husband" (verse 2, R.S.V.). This is a law that is universally recognized. Paul immediately points out that in our case also a death has occurred, Christ's death. Therefore we are "discharged from the law, dead to that which held us captive, so that we serve not under the old written code but in the new life of the Spirit" (verse 6, R.S.V.).

Paul's analogy of the law of the husband is a good illustration of the fact that in interpreting such illustrations we should not seek to match them up at every point. We soon run into difficulty if we seek to do that

here, for Christ is both the one who dies and the one with whom a new marriage is contracted! The real point of comparison in Paul's mind, of course, is simply the basic principle that where a death occurs law ceases to function. He carries this basic common denominator over to the situation of the Christian who because of the death of Christ is no longer under the condemnation of the law.

He still keeps the law but not in terms of the legalistic, check list way of life characteristic of the old days in which he knew the law only in its condemning function. He now keeps the law as an act of thanksgiving for the salvation he has found in Him to whom the law pointed and through whom he has received "the new life of the Spirit."

The Law and Sin

In chapter 6 Paul declared that we are "dead to sin" (verse 11); in chapter 7 he asserts that we have "died to the law" (verse 4). It is logical, then, that someone should ask whether this means "that the law is sin" (verse 7). Paul's answer is most emphatic. "By no means!" (R.S.V.). He goes on to explain, however, the intimate relationship that exists between the law and sin. The relationship is not one of equality but one of function. We can-

not say that the law equals sin but rather that sin and the law interact. In the presence of the law something happens to sin. It seems to burgeon. It stands forth in bold relief and threatens us in a way we have never known before (chaps. 5:20, 21; 7:7-11). This is, of course, again the law in its condemning function, that aspect of the law which is abolished in Christ.

In explaining this relationship between the law and sin Paul begins to speak in the first person (verse 7ff.). This has given rise to a wide debate among students of his Epistles as to whether his words here are autobiographical. Does this refer to Paul's own experience or is it rhetorical? In answer to this question we must confess that we do not know enough about Paul's life to be sure. Doubtless there are some autobiographical elements present in what he says but Paul is probably not limited to them. In both Jewish and Greek literature, "I" was used in rhetorical style much as we use it today. Paul seems to employ it at times elsewhere (1 Cor. 8:13; cf. Rom. 14:21; 1 Cor. 13:1-3, 11, 12). In any case, what Paul says here about his own experience is said in retrospect and with the insight that he now possesses as a Christian. Whether it is intended as an exact portrayal of his own spiritual life, he clearly has touched on a situation that is common to the life of every Christian.

Another question that has often arisen in regard to Romans 7 centers on the dramatic cry, "I do not understand my own actions. For I do not do what I want, but I do the very thing I hate" (verse 15, R.S.V.). Is this intended to describe the situation of a man before conversion or after?

We are of the opinion that Paul speaks here of the struggle characteristic of Christian life. He makes it clear that his predicament is not the fault of the law which is "holy and just and good" (verse 12). The fault is that of sin which has taken possession of him in view of which he must declare, "For I know that nothing good dwells within me" (verse 18; cf. *The Acts of the Apostles*, p. 561).

This is the experience of every Christian as he becomes aware of a war within himself between that



HARRY BARNETT

As the law of marriage is always dissolved by death, so Christ's death frees us from bondage to the condemnatory aspect of God's law.

which he knows to be right and that which he puts into practice. This is but the localization of the general war that rages in the world between the forces of good and evil. Paul cries out, "Wretched man that I am! Who will deliver me from this body of death?" (verse 24, R.S.V.). Then turning his eyes to Christ, he answers, "Thanks be to God through Jesus Christ our Lord!" (verse 25, R.S.V.). He who won the decisive victory over evil at the cross assures us that though evil continues in the world it is a defeated foe. This means also that the war for good within our hearts is not in vain.

Victory in Christ

On the basis of this certainty Paul can declare next, "There is therefore now no condemnation for those who are in Christ Jesus" (chap. 8:1, R.S.V.). Similarly he looks forward to the consummation of all things, declaring, "I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us" (verse 18, R.S.V.). Looking back now over chapters 7 and 8 it becomes clear that Paul here has described how the history of the plan of salvation is re-enacted in miniature in the life of each Christian.

In Romans 5:12-21 Paul has marked off the history of salvation into three periods: the period before Sinai when "sin indeed was in the world before the law was given, but sin is not counted where there is no law" (verse 13, R.S.V.); the period from Sinai to the cross during which "sin reigned in death" (verse 21, R.S.V.); and the period from the cross to the Second Advent when "grace also might reign

... through Jesus Christ." It is during this last period that the church must live its life, a period characterized by war between good and evil, but a war which has already become an unequal struggle because victory has been won by Christ at the cross.

Drawing an illustration from the history of World War II, Oscar Cullmann (*Christ and Time* [London, 1951], p. 145) describes the present period of the church as "the time between the decisive battle, which has already occurred, and the 'Victory Day.'" This tension between good and evil, between a definitive battle already won upon which the whole course of the war hinges and the continuing struggle until the enemy finally lays down his arms, is characteristic of the New Testament and its view of the life of the church in the world. Using an analogy from the Civil War, we might say that Gettysburg has been won but Appomattox is not yet.

In chapters 7 and 8 then, Paul shows how this outline of the history of salvation is re-enacted in the experience of each Christian. In comparison with the situation of the world before Sinai, he says, "I was once alive apart from the law" (chap. 7:9, R.S.V.). Then he experienced a personal Sinai: "When the commandment came, sin revived and I died" (verse 9, R.S.V.). But Christ is also present for Paul; though there is "war" within him and he can speak of "the sufferings of this present time" (chap. 8:18), nevertheless in the midst of this situation he can declare triumphantly that "there is therefore now no condemnation" (verse 1).

Thus the same tension and struggle

between good and evil that exists in the world exists within the life of the Christian. However, just as ultimate victory over sin in the world is assured by the victory of Christ on the cross, the same victory is assured to the Christian in his own experience because he is united with Christ. He has died with Christ and therefore will "certainly be united with him in a resurrection like his" (chap. 6:5, R.S.V.). The point of vital intersection between the whole history of the plan of salvation and of the believer's own personal experience is in those crucial events of that plan, the death and resurrection of Christ. When we are united by faith with Him at this point, we may have the assurance that our victory is already won and there is indeed "now no condemnation."

The Body, the Flesh, and the Spirit

In chapters 7 and 8 Paul also has much to say about the body, the flesh, and the spirit. These terms are often badly misunderstood. One of the first things to be recognized is that Paul is not speaking primarily in terms of Greek philosophy. His vocabulary is rather that of the Hebrew Old Testament as he knew it both in the original and in its Greek translation.

"Body" does not mean for Paul primarily the physical aspect of man made up of skin, bones, blood, and muscle. It refers rather to the whole person, physical, mental, and moral. Man is looked at in the Bible as a unit, and the term "body" represents this unitary aspect of man. In fact, the word at times can almost be translated "self." Thus when Paul cries out, "Who will deliver me from this body of death?" (chap. 7:24, R.S.V.), he almost certainly does not have in mind a hideous but obscure practice attributed to some ancient tyrant of chaining a dead man's body to a condemned criminal; rather he is simply asking, "Who will deliver me from myself, characterized as I am by death?"

Similarly the promise that "he who raised Christ Jesus from the dead will give life to your mortal bodies also through his Spirit which dwells in you" (chap. 8:11, R.S.V.) is a promise not merely of the resurrection of bone and blood and skin, but of the unit that is man and in which the Spirit dwells. It is a promise that we as persons will share in the resurrection.

The term "flesh" is also often misunderstood. To the Greek the flesh was intrinsically evil as contrasted with the spirit, which was intrinsically good. To thrust such a meaning upon Paul's words, however, is to do him an injustice. For him flesh is not necessarily evil, but it is the dwelling place of sin (chap. 7:17, 18). The flesh

Fellowship of Prayer

Married an Adventist

"My daughter has settled down and married a Seventh-day Adventist. They are good churchgoers, and she seems very happy. So that's an answer to prayer. Praise the Lord for His goodness to me and for all my blessings."—Mrs. D., of Vermont.

Several Conversions

"A few years ago I asked prayer for my children. My son and his wife have remarried after being separated, and were rebaptized. I thank you so much. . . . One of my girls married a Catholic, but her husband has been converted to our faith, and all he talks about is to praise the Lord, for he never knew that anyone could be so happy in serving the Lord."—Name withheld by request.

"One of my twin sons won his girl friend to the message. He took her to meetings and gave her studies. She was baptized last Sabbath. They plan to be married in six weeks."—Name withheld by request.

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.

is that aspect of man's being into which sin has moved and taken possession; where, we might say, sin has sought to establish squatter's rights. For this reason, and not because it is in itself evil, flesh is often considered almost a synonym of sin. Thus in chapter 8:3ff., to walk "according to the flesh" is to live a sinful life, and the "things of the flesh" are things characterized by sin. One who is "in the flesh cannot please God."

Contrasted with this is the term "spirit." Here there is a subtle inter-

play between that aspect of the human being which perceives the influence of the Spirit of God, and that person of the Godhead Himself. It is not always possible clearly to distinguish between these two meanings of "spirit" in Paul's writings, and probably he did not intend that we should, as the two are so intimately related.

To live "in the spirit" is to have "the Spirit of God" possess and control the life (verse 9, R.S.V.). To walk "according to the Spirit" is to lead a life of devotion, lived through

the power of the Spirit. This at the same time is the life eternal which is not ours but Christ's but becomes ours through union with Him,

If these terms—body, flesh, and spirit—are correctly understood they imply no division of man into various parts, some of which are intrinsically evil and mortal and one of which is intrinsically good and immortal. They are rather aspects of man's being and functions of his life as he lives in the sight of God.

(To be continued)



The Art of Living.... when



Quarreling Parents—2

LAST week we explored the idea that when parents quarrel their growing-up children may very well be a major cause of disagreement. And we suggested that if this is the case in your home, you should go about correcting it at once, even though this course of action may cause you to lose certain dubious benefits that you've gotten by turning one parent against the other.

I wish this could settle the matter once and for all. It can't, though. We tried to establish the concept last week that people are human and faulty; and since parents are people, they're likely to come into this category. We also stated that sometimes people marry who have deep areas of disagreement and personality clashes that tend to become worse as the years add up. And sometimes the young people in the home really are blameless; they add no fuel to a fire already blazing. If you are sensitive by nature and sorely need peace in order to operate well as a person, this is a most distressing problem. Actually, I doubt that any young person can come out of such a home completely unscathed emotionally, but some fare worse than others.

The items I am going to suggest should not be thought of as solutions, since I am quite sure they will not be that successful. There really are no simple solutions to complex problems; but what you're aiming at, I should think, is a condition that makes life bearable. First, then, if you find that you have always been closer to one parent than the other, perhaps you can sit down privately with this parent and talk over the problem.

Here, though, I must urge extreme caution. You must not seem to be disrespectful or presumptuous, but must bear in mind at all times that your concern is with the fact that you too live in the home. I don't think it can be approached from the angle that "you owe me a peaceful home." It is best, I think, to open your heart to your parent and explain how the constant

quarreling makes you feel; how it casts such a pall over the bright day; how you are ashamed to bring friends home for fear Vesuvius may erupt; how you love both mother and father and want to keep it that way.

If your relationship with both parents is equally satisfactory, you might contemplate the thought of talking to them together. Now this is fraught with real danger, as you can see at a glance, for you just very well may widen the schism between them instead of narrowing it. If you do decide on this course of action your approach would be just the same as if talking to either parent alone. But be careful not to appear to take sides. Parents should never place their children in this dreadful predicament, but the human need for self-justification can become very strong.

It may be that neither of these plans is feasible. But you *must* talk to someone; there is solace in the sharing of trouble. I should like to impress upon you the danger of confiding in "just anyone." Your home life is a private thing. Family matters should not be aired to girl friends, boy friends, or casual acquaintances. It cheapens both you and your family. You can be certain that if you speak unwisely of personal matters, you will meet your words again after they've gone the rounds of the community, but they'll bear little resemblance to your original statements.

The logical person in whom to confide, it would seem, is your pastor. His dedication to the ministry should ensure that he will be a worthy confidant. And his advice, based on his knowledge of your family and of you, may help you considerably. But if you know that your mother and father would deeply resent your speaking to him, then he will not be able to go so far as to discuss the problem with them, since they would consider this an inexcusable invasion of privacy.

There are grandparents, aunts, and uncles who might help you bear

**you're
young**

by Miriam Hood

your burden more successfully; but here again you will need to be cautious lest you appear in the role of a loose-mouthed troublemaker. People often take unkindly to the idea of relatives "interfering."

Inevitably, then, we come back to *you*, back to where we started. If yours is a home where parental quarreling is a way of life, you may just have to ask the Lord for strength to endure the trial. It isn't hopeless; not at all. There are boarding schools where the atmosphere is restful and happy. No money? Get a job. (Perhaps a relative really *could* help you in this area, by a loan or gift.) Years go by rapidly; you will soon be out on your own; the unhappiness will fade into a dim memory.

Every morning upon awakening I think I'd breathe a little prayer that the Lord would help me see all the good and beautiful in life; that He'd close my ears to ugliness and harsh words. I'd try to establish a small citadel for my soul, which couldn't be touched by quarreling. In other words, I'd try to "tune it out" the way one tunes out offensive music in a restaurant. And then I'd resolve to cherish my parents for their good qualities, their interest in me, regardless of their difficulties with each other.

It sounds easy, but it isn't, and never will be. There will be many mornings when you'll go off to school feeling almost physically bruised. That's the time, then, to repeat to yourself the promise that the Lord will not send any of His children trials greater than they can bear. If He didn't know that you possess an inner core of strength, the trial wouldn't come. Though somewhat hackneyed, it's still true that "the north wind made the Vikings."



For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



MAX THARPE

Toward United Families—3

"I don't know what ever got into me to do a thing like that," grieved the young husband.

Be a Great Forgiver

By Josephine Cunnington Edwards

NO ONE except Christ has ever lived a totally exemplary life. No person on earth has ever lived without bitter regrets for ill-advised actions, unkind remarks, and even outright sin. In a relationship as close as that of husband and wife any action looms large. And in an evil world both men and women have fallen prey to temptation and sin. Temptations are great and overpowering, and often a neglectful, thoughtless mate unconsciously abets the enemy.

Temptation has sometimes come even to men who have loved their wives and families devotedly, like some diseases carrying them away for a while until they were hardly themselves at all. Later they have looked back on silly infatuations and imprudences and have cried out in bitter anguish, "I don't know what ever got into me to do a thing like that!" Shame, mortification, and sorrow have bowed them until they would rather die than live and face the frightful anguish of remorse, and often of reprisal. It is indeed a terrible and difficult thing for a wronged wife to forgive unfaithfulness, and put it out of mind.

Myriads have suffered the loss and disillusionment that comes through having an unfaithful marriage partner. During the days of frightful anguish that followed the illness and death of my beloved husband, I went one day into a department store. My swollen eyes and ready tears attracted the attention of a clerk. She came to me quickly and asked solicitously, "Are you ill?"

"No . . . Yes . . . I'm broken, I'm lost. . . My life is finished. God took my dearest treasure!" and I burst into tears. Though I had never seen her before, she put her arm around me, and drew me behind a rack of dresses.

"There, there," she said tenderly. "Don't cry. Sorrow, black and bleak, is in this world. It gets us all. Terrible as your loss is, my loss was greater than yours. Listen to me, dear." I looked at her. Tears stood in her brown eyes. Her voice too was broken. She was trembling. "I love him so. I'd take him back today, now, if . . . if it wasn't too late. He married the girl that led him off. Now he'd give all he has if he could get back to me and our little boys, and to things as they were."

She turned to me. "You have memories of love, devotion, and loyalty. You have that to cherish and to remember. I don't have even that to warm my heart."

I went away strangely comforted. I do have memories, lovely and beautiful beyond words. Yet her words, "I love him so. I would take him back even now if I could," rang in my ears.

Scores of hearts are made bitter and twisted and utterly unforgiving by some ill-advised turn in affairs in marital life. The wronged one rages and storms at life. "I can forgive anything but *that*," comes the bitter cry, wrenched from a broken and cankered heart. You can't forgive? What a way to talk! Christ forgives all of us again and again, and over and over. "Marriage, a union for life, is a symbol of the union between Christ and His church."—*Testimonies*, vol. 7, p. 46.

Whenever we step aside; whenever we do evil, think or even surmise evil; when we shame the Name we took when we took the name of Christ, we are incontinent and unfaithful toward our blest Bridegroom who is Christ. I'm so glad He is ever ready to forgive and take us back, even though all we like sheep have gone astray. Though He calls the churches which brazenly take His name yet consort with evil, *harlots*, He will forgive and take His children back to His loving heart.

Many women take pleasure in dwelling on and enlarging upon the errors of their husbands. It is a favorite topic of conversation. They roll it like morsels on the tongue. "I work like a dog, and small appreciation I get," will come a plaintive cry, not lovely to hear. "All he cares for is himself!" another will reiterate until you're tired of listening.

This may all be true. And it is hard not to complain when such conditions exist; and they do exist. Yet, carping, complaining, and pitying self ill becomes one who aspires to the high calling of God in Christ Jesus. And what higher calling is possible than that of soul saving? It takes sacrifice to follow in the steps of the God who became flesh and dwelt among us.

One wife told me a lovely thing one day. "My husband had a fearful temper. When he would begin to get furious, I wondered what I could do to help him. I decided to try out a little plan," she smiled. "It worked," she said, smiling shyly.

"What was it?" I asked.

"Oh, I would just go up and put my arms around him. 'I love you, sweetheart,' is all I would say. And he would always look at me for a long minute and then smile." She seemed

so happy at the simple victory won.

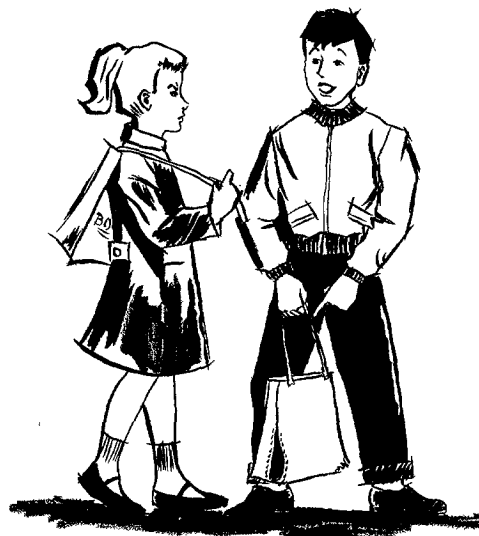
There are those who regard some sins as forgivable and others as unforgivable. They have them cataloged. In this way they are setting themselves up as judges and can make a mate agonized and unhappy for the rest of his life. The wife can put on several kinds of attitudes, all of which will drive her husband from her heart forever.

One attitude can be that of pious endurance—a pained and self-righteous look on her face, when she has any dealings with him. It will be a truce but not a happy one. It is as if she is saying by her attitude, "I will endure this companionship because I'm a Christian, but you surely know *I can't forget*."

Another is an attitude of frigid standoffishness, in which the so-called Christian wife declares that *she* will do *her* duty, keep the house, *her side of the bargain*, et cetera. But he'd better know his place! He's lost a few of his rights and respect and he might as well know it!

Another is an attitude of vacillation in which the husband can never know where he stands. He *knows* she is weeping on others' shoulders and has advertised his wrongdoings far and wide. She nags and makes his life at home so unhappy that he escapes whenever he can; and who can blame him?

The course for a Christian wife to follow is not easy, but it is God's way. It is the only way to win him and make your home a heaven on earth. That is to forgive and *forget* it. Never mention it to a soul. And be cordial, loving, and precious to him. Make yourself attractive. Don't dress like a ragpicker. He would love to be proud of you. Be proud of him. Remember, our Lord is very pitiful and forgiving to us, for we sin and return to Him again and again. And it may be, in the course of prayer and kindness and love, that your genuine Christianity will win him.



JEANIE MCCOY, ARTIST

Tommy said, "Susan, how about exchanging bags with me?" "Indeed I won't," Susan replied sharply.

that the stitches at the bottom of the bag were breaking.

Tommy looked at Susan's bag and saw that the stitches in hers were tight and strong. He thought it would be nice if Susan would exchange bags with him. So he said, "Susan, how about exchanging bags with me?"

"Indeed I won't," Susan replied sharply.

"But you don't have many books, and I have so many that my bag is coming apart," said Tommy.

"If you didn't carry so many books your bag wouldn't break. I've been careful with my bag and that's why it still looks nice and isn't broken. I don't want your old torn bag," huffed Susan.

"But," said Tommy, "you don't bring your bag home every day as I do. And you don't have as many books as I do. I don't see why you can't be nice to me and give me your bag."

"You needn't think I'm going to—"

Grandpa had overheard Susan and Tommy quarreling about their bags, and tiptoeing into the room, he said, "Sh-h, sh-h! Now children, let's not quarrel. Jesus wants us always to be kind to each other."

Susan and Tommy put their schoolbags up and forgot about them for a while. But that night when they had family worship they told Jesus that they were sorry that they had quarreled.

The next morning Tommy and Susan got ready to go to school. Grandpa looked at them as they picked up their bags. And what do you think he saw? Tommy had his books in the good bag that wasn't ripped at the bottom. And Susan had her books in the other bag.

"Did you take Susan's bag?" grandpa sternly asked Tommy. But before Tommy could answer, Susan spoke up and said, "No, Grandpa, he didn't take my bag. I gave it to him. I thought since he has more books to carry than I do that I'd let him have my bag."

Susan was so happy her face just shone. And Tommy grinned affectionately at his sister. He hoped he could do something nice for her before long.



The Two Book Bags

By Louise Meyer

SUSAN and her brother Tommy had just come home from school. Each of them had a schoolbag with their books in it. Susan didn't have many books in her bag, but Tommy had his bag full of books. His bag had so many books

Christ "is the restorer. . . .
He it is who 'forgiveth all
thine iniquities; who
healeth all thy diseases.'"

By H. J. Harris
Departmental Secretary
New York Conference



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HARRY ANDERSON, ARTIST

WHEN

SORROW COMES

ONE of the many wonders of our minds and bodies is that while scars may never disappear, most wounds do heal. When tragedy strikes, it often leaves one so stunned, hopeless, and in such a state of shock, that he feels incapable of meeting the tasks of life. He dreads tomorrow and the next week. The shade of dread has been drawn across the window of hope, and no ray of optimism penetrates the resultant gloom.

Such a reaction is natural. But if we can find our way through the next hour, today, and tonight, tomorrow too can be faced successfully. Thousands, yes, millions, have faced, head on, the same abrupt, shocking, aching loss that has come to you. They have been slowed in their pace, but they have kept on. And so must you. You *can* increase your strength. You *can* increase the strength of those who share your loss.

People respond to death in various ways. No two people respond alike, for no two of us are created alike. Some nearly collapse, completely exhausted, mentally, physically, and even spiritually. Some think seriously of suicide. Others seem to accept their loss as one of the sad facts of life, and they try to make the best of it.

Why do you grieve?

Human reason based on God's Word tells you that one need not

fear death. Reason tells you that death is inescapable for all. Human reason tells you that your loved one is beyond pain, discomfort, and disappointment. Perhaps your grief is more for yourself than for the one called away.

"If Only"

Don't condemn yourself if your after sight is clearer than your foresight.

Someone says, "Why didn't I make him stay home when he was feeling so bad?" or, "Why did I let him drive when he was so tired?" or, "If only we had gone to a doctor." You are human. You cannot be expected to know what lies ahead. Don't let these nagging self-accusations dog your life. Had you known the facts, perhaps you would have done differently, but you couldn't have known, so don't punish yourself with nagging feelings of guilt.

Don't retreat into yourself.

You will need friends to help fill the vacancy created by losing your dear one. You may find it difficult to be around others. They seem so unconcerned about your burden. But a little questioning will reveal that they too have suffered as you are suffering, and they have risen above it. Don't feed your grief a diet of tears and self-pity. Don't retreat to a bedroom or an apartment. You aren't made to live without friends and relatives. They will think more of you

if you accept your loss and adjust to it as you should.

Don't over anticipate the future.

It is highly possible that you may be faced with debt, difficult decisions, responsibility for others, business problems. Take care of the immediate and pressing responsibilities. After you've gotten your feet on the ground a little there will be time for more lasting decisions. You will be better prepared to make rational decisions and take sound steps.

Don't forget God.

Death affects different people in different ways. Some accept it as one of the sad facts of life and continue as best they can. Some look to God for an extra amount of strength to meet their physical and emotional emergency. Still others blame God, as if He were at fault. We must never forget that God is the author of life, love, happiness, and peace. He it was who sent us the Comforter. He is love. Satan is the one who should be charged with our misfortunes in life and the pain of parting with our loved ones.

"Sickness, suffering, and death are work of an antagonistic power. Satan is the destroyer; God is the restorer. . . . He it is who 'forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies.'"

—*The Ministry of Healing*, p. 113.



Thoughts on Reformation Day

For many years Protestant churches have held annually a Reformation Day rally to celebrate the event that triggered the Protestant Reformation—Martin Luther's posting his 95 theses on the church door at Wittenberg, Germany, October 31, 1517. Apparently, however, this commemoration meeting is now considered divisive. Last year the Detroit Council of Churches voted to eliminate the word "Reformation," and called the rally a Festival of Faith. This name, it was felt, would keep the rally from being interpreted as "an anti-Catholic slap."

We favor every worth-while effort to help people of various faiths understand each other better. Perhaps effective dialogue between us and others would help root out the distorted and false ideas that people generally hold about Seventh-day Adventists. But we deplore the current trend to minimize Protestant-Catholic differences in order to achieve superficial unity. The basic principles on which the two systems are founded are as different as night and day. The Sabbath-Sunday question illustrates this in the field of authority.

As various Protestant groups begin to haul down their colors for the sake of "unity," Seventh-day Adventists must take more seriously their responsibility to keep unfurled to the ecumenical winds the banners of truth hoisted at the price of life itself during the Reformation.

K. H. W.

The Election

Within a few days millions of Americans will march to the polls to elect a new President. The REVIEW has never taken sides in a Presidential election, and does not propose to do so this year. But issues bearing on the separation of church and state are within our legitimate purview, and we find that both party platforms and both Presidential candidates have had somewhat to say in this area. The two church-state issues of current concern are Federal aid to parochial schools, and prayer and Bible reading in public school classrooms. The comments that follow are concerned with the issues, not with the candidates or their parties.

Federal Aid to Parochial Schools

The Republican platform promises to "continue . . . tax credits for higher education," including credit for college tuition paid to church-related institutions, a program already in effect. This is one form of aid to parochial schools advocated by the Catholic Action group known as Citizens for Educational Freedom (CEF). The Democratic platform provides for "the channeling of Federally collected revenues to all levels of education and, to the extent permitted by the Constitution, to all schools [including parochial schools]."

The phrase "to the extent permitted by the Constitution"—an implied reiteration of the church-state separation stand of the late President Kennedy that such aid is unconstitutional—is generally interpreted as intended to foreclose aid to church-related schools. But the Jesuit weekly *America* interprets it to mean that "for the first time a major political party is willing to consider extending Federal aid to all schools [including parochial

schools]." The Republican declaration touches on one minor aspect of the aid problem, but evades the main issue. The Democratic statement is so worded as to persuade those who want aid given to parochial schools that the party favors their stand, and those who disapprove of it that the party will oppose attempts to secure it.

Early in August both candidates addressed the fifth national CEF convention in Philadelphia. In his written statement President Johnson, who favors Federal aid to public schools only, said: "Your contribution to the solutions of these problems through the American tradition of free discussion and debate deserves the support of all of us." Senator Barry Goldwater told the delegates: "I am opposed to all forms of Federal aid to education. But if, despite my opposition, such legislation should be enacted, it should go on equal terms to all non-profit schools, public and private, secular and parochial. . . . Your efforts to obtain equal treatment for all in the field of education [especially parochial school students] are to be applauded."

The President's noncommittal statement acknowledges CEF's "contribution" to the solution of the problem of Federal aid "through the American tradition of free discussion and debate," without approving or disapproving of CEF's demand that parochial schools be treated on the same basis as public schools. The Senator, on the other hand, explicitly and emphatically endorses CEF's demands.

In September the editor of the *Baptist Standard* published replies to his request for position statements from both candidates. Said the President: "I believe in the American tradition of separation of church and state which is expressed in the First Amendment to the Constitution. . . . I would oppose any Federal program—including assistance to schools—which does not strictly conform to this constitutional requirement." The Senator from Arizona replied that "such Federal aid should be made equally available to all of our children by giving it to non-profit [including parochial] schools, whether public or private. . . . I have always supported any amendment to Federal aid to education bills which is designed to provide aid to private non-profit schools."

In his Federal-aid-to-education message to Congress in 1961 the late President Kennedy explained that, "in accordance with the clear prohibition of the Constitution, no elementary or secondary school funds are allocated for constructing church schools or paying teachers' salaries." President Johnson's reply to the *Baptist Standard* reiterates President Kennedy's stand that Federal aid to church-related schools is unconstitutional, while Senator Goldwater's reply makes clear his belief that it is constitutional. In fact, he finds himself "in complete disagreement . . . that grants or loans to church-related schools could be unconstitutional." His position coincides with that of Cardinal Spellman, the National Catholic Welfare Conference (the American hierarchy), and Citizens for Educational Freedom. In a 1961 speech defending his amendment to include "sectarian and private schools" in a proposed Federal aid program, he said: "It is my belief that both justice and morality require that all our citizens [including children in parochial schools] receive such aid, and that no class, group or segment of our people who contribute to such a program can rightfully be excluded."

As for religious exercises in public school classrooms, Baltimore attorney Francis B. Burch, head of the Constitutional Prayer Foundation, appeared before both platform committees to ask for a plank calling for a constitutional amendment that would permit such practices. The Republican Party responded by adopting a platform that commits it to the "support of a constitutional amendment permitting those individuals and groups who choose to do so to exercise their religion freely in public places, provided religious exercises are not prepared or prescribed by the state or political subdivision thereof and no person's participation therein is coerced, thus preserving the traditional separation of church and state." The Democratic platform is silent on the issue of a prayer amendment.

The Republican plank is obviously intended to attract the votes of the large, uninformed section of the electorate that has been maneuvered into clamoring for such an amendment. It is aimed, as *The Christian Century* accurately observes, "at making political capital out of ill-informed resentment against the Supreme Court's interpretation of the First amendment." The editor comments correctly that "if an amendment of the kind favored in this platform were to become law, the First amendment would be weakened or nullified." (See our editorials on this subject from May 28 to July 9.) The Republican Vice-Presidential candidate, Congressman William E. Miller, was one of the signers of the discharge petition for the Becker Amendment.

A Bid for Catholic Votes

Article VI of the Federal Constitution provides that "no religious Test shall ever be required as a Qualification to any Office or public Trust under the United States." This is usually interpreted to mean that no man may be barred from office because of his religion. But to promote a man for the Vice-Presidency because of his religion is as grievous an infringement of the letter and the spirit of this constitutional injunction, and as reprehensible in the eyes of fair-minded people, as to reject him for that very reason. The "no religious Test" clause of the Constitution is a double-edged sword that cuts both ways, and both edges are equally sharp.

It is generally considered that the Republican convention nominated William E. Miller, a Roman Catholic, to be Vice-President, in the hope of attracting Catholic votes. This is the first time a Catholic has appeared on the Republican national ticket. Now, those who live by the golden rule will not vote against him or any other candidate because of his religion. To vote for a man because of his religion is as much an expression of bigotry as to vote against him for that reason.

In This World But Not of It

All too often in the heat of a political campaign, reason is blindfolded and the quest for votes is based on a deliberate misrepresentation of facts and on an appeal, not to calm judgment, but to motives and emotions wholly incompatible with Christian principles. In other words, politics tends to be "dirty." To be sure, our citizenship is in another world, but it is an undeniable fact we are still citizens of this world also. And so long as we remain here we have a personal responsibility to "seek the peace" of the land where we live (Jeremiah 29:7), both for our own sakes and in order that the work of God on earth may not be hindered. A dedicated Christian ought to be able to vote more intelligently, and if elected to public office to serve more faithfully, than a nominal Christian or a non-Christian.

Again we affirm that the REVIEW favors neither candidate or party. But we do cherish the great American heritage of religious freedom and the separation of church

and state. Furthermore, we believe that Seventh-day Adventists who go to the polls next Tuesday will want to bear in mind the stand of the candidates and their parties with respect to current issues bearing on religious liberty and the separation of church and state. R. F. C.

Musings on Recent Travels—1

As many of our readers know, we must travel here, there, and elsewhere from time to time to attend various meetings, especially gatherings of major branches of the world work. Only thus can we hope to keep closely in contact with the ever-expanding Advent Movement. Now, one cannot travel like this without getting certain distinct impressions concerning the Advent Movement. We wish to share with REVIEW readers some of the impressions we have gained on trips made in the past month or two. They are typical.

Come with us to the rather recent meeting of the religious liberty leadership in North America. This was held at Atlantic City, New Jersey, where, after Labor Day, that seaside city of vacationers quickly becomes quiet, and the hotels suddenly decide to offer low, attractive rates.

For several days we sat listening to our religious liberty brethren tell of the mercies of God to them in their contacts with government officials on the State and Federal levels. The angels of God go before us when we seek to present to officials the principles of Heaven and the goal of true religious liberty. We were impressed anew that our literature plays an important part in this phase of our work. Statesmen read our journal *Liberty*. Of that we can be sure. Reading often produces heartening attitudes of mind toward the principles of liberty and toward the people who are seeking most earnestly to maintain those principles.

There was something more that impressed us. This became increasingly evident as the brethren considered present legislation that affects church-state relationships. We are no longer in a day when the task of our religious liberty leadership has to do simply with fighting Sunday legislation. True, we must still fight such laws. But that is only part of our task today, and certainly not the most complex part.

Complex Issues

Steady encroachment of the state on the lives of all the citizenry, whether it be in providing old-age pensions, or medical care, or education, or what not, has brought a bewildering array of friction points between the proper sphere of the state and the proper sphere of the church. If ever we ought to pray for a group of leaders today, it is for the group who have to deal with problems of religious liberty. May God give them very great wisdom to choose a path between the extreme on the one hand of such intense antipathy to the state that we will refuse to cooperate on certain very proper projects, and the other extreme of sorry forgetfulness of eternal principles of church-state separation.

Solomon well said that a gift blindeth the eyes of the judge. It can also blind ours. Gold glitters! We are glad that a representative committee has been set up to study the present-day application of our religious liberty principles in the light of new laws and changing concepts of the responsibility of the state toward all of its citizens. On this matter we should all be quick to hear and slow to speak. We should seek, instead, for God's great wisdom to enable us safely to thread our steps through the maze of present-day state-aid legislation. It would be tragic if we lost our way in this maze and became bewildered. But we shall not if we move calmly

and ever call upon God to direct our steps. Let us be heartened by the fact that God is not bewildered.

On to the Publishing Convention

Back from Atlantic City for a rather limited time, then on to Denver, that beautiful city at the foot of the Rocky Mountains and a mile above sea level. Here gathered in quadrennial session were the leaders of our publishing work and of the great colporteur force in North America. They were an impressive company. There is always a distinctive pulsation that one can feel in a great publishing meeting. Printing was the first business in which Adventists engaged. Please, God, may it always be out in the front in our activities. What a vigorous force our colporteur leaders are! All of them seemed to be gifted with ready utterance, and well they need to be if they are to help our colporteurs move into action for God.

We can think back over quite a few years of colporteur gatherings, and what changes have taken place! Today there is a quality of stability never known before. It is common to have colporteurs now establish records of \$5,000 a year, or \$10,000, or \$20,000, and even more. We have learned through the long years some truly vital principles of good salesmanship, and one of them is this, that if you can get into a home where the people are willing to entertain the idea of buying a good book, you might as well sell them a set for \$50 or \$100 rather than a lone book for \$10 or \$15. And our colporteurs are doing just that.

We saw color films of various of our leading colporteurs. They look like clean-cut businessmen for God, and that is the way they *should* look. Truly we have come to a new day in our whole publishing and colporteur activity. Today missionary-minded lay members ought to take a new and serious look at the possibility of dedicating their lives to placing our Adventist literature in the homes of men and women. This work calls for high-grade men. Colporteur work today—let it not be forgotten by any who might have mistaken memories of the past—is a highly organized, highly efficient business in which some of our most able men and women are engaged.

I was also happy to note that some specific plans were being laid to organize a better program for the sale of our small literature, particularly our magazines. We think it high time that just such plans be laid. Let us remember that a large number of men and women all around us do most of their reading in terms of magazines. These are small and easy to hold and readily carried back and forth as people commute to their work. Let us have a revival of magazine selling. This is a service for God in which a host of good Adventist housewives can engage part time.

Our Good Church Buildings

We held our publishing convention in the Adventist church in South Denver right beside the Porter Sanitarium and Hospital. We never fail to be impressed with the substantial, commodious Adventist churches that now dot the landscape everywhere. There is nothing ostentatious about the Denver church building, no squandering of money. What impressed us was its size, its stability, and its functional qualities. It has to be large. Its membership, if we remember rightly, is nearing 1,000. We can remember the day when we had scarcely any substantial buildings and very few large companies of Adventists in any local church. But that day is past. We are growing fast. Let us thank God mightily for the improvement in our church buildings. There is no particular piety implicit in a third-rate, poorly painted, frame building on an unpaved side street. That is where

so many of our Adventist churches were found in the days gone by. Certainly the ancient temple of Israel was no architectural eyesore.

Speaking of the Porter Sanitarium and Hospital that loomed impressively nearby, let us never forget that the foundations of that structure really consist of the thoughtful, conscientious acts of two employees—probably their names today unknown; at least we have never heard them. One of them was a young man who politely carried into one of our sanitariums the bags of a Mr. Porter, and refused to accept a tip. Another was a worker in the accounting office who faithfully sent to Mr. Porter after he had left the sanitarium a refund—less than a dollar—informing the gentleman that we wished to handle all of our business conscientiously. Out of that conviction grew a feeling in his mind that he would like to see a similar institution operated by that kind of people in his home town of Denver. Without delay he made available the money for the building of it. Later came more money. Still later, from members of the family, came further money. Additions to the plant were made, and finally, a large wing has been completed. So there stands today a beautiful monument to our medical work in the city of Denver.

Just a human touch in passing. The publishing convention brethren had their meals daily at the workers' cafeteria of the Porter Sanitarium and Hospital. Only those of us who in endless travel must often eat in a weird array of restaurants, which give forth even more weird odors—unheavenly and unhealthful—can fully appreciate how good it is to find an Adventist eating place. We enjoyed our meals there. Incidentally, we do not recall seeing a graham cracker, or peanut butter. We did see an array of vegetables and fruits and other wholesome things to eat. Yes, we like both graham crackers and peanut butter, but we think it proper to mention in passing that Adventist institutions offer a wide range of good food besides. We never like to see any distinctive Adventist program downgraded.

F. D. N.

(Concluded next week)

Bible Contest Winner

Three years ago we noted on this page that a Seventh-day Adventist had very nearly won the second International Bible Contest, sponsored by the Israel Broadcasting Corporation, in Jerusalem. The Adventist was Senhora Yolanda Da Silva, a Brazilian mother of four who performed so well that many felt the jury should have declared her joint winner with Rabbi Yehia Alsheikh.

This year an Australian Seventh-day Adventist, 29-year-old Graham Mitchell, took top honors in this triennial event.

The REVIEW salutes Brother Mitchell for this fine achievement. His performance did honor not only to his native Australia but to his church. We trust that his achievement may inspire Adventists everywhere to study the Bible with greater diligence.

The rewards of Bible study are numerous. One benefit is the increased skill it provides for soul saving. "The word of God must be studied as never before; for it is the precious offering that we must present to men, in order that they may learn the way of peace, and obtain that life which measures with the life of God."—*Fundamentals of Christian Education*, p. 200. Another benefit is preservation from sin. "We must give diligent study to the word of God. . . . 'Thy word,' says the psalmist, 'have I hid in mine heart, that I might not sin against thee.'"—*Patriarchs and Prophets*, p. 460.

In missionary work and holy living we can all be champions.

K. H. W.

Reports From Far and Near

A Golden Harvest in Poland

By B. B. Beach, *Departmental Secretary, Northern European Division*

I AM winging my way to Berlin after a two weeks' visit to the Polish People's Republic. These days spent in our three Polish conferences have been happy ones, marked by warm welcomes, flowers and music in profusion, spiritual messages in abundance, and the ever-inspiring association with God's people.

This year marks the twentieth anniversary of the liberation of Poland and the foundation of the new Polish State, and also of the reorganization of the Seventh-day Adventist Church after the havoc of war.

These years represent a success story, both in the rebuilding of a destitute nation and also in the progress of our church. From an almost unknown denomination of only 700 members and ten church properties in 1944, Adventism in Poland has become a fully Government-recognized religious organization with a following of about 6,000 and 25 church buildings. It is the second largest Protestant church in Poland. This significant progress has been achieved despite considerable emigration and government restrictions, largely through the evangelistic zeal, under God, of our ever-faithful believers.

I began my itinerary in Warsaw. Modern Warsaw is very different from pre-

war Warsaw. It is a well-planned city with broad streets. Our church is centrally situated, just off one of the main thoroughfares, in a structure purchased after the war and substantially re-modeled.

This year there is plenty of food at reasonable prices. During my visit, the colorful annual Harvest Festival was held in the packed Warsaw Stadium, bursting with 120,000 people. A great loaf of bread was offered Mr. Gomulka, the national leader, as a symbol of this year's bumper harvest.

A few minutes' walk from our Polish Union headquarters is the Polish branch of the British and Foreign Bible Society. The mother of all Bible societies has been distributing the Word of God in Poland for more than a century and a half. A. Enholm has almost become an institution himself, having managed the branch for some 45 years! The society operates quite freely today. Even though present conditions do not allow for the use of colporteurs to distribute the Bible, circulation has tripled since the pre-war period, and presently hovers around 110,000 pieces a year. This increased circulation has been aided by the elimination of Polish illiteracy and by the cooperative attitude of the Government, which now permits

the duty-free import of Bible literature.

Catholics are reading the Bible more than they did a few years ago, though some priests still oppose the reading of the society's literature. Under the threat of eternal damnation, people are sometimes forced to burn British and Foreign Bible Society literature. There seems to be evidence of an increased desire to read the Bible. In 1963, a book on the history of the Bible was published, and in two days the 50,000 edition was exhausted. The author announced he would sell 300 copies he had reserved for an exhibition, which was to open at 10:00 A.M. People began to queue up before 4:00 A.M.!

Traveling through village and city, one is impressed by the tremendous amount of construction going on. On the outskirts of Warsaw, block upon block and row after row of new giant apartment houses are being built. In fact, September, the month of my visit, is dedicated to rebuilding the capital. Each Sunday during this month lapel markers are handed out in exchange for a small offering. In this way entire cities, such as Białystok, have been rebuilt and whole new cities created—the steel-mill center of Nova Huta near Cracow in southern Poland, for instance. Excellent work has

Board, faculty, and students of the Polish Seventh-day Adventist Spiritual Seminary, on the opening day of the new school year.



been done in places like Warsaw in restoring and rebuilding historical city quarters in the same old style.

A hundred miles from Warsaw, in the city of Lodz, close to the geographic center of Poland, we have a fine, active church. The East Polish Conference office is located here.

I had the pleasure of taking part in the opening ceremonies of the new school year at our Polish Training School in the resort town of Podkowa Lesna, less than 20 miles from Warsaw. Each of the three Polish conferences has sent exactly the same number of students as the other two conferences. We can consider ourselves blessed of God and favored by the Government to be able to operate such an institution. This is the blacksmith's shop where the future Polish workers are forged. Retirement and emigration of several pastors makes the need for new workers urgent. Principal Bulli and the senior staff members, Elder Lawaty and Miss Skaramuszkiewicz, are doing excellent work.

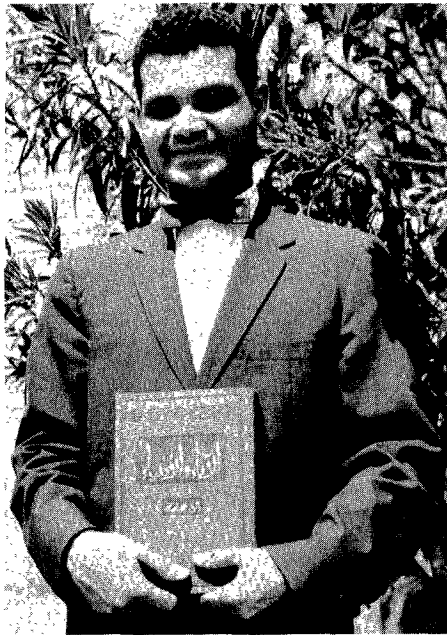
Perhaps the most interesting church in which I held meetings is the one at Krasnowies. This is a small White-Russian village some 15 miles from the border of Soviet Russia. We drove for many miles through the Polish eastern marsh and woodlands in order to reach Krasnowies, which is three miles from the paved highway, at the end of a cow-trail-type sandy road. In the surrounding area one can see the more sophisticated Polish version of the American log cabin.

The little church is spotlessly white. In fact, the only white edifices in the village belong to Seventh-day Adventists. The congregation does not sing its Russian hymns from a church hymnal, but directly from the Bible. They sing very melodiously, though the melody does not vary much from psalm to psalm. Here, far away from the turmoil of the atomic era, life has changed but little. There is still no electricity or plumbing. On the other hand, old-fashioned hospitality still survives. Watching the congregation, one can see etched into their faces the trials of earth and the triumphs of heaven. There is a genuine hunger for the Word of God, as evidenced by the length of the meeting (just under four hours).

The greatest concentration of Seventh-day Adventists in Poland is in the southern provinces, bordering on Czechoslovakia. Churches like those in Cracow, Katowice, Gliwice, Wisla, Jawarze, and Bielsko, are active, and have many young people. Our Wisla church brass band is one of the standard attractions of revival and district meetings in Upper Silesia.

Near the Czechoslovakian border we stopped for lunch at Krynica, the famous spa, where people stoically sip evil-tasting, cold or warm mineral waters from a dozen different springs, hoping for promised medicinal benefits. Once the almost exclusive province of bourgeois respectability or wealthy snobbism, the spa now swarms with factory workers and government officials on holiday, thanks to the numerous government-operated cheap vacation centers in the area.

Ten miles from the university city and former Polish capital of Cracow lie buried the Wieliczka salt mines, oldest in Eu-



A Star Colporteur in Egypt

Along with health and children's books, Colporteur Fihreh Rizk, of Cairo, Egypt, has sold 567 copies of *Patriarchs and Prophets* in Arabic during the past two years. In this part of the world, selling a large religious book is the exception rather than the rule. For the past two summers Brother Rizk has taken time from his regular work to serve as student trainer. We are expecting him to set the pace in selling our new Arabic volume, *The Desire of Ages*, which was recently printed by the Middle East Press in Beirut, Lebanon.

D. L. CHAPPELL
Departmental Secretary
Middle East Division

rope. Operated for almost 1,000 years, about 18 million tons of salt have been extracted, and the mine is still operating. A whole chapel has been carved out of a great 20,000-ton block of salt. In it are to be seen beautiful salt-crystal chandeliers and bas-relief salt wall carvings of Biblical scenes reproducing masterpieces by famous artists such as Leonardo da Vinci's *Last Supper*.

On the way back north to Warsaw I stopped for a brief visit at Czestochowa, the epicenter of Polish Catholic mariology. Here popular piety, processions, and confessions are practiced on a mass-production basis. In fact, a few years ago more than one million Catholic venerationers assembled at this shrine and dedicated themselves to a fuller devotion to "Mary, Queen of Poland"!

A section that has seen substantial development in recent years is the Danzig-Sopot-Gdynia maritime and resort area of Poland, situated on the Baltic Sea. Here we have several churches with representative chapels. Polish history is full of heroism and tragedy. Near Danzig is the Westerplatte, where World War II began with the extermination of a few score badly armed but determined Polish defenders.

On the last evening of my stay in Poland I attended an ecumenical meeting in Warsaw dedicated to the promotion of international peace. Though the Seventh-day Adventist Church does not belong to the Polish Ecumenical Council of Churches, we do cooperate in some matters of mutual concern, and, of course, Seventh-day Adventists are a peaceful and peace-loving people. Perhaps the most impressive feature of the evening was not the speeches, but the Seventh-day Adventist massed choir led by Pastor P. Cieslar. Both the Lutheran Bishop and the Orthodox Metropolitan of Poland commented to us after the meeting on the significance for the future of Adventism, of the many active young people in the church, as evidenced by their presence in the choir.

As I leave Poland behind and wing my way westward, it is my conviction that the hand of God is firmly over His church and people. G. Baron, president; S. Dabrowski, secretary; and Z. Lyko, departmental secretary, who lead out in the activities of our Polish Union, are dedicated to the finishing of the work. During my stay in Poland I had the opportunity to meet many leaders of other Christian churches, and it was heartening to see the esteem in which our Adventist leadership is generally held. Prospects for the future are bright. Our church in Poland is enjoying more liberty than ever in the past. The work is onward. The warm fellowship of members, brotherhood of ministers, and sisterhood of churches augurs well for the future.

Fires in California

By Herbert Ford
Departmental Secretary
Pacific Union Conference

During a week-long period in September warm, high-velocity winds blasted across California, creating an extremely dangerous fire condition throughout the State. Humidity levels fell in the already parched brush- and timber-covered mountains, as hot winds whined through the canyons. State fire officials feared a major fire storm might result.

Late Sabbath afternoon, September 19, a wisp of smoke curled up from the dry slopes of Mount St. Helena near Calistoga in northern California. An hour later the small blaze, fanned by winds that reached 70 miles an hour, had become a major conflagration. The flames raced around the mountain's curving slopes and roared into the town of Calistoga itself. Before help could be summoned, 13 homes in the small town and another 40 in the countryside nearby were burned to the ground. Unchecked, the fire raged westward toward the towns of Santa Rosa and Sonoma, eastward toward the campus of Pacific Union College, and southward toward the St. Helena Sanitarium and Hospital.

Other fires, as though given license by the Calistoga blaze, sprang up across the State in the next few hours. More than 20 fires of major proportions were soon roaring through canyons and up mountainsides, destroying valuable watershed, wildlife, and mountain cabins.

A few hours after the fires began, Sev-



Food for 2,700 Families

North Bulacan district leader Antonio P. de Guzman recently presented Governor Jose Villarama and the Bulacan provincial board an envelope containing the names of 2,700 families, local victims of recent typhoons who received relief from Seventh-day Adventists in the form of flour, wheat, corn meal, and butter oil. A resolution of thanks voted by the board expressed their appreciation.

Standing, left to right, are the Governor, Brother de Guzman, and Mrs. Belan F. Samson, district Dorcas Federation president.

B. B. ALSAYBAR, *Principal Philippine Union College Academy*

Seventh-day Adventists instituted an emergency program to help those who needed it. Before daybreak on Sunday, September 20, Mrs. Thora Mountain, Health and Welfare Service leader of the St. Helena church, had contacted the American Red Cross, offering whatever help they might desire. The Red Cross asked the church to set up a clothing distribution center in the Calistoga Fairgrounds. As of September 28 the distribution of clothing by the church's Health and Welfare Service unit was still going on in Calistoga.

Both the St. Helena Sanitarium and Hospital and Pacific Union College went on an emergency schedule as the great fire roared through the mountains toward them. The Pacific Union College cafeteria, working with the Red Cross, began the preparation of lunches for the hundreds of fire fighters who were soon on the fire lines. St. Helena Sanitarium and Hospital prepared an evacuation plan for patients should the flames come closer to their facilities.

On Monday the fire line, now more than 30 miles in length, continued to eat its flaming way forward. Fire-bombing aerial tankers based on the Pacific Union College airstrip could not take to the air with their flame-killing loads of borate because of the high winds. Crews of the Pacific Union College students and faculty members were hastily recruited and trucked off to the fire lines. By Tuesday morning the fire had moved to within three miles of the college, and about the same distance from the St. Helena Sanitarium and Hospital. Elmhaven, the home of Ellen G. White, lay about the same distance from one thrust of the fire, but was not in immediate danger. More than 1,000 fire fighters and scores of bulldozers and pumper units fought the flames on the scorched mountainsides and in the canyons.

A little after noon on Tuesday the prayers of a thousand hearts were answered as the winds diminished. The aerial tankers gunned their engines and lifted off the Pacific Union College airstrip toward the flames. The fire lines began to hold the fire's onrush. The blaze had come within a mile of the water supply for Angwin, the home of Pacific Union College, and it had crept close to the St. Helena Sanitarium and Hospital. But from no spot at either of the two institutions could a sign of the burned hillsides be seen!

At Santa Rosa the Seventh-day Adventist church also offered its services in aid for fire victims. According to Pastor Carl Hempe, the downtown area there looked as though a battle had taken place. People

were standing in the streets with their horses, pets, and other possessions all around them. Everyone looked dazed. For some time it was feared that the fire would rage right into Santa Rosa, but the almost superhuman effort of the fire fighters saved the city.

When the fires in the northern half of California reached their height, a fire of giant proportions burst out in southern California, near the seacoast town of Santa Barbara. This fire destroyed more than 150 homes and other buildings. Before it was brought under control nearly 80,000 acres of highly valuable watershed became char and cinder.

The Santa Barbara Health and Welfare Service unit, under the direction of Mrs. Mary Perley, swung into action as the Santa Barbara fire raged out of control. Since most of those who lost their homes were people of means, the church unit concentrated its efforts in aiding the fire fighters themselves.

"We prepared sandwiches and cold fruit drinks," says Mrs. Perley. "We moved without trouble into the very heart of

the fire-fighting operations. A rental agency in Santa Barbara donated the use of several large thermos drink dispensers, which we mounted on a truck. Whenever we met thirsty or hungry-looking men we gave them refreshment.

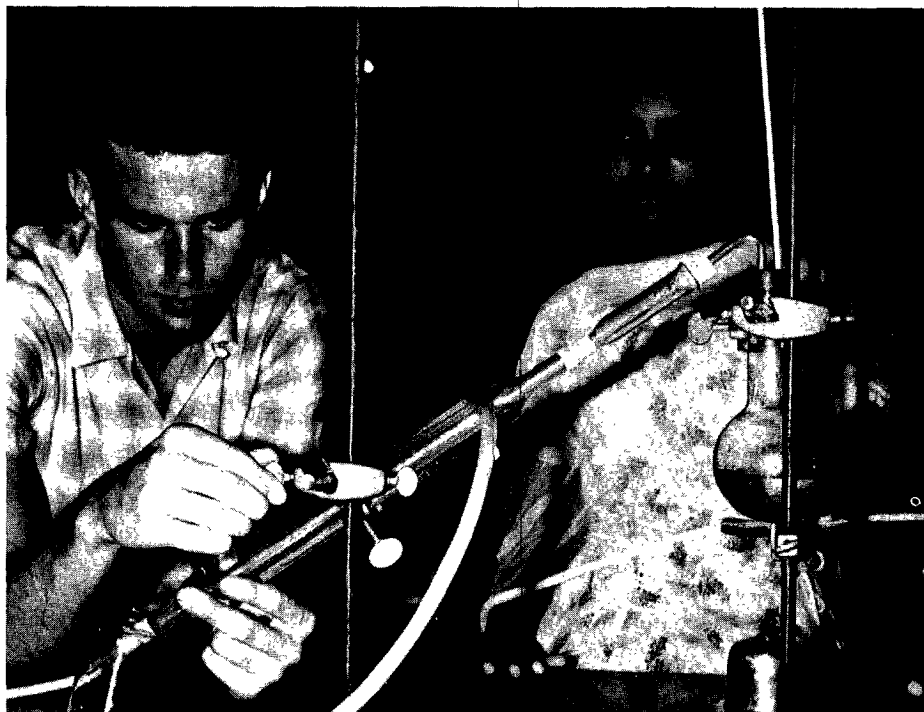
"We met a 65-member U.S. Forest Service unit just coming off the fire lines. They had been flown all the way from Montana to fight the fire. They certainly appreciated the refreshing drinks. We fed Indian crews from New Mexico, an 80-man Marine contingent from the El Toro Marine Base near San Diego. Everyone appreciated the church's thoughtfulness in providing cool, refreshing drinks in the midst of all that fire and heat and dirt!"

On the weekend of September 26-28 a misty fog swirled in from the Pacific Ocean to rob the massive Santa Barbara blaze of its fiery breath. Cooling breezes also swept the rest of the State, and the fire storm seemed at an end. In its wake the storm of fire left thousands of sobered minds as men remembered the words of Scripture describing the great conflagration at the end of the world.

Student Missionary to Pakistan

Pacific Union College students sent their 1964 summer vacation missionary, David Martin, to serve at the Pakistan Union School in Chuharkana, West Pakistan. E. R. Hutchinson, principal, reports that David, a science major in his senior year, made a valuable contribution from mid-June to mid-September by teaching science classes and setting up a science laboratory. Here David explains to a Pakistani student the procedure for setting up an experiment.

J. F. ASHLOCK, *General Field Secretary Southern Asia Division*





One Church, Two Treasurers in Sixty-five Years

Mrs. Elizabeth Johnson displays the treasurer's books of the Salem, New Jersey, church dating from 1895, when the church was organized. Mrs. Johnson's mother, Mrs. Maggie Dickson (deceased October, 1962), was treasurer from 1899 to 1926, at which time her daughter took over. Mother and daughter have faithfully discharged their duties for the past 65 years. The tithe has increased from approximately \$12 a month to several thousand a year.

R. D. STEINKE
Departmental Secretary
New Jersey Conference

Warned by an Angel

By **B. A. Larsen**
Retired Missionary

One day my wife, Anna, and I had ridden all day to get from our mission station in Umuchi, Peru, the so-called Broken Stone Mission, to Napa, where we were to visit one of our schools and meet with the Indian believers. That afternoon we were riding along a dry riverbed in an uninhabited wilderness. The river was a quarter of a mile wide, and consisted of dry mud that lay cracked in the hot sun. It took an hour to reach a point where our guide considered the riverbed narrow enough to cross safely, and another hour to reach a point on the opposite side from our starting point. We asked our evangelist, who was with us, why we had not ridden directly across the dry mud. To this he simply answered, "It is not good that way." And that was all the explanation he gave.

We reached the school in Napa just before the students were dismissed for the day, and had an opportunity to talk to them and their teacher and to inspect the school. The students told their par-

ents of our arrival, and that there would be a meeting that evening. As always, it was a great pleasure to meet with our dear fellow believers.

Nearly all the people of Napa operate small salt mines in addition to farming their fields. They leach out the salt from the soil with water, which evaporates in the sun. Our members pay tithe on the salt they produce, and at the mission station we had a small room filled with tithe salt.

The next morning we started out early on our return trip to Umuchi, leaving our evangelist with the believers in Napa. When we had ridden for about an hour, and the sun had come out, we paused for morning worship. As we knelt among the stiff grass beside the ice-cold waters of a small brook, we felt the presence of God. We prayed for His blessing upon the faithful believers in Napa, and for His protecting care as we continued our journey toward home.

Soon we reached the dry riverbed. "Why can't we ride over the dry riverbed instead of making that long detour?" I asked.

"Don't you remember what Mamani said yesterday, that it is not good to go that way?" protested Anna.

"But see how hard it is to ride on," I exclaimed, already far out on the firm and dry riverbed. "It is as good as a paved highway." It was pleasant to ride on the smooth, stoneless ground. But it's strange, I thought to myself, that there are no footprints or animal tracks across the mud.

Near the middle Anna suddenly halted her horse and shouted, "Stop! Look, he is warning us!" Far over on the opposite side a man stood, waving vigorously with both arms, evidently warning us not to ride farther.

I had scarcely reined my horse to a stop when one of its front legs sank down into bottomless mud, almost pitching me over its head. It was only with extreme effort that I was able, very slowly, to pull the leg back up. What a terrifying moment that was!

How thankful we were that God had saved us from this hidden danger, and had sent us that warning. We looked for the stranger to express our appreciation, but he had disappeared. When we had made the detour and arrived at the spot where he had stood, we looked for him, but he was not to be found. We believe that God sent His angel to warn us. We had learned the valuable lesson that it is always best to take counsel from those who have had experience. In humility we thanked God for delivering us from almost certain death.

An Accident Wins Mr. Chaney

By **C. E. Platner**

When Buford Chaney and his wife came to live near Coalfield, Tennessee, they knew nothing about Seventh-day Adventists. Soon after they moved, members of the Coalfield Seventh-day Adventist church celebrated their annual homecoming.

One Sabbath Mr. Chaney's wife asked him to mow the lawn, but he noticed that church services were under way. "I don't know whether those people are right or wrong about going to church on Saturday, but I'm not going to mow our lawn during their service," he told her. That incident remained in his mind, and he was curious to know what Adventists do believe.

As the months passed, Mr. Chaney began to get acquainted with his neighbors. Among them was Kenneth Scarborough, a Coalfield church member. Then, in March, Elder Bob Thrower invited him to a series of meetings in the church. A few days later Mr. Chaney was injured in a mine accident that sent him to the hospital for two weeks, and when he came home he was confined to his bed. Learning of the accident, Brother Scarborough went to visit him. He asked Mr. Chaney if he would like to have the

Vacation Bible Schools in Mato Grosso

July saw two successful Vacation Bible Schools here in Mato Grosso—one in Dourados and one in Campo Grande, where the mission headquarters is situated. Ninety-eight non-Adventist children attended the former and 110 the latter. It is planned to hold five more during the latter part of the year in different cities of the State.

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



Bible and other books read to him, and the answer was Yes.

During the next few weeks they read the book *What Jesus Said*, and others, and in the process became good friends. Meanwhile Mr. Chaney was thinking to himself, "If that man is interested enough in me to take all this time from his own affairs to read to me and bring me these interesting things, I'm going to find out more."

"We don't have anything new," Brother Scarborough explained. "We just aren't leaving anything out of what the Bible teaches."

A little later another evangelistic crusade got under way, and again Mr. Chaney was invited to attend. After learning of the true Sabbath, he confided, "I swallowed my pride and admitted that Saturday is the right day, but not until I took a good long look at the calendar. For you see, I had gone to church on Sunday all my life."

Mr. Chaney, who was baptized July 28, 1963, has been telling his wife and four boys about the truths he has learned. Elder Thrower, the Coalfield pastor, is conducting further studies in their home.

"I am convinced that this new Southern-friendship evangelistic approach will triple our baptisms if we will put it into practice," remarked Elder John Hayward, conference evangelist. "The people who are brought to these meetings by their friends are always the ones who go all the way."

Ingathering in the Congo

By G. M. Ellstrom
Departmental Secretary
Congo Union Mission

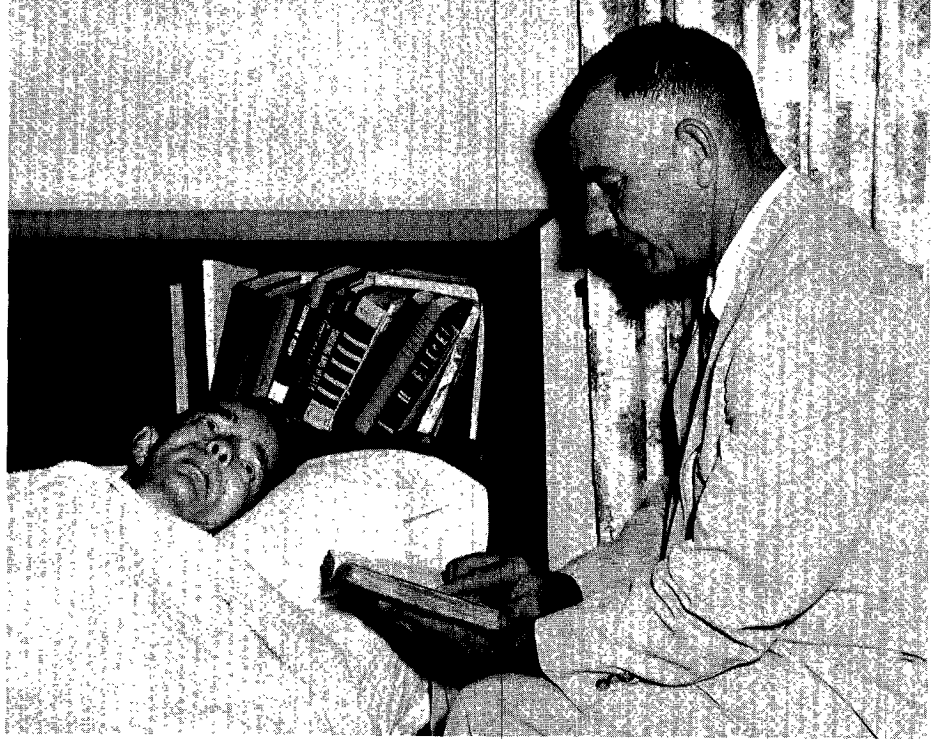
I left Elisabethville for Leopoldville, capital of the Republic of the Congo, to help in camp meetings and to do Ingathering. A. A. Matter, president of our West Congo Field, met me at the airport and

Lay Evangelists Train at Ijuí, Brazil

A course in lay evangelism was conducted in Rio Grande do Sul, Brazil, from March 20 to 28. Leading out were S. F. Monnier and Joao dos Passos, of the South Brazil Union and the Southern Rio Grande Conference, with Oscar dos Reis and Ivo Souza assisting.

The 60 students unanimously affirmed that this was the most inspiring week of their lives, and went forth to accomplish great things for God.

ARNO KOHLER



An accident that put Mr. Chaney in bed provided an opportunity for Mr. Scarborough to read several books to him.

took me to his home. On the second morning we were off for Nkwanza, a village far from the main road, and Matadi, the main port city of the Congo, to hold camp meetings. We devoted two days to Ingathering in Matadi and in Boma, another port city. As we experienced fair success in these two towns, we determined to get 300,000 francs in Leopoldville. In the back of my mind I was vaguely hoping for 400,000.

The large commercial companies have lost millions of francs through looting and destruction of buildings in the interior. Some have not heard from their representatives in the troubled areas for weeks, and their business has been completely cut off from most of the Congo. The conditions were far from excellent for Ingathering in Leopoldville, yet the success we had far

surpassed our fondest dreams. We worked hard, and Brother Matter knows the city well. He is an excellent Ingatherer, too, but the Lord took it completely out of our hands or we never would have accomplished what we did. Having other things to do, we had only ten days of Ingathering, yet in that time we received almost 850,000 francs, or approximately U.S.\$5,600. We are hoping that more will still be coming. Our largest offering was a check for 50,000 francs—more than U.S.\$300, on our biggest day, in which we received a total of 171,000 francs (more than U.S.\$1,100).

"What hath God wrought!"

What I Found at the Seminary

By William R. Harbour, Minister
Southern California Conference

I recently returned from a six-month leave-of-absence for a semester of study at the Seventh-day Adventist Seminary in Berrien Springs, Michigan, an institution that is a tremendous asset to the work of God. The inspiration and training I received have given me new insight, vigor, and enthusiasm for the work of saving souls.

As I entered the administration building for the first time, I thought: "Here is where men are being trained for the work of God in the last days. Here is where the shock troops are being readied for the last great battles in the conflict with the forces of evil. This is a modern school of the prophets, a vital nerve center for our worldwide missionary program!"

I found the halls and classrooms filled with earnest, dedicated young men whose greatest ambition is to prepare themselves for effective soul winning. Some have recently graduated from college, while others are missionaries on furlough. If you don't speak with a British



Foundation Stone Laid in Maringa, Brazil

Arnoldo Rutz, former president of Paraná Conference, now of the Santa Catarina Mission, lays the foundation stone of the Maringa church in Paraná, Brazil. The new building will seat 1,000. Building programs are in progress throughout the state of Paraná. Itanel Ferraz is now president of the Paraná Conference.

ARTHUR DO VALLE, *Departmental Secretary*
Paraná Conference

accent or drive a Volkswagen, you almost feel as if you are out of place! There are also experienced workers who have returned for advanced study—evangelists, pastors, and teachers. One professor referred to this group as "the veterans." This made us feel a sense of responsibility for sharing our experiences with those with less experience.

Of special interest to me were a number of men who have been ministers in other denominations, but who have recently accepted the message and are now preparing for a place in our work. I invited these men to the prayer band of which I was appointed leader, to tell how they had become Seventh-day Adventists. Their witness deeply impressed me with God's providential leading and their conviction and enthusiasm for the Advent message. I began to wonder how many more there may be in the various communions who would accept our message if it were presented to them in the right way.

I found the members of the Seminary faculty to be not only competent teachers in their various fields but spiritually-minded, Christian men. They are also humble men. One of them rides a bicycle to school, as do many of the academy and elementary students. They are hard-working men. To accommodate his students, one of them was willing to meet a class at 6:15 A.M. in midwinter.

The atmosphere at the Seminary is one of deep spirituality and diligent earnestness. One of the classes I attended seemed like a prayer meeting. Often we felt the Spirit of God moving in our midst as we studied more deeply into the love of God and the story of the Christ of the cross. At one point a student arose to give a personal testimony and rededicate himself to the Lord.

But I soon discovered that a program of study at the Seminary is also a hard, grueling, relentless task. One research paper required the reading of at least 30 books, and about 200 hours of labor. To my dismay I discovered that I had five research papers to write in order to qualify for the degree I hoped to receive at the end of the term.

Now why should a minister who has been pastoring churches for a number of years go back to school? Can't he study as a part of his regular pastoral program? Yes, he may plan to do so, but if he loves his people he will eventually find himself so completely involved in pressing the battle to the gates that his study program soon consists of no more than maintaining his own spiritual vigor and preparing sermons. He needs a leave-of-absence for general study at the seminary, to refresh his own soul by digging anew into the mines of truth. My semester at the seminary, I feel, has added new dimensions to the effectiveness of my ministry.



*From Home Base
to Front Line*

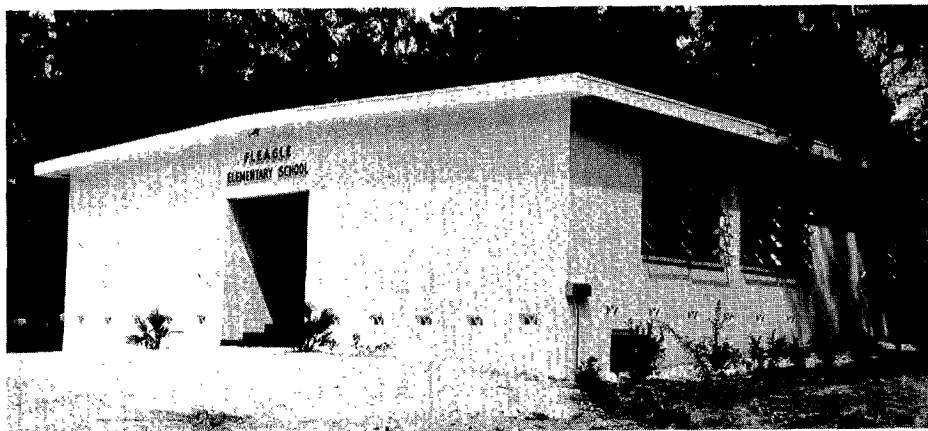
Elder Ernest Alfred Marinkovic, of Weslaco, Texas, left Laredo, Texas, by car, August 25, for Montemorelos, Mexico. Sister Marinkovic and their daughter are to follow later. Brother Marinkovic has accepted a call to teach Bible in the Montemorelos Vocational and Professional College.

Dr. and Mrs. Percy S. Marsa and daughter, of Lake Orion, Michigan, left New York City on September 18, for East Africa. Sister Marsa's maiden name was Jean Balharrie. Dr. Marsa is to serve as a physician in the Heri Hospital, in Tanganyika.

Dr. and Mrs. James S. Miyashiro and infant son, previously of Honolulu, Hawaii, left Miami, Florida, on September 23, for Trinidad. Prior to marriage, Sister Miyashiro's name was Hideko Matsumoto. Dr. Miyashiro has accepted an appointment to serve in the Port-of-Spain Community Hospital.

Lois V. Raymond sailed from New York City on the S.S. *African Moon*, September 26, for Liberia, returning after furlough. Miss Raymond will continue service as a teacher.

Mr. and Mrs. William F. Riley sailed from New York City on the S.S. *African Moon*, September 26, to Nigeria, returning after furlough. The maiden name of Sister Riley was Hazel M. Collins. Brother



A School for Brooksville, Florida

The David G. Fleagle Elementary School in Brooksville, Florida, was dedicated September 13. The Brooksville church has operated a church school since it was organized in 1951, in temporary quarters. The new building houses two large classrooms, with a library connected to one and a workroom adjoining the other. It is named for D. G. Fleagle, a former pastor of the Brooksville church who guided in the preliminary planning for the school. Illness made it necessary for Elder Fleagle to retire from active pastoral work, but he still lives in Brooksville and has assisted the present pastor, W. J. Ostman, in completing the project. Twenty-two pupils are enrolled this year. The teachers are Mrs. Auda Hiebert, and Mrs. Pansy Tigert.

CHARLES R. BEELER, *Departmental Secretary*
Florida Conference

Riley is a teacher in the Adventist College of West Africa.

Drs. Elton H. and Rheeta M. Stecker, of Hinsdale, Illinois, left New York City on September 28, for Malawi, Africa. Sister Stecker's maiden name was Rheeta Minon Kelley. It is understood that Drs. Stecker will serve at Malamulo Hospital for a time, and later connect with the Blantyre Clinic.

W. R. BEACH

At the Transvaal Camp Meeting

By A. W. Staples
President Group 2
South African Union Conference

The Transvaal, most populous province of the Republic of South Africa, is the center of South Africa's gold mining industry. Some 70 per cent of its heavy industries are located in this province, and it is also rich in coal and iron deposits.

The Transvaal has approximately four million Africans, one and a half million Europeans, with a much smaller mixed group known as Coloured. Seventh-day Adventist work is well rooted within all of these population groups, among whom we have approximately 6,000 baptized church members. Of these, 3,300 are European, 2,200 are African, and 500 are Coloured. A strong program of public evangelism is under way, and the members are active in soul winning.

The European members of the Transvaal Conference are organized into 40 churches, and there are 72 workers. There are 176 pupils enrolled in the church schools, and 133 in Sedaven, the secondary boarding school. Sedaven students have been making excellent marks in the official examinations. The school is making a sincere effort to carry out the instruction of the Spirit of Prophecy on Christian education.

The annual Transvaal camp meeting is held on the Sedaven campus over the long Easter vacation weekend. It was my privilege to attend the 1964 camp meeting, with E. Logan of the Oranje-Natal Conference and W. H. J. Badenhorst of the Voice of Prophecy. More than 2,000 were in attendance. They gave and pledged over R10,000, plus a considerable amount for the erection of a large permanent camp meeting auditorium.

Christian fellowship marks the association of English- and Afrikaans-speaking believers at these meetings. They are one in Christ. They meet separately for the early morning devotional service. Thereafter, the services are interpreted, sometimes from English to Afrikaans and at others from Afrikaans to English. Sometimes the speaker uses both languages alternately. Believers sing from the hymnbook of their choice, the English and Afrikaans blending harmoniously together. Services in the youth tent are not interpreted, for all the young people are bilingual. Either language may be used in these services.

I left the campground with the strong conviction that the promised refreshing and revival are breaking forth among the Adventists of the Transvaal.

Mrs. Arthur Currow

Mrs. Arthur Currow, now 91, is a daughter-in-law of Ellen G. White, her first husband being Elder W. C. White, who died in 1938. Mrs. Currow was the former Miss May Lacey, of Australia, a sister of the late Prof. Herbert Lacey and of Mrs. Frank Chaney. Sister Currow was a young Bible worker in Melbourne, Australia, when she first met Ellen G. White. She became an assistant in the busy home established by Sister White at Cooranbong, where she became acquainted with W. C. White, then a widower, and in due time they married.

Sister Currow became the mother of Herbert and Henry White, who served for some years in China as teacher-missionaries. Her daughter, Grace—now Mrs. John Jacques—is a teacher in the Loma Linda elementary school. Her next son, Arthur L. White, is secretary of the Ellen G. White Estate, in Washington, D.C. Her youngest son, Francis White, has spent many years with the Pacific Press in Mountain View, California.

During the 15 years (1900-1915) that Ellen G. White lived at Elmshaven, near the St. Helena Sanitarium, Sister Currow, as Mrs. W. C. White, was a close neighbor and was frequently with Sister White in her home and on important trips. She was with Ellen G. White when the original Loma Linda Sanitarium opened in



1905, and recalls that as Mrs. White stood by the entrance looking at the fine trees on the lawn she remarked: "Yes, this is the place. Here are the trees I saw in the vision." One of those trees still stands, a large eucalyptus at the edge of the sidewalk near the entrance to the old building.

After some years of widowhood, Sister W. C. White married Elder Arthur Currow, a former friend of college days in Australia. They are a happy couple together in their golden years, in Loma Linda, California. All honor to the faithful mothers in Israel!

ERNEST LLOYD



Brief News OF MEN AND EVENTS



Trans-Africa Division

Reported by
W. Duncan Eva

► A. L. Davy reports that the way has been opened for our missionaries to return to Songa Hospital in the Congo, from which it was necessary to evacuate them recently. We pray that it will again be possible to carry forward a strong medical and educational program.

► Word has reached Bujumbura in Burundi regarding the safety of national workers in the Fizi area of the eastern Congo. All are safe and reasonably well despite fighting and unrest in the area. They have suffered great privation. They and their families have had to subsist on cassava most of the time. A little rice was available at times.

► F. C. Pelsler reports six sessions on Sundays in connection with his evangelistic campaign in the Cape Peninsula for the Good Hope Conference. He is using the Kismet Theater, which seats 1,400. Even before he sent out his 40,000 advertisements for the 20th Century Bible lessons he had 400 persons enrolled. The effort is receiving the wholehearted support of the workers and church members in the area.

► The North-East Tanganyika Field has

accepted the challenge of moving laymen down from the cool Pare mountains to the vast arid plains below in order to evangelize the Masai people there. The field committee has now approved the names of the families who have volunteered to move and whose expenses will be borne by their home churches in addition to tithe and regular offerings.

► At its meeting on September 11 the division committee assigned 20 young people who will graduate from Helderberg College in November, to positions in the work of the church in the various unions of the division. Fourteen will go to the South African Union, three to the Zambesi Union, one each to the South-east Africa and Congo unions, and two to the division office in Salisbury.



Atlantic Union

Reported by
Mrs. Emma Kirk

► R. L. Reynolds, president of Atlantic Union College, conferred degrees on 12 students at the summer graduation ceremony held in Kilgore Chapel on Saturday night, September 5. Thirteen students graduated in absentia. W. R. Leshner, assistant professor of religion at Atlantic Union College, presented the commencement address. Speaker at the baccalaureate

service held Sabbath morning in Machlan Auditorium was E. F. Keslake, pastor of the St. Johnsbury, Vermont, church.

► Dr. J. Wayne McFarland has been granted a leave of absence from the Atlantic Union Conference for further study at Temple University in Philadelphia.

► Personnel changes in the Greater New York Conference include M. H. Philbrick, pastor of the Poughkeepsie church, who has now connected with the staff at Camp Berkshire. Earl Prest, of the Patchogue church, has assumed the pastorate of Poughkeepsie. The vacancy at Patchogue will be filled by Eugene Wood, pastor-teacher who has been located at Middletown and Port Jervis. H. S. Mendez, pastor of the Spanish Intervale church, has accepted a call to the Florida Conference. Eduardo Acosta, former Spanish coordinator in the conference, has accepted the pastorate of the Intervale church. Jose Fuentes, pastor of the Spanish Bay Shore church has left for mission service in Mexico, and this vacancy has been filled by R. Garcia from the Caribbean area. R. C. Perez, pastor of the Prospect Spanish church, accepted a call to the Southern California Conference, and this vacancy has been filled by Eugenio Valencia, former pastor of the Spanish Manhattan church. Felix Rodriguez, formerly of the Spanish Brooklyn church, has been asked to assume the pastorate of the Spanish Manhattan church, and Silvio Fernandez, of the Spanish Union Square church, has assumed the pastorate of the Spanish Brooklyn church. Wilfredo Lacayo, of Central America, has accepted the pastorate of the Spanish Union Square church.



Columbia Union

Reported by
Don A. Roth

► Enrollments for the two largest academies in the Potomac Conference are reported to be 362 students for Shenandoah Valley Academy, and 345 students for Takoma Academy.

► Student literature evangelists from the Potomac Conference enjoyed a weekend retreat at the Blue Ridge Youth Camp August 7-9. The program was directed by Paul Bernet, publishing secretary.

► Twenty persons have been baptized as a result of the three-week series of meetings held by the Bornstein-Cummings team at the Hillsboro church in Ohio. Others are expected to be baptized soon.

► Robert Clark, formerly principal of the Lake Nelson school in New Jersey, is new principal of the Sligo school.

► New ministerial interns in the Ohio Conference include Paul Horton, Joe Spicer, and James Hoffer.

► Pastor and Mrs. Clarence R. Hutton are now associated with A. J. Stewart in the Erie-Lowville-Albion-Meadville district in the Pennsylvania Conference.

► James Upchurch and Leon Ringering were ordained at the Pennsylvania camp meeting this summer. Elder Upchurch is pastor of the New Tripoli, Pottsville, and Wade churches; Elder Ringering of the Coatsville and West Chester churches.

Paralyzed, but an Active Missionary

I met Peter Voelker at a youth rally in the Austrian mountains. Now in his twenty-seventh year, he was stricken with polio ten years ago. His limbs are paralyzed, and he can move about only in a wheel chair. In spite of his physical condition Brother Voelker is always cheerful, and is a real example to our young people and church members.

Brother Voelker has an unusual missionary spirit. All through the year, in railway stations and public parks, he speaks to people while trying to sell them our literature. In recent weeks he has sold an average of 1,000 copies of our evangelistic and health papers, and due to his activities the Austrian publishing house no longer has old copies of mission papers on its shelves.

Brother Voelker is also enthusiastic about worldwide missions, and from his sales he has given thousands of shillings each year for this purpose. He is also very active in church work. He teaches a Sabbath school class for children, who are fond of him.

MARIUS FRIDLIN, *President*
Southern European Division



Lake Union

Reported by
Mrs. Mildred Wade

► A three-week evangelistic crusade was held in the Kankakee, Illinois, church July 19 to August 9. The district pastor, R. H. Ferris, presented the message, and Fred A. Kaischke directed the music. On

Sabbath, August 15, eight were baptized, doubling the membership of this small church. More interested persons are preparing for baptism.

► Andrews University has invited Edward Lugenbeal, a 1964 graduate of the SDA Theological Seminary, to serve as instructor in the Biblical Languages Department of the undergraduate school.

► Mrs. Carol Craig joins the Andrews University staff as assistant professor of nursing.

► Three teachers of the Lake Region Conference have returned from a tour around the world. Mrs. Esther J. Lowe and Mrs. Phenece Thomas of Detroit, Michigan, and Mrs. Thulia Admiral of Chicago visited many of our churches and brought back firsthand information about the progress of our work. This tour was sponsored by the Detroit Board of Education and Detroit Educational Association.



North Pacific Union

Reported by
Mrs. Ione Morgan

► Transfers of personnel include: J. G. Ziegler from Upper Columbia Conference to the Washington Conference, where he will pastor the Lake Forest Park church in Seattle; Arnold C. Lien from Northern California Conference to the Grants Pass district in the Oregon Conference; Franklin Fowler from Indiana Conference to the Idaho Conference, as pastor at Boise.

► Attendance records were almost broken at the first union-wide Medical Cadet Corps Camp which concluded at Gladstone, Oregon, September 7. Enrolled were 261 seniors, primarily from the nine academies of the North Pacific Union, which was only 28 short of the 1960 record. Twenty-nine cadets came from other unions for the training. For five days one hospitalization unit of the 51st field hospital, part of the 43d medical group from Fort Lewis, was on the grounds. Under the command of Major Rolland Randell, the 100-bed unit of the field hospital is staffed by four officers and 54 enlisted men, including two Seventh-day Adventists. Cadets spent one entire day with the field hospital. Col. Clark Smith, Medical Cadet Corps, Washington, D.C., was commander. Cpl. Desmond T. Doss was special guest throughout the camp. J. R. Nelson, National Service Organization director of the General Conference, and Chaplain (Major) Earl Lee of Fort Lewis, Washington, also spent time at the camp.

► Dedication services for the Fairfield church in the Upper Columbia Conference took place October 3. Participants included E. S. Humann, L. W. Crooker, Dr. Walter Hart, E. R. Priebe, and the conference president, R. C. Remboldt.

► Princess Alice Siwundhla, protégé of missionaries Elder and Mrs. Lowell A. Edwards, was guest speaker at Gem State Academy the weekend of October 3. Mrs. Siwundhla has received her Master's degree from California Polytechnic College, and her husband, Hulme Siwundhla, is

now a candidate for his doctorate. They look forward to returning to Africa.

► As of opening reports, 243 full-time students are enrolled at Gem State Academy in Idaho, and 146 at Mount Ellis Academy in Montana.



Northern Union

Reported by
L. H. Netteburg

► Enrollment at Oak Park Academy in Iowa is 145, a considerable increase over last year. A new industrial building is under construction to house the commercial laundry and provide for additional student labor. Three new brick-veneered faculty homes were completed this summer.

► Roger Bothwell has joined the Iowa Conference as an intern, and is temporarily assigned as district pastor at Waterloo. Another intern, Tom Neslund, a graduate of Union College, is assigned to Sioux City to assist Evangelist W. K. Mansker in his fall and winter campaign.

► Allen J. Iseminger, formerly pastor of the Bismarck, North Dakota, district, has been called to be secretary of church development for the North Dakota Conference.

► A series of It Is Written Bible lectures began October 4 in Wahpeton, North Dakota, and will continue until mid-December. M. D. Gordon is the pastor.

► H. I. Jarnes, former district pastor in North Dakota, has accepted a call to the Minnesota Conference, where he will pastor the Maple Plain and St. Cloud churches.

► J. E. Curry, formerly district pastor at Wadena, Minnesota, is now serving as Minnesota's Book and Bible House manager. He fills the vacancy created when G. L. Swanson accepted a call to serve as assistant Bible House manager in the Potomac Conference.



Southwestern Union

Reported by
H. W. Klaser

► Eight persons from Muskogee and two from Tahlequah, Oklahoma, who attended evangelistic meetings held by Duane Corwin at Wagoner were baptized recently.

► The newly organized church at Arlington, Texas, started construction of a church home immediately upon organization. They began holding services in it on September 12.

► Armour Potter and Charles Griffin started a weekly radio broadcast on September 13 over station KBUD in Athens, Texas, entitled "Steps to Christ." The much-loved book by that name is being used for subjects and material. This broadcast was designed to stimulate interest in an evangelistic series of meetings beginning October 3.

► It was recently reported that ten non-Adventist employees in the four small hospitals in the Texas Conference have been baptized during recent months, a demonstration that the prime objective of these hospitals is soul winning.

► Hays County Memorial Hospital at San Marcos, Texas, held an appreciation meeting on September 23 for the 92 volunteer auxiliary workers in the institution. Bob Scott is the administrator.

► E. E. Johnson, pastor of the Las Cruces, New Mexico, church, reports the baptism of six persons as a result of a three-week evangelistic meeting. He was assisted by laymen of the church.

ANSWERS TO

Your Denominational IQ

(Page 3)

Answers: 1-c; 2-d; 3-a; 4-b; 5-c.

Church Calendar

Church Missionary Offering
Week of Prayer
Week of Sacrifice Offering
Ingathering Campaign
Ingathering
Church Missionary Offering
Thirteenth Sabbath Offering
(Northern Europe)

November 7
November 7-14
November 14
Nov. 21-Jan. 2
December 5
December 5
December 19

Soquel, California, Health and Welfare Center

On September 9 a new Health and Welfare Center was opened in Soquel, California. The fully equipped center has 2,500 feet of floor space. This new facility is operated by the Santa Cruz, Soquel, and Watsonville churches. The Soquel church was organized in 1891 with a membership of 15—the first church for 200 miles south of San Francisco along the coast.

Participating in the ribbon-cutting service (left to right) are Mrs. Olivia Van Engel, of the Santa Cruz Red Cross; Mrs. Matilda Miller, Monterey Bay Dorcas Federation leader; Floyd G. Ashbaugh; Mrs. Marie C. Perrine, Dorcas leader of the Soquel church; and John M. Nerness, district pastor.

G. A. PERRINE



OFFICIAL ORGAN OF THE SEVENTH-DAY ADVENTIST CHURCH

REVIEW and HERALD

In 1849 a company of Sabbathkeeping Adventists whose background was the Millerite movement began to publish a paper called *The Present Truth*. In 1850 they also published five issues of *The Advent Review*. In November, 1850, these two papers merged under the name, *Second Advent Review and Sabbath Herald*, now titled simply *REVIEW and HERALD*. Its editorial objective remains unchanged—to preach "the everlasting gospel" in the context of the Sabbath, the Second Advent, and other truths distinctive of the Advent Movement.

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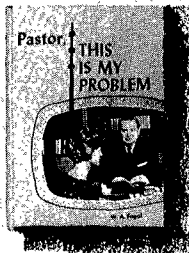


...THREE GREAT BOOKS . . .
FOR THE PRICE OF ONE ! ! !

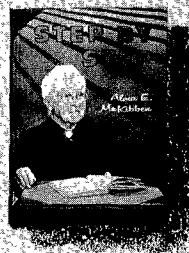
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FOR THE PRICE OF ONE ! ! !”

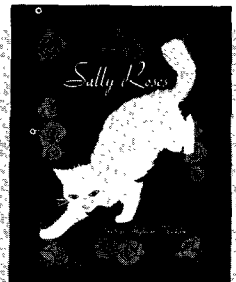
PASTOR, THIS IS MY PROBLEM



STEP BY STEP



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THIS OFFER EXPIRES NOVEMBER 30, 1964

News of Note

How Old Is the Earth?

Under this general title there will begin soon a series of six articles that survey the current discussion of Creation in terms of the latest findings in the area of radioactive time clocks. This is only one exhibit of meaningful material that will be appearing in the REVIEW in coming months.

Have you renewed your subscription? Now is the time, while the special campaign rate of \$4.75 is in effect.

If you are a church leader, are you continuing to remind your church about the value of the REVIEW? Faithful REVIEW readers are well-informed, cooperative church members.

A Thank You From the Indians of North America

What a thrill came to our hearts when we received word that the Thirteenth Sabbath Offering overflow for the second quarter of 1964, for the Indian work in North America, "overflowed" beyond any previous second-quarter offering. The response from overseas divisions was most heartening, and reflects the fact that "all ye are brethren" (Matt. 23:8). The \$84,164.97 received is \$11,000 more than had been anticipated. To all of you, overseas and in North America, we say, Thank you very much for your wonderful response. May God bless you all.

WESLEY AMUNDSEN

College and University Enrollments Soar

The schools and colleges in North America are open for another school year, reporting a new high in enrollments. The colleges and the two universities have a total this year of 11,312 students distributed as follows:

Andrews University	1694
Atlantic Union College	733
Canadian Union College	132
Columbia Union College	1020
Kingsway College	134
Loma Linda University	1041
La Sierra College	1307
Oakwood College	374
Pacific Union College	1228
Southern Missionary College	970
Southwestern Union College	240
Union College	1050
Walla Walla College	1389
Total	11,312

This is an increase of 386 students over last year.

Our increase in enrollment this year is not as great as in some previous years, but this is primarily because we do not have room to accommodate more applicants. The presidents tell me their dormitories are full and that they cannot accept more students until they have more facilities. This, of course, comes as a challenge to all parents and members of the church.

We are responsible to God for the youth of the church, and we must find ways and means to provide our youth with the opportunity for a Christian education.

We are thankful for this great army of youth. Dedicated to God and rightly trained, they will mean much to the work in days to come. It behooves us to address ourselves to the great task of providing accommodations and facilities for the large group of Adventist young people who are now being denied the privilege of training in a Seventh-day Adventist school.

E. E. COSSENTINE

Tanganyika Reports Progress

A recent letter received from F. G. Thomas, president of the Tanganyika Union, brings the following thrilling report:

"There has been a marked increase in the number of branch Sabbath schools. The report for March 31 showed 83 branch Sabbath schools, whereas that of June 30 showed 383. We are trying to do our best to promote this work, as we believe that it is an important one."

The potential in Tanganyika is tremendous. The believers need our continued prayers and support.

G. R. NASH

Angels Protect Colporteurs in Vietnam

John T. Mason, associate publishing department secretary of the Far Eastern Division, reports unusual progress by our colporteurs in Vietnam. Despite the dangers lurking all about, the work of the literature evangelists moves forward and souls are won through the books and magazines that are being distributed by these consecrated messengers of the Lord. Angels of God watch over them as they labor for souls. Elder Mason writes:

"We have just ended our institute in Saigon. It was one of the most thrilling that I have ever attended. The 65 literature evangelists present told of providential openings in their work.

"During a 'citation' meeting, 25 of them were honored for outstanding bravery. Some of them told of being ambushed and taken to jail or prison—some for only three days, others for as much as six months. Three buses in which our colporteurs were riding have been blown up. Each time the colporteur on the bus was saved, while others lost their lives. One bus was blasted into two parts, killing most of the occupants. But our colporteur aboard came through unscratched.

"These 25 colporteurs have been in the work for from three to 13 years. Each has won from three to 12 souls, and several have been credited with raising up a number of churches. In Vietnam there is now one colporteur for

every 13 members. Nearly half the tithes and half the baptisms are brought in by the colporteurs. This is the day of opportunity."

Truly the Spirit of God is directing the work in these faraway fields, and souls are being won on every hand through the efforts of these consecrated soldiers of the cross, distributing Adventist literature to those steeped in sin and tradition. Remember them in your prayers.

G. A. HUSE

World's Fair Exhibit Enrolls Thousands in Bible Courses

More than 12,000 people who visited the Adventist exhibit at the New York World's Fair this year have enrolled for Bible studies by mail, and an equal number have requested more information about the church and its message of Christ's second coming.

These people were among the more than 55,000 who registered at the exhibit after witnessing the Illumidrama presentation of the Second Advent.

Hundreds of visitors, upon returning home and listening to the record given them at the exhibit, and reading its message, mailed in the attached post card asking for Bible studies or more information on the church. All such interests will be carefully followed up.

A more complete report on this unique evangelistic endeavor will appear later in the pages of the REVIEW. October 18 marked the close of this season at the World's Fair, but the Adventist exhibit will be in operation again next April when the Fair opens for the 1965 season.

M. CAROL HETZEL



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

BOSTON—Richard Cardinal Cushing, Roman Catholic archbishop of Boston, assured evangelist Billy Graham that Boston area Catholics were praying for the success of his crusade here.

ERLANGER, Ky.—Forty-two Protestant ministers from five States participated in a retreat at the Marydale Retreat House here conducted by Father John B. Sheerin, C.S.P., editor of *The Catholic World*, published by the Paulist Fathers.

VATICAN CITY—Pope Paul VI is planning to set up a permanent theological study center in Jerusalem that will seek to promote Christian unity and better relations with non-Christian religions. He has entrusted preparations for the center to Father Theodore M. Hesburgh, C.S.C., president of the University of Notre Dame, South Bend, Indiana, who also heads the International Federation of Catholic Universities.