

REVIEW

and Herald

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"WHEN THE MACHINE IS BEING PUT TOGETHER"

A behind-the-scenes glimpse of the procedures and maneuvers involved in organizing the Vatican Council.

By **B. B. Beach**

THE PHOTOS WITH THIS ARTICLE ARE BY FELICI, OF ROME



Report from Rome—3

Torch parade in St. Peter's Square on the evening of October 11 in honor of the opening of the Vatican Council. This was in imitation of the torch parade held at the Council of Ephesus, 431 A.D.

AFTER the great display of pomp and pageantry in the basilica of St. Peter's on the opening day of Vatican Council II nearly two weeks ago, what has happened since seems almost anticlimactic. After using such exaggeratedly complimentary headlines as "A New Pentecost Illumines Mankind," the Italian press has settled down to the more humdrum reporting of the world scene and of the behind-closed-doors events of the papal council.

Some professional journalists are somewhat frustrated by the inadequate service to the communications media provided by the Vatican. This is not owing to any particular failing on the part of the Vatican press bureau, but rather to the secrecy and silence that surrounds the meetings of the commissions and of the council bishops in the plenary sessions called general congregations.

In fact, at the opening of each general congregation the secretary gen-

eral calls out, "Extra omnes ["Everybody outside"]," since only the bishops, the 200 or so experts, the officials, and the observer-delegates from non-Catholic churches are allowed to remain in the council hall. Some Catholic bishops are opposed to having even the observers present. This is perhaps understandable, for as one Protestant observer remarked to me: "They wash their soiled linen before us, though of course not the most soiled, which is done in the commissions or elsewhere."

Since basically all that the press has to guide itself with are the rather short and colorless official releases from the Vatican press office, it is not surprising that correspondents are tempted to let their imagination or desires wander far afield. Newspaper reports on the council have to be read with considerable reserve, for they are based on a minimum of official news.

Nevertheless, this two-week period has been very important for the fu-

ture of the council. During this time the council elected the 160 members of the ten commissions. The purpose of these commissions is to prepare and amend the schema for decrees or canons of the council in accordance with the opinions expressed by the bishops in the general congregations. Father Weigel, professor of ecclesiology at Woodstock Seminary, near Baltimore, Maryland, one of the brightest minds attached to Cardinal Bea's secretariat for the union of Christians, told me that these days of procedure are "important because this is when the machine is being put together."

The first general congregation met two days after the opening of the council, to proceed with the election of the members of the various commissions. Taxicab drivers and photographers expected the meeting to be long and tedious and to close about noon. Thus they were not present (To page 8)

The New Testament and the Cleansing of the Sanctuary

By W. E. Read

ONE vital aspect of the sacrificial service in the sanctuary of the old covenant was the work of cleansing and atonement. The blood of the sin offerings was to make atonement for the sinner. By faith in the word of God the sinner recognized the innocent victim as his substitute, dying in his stead; and by virtue of the blood atonement could be made for him and his sin could be pardoned. This atonement for the individual soul is stressed in many passages of Scripture.

The services of the Day of Atonement were occasioned by "the uncleanness of the children of Israel" (Lev. 16:16, 19), which, in figure, had been transferred to the sanctuary. On that solemn day atonement was to be made for "the altar" (verses 18, 19), "for the holy place" (verses 16, 20), for "the tabernacle of the congregation" (verses 16, 20), and "for the holy sanctuary" (verse 33).

At the close of that great day the goat for Azazel—representing Satan, author of evil—was sent to his destruction, and the entire camp was free, not only from sin but from the one responsible for introducing iniquity into the universe of God. All this was revealed to God's ancient people in figure.

Thank God, we are living in the day of grace, and as we confess and forsake our sin we can be forgiven. Think of God's comforting promise to the sin-sick soul: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). This means that we can be cleansed from sin just as surely as was Israel of old.

But how about the other phases of cleansing? How about the sanctuary? If the earthly sanctuary was cleansed, and it was ordered after the pattern of things in the heavens, by analogy

we would expect a cleansing of the sanctuary in heaven. One thing we should bear in mind is that sin has affected more than this world. Did not Satan's rebellion begin in heaven? (See Rev. 12:7-9; Isa. 14:12.) Then his iniquity marked the fair Paradise of God.

Furthermore, men have sinned and their records are kept in heaven (Rev. 20:12; cf. Dan. 7:10). All this, we believe, calls for the cleansing of the temple in heaven.

What our Lord did on the cross is in the past, but its benefits are ever with us to deliver, to cleanse, to save, and to sanctify. What our Lord does today as our High Priest is continuous and will remain so until probation's hour closes.

What He will do in the final eradication of iniquity from the universe is future, but it is just as sure and certain as the other two aspects of His great cleansing work. Soon unre-

pentant sinners will perish in the fires of the last day. So also will Satan and his apostate hosts. (See Rev. 20:10, 13, 15.) Then the earth itself, the scene of carnage and rebellion against God, will be purged by fire. The elements will "melt with fervent heat." Then God will make "new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:10-13).

Let us now return to the thought of the cleansing of the sanctuary in heaven, which was made possible by Christ's death on the cross, once for all. This is emphasized in Hebrews 9:23-25. It is significant that Bible scholars of various Christian organizations share with us this concept, as can be seen in their New Testament translations and in their commentaries.

J. B. Phillips says: "It was necessary for the earthly reproductions of heavenly realities to be purified by such methods, but the actual heavenly things could only be made pure in God's sight by higher sacrifices than these."* And the *Amplified New Testament* reads: "By such means therefore it was necessary for the [earthly] copies of the heavenly things to be purified, but the actual heavenly things themselves [required far] better and nobler sacrifices than these."†

Testimony of Various Commentators

The testimony of several Bible scholars shows that we are not alone in believing that a cleansing of "the heavenly things" is called for by this text. F. W. Farrar declares: "Not 'the New Covenant,' or 'the Church,' or 'ourselves as heirs of heaven,' but apparently the Ideal Tabernacle in the Heavens, which was itself impure before Him to whom 'the very heavens are not clean.'"—*Cambridge Greek Testament for Schools and Colleges*, Hebrews, p. 123.

S. T. Bloomfield writes: "Hence it was necessary that the shadow of heavenly things (the Tabernacle) should be purified with such rites as those (of bulls and goats), but that heaven itself should be purified (i.e. an approach to it be made by purification by a more effectual sacrifice, even the blood of Christ)."—*Greek New Testament*, on Heb. 9:23.

Spirit of Prophecy Comments

Of the cleansing of the heavenly sanctuary referred to in Hebrews 9 Ellen G. White wrote:

"But the most important question remains to be answered: What is the cleansing of the sanctuary? That there was such a service in connection with the earthly sanctuary, is stated in the Old Testament Scriptures. But can

there be anything in heaven to be cleansed? In Hebrews 9 the cleansing of both the earthly and the heavenly sanctuary is plainly taught. 'Almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these [the blood of animals]; but the heavenly things themselves with better sacrifices than these,' even the precious blood of Christ."—*The Great Controversy*, pp. 417, 418.

Of the cleansing of the sanctuary referred to in Daniel 8:14 Sister White also wrote:

"Unto twenty-three hundred days; then shall the sanctuary be cleansed.' But how could a sanctuary in Heaven need cleansing? Turning again to the Scriptures, the students of prophecy learned that the cleansing was not a removal of physical impurities, for it was to be accomplished with blood, and therefore must be a cleansing from sin. Thus says the apostle: 'It was therefore necessary that the patterns of things in the Heavens should be purified with these [the blood of animals]; but the heavenly things themselves with better sacrifices than these [even the precious blood of

Christ].'"—*The Spirit of Prophecy*, vol. 4, pp. 262, 263.

It should be noted that the "heavenly things" to be cleansed certainly refer to the sanctuary, for the same expression is used in Hebrews 8:5 as the antitype of the "patterns of things" in the earthly sanctuary. The word "purified" in Hebrews 9:23 appears also in 1 John 1:7, where we read that the "blood of Jesus Christ his Son cleanseth us from all sin." It is this word that is used in Hebrews 9:23 when it mentions the purification of the "heavenly things" of the sanctuary.

This is the great day of purification, and "the days of purification of the church are hastening on apace." This purification of soul will call for wholehearted consecration to God, and we need not be surprised if at times God "permits the fires of affliction to burn" that we "may be purified" (*The Acts of the Apostles*, p. 524). How good it is to know that "God will have a people pure and true" (*Testimonies*, vol. 5, p. 80).

(To be continued)

* From *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of the Macmillan Company.

† *The Amplified New Testament*. Used by permission of the Lockman Foundation, La Habra, Calif.

Fellowship of Prayer

"May Our Prayers Rise Like Incense"

"A year ago we wrote you about our grandsons, J and S. J, who is now 14, lived with us last winter and attended camp meeting. He has just returned from the SDA boys' camp and brought us this story: 'There were two funerals at the camp. Two of us boys died, and we were buried and born again—new persons in Christ.' J and his friend were baptized. He sang the song to us, 'I have a home in glory land that outshines the sun.' I was so happy, and my tears flowed freely. He has made some changes. Pray for him to grow in the way of a Christian life. I am so thankful for the prayers that are being offered by the prayer fellowship. Our grandson S needs to be brought into the fold also."—Mrs. H., of Iowa.

"I always find help and courage in reading the Fellowship corner. About two years ago I asked you to pray that one of my granddaughters be permitted to go to church school. The Lord answered that request. Now I feel burdened for my daughter and her four children. Pray that they will give their hearts to the Lord. I know that there is power in united prayer. May our prayers rise like incense before the throne of God till those we have prayed for are gathered into the fold."—Mrs. B., of Florida.

"My husband's drinking has stopped. Thank God."—Mrs. H., of Florida.

"We received such a wonderful answer to our prayers shortly after placing the name of our son with you, and we are always grateful."—Mrs. P., of Arizona.

"How thankful I am that there is a group of parents, worldwide in scope, that has as its burden not only their own loved ones but also the loved ones of all its members who are anxious for the conversion and salvation of dear ones. It is such a comfort to know that we have a large throng who will help us in our time of trial and who will strengthen us in our anxiety for our loved ones. May we be strengthened in our Christian experience by helping to share the burdens of other parents."—Mrs. N., of California.

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.

Let's Use What We

By Adlai Albert Esteb

Associate Secretary, General Conference Home Missionary Department

ONE night, at the close of a large evangelistic meeting, a well-dressed professional man stepped up to Dwight L. Moody and said, "Mr. Moody, I counted 11 mistakes of grammar in your speech tonight. One who speaks to vast audiences as you do, should be more careful of his diction."

Mr. Moody felt a lump in his throat and his eyes grew moist as he replied, "I'm sorry sir. I didn't have much schooling and I don't know much grammar, but I'm using all I have to the glory of God. What are you doing with what you have?"

That is the supreme question each of us must answer: What are we doing with what we have? God will not require an accounting for talents we do not possess, but there will be a strict accounting for the talents He has given us. "Of no talent He has given will He require a more strict account than of our time."—*Christ's Object Lessons*, p. 342.

Since all of our time belongs to God, the question arises, How much of our time are we using in missionary work for Him? Money is another talent. How much of our money is being spent for missionary literature? Many of our missionary-minded members have literature routes, where they distribute our magazines and books and tracts. It was such a missionary-minded member who first brought Adventist literature to our home when I was a boy. She lived to see some of the results of her labors.

Our denomination produces the most beautiful religious literature in the world. We should be proud of it. But it is not helping to win the world for Christ if it is gathering dust on the shelf of some publishing house, on a shelf in our homes, or on some shelf in a back room of a church! Let us revive any literature bands that are not functioning, and sunshine bands or prison bands, and get this literature into the hands of people who need to know the "good news" that we have to give to the world.

We must not overlook the place and importance of literature in our efforts to give the message to the world speedily. "Our publishing work was established by the direction of God and under His special supervision."—*Christian Service*, p. 148. "The world is to receive the light of truth through an evangelizing ministry of the word in our books and periodicals. Our publications are to show that the end of all things is at hand."—*Ibid.*, p. 146.

"Like the Leaves of Autumn"

Early in the history of the Advent Movement the Lord saw fit to give to Ellen G. White a vision of the development of our literature program. After receiving this vision she said: "You must begin to print a little paper and send it out to the people. Let it be small at first; but as

the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world.'"—*Life Sketches*, p. 125.

What a beautiful figure of speech—"like streams of light" that would encircle the world. How wonderfully this prophecy has been fulfilled! As I have traveled around the world I have found well-equipped publishing houses situated strategically in many countries, pouring forth a vast volume of message-filled literature for the people of all nations.

Another figure of speech that has become a colloquialism of Seventh-day Adventists is the phrase "like the leaves of autumn." This phrase is found in many places throughout the Spirit of Prophecy writings. Perhaps we should refresh our minds with these important statements from time to time. Tens of thousands of new believers come into the church year by year. Many of these may in this article be reading these statements for the first time. Here are just a few for your prayerful consideration:

"The message of truth is to go to all nations, tongues, and people; its publications, printed in many different languages, are to be scattered abroad like the leaves of autumn."—*Testimonies*, vol. 4, p. 79.

"The end is near. Already much time has been lost, when these books should have been in circulation. Sell them far and near. Scatter them like the leaves of autumn. This work is to continue without the forbiddings of anyone. Souls are perishing out of Christ. Let them be warned of His soon appearing in the clouds of heaven.'"—*Ibid.*, vol. 9, p. 72.

"The truth must not be muffled now. Plain statements must be made. Unvarnished truth must be spoken, in leaflets and pamphlets, and these must be scattered like the leaves of autumn."—*Ibid.*, p. 231.

In these and many other statements the members of our churches are urged to "arise" and "shine"—with literature as one of the most important agencies provided for us. Indeed, this type of missionary work is one branch of service in which everyone can participate. Many may not be able to preach; many may not feel qualified to give Bible studies; but the use of literature is one means of soul winning provided for all. "Let every believer scatter broadcast tracts and leaflets and books containing the message for this time."—*Christian Service*, p. 145.

The Promise of Results

A precious harvest is promised to all who will engage in seed sowing. "Our publications are now sowing the gospel seed, and are instrumental in bringing as many souls to Christ as the preached word. Whole churches

Have



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HARRY ANDERSON, ARTIST

Early in the history of the Advent Movement, Ellen G. White was given a vision that pictured the astounding growth of our literature program.

have been raised up as the result of their circulation. In this work every disciple of Christ can act a part.”—*Ibid.*, p. 146.

There is a special promise to us in these last days as we sow seeds of truth. “God will soon do great things for us, if we lie humble and believing at His feet. . . . More than one thousand will soon be converted in one day, most of whom will trace their first convictions to the reading of our publications.”—ELLEN G. WHITE in *Review and Herald*, Nov. 10, 1885.

In view of these precious promises, let us “arise” and “shine.” “Church members, awake to the importance of the circulation of our literature, and devote more time to this work. Place in the homes of the people papers, tracts, and books that will preach the gospel in its several lines. There is no time to be lost.”—*Christian Service*, p. 147.

“If there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the Scriptures.”—*Ibid.*, p. 145.

Now what can you do about this important matter? Here comes clear, pointed testimony: “Let the leaflets and tracts, the papers and books, go in every direction. Carry with you, wherever you go, a package of select tracts, which you can hand out as you have opportunity.” — *Ibid.*, p. 151.

For nearly 40 years I have carried tracts in my left-hand coat pocket. Thousands of times I have thanked God that I had a beautiful leaflet to hand to a fellow traveler on the train or plane or boat or bus or streetcar. Many times in stores I have had an opportunity to climax a pleasant little visit by giving the person an appropriate tract.

But there have been occasions when I should have carried a wider selection. I failed to provide enough “select” tracts. God had given me a wonderful opportunity to sow the seeds of truth in the heart, and I did not have the appropriate leaflets. I really felt a pain in my heart for my neglect to prepare adequately. In recent times I have carried a wider selection.

Think what it would mean if every church member could make every contact count for Christ! How many contacts we make, but sometimes, alas, opportunities go by unimproved! Surely we need to hear the voice of counsel crying to us: “Church members, awake to the importance of the circulation of our literature, and devote more time to this work.”—*Ibid.*, p. 147.

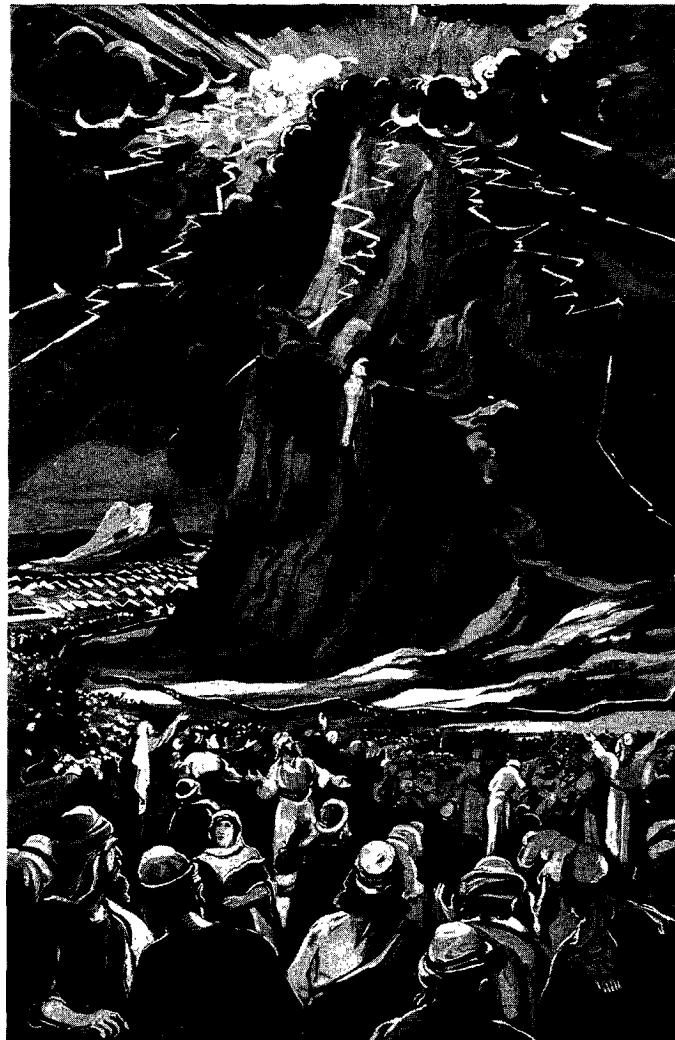
How much longer will we have these precious hours of opportunity to circulate our literature “like the leaves of autumn”? When will we complete the vision given the servant of God more than 100 years ago, when she saw our literature work in its early beginnings, “small at first” but eventually becoming “like streams of light” going clear around the world?

Who knows how much more time we have? The world is standing on the dizzy edge of disaster today. You can put your finger on the map of the world almost anywhere and touch a trouble spot, or be not far from one. With this international backdrop of fear and uncertainty we should recognize the signs of the times and do our work now. We have wonderful literature. Let’s use what we have! We have been entrusted with precious talents. Let’s use what we have!

God's Voice and YOU

By L. R. Callender

Director of Public Relations, Pacific Union College



At Sinai, God's voice was heard amidst thunder and lightning. Today, too, God speaks to His children.

TODAY is a truly important day in your life, because God is going to speak to you today. And in the words of Psalm 95:7, 8: "To day if ye will hear his voice, harden not your heart."

How will you know when God speaks? What does His voice sound like? How do we hear it? Does it come in the silence of the night, in the rumble of an earthquake, in the roar of thunder, through some eloquent preacher, in the night wind whispering through tall trees? Does it sound like the wailing of sirens, the clear note of a trumpet, many waters rushing together, the roar of a factory?

Many instances of God's speaking have been recorded, and from them we can learn much about His voice and how it is heard. In the very beginning, He spoke and the world came into being. "He spake, and it was done; he commanded, and it stood fast" (Ps. 33:9). From the midst of a burning bush in the wilderness, God called Moses by name (Ex. 3:4). In the stillness and darkness of night

He spoke to a boy, calling him also by name, "Samuel, Samuel" (1 Sam. 3:10). Another time, it was at high noon with a blaze of blinding light that God the Son said, "Saul, Saul, why persecutest thou me?" (Acts 9:4). Those who were with Saul heard the voice, but did not understand it.

But it was at Mount Sinai that God's voice was heard with the greatest awe and terror. The psalmist says, "The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel" (Ps. 68:8). Mrs. White gives this description: "Amid the most terrific convulsions of nature, the voice of God, like a trumpet, was heard from the cloud. The mountain was shaken from base to summit, and the hosts of Israel, pale and trembling with terror, lay upon their faces upon the earth."—*Patriarchs and Prophets*, p. 340.

Beside the waters of Jordan, the voice of God was heard as Jesus came up out of the river after being baptized by John the Baptist: "This is

my beloved Son, in whom I am well pleased" (Matt. 3:17). Elijah heard the Lord in a still small voice after the wind, earthquake, and fire. The voice said, "What doest thou here, Elijah?" (1 Kings 19:13). At the tomb of Lazarus, God the Son spoke in a loud voice, according to the Scriptures, and said, "Lazarus, come forth" (John 11:43). And the dead man responded. Again, the voice of Jesus was heard amidst the tempest, "Peace, be still" (Mark 4:39), and the wind and the waves obeyed.

Mrs. White once described the voice of God in these words: "Soon I heard a voice that sounded like many musical instruments, all in perfect strains, sweet and harmonious. It surpassed any music I had ever heard."—*Testimonies*, vol. 1, p. 181. At the close of earth's history, when Christ shall come in all His glory, the voice of God will shake not only the earth as it did at Sinai but the heavens also (Heb. 12:26). That voice which is mistaken by the wicked for thunder and the rumble of a terrible

earthquake, is understood by the righteous as it rolls through the earth announcing the Advent of Christ. (See *Early Writings*, pp. 15, 35, 272, 285.)

God speaks in different ways to different people under different circumstances, but the important thing is that we hear and recognize His voice when He speaks to us. Day by day He calls us by name, much as He did Abraham, Moses, Samuel, Lazarus, and Paul; but do we hear and answer as they did? Paul says, "There are, it may be, so many kinds of voices in the world" (1 Cor. 14:10). If one is not careful, these other voices will obscure the Voice that is saying, "This is the way, walk ye in it" (Isa. 30:21).

Jesus said, "Every one that is of the truth heareth my voice" (John 18:37), and again, "The sheep hear His voice. . . . And the sheep follow him: for they know his voice" (John 10:3, 4). One of the greatest goals of life should be to be among those who hear that Voice and follow it.

How shall we know whether it is God's voice or some other voice that we hear? God knew that there would be other voices to confuse us and, if possible, lead us astray. That is why He gave us the Bible, His written Word, by which to judge and with which to compare all the voices in the world. Though He speaks to us in many ways, it is through His Word that He has chosen to communicate most clearly and constantly since the time when Christ Himself walked and talked in person with mankind. No one can safely attempt to discern God's voice from the spurious sounds of life's bustling ways without a thorough knowledge of the Bible, the only sure guide. "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).

In this first article we have talked about the audible voice of God and His written Word. Next week we will discuss a few of the many other ways in which the heavenly Father speaks to each of us. Between now and then, be listening for God's voice.

I heard a call, "Come, follow me."
That was all.
My goal grew dim,
My heart went out after Him;
I followed Him;
That was all.
Oh, who would not follow Him
If he heard that call?

—Selected

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20).

(When God Speaks, Listen—1)

A Story FOR THE YOUNGER SET

Abdul's Useless Arm

By Elizabeth Spalding McFadden

Abdul's left arm hung limp and useless by his side. Occasionally he would painfully lift it with his good right arm and stare at the strange-looking fingers protruding below the dirty white cast that the Pakistani village doctor had put on several days before. He would massage his numb fingers with his good hand and wonder why he could not feel anything in those darkened streaks of flesh and bone. One night his uncle, with whom he had lived since his mother and father died, noticed the wince of pain on Abdul's face as he lifted the arm to place it on the table while he ate his food.

"Abdul," he asked tenderly, "does it hurt so very much?"

"Yes, very much, Uncle—all the time."

"Let me have a look at it," invited his uncle, coming closer. For a long moment he studied the blackening fingers, then he said quietly, "Tomorrow I shall tell my boss about your arm. Perhaps he will find a good doctor for us. I really don't believe these village 'doctors' know very much."

At the mission hospital two days later the doctor shook his head. He asked for the cast-cutting instruments, and cut away on the bottom of the cast, which had been put on too tightly and had caused the blood to slow down as it flowed through Abdul's arm. The more the doctor cut the more he shook his head. Finally, when he had freed the entire arm from the old cast, he could see that Abdul's arm was in very serious shape. He called in two other doctors to see it. They readily agreed that the arm must be operated on, and told Abdul's uncle that they might have to cut it off in order to

save Abdul's life, for blood poisoning had set in.

Abdul cried and said, "Oh, Uncle, please don't let them cut off my arm!"

"I'm sorry, Abdul," answered his uncle, "but you see, the doctors know best. You might die if I don't let them operate."

Abdul turned his face to the wall and choked back the tears. But he felt a little better when the doctors wheeled him into the operating room, for before they put him to sleep they had all closed their eyes and bowed their heads, asking Jesus to take care of him. When he awoke, his left arm was gone, but so was the pain, and Abdul was thankful to be alive. Still, he worried about what he would do without that arm when he got well. One night he decided to ask the doctor about it.

"Doctor, what will I do without an arm when I get well? I don't want to become a beggar like so many boys my age have done just because they had some handicap like this."

"That's a very wise thought, Abdul," commented the doctor. "I'll see if I can think of something useful for you to do."

The next morning when the doctor entered the ward where Abdul slept he tousled the boy's short, bushy hair with his hand. "Abdul, I have a plan for you."

"What is it, Doctor? Oh, what is it?"

"How would you like to go to our mission school and learn some trades that you can do with just one arm?"

"I'd like that very much, Doctor! When can I go?"

"I'll have to talk with your uncle first, but I think it can be arranged." The doctor found that Abdul, being an orphan, was eligible for some help from a big, money-giving organization, and with the uncle's cooperation arrangements were made for Abdul to go to the mission school. Abdul was so happy he could hardly wait. He had never gone to school in all of his 12 years!

Abdul has been in the mission school for five years now. He has learned to use his right arm to help make puffed wheat—one of the school industries, and to use a hammer and nails in building, as well as many other useful things. But best of all, he has learned to love Jesus.

"When I get through school," Abdul tells his teachers, "maybe I can go out and tell other boys and girls about Jesus and how much He has done for me."

"Yes, that is just what you should do, Abdul," smile his teachers, "for God has helped you so that you didn't have to become a beggar boy. You will be very happy if you work for Jesus."



JOHN GOURLEY, ARTIST

One night Abdul asked, "Doctor, what will I do without an arm when I get well?"

"When the Machine Is Being Put Together"

(Continued from page 1)

when, soon after the opening of the meeting, out of St. Peter's streamed the 2,500 council fathers. The first general congregation had lasted only 15 minutes.

What happened?

Almost as soon as the meeting began, it became quite clear that a sort of "parliamentary" topography had appeared at the council. For some time it had been rumored that divergent forces were engaged in an indirect struggle for the ascendancy. It was a subtle affair couched in careful ecclesiastical terminology and protocol. But clearly there was some kind of undercurrent at the grand-scale meeting of the Roman Catholic hierarchy.

The consensus is that there is some difference of views between the majority of the episcopate and the curia. The test centered momentarily and partially on the outcome of the election of the ten key commissions. The preparatory commissions, all headed by cardinals of the Roman curia (mostly Italian), prepared lists of candidates for the commissions, in the hope that the assembly of bishops would accept them with very little discussion.

In order to be fair to the curia, it must be said that some suggestions were needed. Otherwise, with some 2,500 men voting, there would have been a great dispersion of votes.

However, at the first meeting Cardinals Liénart of France and Frings of Germany requested that voting be postponed until the bishops from the different countries could meet in episcopal conferences to consult one another, evaluate the qualifications of the different candidates, and prepare their own lists. This move, which, we are told, was warmly applauded by the bishops, seemed to indicate to the curia that the council plans fully to exercise its rights and wants to exert an influence on every decision taken.

In the curia list, only curia cardinals had been included. They were the pope-appointed chairmen of the ten commissions. Cardinal Frings objected to this and asked for the inclusion in the lists of some of the residential cardinals, this presumably in order to counterbalance the influence of the Roman curia cardinals. This suggestion also was applauded by the bishops, as a result of which at the second general congregation the secretary-general asked the bishops to refrain from applauding in the future, this not being appropriate in St.

Peter's council hall (however, no objection was made to the applause greeting the Pope's entry during the opening day ceremonies!).

This attitude on the part of the bishops has led some to use the words "revolution" or "intrigue" or "plotting." But really, this can hardly be said to represent a revolt; it is rather simply a search for what the bishops consider to be an adequate method of work, and perhaps serves at the same time as a warning to the curia. Some say it is an indication of desire on the part of many bishops to see a measure of reform of the curia.

Between the first and second congregations a very busy activity of the episcopal conferences of various national regions took place. There are about 47 such conferences around the world. The French bishops met with some of the Spanish bishops from Catalonia. The German-speaking bishops from Germany, Switzerland, and Austria formed a group. The Benelux bishops met with one another, and several more meetings of various episcopal conferences took place. These different assemblies prepared, it is reported, essentially two lists, and these were then presented to the council fathers at the second general congregation held October 16.

At this second congregation Cardinal Ottaviani, a leader of the conservative wing in the Vatican intervened and suggested that for each of the 160 members to be chosen, the relative majority be accepted as sufficient on

the first ballot. He felt there was a risk that the election of the 160 members might cause the loss of precious time for the bishops and precious money for the church. The Pope had previously established the rule that for the first two ballots an absolute majority would be necessary.

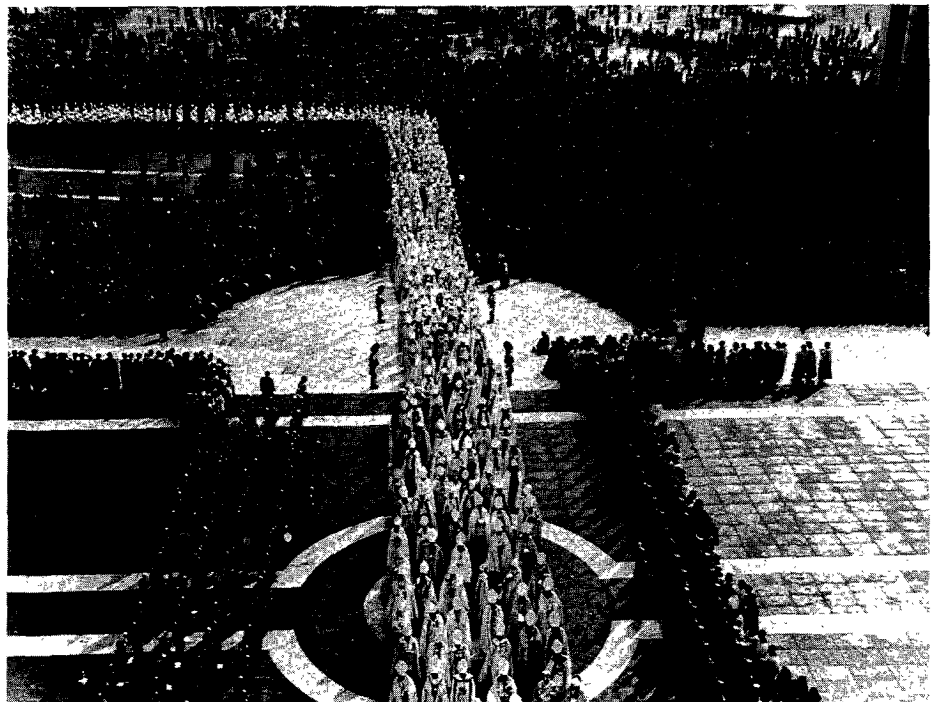
The council decided to vote on the candidates and leave the decision to the need of an absolute or relative majority to the Roman Pontiff. The Pope accepted Cardinal Ottaviani's suggestion and allowed a relative majority.

It seems that a good number of the candidates proposed by the different episcopal conferences received the absolute majority and many others were close to receiving this majority. If absolute majority had been required, it would have drawn out the voting by several days at least. For the first ballot alone, it was necessary to count approximately 400,000 votes.

It is evident from the results of the elections that the membership of the ten commissions has an international character. Some effort has been made to choose men who fit into the nature and purpose of each commission. For example, mostly Oriental-rite bishops were elected to the commission for the Eastern churches. For the commission dealing with missions, the African Negro Cardinal Rugambwa received the most votes. United States Bishop Fulton Sheen was also elected to this commission.

It seems quite clear that John XXIII is dominant at the council. In his address to the assembled journalists in the St. Ivo alla Sapienza church Sunday morning, October 21, Monsignor Fulton J. Sheen stated that in a time when one man could go out into

The procession of white-robed bishops crossing St. Peter's Square and moving toward the basilica for the opening ceremonies of Vatican Council II.



space and circle around the whole world, how much more significant it was to see a whole world turning around one man—John XXIII! It is the pope who decides on the agenda for the council. Thus this matter is not democratically decided, as it was, more or less, in councils prior to Vatican I. If the pope were to die, the council would automatically be suspended.

The bishops have been permitted to choose 16 of the 24 members of each commission. The remaining eight are left to the Pope in order to establish a sort of equilibrium between pope and council, allowing the Bishop of Rome to choose one third of the members after he has seen who the other two thirds are. Thus he is able to balance the membership in any way he sees fit.

One Protestant observer indicated to me that he felt this was the first council in which the bishops and the pope were on the same side ranged in opposition to the curia. Though this statement seems to go too far, there may be some truth in it.

There is, it would certainly seem, a tension between the leaders of the cautious "traditionalist" view, wanting to keep authority closely centralized in the Vatican curia, and the "progressives" who favor more local autonomy for the dioceses. Rev. John Sheering, an American Catholic editor, is quoted as describing these two general tendencies in this way: "The conservatives feel we should preserve the status quo. The progressives believe we must change to meet the challenges of the times."

There is a great deal of speculation as to the future of the "progressives," or so-called autonomists, who are pressing for greater independence from the Roman curia and the Vatican-Italian-dominated central administration it represents. There is a segment of Catholicism that feels that perhaps in 1870, at Vatican Council I, the papacy was weak and hard-pressed from all sides and needed considerable bolstering up. Now it is felt that the papacy is quite safe, stronger than ever, and a form of "de-Stalinization" is not only possible but desirable.

These crosscurrents have cropped up during the first two weeks dedicated to procedural moves. The Pope does not seem perturbed by events and the stalling that took place at the first general congregation. During his weekly general audience, attended on Wednesday by about 10,000 people, John XXIII said: "Don't be concerned that things are going slowly," and then he quoted an Italian proverb: "Chi va piano, va sano e va lontano" ("He who goes slowly, proceeds safely, and goes far").



Pope John XXIII reading his opening address at Vatican Council II. Cardinal Ottaviani is on his right and Cardinal Jorio on his left.



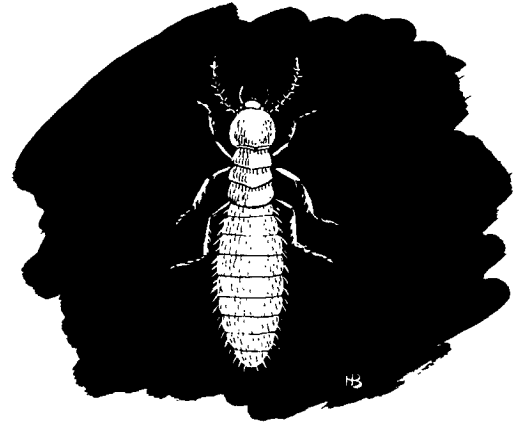
Procession as Vatican Council II opened, October 11. The papal triple-crown is being carried in front of the bishops.

At this point it is perhaps interesting to remember a statement attributed to Pius IX, the pope of the First Vatican Council. He claimed that his 1870 council would take place in three different phases: of the devil, of men, and of the church. Now that the period of organization is ended, and the time of theological discussion has begun, some Catholic writers are hoping that what has been referred to as "the time of the devil" will merge into the second phase, "the period of men."

The first of the 70 schema or projects presented to the council fathers deals with Catholic liturgy, a subject not unsuited, it would seem, to calm some of the passions aroused during the "period of the devil," when some bishops attempted to assert a stronger organizational episcopal autonomy and endeavored to remove the screen, represented by the Vatican curia, between the pope and the bishops. Only the future will indicate what the results will be of the "period of men" and "the phase of the church."



Those Hidden Termites



It's not only good to forgive, it's good for you!

By Iris Dahlberg

THE neat, white bungalow by the lake was apparently in good repair. New paint gleamed on the outside and flowers smiled under the windows. But inside, under the paint and the floor polish, an unsuspected subtle sabotage was taking place.

And then one morning it happened. The man of the house came bouncing down the stairs as usual—and fell straight through. Termites! Professional exterminators gravely shook their heads as they surveyed the damaged foundation, part of which would have to be completely rebuilt. "It is too late to repair this," an expert declared as he thumped an infested floor.

This true story is somewhat of an allegory, for it illustrates the danger of unseen forces that work to destroy our homes and characters. It shows what can happen to a structure when vermin or rodents get inside and begin chewing. Likewise, insidiously, termites of anger and resentment can work unobserved in the life until suddenly, unexpectedly, the result is apparent to all. If a person harbors enemies within, eventually the character, even the very personality, becomes altered. Sometimes a marriage of many years collapses because the foundation has been slowly eaten away by numerous small resentments.

"Something is eating him," we hear folks say; and they could be right! Little sins and little grudges can eat away at one's inner peace and confidence and finally destroy a person completely. In fact, a grudge is a sin,

because harbored anger smolders and often turns into hate.

Across the road from our house is a large farm with several buildings. It is beautiful property and a pleasure to view. But one night last winter we awoke to the terror-inducing sound of fire engines. There was shouting and clamor, and the cars were lined up so far that we couldn't see the end of them. "The barn across the road is on fire!" we exclaimed. The whole sky was lighted up with the flames.

The firemen worked hard, and after hours of fighting the blaze and pitching the smoldering hay out of the barn they decided that the fire was extinguished.

Fire Trucks Again!

The next night we were sleeping soundly when suddenly the fire trucks began to come again! Once more the cars lined up outside the house, and as morning dawned, our front room became host to distant neighbors watching the fire through the windows. "Two fires in succession in the same barn—and everyone was sure that the fire was out. What a terrible thing it is for the owners!" Everyone was puzzled and concerned. The fire department had made a statement that investigation could not determine any faulty wiring or other hazards.

And then the third night came. In the wee, black hours before dawn I leaped out of bed shaking with fright—the fire trucks had come again! "It's—it's—the same farm! Look!" This time it was another building, removed from the big barn, the building where all the cattle had been driven after the other fires. It was

burning so brightly that the outdoors looked almost like day. Four animals died while the others were barely rescued. "Someone is setting the fires," we said, and shivered at the thought.

And so it proved. A few days later a young man—he was only 18—who used to work as a hired hand on the farm was apprehended. He admitted that he was guilty of starting the fires. The farmer had dismissed him from his job and apparently the boy harbored a grudge that grew too large to be contained. At last it became outwardly destructive. He was present at every fire and even helped to fight it. People concluded that the young man must be sick. And perhaps he was.

It is painful to hate, and it always ends in disaster if the emotion continues unchecked. Like the hidden termites that silently tunnel their way beneath strong walls, an unforgiven slight can damage a personality, can turn a gentle soul into a bitter, vicious, even dangerous person. It can turn inward and sap all the joy out of living, and change a happy heart into a broken, wretched spirit. Sometimes these small "termites" make a strong man sick.

When Jesus told us to forgive our enemies, saying that our Father in heaven would not forgive us unless we forgave others, He was not merely setting down an arbitrary rule; He knew what was good for us. He knew that it is necessary for us to forgive if we are to prevent negative emotions from causing us to disintegrate.

I believe that one of the first steps to finding forgiveness and joy in Christianity is to forgive all the people who have hurt us. Before Jesus

comes "he shall turn the heart of the fathers to the children, and the heart of the children to their fathers" (Mal. 4:6).

Sometimes it is easier to forgive strangers than to forgive the hurts we have received from those closest to us. The wounds that are received at home sometimes fester the worst. But we must, for our own good, forgive. We must cease to resent the unhappy things of the past, even if those who have hurt us never ask us to forgive them. "For the kingdom of God is *within you*," Christ said.

"But I have been seriously injured and it is impossible for me to forget it," one may say. Even so, you *must* forgive. You must establish the habit of forgiveness and never lose it. This is just plain good mental hygiene, necessary to health as well as spirituality.

Tattooed Face

When my husband was canvassing in Chicago several years ago, he met a man whose face was covered with grotesque tattooing. This unsightly man wore a hat all the time, pulled as far forward as possible. He always tried to stand in the shadows. My husband became acquainted with him and the man told him the story of his tragedy, so cruel as to be almost unbelievable:

"One day I went, as had many of my sailor friends, to have an anchor tattooed on my chest with the name of my ship. The tattoo artist said that he would need to put me to sleep. When I awakened the artist was gone—and my face was disfigured in this hideous manner. I looked everywhere for the tattooist but never could find him. I have spent hundreds of dollars, and offered thousands, to have these marks removed from my face. But no one can do it; the tattooing is too deep. My life has been a life of humiliation and loneliness. Never for one moment can I forget the ridiculous appearance I make when I am in the company of other people. It is written on their faces."

When I heard this story I was filled with indignation. I wished that I could find the sadistic tattooist and bring him to justice! Unable to forget the story, I told it to a friend. She reacted as I had, first with horror, and then with anger. But after a moment her expression changed and she said, "When a circumstance in my own life or the life of others is beyond my altering, I accept it and remember the words of God: 'To me belongeth vengeance, and recompence. . . . For the Lord shall judge his people' (Deut. 32:35, 36). This knowledge relieves me of a lot of misguided responsibility and anger."

Let us take a good look at the underpinnings of our souls. For our own good we must eliminate all the "termites"—the slights, grudges, dislikes, and hurts—that are eating us. We must practice the habit of forgiving, for forgiveness is not only a stepping-stone to heaven, it is a safeguard to sanity and peace of mind. And it goes hand in hand with love, the foundation of the Christian home.

On Keeping House IN NOVEMBER



By Carolyn E. Keeler

OCTOBER was a bright blue month, woods aflame with color. Now here comes November wrapped in a misty veil of gray. Now and then she wears a sari of bright lustrous satin in varied colors. Then she is gay; but we love her gray, too.

In the markets are bushels and mounds of bright red or yellow apples, and some green ones that are excellent for cooking. But it seems that red is the favorite color for apples. Just watch how people gravitate to a pile of red apples. Did you know that apples are a first cousin to the rose? There are apples that seem made for eating out of hand, for baking, for salads, desserts, garnishes, et cetera. For a social November evening, what better refreshments are there than a bowl of polished red apples and a dishpanful of popped corn. A good, firm, juicy apple is thoroughly enjoyed. How we used to love to give Prince, our horse, several apples. Crunch, crunch. The juice dripped out of his mouth, and he was looking around for more. We have an orchard in Branchport (New York) of Northern Spies and Baldwins, but this is the year it doesn't bear much.

When you cook apples don't use much water, for apples themselves have a high water content. Some cooks simply drown apples with spices and thus miss the real apple flavor. Here is the recipe that U.S. Department of Agriculture home economists recommend for baked apples: Core apples without cutting through the blossom end. Pare apples one third of the way down. Place in a baking dish. Sprinkle the holes lightly with salt, and add one tablespoon sugar to each apple. Top with table fat and sprinkle sugar over pared portion of apples. Pour enough water in bottom of dish to keep the fruit from sticking. Bake

uncovered at 400° F. (hot oven) about one hour, or until apples are tender. You might put cranberry sauce in the apple cavity.

Have apple salads and desserts well chilled when served. And remember to try my old favorite—chopped red-skinned apples (leave skin on) and celery, mixed with mayonnaise and chopped walnuts, or other kinds of nuts. This is crunchy and delicious.

During October we were entertained by the birds that assembled in the raspberry-elderberry-sumac-et cetera tangle on the north side of the house. There were some small trees or shrubs that had blue berries on them (not the blueberries we eat), and there were elderberries lusciously ripe. It seemed as though all over the tangle were branches twitching from birds' pulling off berries. There were robins, catbirds, cedar waxwings, and others. And I am sure I saw a hermit thrush. No other bird in Peterson's guide quite fits the description. But I didn't hear him sing. One day a fat flicker was on the tree next to the tangle. We have so much enjoyment with the birds in that tangle. Soon the evening grosbeaks will pay us a visit.

Are you making use of salad oils? Of course, they are more than just oils to use in salads. They are pourable vegetable oils and may be used in a variety of ways. There are soybean oils, cottonseed, corn, and peanut oil, and there is olive oil. In general, olive oil is usually restricted to making salads, for heat has a tendency to take away the natural flavoring. But the other vegetable oils can be used in frying, baking, and in cooking, as well as in salad dressing.

Here's a use for salad oils. Add a little to the boiling salted water in which you cook macaroni, spaghetti, rice, noodles, et cetera, and you will find that each noodle or rice kernel separates, and there is not that massed-together effect. The USDA, which furnished this hint, suggests one tablespoon of the oil per quart of water for this purpose.

I use salad oil in greasing pans in which I bake bread or cake. And I also grease the tops of the bread loaves with a pastry brush dipped in oil. I use the oil in making my bread, too—much easier than melting shortening.

November is the month of Thanksgiving. Sit down some afternoon and count up the pleasant things that have happened to you this year. They are more than you think. Thankful for the favors, thankful for the smiles, for work, for friends, but most of all for our best friend Jesus, who gave the best instruction or counsel to a harried housekeeper.



Essential Truths Are Plain

In some respects the problems that confront the church today are much like those that faced the church in apostolic times. The similarity is particularly striking in the profusion of strange voices that today are dogmatically proclaiming fanciful teachings as light and truth. "In the days of the apostles the most foolish heresies were presented as truth. History has been and will be repeated."—*Selected Messages*, book 1, pp. 162, 163.

Sincere people sometimes question the genuineness of their Christian experience because teachers of strange theories insist that all who do not understand and embrace their "new light" are in a backslidden condition. Many despair of finding the path to heaven through the jungle of mathematics, wrested Scriptures, and tortured logic that are offered as "present truth."

For the reassurance of all such we would call attention to two statements by the servant of the Lord that declare that truths necessary for salvation are easily understood and plainly taught in Scripture: (1) "God has spoken in the plainest language upon every subject that affects the salvation of the soul" (*ibid.*, p. 162); (2) "Every truth which is essential for us to bring into our practical life, which concerns the salvation of the soul, is made very clear and positive."—*Counsels to Writers and Editors*, p. 49.

These statements should not be construed to mean that the people of God are to rest satisfied with a superficial understanding of the Bible. All should study earnestly to obtain additional truth. But let this study be focused on topics that are essential to salvation and a part of "present truth." ("It is the device of the enemy to lead minds to dwell upon some obscure or unimportant point, something that is not fully revealed or is not essential to our salvation."—*Ibid.*) And let no one feel that his hope of eternal life is in the balance because he is unable to examine and refute all of the strange beliefs that are proclaimed by apparently sincere but clearly deceived advocates of heresy. Salvation is in Christ, not in fine-spun religious theories.

K. H. W.

The Present World Crisis—2

Further Comments on Our Relation to the Present Crisis

The Christian has always found it somewhat difficult to maintain a proper balance between obedience to God and obedience to the state. Too often through the history of our sinful world, states have been controlled by men who feared not God and who lived by a code that flouted every moral precept. The goal of keeping a proper balance is no less difficult to attain in these last days of history, especially for Adventists, who set forth as the ideal a noncombatant status in war. But though the goal is hard to reach, we must never cease to strive for it.

In attempting to maintain a balance we must never

forget one most basic rule. That is, we should always be willing, as citizens of the particular land in which we live, to give loyal, faithful, even sacrificial obedience to the laws of the land, except where they might clearly conflict with the revealed will of God, as set forth in the Scriptures. Let us never forget that the Bible makes clear that there are two proper spheres of authority in our world. First is the spiritual, represented by the church, and most clearly described in the teachings of Holy Writ. The second is the sphere of the state. God has ordained that there shall be rulers, judges, magistrates. To them we owe not only obedience but our prayers, that God may rightly guide them in their heavy responsibilities. They *need* our prayers. Many times they would be deeply moved if they but knew that our prayers ascended to God in their behalf.

If ever we needed good judgment, measured speech, and thoughtful action, it is at a time of world crisis. There have been those who, under the pressure and tension of conflict, have taken extreme and unwarranted positions, thus bringing the whole Advent Movement in some lands under great embarrassment, and even peril. This has been particularly true regarding the question of noncombatancy. Though our Adventist ideal for our youth in war is that of noncombatancy, we do not take a dogmatic position on this. Accordingly, we do not dis-fellowship the youth who does not enter the armed services as a noncombatant. Far from it. We follow him into the armed services with our prayers. We recognize that as regards this and some other questions in the realm of Christian duty and of interpretation of the Scriptures, there will probably never be full agreement. Some matters must be left to the individual conscience. Otherwise, the church is likely to acquire the odious role of dictator of conscience.

Cultivate Restraint

Among the words of appeal and counsel that we here seek to give, none is more important than this, that each one of us should cultivate restraint in speech and in action in a time of great tension and crisis. Let us never forget that the words or acts of one member among us may affect the standing of other Adventists over the country. It is sometimes difficult at best to make our Adventist position clear, when national passions run high. We should be quick to hear and slow to speak. We may rightly invoke the divine promise that the Holy Spirit will give us words to say if we have to give an answer for our faith and course of conduct. But let us also remember that God has given not only the promise of the divine Spirit, He has also given us the fact of the Church, which He intends shall aid us in all the spiritual problems we may face. This is but another way of saying that instead of ardently taking our own private position in regard to difficult questions, we should be willing to seek the aid of the Church. Such aid best enables us to see the whole problem of church-state relationships in their proper balance. Let us not mistake rash impetuosity for bravery and daring to witness. The devil fain would have us confuse foolhardiness with courage, and brash statements with clear witnessing.

We have long looked forward to these very times we are now entering. But have we properly considered what

our mental and spiritual attitude should be in relation to these troublous hours? Should we be downcast and fearful? If so, then we shall belong to a group who are described by Christ as being unready for His return. Our Lord declares that when there comes upon the earth "distress of nations, with perplexity," then men's hearts will fail them "for fear, and for looking after those things which are coming on the earth" (Luke 21:25, 26). It is in the setting of this passage that we can understand the statement of John the revelator in which he declares that "the fearful" along with the unbelieving and the abominable and other classes of sinners "shall have their part in the lake which burneth with fire and brimstone" (Rev. 21:8).

But instead of being filled with fear when the last great events "begin to come to pass," God commands His people to "look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

"Peace I Leave With You"

The followers of God have always been under the temptation to yield to fear in the hour of adversity. When Christ was about to leave His disciples and to be delivered over to wicked men to be crucified, He declared, "Let not your heart be troubled, neither let it be afraid" (John 14:27). He promised to His disciples peace in the midst of adversity and trouble. He had told them in His answer to their question concerning the time of His coming and of the end of the world, that nation would rise against nation, that there would be wars in divers places. But though there was to be war raging in the world about, His disciples were to remember His promise: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you" (John 14:27). That was why their hearts were not to be troubled or afraid.

In fact, the whole Book of God is filled with promises that apply most particularly to times of trouble. The Bible does not set forth a fair-weather religion, but a religion intended to fortify men in an hour of distress and calamity. If ever the Bible promises should have meaning and strength for us, it is now. Take for example the ninety-first psalm. It is difficult to select any one verse, for the whole psalm is filled with promises of protection and of deliverance. We are not to be afraid "for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday." In these modern times when aerial warfare is most prominent, these promises assume a new force and meaning. The language and the figures of speech may be ancient, but it takes little imagination or learning to discover in them a present-day significance.

A Cheering Message

With all the world about us becoming increasingly confused, the devil may tempt us to feel that everything is out of control and headed for destruction and chaos. But right here is where we need to remember those scriptures which explicitly declare that God makes the wrath of man to praise Him, and the remainder of wrath He restrains; that He doeth all things according to His good pleasure; that there is a boundary beyond which men and nations cannot go. The Inspired Record of the nations in past ages may be read by us with profit today.

The same God who stood within the shadows long centuries ago to overrule in the affairs of men, still lives today. We need to remember that. On this very point the messenger of the Lord declares:

"God is still dealing with earthly kingdoms. He is in the great cities. His eyes behold, His eyelids try, the

doings of the children of men. We are not to say, God was, but, God is. He sees the very sparrow's fall, the leaf that falls from the tree, and the king who is de-throned. All are under the control of the Infinite One. Everything is changing. Cities and nations are being measured by the plummet in the hand of God. He never makes a mistake. He reads correctly. Everything earthly is unsettled, but the truth abides forever."—ELLEN G. WHITE, in *The Youth's Instructor*, Sept. 29, 1903.

Then follows this encouraging contrast between the nations of the earth and God's faithful people who put their trust in Him:

"In the eyes of the world, those who serve God may appear weak. They may be apparently sinking beneath the billows, but with the next billow, they are seen rising nearer to their haven. I give unto them eternal life, saith our Lord, and none shall be able to pluck them out of My hand. Though kings shall be cast down, and nations removed, the souls that through faith link themselves with God's purpose shall abide forever. 'They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.'"—*Ibid.*

We should ever remember that God is never taken by surprise. The happenings in the world may be sudden to us and altogether unexpected, but not so to God. He who knows the end from the beginning has anticipated every move of men or demons. To those who give themselves wholly to God, He will send, if need be, a legion of angels to guard them against a surprise move of the enemy of souls. Why then should we fear?

F. D. N.

A Tale of Two Ships

A little more than sixty years ago, at the turn of the century, the original U.S.S. *Bainbridge* was barely able to make it across the Atlantic on a full load of coal, and two thirds of her crew were kept busy stoking the fires. In comparison, her new, atom-powered namesake, commissioned only a few weeks ago, could cruise at top speed for 180,000 miles—or for thirty round trips across the Atlantic—without refueling.

When the S.S. *Savannah*, first ocean-going steamship, was launched in 1818 it was promptly dubbed by wary travelers as "Fickett's Steam Coffin." A crew was hard to come by for the maiden voyage from Savannah, Georgia, to Liverpool, England, and it proved impossible to lure passengers aboard. When the lookout at Cape Clear on the southern tip of Ireland sighted the *Savannah* on the horizon he reported a ship on fire. The captain of the fast cutter dispatched to her rescue was puzzled at his own inability, even under full sail, to overtake a ship proceeding, as he supposed, under "bare poles." In desperation he fired a volley over her, and she hove to for his inspection.

Earlier this year, a century and a half after that memorable voyage, the N.S. *Savannah*, first nuclear-powered ship designed for commercial use, was launched. Forty times heavier than her namesake, the new *Savannah* could make the run from Savannah to Liverpool in six days instead of 29. Her 126-pound bundle of nuclear fuel packs enough energy to keep her sailing for three years—a fabulous 270 times longer than the original *Savannah* could go without refueling.

The old *Savannah* welcomed ocean-going travelers to a new era of travel by sea. The new *Savannah* reminds us of the accelerated tempo of our day and summons us to hasten our pace in proclaiming God's last message of mercy to the world.

R. F. C.

Reports From Far and Near

THE STORY OF

Ladia, LONE MOSLEM FROM JOLO

By T. C. Murdoch, *President*
Mountain View College

GOD moves in a mysterious way, His wonders to perform." D. M. Niere, a Filipino missionary to the Moslems of the island of Jolo, noticed a young Moslem standing just outside the door of his home. Giving him a friendly greeting, Pastor Niere invited the young man to attend a gathering to be held in his home the following Saturday morning. The young man graciously accepted the invitation, although with some surprise, and next Sabbath morning found him at Sabbath school. He was extremely interested in what he heard, and came faithfully week by week. Several months later he was baptized. Thus was won the first Moslem on the island.

In the Sulu Archipelago of the Philippine Republic live approximately 290,000 Moslems. They are divided among three main tribes—the Samals, the Bad-

jaos, and the Tausags. This young convert, Ladia Jalisano by name, is the first and only believer from the Tausag tribe. Thus far, there are no Seventh-day Adventist converts among the Samals and the Badjaos.

The Tausags, of whom there are some 100,000 on the island of Jolo, are a warlike people. It is comparatively safe for a stranger to stay within the town limits of Jolo, but visitors are warned that it can be dangerous to go into the surrounding countryside. It is as difficult to change the beliefs of these people as it is to change their warlike customs. Some have been on the point of accepting the Christian faith, but pressure from home and friends becomes so great that they have felt forced to relinquish it. To deny their Moslem religion is to court death at the hands of their own people.

One strong religious organization is spending large sums of money in the erection of schools, in the hope that they will win converts by educating the young people. They openly state that they see no hope of influencing the present generation. But we have that hope, and this lone Moslem boy reached by Pastor Niere gives us courage to believe that others will follow.

Ladia Jalisano is an outstanding young man. He is now studying for the ministry at Mountain View College and we have confidence that someday it can be said of him, as it was of David of old, "Thou art worth ten thousand of us." This young man is looking forward to the day when he will be able to go back and work for his own people, and with this goal in view he is training with zeal and enthusiasm. We are confident that God will help him to work wonders among his own Moslem people.

Religious and family ties are very dear, and run deep among the Joloanos. When Ladia accepted Christianity he knew that it meant separation from home and loved ones. He knows what it is to forsake father, mother, sisters, and brothers, but he believes that if he is faithful, the hundredfold reward, as recorded in Matthew 19:29, will be his in this life, and that many of his tribe will, with him, inherit eternal life.

Ladia Jalisano and his cousin (center, front row) with Elder and Mrs. T. C. Murdoch. At the right, standing, are Pastor and Mrs. D. M. Niere. The three armed soldiers were provided by the chief of the Jolo police for the dangerous journey through the countryside to Ladia's home. The other two men drove the jeep in which the group traveled.



When Brother Ladia left Jolo for Mountain View College, the parting was especially sad for his mother. She realized that her son would never again need her full love and care, or live with the family in their little home in the hills beyond the city. Mrs. Jalisano yearns for her son, and many times she has made a special trip into town to visit the home of Missionary Niere. Each time she comes her simple request is for permission to step inside the door and weep for her boy. She tells Pastor Niere that she always feels better after spending time in their quiet home, where she can weep and pray to Allah for her son. For two long years now she has held faithful vigil for his return.

Recently, at the close of the summer school session, the college made arrangements for Brother Ladia to pay a short visit to Jolo. Because Brother Ladia now considers the home of our missionaries in Jolo his home, he stayed there for several days until we arrived on the island for a visit. Then contact was made with his family. The Lord surely prepared the way before us, for as soon as we arrived we received a message that the commander-in-chief of the Jolo police headquarters wished to see us. We had met this man through an Ingathering contact on another island some years before. Now he warmly welcomed us, insisting that we should have police protection during our stay such as he had recently given the American ambassador. We agreed to accept his pressing offer.

A touching scene ensued as mother and son met at Ladia's little home in the country. They wept and embraced each other over and over again. Many members of the family had gathered to greet us, for word of our coming had preceded us, and we all had a pleasant visit together. Time passed quickly. We wished that the young man could tarry longer with his dear ones, but he felt that it would be wiser and safer for him to return with us.

Our friend the provincial commander also controls the radio station in Jolo. He graciously gave us time to broadcast on Sunday evenings. What a thrill it was to hear Brother Ladia take part in the broadcast the evening before our departure. For the first time, a Tausag sang a Christian song to thousands of Moslem listeners in their own dialect. His choice was, "What a Friend We Have in Jesus." Tears filled the eyes of this lone Moslem student as he walked out of the studio. "How I wish you could understand those words in our language," he said. "It is so beautiful. It makes you cry." There were tears in my eyes also as I thought of the wonderful promise that when father and mother forsake us, the Lord will take care of us.

"Do thy friends despise, forsake thee?
Take it to the Lord in prayer!
In His arms He'll take and shield thee,
Thou wilt find a solace there."

Brother Ladia is the first and only Tausag to attend Mountain View College, but he will not be the last. Jolo and the other tropical islands of the Sulu Archipelago must have the light of the gospel.



The woman at the extreme left suffered from savage fire for 16 years. The man in the center resisted the Holy Spirit and suffered a relapse. His wife (right) works in the hospital kitchen, and he is doing a good share of the building on the grounds.

Fighting "Savage Fire" in Brazil's Jungle

By R. C. Bottsford
*Departmental Secretary
Mato Grosso Mission*

Many have tried to imagine how Job felt when he was being severely tested. Have you ever tried to imagine what it would be like to have your body covered with open sores? What excruciating pain and agony Job must have felt!

Here in Mato Grosso, heart of the jungles of Brazil, we know what it is to suffer as Job did. The disease called savage fire (penfigo) takes its toll every year. Seventh-day Adventists have led out in the treatment of this dreaded disease. Our Penfigo Hospital is situated about 18 miles outside the town of Campo Grande. This institution treats as many as 52 patients at one time, with the average being 40 to 45 men, women, and children.

This disease is no respecter of age. Sometimes children of ages three to five have already had the sickness for several months. Last year 83 new patients were interned, and 81 were completely healed. Unfortunately, poverty and ignorance bring one in four of these "graduates" back again.

The most cheering result, however, is the healing of soul that accompanies that of the body. Approximately 60 per cent of all non-Adventist patients become Seventh-day Adventists. The Lord is really blessing the work for these sufferers.

Though racked with pain, many sing praises to God, thanking Him for the care that they receive. One woman recently released as completely healed decided to remain and help others who suffer as she did. She had the sickness for 16 years, 11 of which she spent in bed. She could not walk or move any of her joints because of the characteristic stiffness that sets in. But she had faith in the Great Healer, and not long ago was completely healed. She is now a nurse aid.

A thick ointment, or tar, is applied to

the patient's body with a paint brush, because of its thick and sticky nature. One day after most of the patients had been well painted, the nurse in charge of the hospital told me that their cook had come from Argentina. This woman's husband had a bad case of "the fire" and was admitted for treatment. After several Bible studies she accepted the message and was baptized.

After being treated for more than a year her husband was nearly well. He had thought of baptism, but he hardened his heart and refused further studies. All at once he had a serious relapse. He then realized his hardness of heart and gave his heart to God. Now he is in perfect health and is helping to build several new buildings on the grounds.

Pray for even greater success at Penfigo.

Beginning New Work on the Islands of Lake Victoria

By J. W. Haarhoff, *Treasurer
Uganda Field*

Early in 1962 the Najjanankumbi church of Kampala, Uganda, opened new work on the Sese Islands in Lake Victoria. The population of these islands is about 5,000. Funds were raised, and in consultation with the Uganda Field committee, the church dedicated one of its own young men to go to the islands with the gospel of a soon-returning Saviour. Brother and Sister Charles Seng'endo were the ones selected. The church held special prayer seasons for this young couple, and encouraged them as they set out on their mission.

On board the small lake steamer that operates from the mainland to the islands, gospel singing was soon heard, as our brother lost no time in sharing his faith with passengers and crew alike. Tracts were given out and valuable contacts established. As the port they had chosen to be their headquarters came in



Left: I. E. Schultz, president of Uganda Field, with the group of workers and colporteurs who conducted the evangelistic effort on the Sese Islands. Right: Tereza Babiryé of Sese Islands, the storekeeper who made a brave stand for Christ.



sight about eight hours later, mixed feelings came over them. Once they left the boat, all connection with friends and home would be severed. They faced the unknown.

Prayers ascended as the boat was being tied to the pier. With courage and faith they took their few belongings down the gangplank as they answered the Master's call to a modern Macedonia. On the pier some people were greeting friends and others were bidding friends farewell, for the boat stopped for only a few minutes.

The Seng'endos knew no one on the island, but soon a man came up and asked Brother Seng'endo whether he was the preacher who was to come. The stranger welcomed them and invited them to his home. He disclosed the fact that he had dreamed a man would come to show them the way of truth, and when he saw our brother on the pier he immediately recognized him as the preacher of his dream. The home of this good man became the headquarters for the Seng'endos until they were able to build their own little home. Their benefactor was the first island convert, and has been baptized.

Early in 1962, D. Isabiryé, the Uganda publishing department secretary, expressed his desire to hold an effort in the islands. The mission committee approved, and authorized E. Semakula, Voice of Prophecy secretary for Uganda, to assist him. Pastor Isabiryé is a good planner and soon had a strong corps of helpers.

Near the close of the effort I. E. Schultz, president of the Uganda Field, and I went to the Sese Islands on a brief visit to see how our brethren were getting along. They did not know we were coming. Consequently, when the boat tied up to the pier there was no one to meet us. We carried our kit up the steep hill to the ridge where the people live.

As we rounded a bend on the narrow path through the tropical jungle we met Brother Seng'endo. He let out a shout of joy, and raced home to tell the others that we had come to visit them. There

was great rejoicing as we greeted one another. As we entered the house where all had hurriedly assembled, our brethren sang the doxology and thanked God that we had come. Sister Seng'endo soon made us feel at home and brought food for us to eat.

We went off to the evening meeting, and then to our rest for the night. Our visit was much appreciated. We met people who had taken their stand for Christ. We met a woman who had been humiliated for her faith but who made a bold stand and came out victorious. This sister, Tereza Babiryé, manages a store. When she decided to accept the truth she

informed her employer that she would no longer open the store on Sabbath. She was dismissed immediately and denounced publicly for her presumably foolish decision, and the store was closed.

In a few hours, however, the owner came to Tereza and pleaded with her to return. She could close his store on Sabbath and open Sunday instead. The Lord showed His approval and sales increased rapidly in the store.

At present three persons have been baptized and 46 have joined the Bible class. Pray with us that this new light in the Sese Islands of Lake Victoria will burn ever brighter as the days go by.

Windstorm Damage in Oregon

By H. L. Rudy, *President, Oregon Conference*

Friday, October 12, 1962, will be remembered as a very unusual Columbus Day in Oregon and Washington. By evening of that day a hurricane-type storm had made its destructive way inland and up the coast of these two States, leaving a swath of damage 40 to 60 miles in width all the way from the California border to British Columbia. The severest impact of the storm struck the Oregon coast, and at many points inland. Eugene, Salem, Portland, Vancouver, and areas surrounding these centers were particularly affected, although there were many isolated spots where destruction beyond adequate description followed. The total estimate of losses sustained in Oregon alone has been set at well over \$170 million.

This was the worst windstorm ever experienced in Oregon, as far as can be determined from official records. Storm warnings that were given had very little effect upon Oregonians, because storms of such highly destructive nature were unknown to them. During the four hours of the peak velocity of the storm, people persisted in going out of doors and trying vainly to keep trees from falling and roofs

from blowing away. In spite of the general inexperience with hurricanes, the loss of life, tragic to be sure, was much less than at first anticipated. For this we are most grateful to God. Twenty-three deaths, as the direct result of the storm, have been reported so far. Two of these were Seventh-day Adventists.

There was much suffering as a result of electric power failure. More than 470,000 families were without power for periods of from one to eleven days. More than 70,000 telephones were out of working order, which naturally created much anxiety in families that were scattered, some members in one place and some in another.

Fourteen of our churches were damaged. Fortunately, none were demolished. Most of them are already repaired sufficiently to protect the buildings and their contents against rain. Five of our church schools were damaged badly. There was considerable damage to three of our academies. Our Welfare Centers in Eugene and Salem were somewhat damaged.

The greatest storm damage occurred on our campground at Gladstone, Oregon.

Hundreds of beautiful, tall fir trees fell on buildings, cabins, and tent frames. About 200 of the cabins were demolished, most of them beyond repair. The same is true of our tent frames. About 500 to 600 of these were completely demolished. The cafeteria building was struck by nine falling trees, but can be repaired without excessive cost. Several of our better buildings came through untouched, but many of them have been severely damaged, some beyond repair. The total estimated re-

placement cost of the buildings, cabins, tent frames, et cetera, amounts to \$300,000, and it will take several years to restore fully all the losses sustained.

Despite the destruction suffered on our campground, it will be possible for us to hold our annual camp meeting in 1963. The housing facilities may be somewhat limited, but we are planning on camp meeting as usual.

During the next few weeks loggers will remove the fallen trees, and our people

will make up volunteer crews to dig out from the debris and to clean the camp generally.

How glad we are that this devastating storm did not hit our camp when 7,000 to 8,000 were camped on the grounds! Hundreds of lives would have been lost, because storm warnings were not respected as they are now.

Despite the losses sustained as the result of the storm, our people are of good courage, and are thankful to God for His care and keeping power.

The Oregon Conference campground at Gladstone Park was damaged to the extent of \$300,000 by the recent windstorm that swept up the Pacific Coast. Most of the damage was caused by falling trees. Top: H. L. Rudy, conference president, examines the damage to the camp office building. Center: Damage to one end of the primary division building. Bottom: Ruins of the teen-age pavilion.



Translating the Message Into Other Tongues

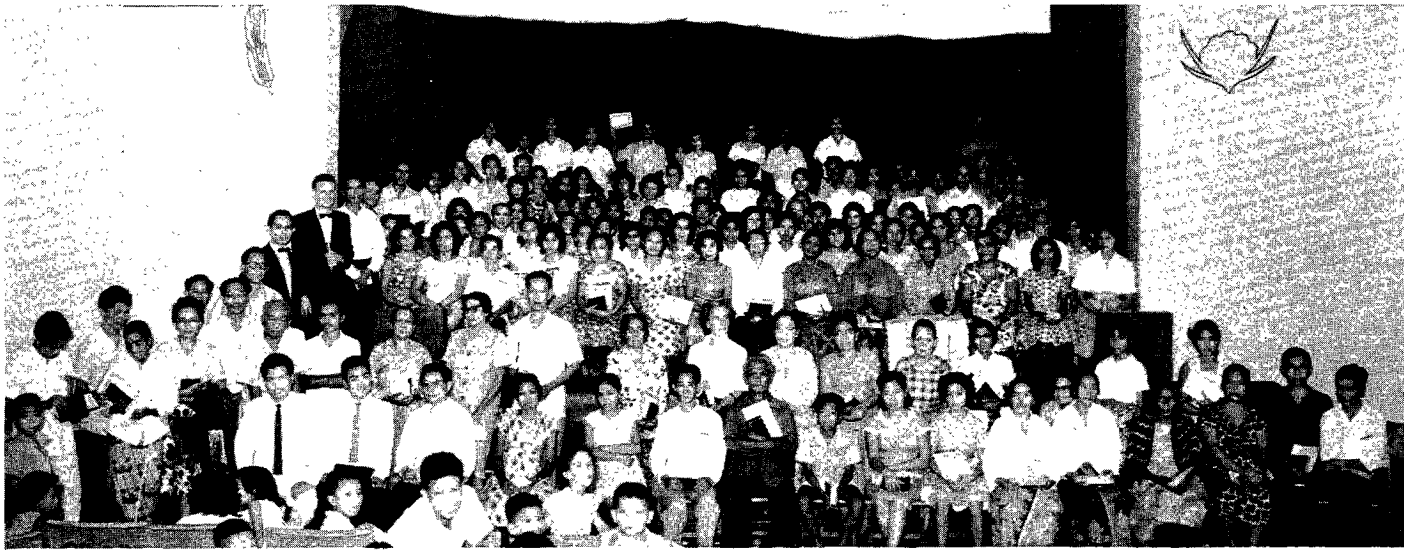
By P. A. Venter, *Translator*
Sentinel Publishing Company
South Africa

Going to well-equipped offices, to small, poorly furnished rooms, to poorly lighted thatched homes scattered in the cities, towns, and villages of Southern Africa, a group of valiant men and women about whom one seldom hears perform a service vital to the effective preaching of the gospel. Though their appearance, language, and customs differ greatly, they have a common task.

As God prepared to send His messengers flying in midheaven with the everlasting gospel, to every nation and kindred and tongue and people, He knew the roads to be traveled. He sent such men as Diaz, Columbus, Da Gama, Cook, Livingstone, Rhodes, and W. H. Anderson to open the way. He knew what transportation would be needed—and He sent steamboats, ox wagons, bicycles, automobiles, and stratojets to carry the missionaries on their errands. He knew what tools would be needed—and He sent pencils, printing presses, and the radio to spread His message far and wide. He knew that men and women would be needed to operate these tools, and He called and educated speakers, writers, editors, compositors, pressmen, binders, and colporteurs.

As the volume of literature began to flow from the Adventist publishing houses of the world, He brought teachers, preachers, and colporteurs. Others found themselves working as translators. He set them to work bending over pencils, pens, typewriters, and dictating machines. He set them to wrestling with high-sounding, often ambiguous, sometimes obscure phrases, sentences, paragraphs, and chapters, which must be reproduced intelligibly in some other language, so that "he may run that readeth." These men and women stand between the original manuscript, usually written in English, and the millions among the nations and kindreds and peoples who speak and read the hundreds of other tongues in which the gospel must be preached.

I count it a great privilege to be among this group. Although the work is seldom easy, it is always interesting and challenging. In our Afrikaans Department here at the Sentinel Publishing Company, in Cape Town, South Africa, we do a great variety of interesting work. Every quarter there are *Lesson Quarterlies* for



Graduates of the Bible class conducted in connection with the Djakarta evangelistic meetings, with Pastor Shankel and his staff at the left.

three departments of the Sabbath school, and the *Missions Quarterly*. Each month we have an issue each of the *Outlook*, our division organ, and the *Lantern*, our union organ. Then, of course, there is our missionary paper *Signs of the Times*, which appears in both English and Afrikaans each month and is generally recognized as the most attractive religious journal in South Africa. Each quarter our temperance magazine *Think* must also be translated.

Over the past few years we have also translated a number of large books. *The Modern Medical Counselor* was a most exacting piece of work, but constantly seeking the correct medical terms kept up our interest. Another major job of quite a different nature was the translation of our *Church Hymnal*. This was undertaken by a committee of four men working closely together. The task required four sessions of a month each. In this instance we also had to translate about 30 hymns from Dutch into English for the English edition of *Advent Hymns*.

More recently still, there was a translation job that normally does not fall to the lot of a linguist. We had to translate the music of a hundred hymns from staff notation to tonic sol-fa for use in our African hymnals in many languages.

At present we are working on Uncle Arthur's *The Bible Story*. Two volumes have been completed, and we are progressing well with the third. This is one of the less difficult jobs, and we are sure that it will bring great pleasure to tens of thousands of children in this country.

Besides our regular recurring work of magazines and quarterlies, we have a list of some 12 books awaiting translation. There is no need for our department to drag its heels.

Yes, our translators in the back rooms of the world field are a vital link in proclaiming the voice of the mighty angels of Revelation 14 and 18. Thousands read "every man . . . in his own language," and they are glad and "fear God, and give glory to him . . . and worship him that made heaven, and earth, and the sea, and the fountains of waters."

Philippine Institute of Scientific Studies

By W. A. Scharffenberg

The second annual session of the Philippine Institute of Scientific Studies for the Prevention of Alcoholism, conducted on the campus of the University of the Philippines in Manila, attracted more than 120 teachers, social welfare workers, clergymen, nurses, law enforcement officers, and military chaplains. The mayor of Manila, who served as guest speaker at the annual banquet, announced plans for a more rigorous enforcement of the laws regarding the distribution, sale, and consumption of alcoholic beverages in Manila.

Dr. Andrew C. Ivy, president of the International Commission for the Prevention of Alcoholism, and Francis A. Soper, associate secretary of the General Conference Temperance Department and editor of *Listen*, were the principal overseas lecturers.

The Philippine Institute was sponsored by the Philippine National Committee for the Prevention of Alcoholism. J. D. Cristobal, secretary of the Philippine National Committee, served as organizing secretary, while R. G. Manalaysay, president of Philippine Union College, served as director of the Institute.

Evangelism in Djakarta

By Clinton Shankel, Director
Djakarta Evangelistic Center

We searched Djakarta for a suitable hall in which to hold evangelistic services, and finally located one in the center of the city, almost next door to the president's palace. But we found that it would take almost our full budget just to rent the hall with chairs. We felt the hall to be very well suited to our needs, and so we rented it.

Now we had a hall, but no funds to go forward with the meetings. God's people answered our problem with enough funds to conduct the effort. We trimmed

everything but our faith. The meetings began with a full hall, and ended in the same manner. In fact, the last few nights there were not enough chairs.

But our problems were not over. On the opening night of the series two of the three streets leading to the hall were closed by the police. On the second weekend the hall was taken away from us, and we wondered whether any would return. They did! Imagine our joy when 383 people joined the Bible class after the meeting each night. Of these, 152 finished the class, and 71 stood for baptism. Many others later took their stand.

So many requested Bible studies that the workers could care for only about 10 per cent of the interest. Many victories were won. A doctor, who first heard the message when Elder Detamore held meetings in Djakarta a number of years ago, will be ready for the first baptism. Pray with us for a great harvest.

Pine Forge Institute

By A. V. Pinkney, Departmental Secretary
Allegheny Conference

This year Pine Forge Institute in Pennsylvania has one of the largest enrollments the school has ever known. There are 75 girls and 69 boys. Sixteen States are represented, with 13 students coming from Bermuda and two from Africa, principal-manager C. L. Brooks reports.

Pennsylvania leads with 37 enrolled, and New Jersey is second, with 26 young people. Ohio has 17 and New York nine. North Carolina and Virginia have seven each. Georgia and Michigan tie with five. Maryland has four, Connecticut three, and Alabama, Florida, and Washington, D.C., two each. Illinois and West Virginia are represented by one student each. By conferences, Allegheny has 95, Northeastern 25, South Atlantic 14, Lake Region six, and South Central two.

The new girls' dormitory is almost completed. All but the basement floor rooms are scheduled to be put in operation this year. The building committee has succeeded in holding the cost of con-

struction down to the original estimate. W. L. Cheatham, president of the Allegheny Conference says: "Our loyal churches have supported us nobly, but there is yet much to be done. The State health department requires that a new disposal plant be installed before we can use the building. We did not foresee this additional expense and were not prepared for it, but we know that our people will rally to meet this need."

Pine Forge Institute continues to serve our young people and to train them for lives of service. Pray that it may fill the place God has for it in His great plan.



Pastor James Malinki

James Malinki

By A. Bristow, President
South Nyasa Field

The African messenger slowly wheeled his bicycle up to the newly built house of James Malinki, retired minister and pioneer missionary. After the usual polite greetings, the young messenger delivered the important-looking letter marked "On Her Majesty's Service" to the aged pastor.

He could not believe what his eyes read. Was the messenger sure this important message was for him? Yes, the name and address were his. He reread the letter. It was signed by the Provincial Commissioner and it said:

"Sir,

"I have much pleasure in informing you that His Excellency, the Governor, in the name of Her Majesty the Queen has been pleased to award to you the Certificate of Honour.

"The announcement of this award will be published on Her Majesty's official birthday, in the Government Gazette on the 2nd of June, 1962."

This announcement in the government gazette led me to the home of Pastor James Malinki on Sunday morning the tenth of June. When I arrived at his home after many miles along bush roads, I found him busy plastering his house, which he had recently built on an 80-acre plot of land given him by the government in a resettlement area for African farmers. Ground had been cleared, new trees had been planted, and some crops were already flourishing.

My wife and I were given chairs, and Brother Malinki drew his chair up closer as I asked him about pioneering the Lord's work in Nyasaland. There was a sparkle in his eyes as he told of the early days when, as a young boy, he was appointed to teach school at Malamulo. He met such men as Thomas H. Branch, whom he referred to as a mighty preacher from America, J. H. Watson, who died at Malamulo, J. C. Rogers, and others.

Teaching came naturally to this young man, and he was soon asked to move to Cinyama Mission, where he taught for a few months. A little later he was called back to Malamulo, and then to Tekerani Mission. By 1911 his teaching appointments had prepared him for wider responsibilities, and he was appointed as school inspector. Now he traveled to schools in many different districts.

Many pioneer missionaries came and went during those years. Some stayed longer than others, but each contributed in some way to the great program of missions in Nyasaland. Pastor Malinki recalled such men as S. M. Konigsmacher, G. A. Ellingworth, C. Robinson, A. P. Pond, and W. H. Hurlow. Some arrived on foot, some by *machila*, a hammocklike conveyance carried by two stalwart Africans.

In 1920 James Malinki was called to the Congo as a teacher. He recalled the day when he and his colleague, Ammon Musa, and their families arrived in Elisa-

bethville by train. There was no one to meet them. After waiting two or three weeks they decided to set off on foot to our Songa Mission. Brother Malinki and his wife carried the children and their luggage and walked through Baluba villages. The journey was long and wearisome, and they were foreigners in a strange land. Their journey ended in joy and happiness, for they met Pastor Robinson who received them gladly.

Pastor Robinson took them to Songa, where they rested for a week. Soon after this W. H. Branson and W. B. Cummins arrived for a committee meeting. At this meeting it was decided to appoint James Malinki as evangelist for the Katanga.

In 1927 a call came for Brother Malinki to return to Nyasaland, to pioneer the work in North Nyasa. On his first trip into this unentered country Brother Malinki traveled by car to Fort Jameson and from there to Lundazi. Roads had to be cut through the forest as he traveled, and the villagers were frightened when they heard and saw their first motorcar. He recalls how many women and children would run away and roll on the ground for fear of this monster, which they thought had fallen from the sky.

Luwazi, Mombera, Mwami are familiar places to this gallant pioneer of the Advent message in Nyasaland. Today the



Ground Breaking at Union Springs, New York

A ground-breaking ceremony was held recently at Union Springs Academy in the New York Conference, for a new auditorium-recreational unit to be completed by the end of 1962. Participating in the service were, left to right: R. W. Moore, president of the New York Conference; J. M. Davis, principal of the academy; Lyle Litzenberger, student body president; V. C. Hoffman, conference educational secretary; R. C. Mills, conference secretary-treasurer, and M. E. Rees, Church Development Service director.

This is the first phase of an expansion program that is scheduled for completion in five years. God is richly blessing the educational work in New York.

M. E. REES, Director
Church Development Service

message is well established at these places.

The year 1930 our brother remembers with great joy and a deep sense of gratitude. He became a world traveler, visiting the General Conference session in San Francisco. The memory of it still thrills him.

From 1936 to 1956 he was a missionary to Northern Rhodesia. It was during this time, in 1942, that I first met Brother Malinki. The memory of that first day is still vivid today in my mind. The pastor, with a neatly trimmed graying beard, was working with a group of boys to prepare the house we were to occupy, and when we unloaded our car he carried our baggage into the house. I was to work with him for many years to come, and found him ever ready to help. As the years rolled on I learned to respect the wise counsel and fatherly advice this experienced veteran could give on committees.

The last six years before his retirement were given in his home country of Nyasaland. Here I once again had the privilege of associating with him, for I too had been transferred from Northern Rhodesia. Here Pastor Malinki once again became the right hand man to the president, and on many occasions was sent to unravel some knotty problem.

Early this year Pastor Malinki retired, but he still works on. He and his family worship in a little prayer house about two miles from his home. In the five months since his retirement he has won 30 converts.

After 50 years of service our brother is still full of courage. His last words at the close of a most interesting visit were, "I am happy for all the experiences of the past. My faith is strong. Pray for me."

Philippine Publishing House Council

By E. A. Brodeur
Departmental Secretary
Far Eastern Division

Another first has been added to the history of our publishing work in the Philippines. In April a publishing house council for the two Philippine unions

was conducted at the publishing house in Manila.

At the year-end meeting of the board of directors of the Philippine Publishing House it had been voted to invite the publishing department secretaries and Book and Periodical Agency managers from the North and South Philippine unions to attend the April meeting. Thirty-four publishing leaders and administrators were in attendance. After careful planning and consideration a long-range program for the next five years was set up for the production and distribution of literature throughout the Philippine Islands.

At the conclusion of the meeting everyone was of the opinion that this first publishing house council had contributed tremendously to a better understanding and a strengthening of the work between our two union missions and the publishing house.

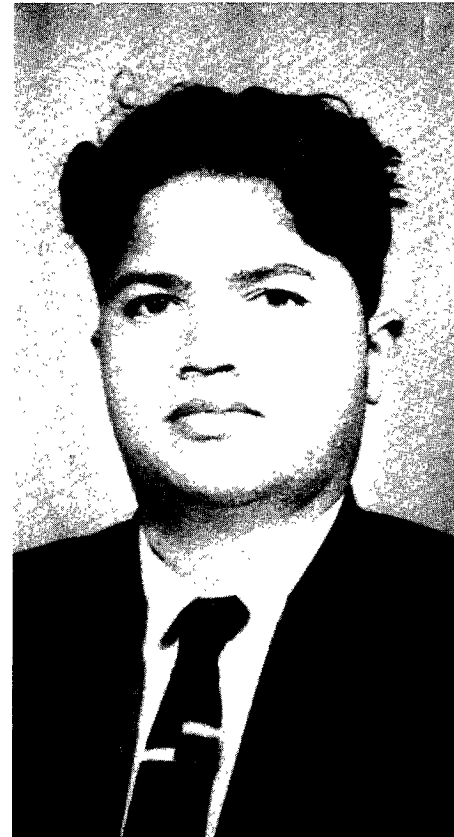
An Indian Tailor Witnesses for Christ

By V. D. Edwards, *President*
Kannada Section, India

Brother Moses is an energetic layman in one of our churches in the Kannada Section. He always takes a keen interest in sharing his faith with others. He is a tailor by trade, and makes use of every opportunity to tell his customers about the wonderful love of Jesus Christ and about His soon return.

One day a lame young man asked Brother Moses to stitch his shirt. As usual, he told this lad about Jesus and His power to save from sin and death. This youth became interested, and every day he came to listen to the gospel story. Then he began to attend the Sabbath school and the church services. Eventually he gave his heart to Jesus and was baptized.

This young man began to work for Jesus right in his own village. Every evening he gathered his friends into his home and told them all that he had learned from Brother Moses. Then one Sabbath day he invited Brother Moses to his



Mr. Moses, successful lay missionary in Mysore state, India.

place. Brother Moses went and was surprised to meet several other young people who had been won to the truth. They began to work together, and soon three other young men were baptized and joined them in working for others.

Then these four young people brought four other young people to the message, and it was my happy privilege to baptize them. Now all of these youth, along with Brother Moses and under the supervision of our local worker, are conducting an evangelistic effort in their village—Mullur, in Mysore state. The interest is excellent, and we look forward to a good harvest of souls. May God bless our laymen in this village.

Administrators, publishing department secretaries, and Book and Periodical Agency managers attending the publishing council in April. Seated in the front row are T. A. Davis, Emma Poblacion, A. N. Santiago, V. M. Montalban, E. A. Brodeur, H. M. Baldwin, W. D. Jemson, J. T. Mason, Mrs. Emralino, and Miss Marquez.



*From Home Base
to Front Line*

Elder and Mrs. Claude B. Miller, of Reno, Nevada, left San Francisco, California, September 12, for Hong Kong. Brother Miller has accepted a call to serve as president of the Hong Kong-Macao Mission.

Mr. and Mrs. Jesse J. Jeys and three children, of Bakersfield, California, left Miami, Florida, October 8, going to Trinidad. Brother Jeys is to be X-ray and laboratory technician in the Port-of-Spain Clinic and Hospital.

Miss Carolyn J. Sibley left Dallas, Texas, for Montevideo, Uruguay, Octo-

ber 9, returning after furlough. Miss Sibley is an office secretary in the South American Division headquarters office.

Elder and Mrs. William F. Storz sailed on the S.S. *Wonorato*, from Vancouver, British Columbia, October 10, returning to India after furlough. Brother Storz is president of the Northeast India Union, with headquarters at Karmatar.

Elder Roscoe S. Lowry left Los Angeles, California, October 12, returning to India after a short furlough. Sister Lowry and the children are remaining in this country until early next summer. At the recent General Conference session in San Francisco, Brother Lowry was elected president of the Southern Asia Division.

Miss Florance Sackett left New York City on October 13, returning after furlough to Montevideo, Uruguay. She will resume her work, serving as a secretary

in the South American Division office.

Elder and Mrs. Leland B. Mitchell sailed from New York City, on the S.S. *African Pilot*, October 16, returning to Liberia after furlough. Brother Mitchell is an evangelist in the Liberian Mission.

Mr. and Mrs. Jack Dassenko and two children, of Walla Walla, Washington, sailed from New York City, on the S.S. *Mormacowl*, October 18, for Montevideo, Uruguay. Brother Dassenko has accepted a call to be farm manager of the Uruguay Academy.

Elder and Mrs. J. I. Hartman sailed from New York City, on the S.S. *Mormacowl*, October 18, en route to Montevideo, Uruguay. Brother Hartman was elected, at the General Conference session, to be treasurer of the South American Division.

W. R. BEACH

leap in sales since moving to their new location at 8400 Carroll Avenue in Takoma Park.

LAKE UNION

► Fifteen were baptized at Howard City, Michigan, as a result of two efforts held in Howard City and Big Rapids this summer. Working together in the meetings were William Edsell of Reed City and Donald Mackintosh of Big Rapids.

► William Shelley arrived in Indiana recently to take up pastoral work at La Porte. A graduate of Pacific Union College, he received his Master's degree in Theology at Potomac University in Washington, D.C. He has had extensive experience in radio and public evangelism, and pastoral work in both California and Wisconsin.

► H. W. Kibble, who so faithfully served the Lake Region for a number of years, has recently been invited to the Northeastern Conference as home missionary and Sabbath school secretary.

► For more than 20 years the home missionary department of the Illinois Conference has sponsored an exhibit at the State fair. This year, according to V. W. Esquilla, home missionary secretary of the conference, they broke all records. They distributed 58,476 pieces of literature, and enrolled 7,217 in Faith for Today and Voice of Prophecy Bible schools. Assisting Elder Esquilla were La Vonne Currier, Clifford Eckman, Dave Lounsberry, and several laymen from the Springfield church.

► Between 500 and 600 attended the closing exercises of the Vacation Bible School held in South Bend, Indiana. Of the 195 children who registered, 91 were from non-Adventist homes. Twenty-one churches were represented. Certificates awarded numbered 170. As part of the follow-up procedure, each family was given a copy of *Courage for the Crisis*.

► During the worship service on September 29 members of the Shiloh church contributed approximately \$5,000 for the liquidation of their church debt. The church, under the leadership of S. D. Meyers, is planning to build a new church and a school.

NORTH PACIFIC UNION

► E. E. Wellman, pastor of the church in Everett, Washington, reports that because the membership has outgrown their building, about 30 missionary-minded and pioneer-spirited laymen have launched out to establish a new company in South Everett. At present they are meeting in the basement of the new school building, but expect to begin a church-building project as soon as possible. The brethren anticipate further additions to their church groups in the near future as a result of the current evangelistic series being held by Stanley Harris.

► John Topkok and his bride, the former Naomi Rasmussen, recently flew to Selawik, Alaska, where they will work as missionaries above the Arctic Circle. For several months since the death of our native leader, Joe Knox, services had not been held in that area.



Brief News OF MEN AND EVENTS

OVERSEAS NEWS CORRESPONDENTS: Australasia—R. R. Frame; Far East—A. E. Gibb; Inter-America—D. H. Baasch; Middle East—; Northern Europe—; South America—; Southern Africa—W. Duncan Eva; Southern Asia—J. F. Ashlock; Southern Europe—W. A. Wild. NORTH AMERICAN UNIONS: Atlantic—Mrs. Emma Kirk; Canadian—Evelyn M. Bowles; Central—Mrs. Clara Anderson; Columbia—Don A. Roth; Lake—Mrs. Mildred Wade; Northern—L. H. Netteburg; North Pacific—Mrs. Ione Morgan; Pacific—Mrs. Margaret Follett; Southern—Cecil Coffey; Southwestern—H. W. Klaser.

ATLANTIC UNION

► A new district in the southeastern section of the New York Conference has been organized. It will include the Otego church and the Norwich company. David C. Geneway has been called to leadership in this district.

► After a busy week attending a laymen's training course, September 9-14, ten qualified teams from the Syracuse, New York, church prepared to participate in a project of Bible evangelism, reported H. J. Harris, conference home missionary secretary. D. E. Caslow, home missionary secretary of Atlantic Union Conference, was guest speaker on Friday evening, September 14, and went out with the teams on Sabbath, September 15.

► The annual youth congress of the Northeastern Conference was held for the second consecutive year in Albany, New York, October 12-14. The congress convened Friday evening at the Capital City church. The vesper speaker was B. T. Rivers of Syracuse, New York, and the keynote address was given by C. T. Richards, chairman of the department of religion, Oakwood College, Huntsville, Alabama. Andrew C. Fearing, associate secretary of the General Conference Ministerial Department, spoke at the eleven-o'clock service. Russell Aldridge, a teacher in Southern New England Conference, gave lectures on nature. L. E. Smart, educational secretary of Atlantic Union Conference; R. T. Hudson, president, F. L. Jones, treasurer, and L. H. Davis, MV secretary of the Northeastern Conference, also participated.

► The Farmingdale, Maine, church was dedicated on September 8. Those who participated were W. J. Hackett, president of Atlantic Union Conference; C. P. Anderson, president of Northern New England Conference; H. L. Maddox, treasurer of Northern New England Conference; C. G. Jackson, local pastor; H. P. Gram, a former pastor; and Basil Payne, local elder.

COLUMBIA UNION

► Mrs. Erdie Penrod, of the Madison, Ohio, church, has been named Press Secretary of the Year for the Columbia Union Conference. Owner and manager of a small nursing home, and a great-grandmother, Mrs. Penrod has served as press secretary for the past 12 years and held various other church offices. Working with a church membership of only 60, she has chalked up a total of 126 articles, 963 column inches of space, and 16 pictures used during 1961.

► Mrs. Sibyl Scott, of Cambridge, Maryland, is the new State Dorcas Federation president for the Chesapeake Conference. She is a full-time employee of the Dorchester County Civil Defense Chapter, and has taken a special two-week training course in Brooklyn, N.Y.

► The first Dorcas Federation presidents' meeting in the Potomac Conference was held Sunday, September 9, in Charlottesville, Virginia. Elders H. K. Halladay and R. H. Brodersen, union and local home missionary secretaries, were present for the meeting.

► E. S. Knecht, Bible House manager for the Potomac Conference, reports a



Teen-ager Conducts Vacation Bible School

Thirteen-year-old Judy Pendleton is becoming known for her yearly Vacation Bible School. Entirely her own idea, the three-year-old program has grown until it now threatens to overflow the double garage where classes are held. The five-day schedule brings as many as 43 children to enjoy the songs, stories, and crafts. Judy is the daughter of J. Pendleton, head of the paint department at the Hinsdale Sanitarium and Hospital.

D. T. HAWLEY

► Wilbur Wasenmiller, until recently treasurer of the Indiana Conference, has moved to Spokane, Washington, to serve as treasurer of the Upper Columbia Conference. Irving Gray will be associated with him as assistant treasurer.

► Recently the Oregon Conference invited George MacLean of the Ontario-Quebec Conference to serve as pastor of the Laurelwood district.

PACIFIC UNION

► New pastors in the Northern California Conference are: W. E. Jamerson, leader of the Arcata-Trinidad district, who has been attending the Theological Seminary; Irvin Kurtz, called from the Upper Columbia Conference, leader of the Placerville-Shingle Springs district; J. B. Church of the Wisconsin Conference, pastor of the Lodi Central church, replacing Douglas Marchus who accepted a call to the Washington Conference; and Stanley West of the Southeastern California Conference, succeeding S. M. Jefferson in the Manteca-Escalon district.

► Hawaiian Mission employees with their families and guests, totaling more than 270 persons, recently gathered at Camp Erdman on Oahu for three days of instruction and inspiration. Guests included R. R. Bietz, president of the Pacific Union Conference; Dr. Edward Heppenstall, of Andrews University; Else Nelson, of the Pacific Union education department; and Mr. and Mrs. E. J. Remboldt, of Glendale Sanitarium and Hospital.

► Mr. and Mrs. William Gravatt arrived in Hawaii the morning of October 18. He will set up and operate the X-ray de-

partment in the new Castle Memorial Hospital, and Mrs. Gravatt will be in charge of the hospital central service. They are 1949 graduates of Paradise Valley Sanitarium and Hospital School of Nursing and have been employed by the same institution since graduation.

► L. R. Rasmussen and Else Nelson, of the Pacific Union Conference education department, and Mrs. Mary Groome, of La Sierra College, gave valuable assistance and stimulating challenge to the Arizona Conference teachers assembled at Prescott, September 30 to October 2, reports M. C. Torkelsen, educational superintendent of the conference.

► E. F. Heim, superintendent of education in the Central California Conference, reports that the conference is currently employing 123 elementary and intermediate teachers in the operation of 30 school centers. The elementary enrollment this fall is 2,330, while the secondary enrollment in the conference totals 1,032.

► George Yost has come from the Carolina Conference to serve as associate MV secretary of the Northern California Conference, filling a vacancy created when William Hull transferred from the conference office to Lodi Academy, where he is teaching Bible.

► A total of \$255,298.43 has been sent on to the General Conference as the Pacific Union Conference share of the Million-Dollar Offering.

► Four ministers in the Northern California Conference have retired recently. They are V. C. Becraft, O. E. Schnepfer, G. H. Loewen, and Frank Steunenberg.

NOTICE

How to Become a Perpetual Subscriber

It is essential to the successful operation of the perpetual plan that the following procedures be observed by the subscriber:

1. Send to your Book and Bible House your order or request to be placed on the perpetual plan. Do NOT send orders or payments to the publishing house.
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REVIEW AND HERALD PUBLISHING ASSN.
Periodical Department

Church Calendar

Week of Prayer	November 10-17
Week of Sacrifice Offering	November 17
Ingathering Campaign	November 24, 1962-January 5, 1963
Home Missionary Day	December 1
Church Missionary Offering	December 1
Thirteenth Sabbath Offering (Southern European Division)	December 22

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.

Editor: Francis David Nichol
Associate Editors: Raymond F. Cottrell
Kenneth H. Wood, Jr.
Consulting Editors: R. R. Figuhr, M. V. Campbell
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F. L. Peterson, R. S. Watts
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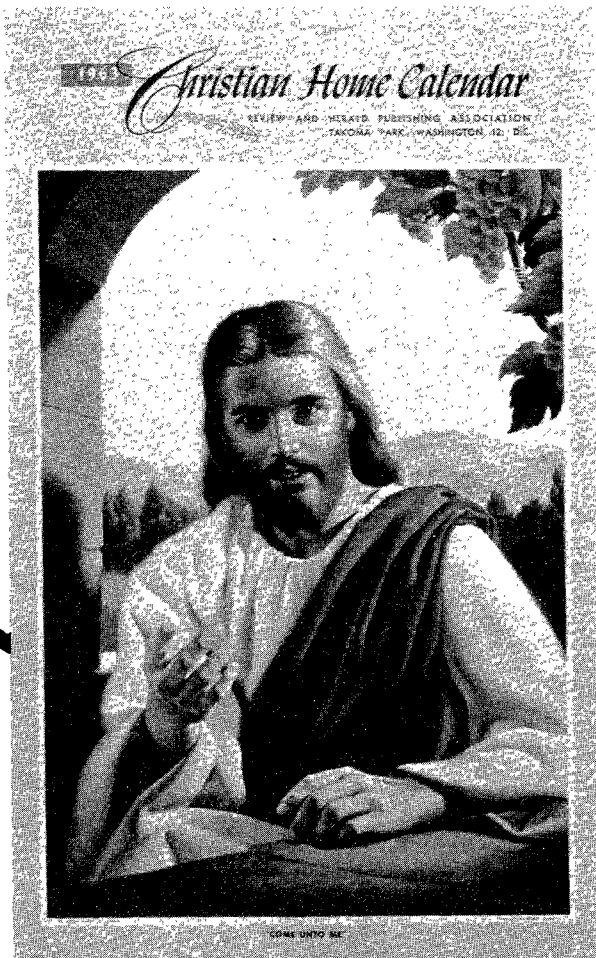
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News of Note

Worker Changes in Southern Union

The Southern Union Conference executive committee recently elected LeRoy J. Leiske to be secretary of the union, and Oscar L. Heinrich, secretary of public relations, following the resignation of Cecil Coffey to accept an appointment as book editor at Southern Publishing Association. The committee also assigned coordinating responsibilities of the medical, ASI, and religious liberty departments, to the union secretary, and the editorship of *Southern Tidings* to the secretary of public relations. S. S. Will takes over the radio-TV department.

Following Elder Leiske's acceptance of the call to the union, the Alabama-Mississippi Conference executive committee elected W. O. Coe to replace him as conference president. Elder Coe was serving in the Carolina Conference as home missionary and Sabbath school department secretary.

DON R. REES

New Book Editor Named at SPA

The Southern Publishing Association board has named Cecil Coffey to the post of book editor. He replaces Fenton Hopp, who resigned in September to take advanced studies and to return to the field of education.

Mr. Coffey has served in church public relations for the past 11 years. Six of these years he spent in the Southern Union as union and local public relations secretary. During his several years as public relations secretary he also served as editor of *Southern Tidings*.

Formerly Mr. Coffey was on the staff of the *Atlanta Constitution*, one of the South's great newspapers, and has also received acclaim for articles he has written for national publications.

While we have greatly appreciated the services of Elder Hopp, we heartily welcome Brother Coffey to the Southern Publishing house as he takes up his new responsibilities as editor.

I. H. IHRIG, General Manager
Southern Publishing Association

Bandung, Java, Hospital Soon to Open

Word has been received that our new hospital in the beautiful city of Bandung, Java, is nearing completion. For the past twelve years our physicians, nurses, and other medical workers have conducted an amazingly effective medical work in the old hospital, which consisted of two medium-sized private residences, with the intervening space roofed and partitioned, to serve as a hospital. Rarely in medical

history has space been used so intensively as in this very busy hospital. A heavy clinical program and also an excellent school of nursing has been conducted in this old plant.

We wish our people in Indonesia well as they move into this new and highly representative hospital plant. This new facility is more in keeping with the remarkable advancement of our work in that developing country.

T. R. FLAIZ, M.D.

Dial-a-Prayer in the Netherlands

On September 9, F. Voorthuis, president of the Netherlands Union Conference, reported the installation of a special telephone line to the union office in The Hague, to carry the Dial-a-Prayer program. They call it Intercession Prayer by Telephone. The prayers, 80-85 words in length, are followed by an invitation to get in touch with a minister of the Adventist church by letter or by telephone.

The response exceeded all expectations—more than 13,000 calls being received in the first 20 days. The telephone company insisted on the installation of two additional lines, informing our office that more than twice as many calls had been made as they were able to handle on the one line. Now a fourth line is being added. One businessman telephoned to say how happy he was to begin his office



Selected from Religious News Service.

CHAPPAQUA, N.Y.—Protestant and Roman Catholic churches will work in harmony as a "single family of Christians" during the lifetimes of many church members alive today, a noted Protestant leader declared here. Dr. Truman B. Douglass, of New York, executive vice-president of the United Church of Christ Board for Homeland Ministries, said that while there will be genuine unity in this "family" there also will be a "great diversity of expression and form."

WASHINGTON, D.C.—Sponsors of legislation that would have given Federal aid to both public and private colleges for buildings, laboratories, and classroom facilities, as well as scholarship aid to students, blamed raising of the "religious issue" for its defeat. They indicated that the unexpected rejection of the bill, strongly supported by President Kennedy, may doom all Federal aid to education legislation for a long time to come. A

work each day with our prayer. A woman asked for the name and number of our church bank account, stating that she wished to send us a gift, so impressed was she by the prayers she had heard.

More recently Brother Voorthuis wrote that the same program is now being launched in Rotterdam, Utrecht, Dordrecht, Amsterdam, Harlem, and Groningen. He and his co-workers are thrilled over the results from this new project.

A. F. TARR

World Events Say to Us All, "Read the REVIEW"

Jesus is coming again! Yes, beloved brethren and sisters, "we have this hope." In such a time as this, when world events speak to our hearts in such forceful tones, surely every believer should have our church paper—the good old REVIEW. It is most important for each of our members to be kept informed regarding the advancement of the message to the ends of the earth while the winds of strife and warfare are being held in check. We need the spiritual strength that comes every week through the pages of the REVIEW.

Conference presidents, workers, church elders, and officers are cooperating in an endeavor to see that the REVIEW goes regularly to every Adventist home, to those who may have become cold and indifferent, and to all who are preparing for church membership with us. We say a hearty Thank you to all who are so loyal and faithful. Keep up the good work! Remember, the special campaign price of \$3.95 for each year's subscription will continue only a little while longer.

F. A. MOTE

telegram sent to all members of Congress by the Baptist Joint Committee on Public Affairs at the behest of the Executive Committee of the Southern Baptist Convention, apparently was instrumental, they said, in changing the sentiment of the House of Representatives, although there was also opposition to the bill by the National Education Association and the National Council of Parents and Teachers.

PROVIDENCE, R.I.—Rhode Island's 39 cities and towns would pay about 70 per cent of the cost of the textbook aid requested for parochial and private school children, under legislation proposed by the Catholic school board of the diocese of Providence. The legislation proposed by the diocesan schools superintendent and his assistant would make it mandatory for local public school committees to "furnish at the expense of such community, textbooks and other school supplies to all pupils resident of said community and attending schools within said community" as a loan to the students.

NEW YORK—The Dead Sea scrolls, ancient Biblical manuscripts found since 1947, one of the greatest Old Testament discoveries of all times, will be exhibited by Jordan and Israel in their respective pavilions at the New York World's Fair, it was announced by Fair officials here.