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**God's Last Freedom Call**

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COVER PICTURE: COLOR TRANSPARENCY BY DEVANEY

[This article is based on Romans 9 to 11. The article will be more meaningful if these chapters are read first.—EDITORS.]

WITH ROMANS 9 Paul begins another major section of his Epistle. He has just completed his discussion of the work of Christ with one of the most exalted affirmations of faith to be found in all of Scripture (chap. 8:38, 39). From this height of spiritual triumph he now turns to what for him was doubtless the greatest burden of his life and what indeed had remained one of the mysteries of the history of salvation—the relation of the Jews to the gospel.

He declares, "I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were accursed and cut off from Christ for the sake of my brethren, my kinsmen by race" (chap. 9:2, 3, R.S.V.). Paul's deep attachment for his Jewish brethren is evident here. He seems to picture himself almost as a new Moses praying to share the fate of his people, even as that leader had once prayed, "If thou wilt forgive their sin—and if not, blot me, I pray thee, out of thy book that thou hast written" (Ex. 32:32).

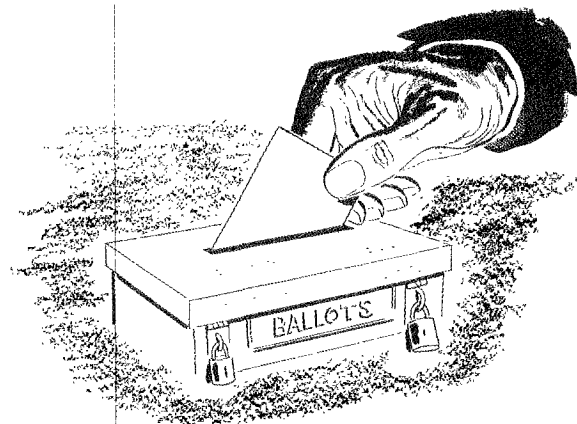
This problem of the rejection of Christianity by the Jews was of greatest significance to Paul for more than one reason. First was the fact that he himself was a rabbi and remained deeply attached to his people and his religion throughout his whole life. Long after his baptism and near the end of his life he still declared of himself with sanctified pride, "circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law a Pharisee" (Phil. 3:5, R.S.V.); and when called before the Sanhedrin to testify concerning himself he declared, "Brethren, I am a Pharisee, a son of Pharisees" (Acts 23:6, R.S.V.).

While Paul had long since ceased to glory in these things, it is significant that throughout his life he felt free to refer to them. As we read his writings we see reflected in them his deep rootage in Judaism. Although he was commissioned to be the apostle to the Gentiles (Gal. 2:9), he never lost sight of the fact that the gospel was for "the Jew first and also to the Greek" (Rom. 1:16, R.S.V.). Consequently it was his studied practice as he traveled the world in evangelistic endeavor to go first to Jewish synagogues wherever they existed. There he felt at home and as a rabbi was frequently invited to preach during the worship service (see, for instance, Acts 13:15ff.).

Even though convinced that the

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By EARLE HILGERT



*Each soul's election depends on his relationship to Christ, the Elect One.*



The great apostle to the Gentiles turned his back on earthly glory, counting it of no value when compared with the approval and fellowship of Jesus Christ.

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HARRY ANDERSON, ARTIST

Harry Anderson

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Jewish rituals had found their fulfillment in Christ and were no longer binding upon his converts, the apostle seems nevertheless to have had a life-long emotional attachment to the great Jewish feasts (see Acts 20:6, where Luke reckons his journey in terms of the "days of Unleavened Bread," R.S.V.; chapter 20:16, where Luke remarks that Paul "was hastening to be at Jerusalem, if possible, on the day of Pentecost," R.S.V.; and 1 Corinthians 16:8, where he plans his journey in terms of the Feast of Pentecost). Even Paul's severe sufferings at the hands of the Jews ("five times I have received at the hands of the Jews the forty lashes less one," 2 Cor. 11:24, R.S.V.) are a testimony to his continued close association with his own people. All of this makes understandable Paul's "great sorrow and unceasing anguish" for the Jews.

### A Problem for Paul

At the same time there is an even more specific reason in the development of Paul's own ministry why this was a great problem for him. Paul, who gloried in his apostolate to the Gentiles and taught far and wide that it was not necessary for Gentiles to find salvation by way of Judaism, must have seemed to many almost a living testimony that God had rejected the Jews. His staunch stand against the necessity of circumcision, the particular sign of God's covenant with His chosen people, might easily have been taken to imply that God had turned His back on Israel.

Some such suspicion seems to be involved in James's advice to Paul at the end of the third missionary journey, "You see, brother, how many thousands there are among the Jews of those who have believed; they are all zealous for the law, and they have been told about you that you teach all the Jews that are among the Gentiles to forsake Moses, telling them not to circumcise their children or observe the customs" (Acts 21:20, 21, R.S.V.). Thus Paul's own ministry brought the problem of the salvation of the Jews into sharp and painful focus for him.

In seeking to find a solution to this problem Paul elaborates a theme to which he had alluded early in his Epistle. In chapter 2:28, 29 he had asserted, "For he is not a real Jew who is one outwardly, nor is true circumcision something external and physical. He is a Jew who is one inwardly, and real circumcision is a matter of the heart, spiritual and not literal" (R.S.V.). On the basis of this new def-

inition of "Israel," Paul can now assert that God indeed has not deserted His people. "It is not as though the word of God had failed" (chap. 9:6, R.S.V.).

To demonstrate his point he uses an argument from analogy that doubtless struck his readers forcefully. He points to the two sons of Abraham and the two sons of Isaac. In each case one was a child of promise. Paul argues that just as not all the physical children of these patriarchs were "children of the promise" so not all of the physical descendants of Abraham, that is the Jewish race, are necessarily to be reckoned as "Israel."

### God's Sovereign Will

In setting this forth Paul employs the idea of election. Speaking of Jacob and Esau, he says, "Though they were not yet born and had done nothing either good or bad, in order that God's purpose of election might continue, not because of works, but because of his call" (chap. 9:11, R.S.V.). In this and the succeeding verses Paul lays great emphasis upon the sovereign will of God. Indeed, in this ninth chapter we have some of the strongest statements in all the Bible regarding God's sovereign will in the election of the saved.

Paul asks, "Has the potter no right over the clay, to make out of the same lump one vessel for beauty and another for menial use? What if God, desiring to show his wrath and to make known his power, has endured with much patience the vessels of wrath made for destruction, in order to make known the riches of his glory for the vessels of mercy, which he has

prepared beforehand for glory, even us whom he has called, not from the Jews only but also from the Gentiles?" (chap. 9:21-24, R.S.V.).

Passages such as these have proved strong bulwarks to those who have argued a doctrine of absolute predestination. They have found here much basis for believing that God from all eternity has determined that some men should be saved and that others should be lost.

We do not feel, however, that these verses can be used as the basis for such a doctrine, for several reasons. First is the question of context. One of the basic principles of Biblical interpretation is to require that a text answer no more than the particular question the Biblical writer is raising in his discussion. It is always risky to try to extract the answer to a problem from a passage where that problem is not particularly under consideration.

In Romans 9 it is clear that Paul is not primarily concerned with the question of predestination and free will. His frame of reference is evident in verse 11 where he employs election to express the great theme of his life's preaching, that salvation is "not because of works but because of his call" (R.S.V.). Again in verse 16 he declares, "So it depends not upon man's will or exertion, but upon God's mercy" (R.S.V.). The concern of Paul at this point is not with the question of predestination as it has been raised by philosophers and theologians; it is rather once more with the fact that salvation is by faith in God who saves us entirely apart from anything that we do.

### A Second Reason

A second reason why we believe that Paul's statement in this chapter cannot be used as a basis for a doctrine of predestination as it is usually known in the history of Christian theology is that this problem does not seem to be one of which the Jew was keenly conscious. To us whose thinking is conditioned by the heritage of more than 2,000 years of Greek philosophy, the problem of determinism over against free will seems to be an obvious dilemma of human existence. It was also a problem for the ancient classical mind. But the Jews seem to have been far from an acute realization of the dilemma it poses. This is illustrated by certain statements that have come down to us.

Josephus, writing near the end of the first century and trying to explain the theology of the Pharisees to a Gentile audience, makes the ambiguous declaration that they believe "some

(Continued on page 10)

## White Mansions

By W. A. DESSAIN

Of wonders seen in the Gloryland,  
The mansions clean and white,  
Will be the fairest and the best  
In those abodes of light,

For they will spell eternal rest  
To all who enter there.  
The weary and the footsore then  
Will know their Father's care.

More dazzling than the streets of gold  
Or than the endless day,  
The gates of home will shine for us,  
Ours for eternity.

Home, and the Father's blessed words,  
"Come, enter in, ye blest."  
There, in that kingdom made for us,  
Will end our pilgrim quest!

**F**FIFTY per cent or more of all human illnesses are concerned directly or indirectly with our food. A number of illnesses that most people consider more or less inevitable actually develop because of dietetic indiscretions over which we have some measure of control.

Diseases of the digestive system, which constitute a very large percentage of illnesses, are, of course, immediately related to the kind, the quality, and the quantity of food we eat. There are, however, other diseases—heart and blood-vessel diseases, for example—that are also closely related to our food habits. Headache, anemia, and neurological problems are examples of other disease entities that may be quite directly related to our eating habits. These diseased conditions may relate to the wrong kind of food, the wrong combinations of food, irregularity in the manner in which we take our food, and often, too much food or too little food. Admittedly, the diet element in these diseases may be but one factor in the development of the disease, but it may be a very important one.

A young man came to a physician's office with a very painful irritation of his tongue, mouth, and throat. Supposing that he had some kind of spreading infection in these tissues of his mouth, the young man was quite surprised when the physician told him that he needed only to correct his food habits and his problem would be cleared up. His trouble was one of simple vitamin deficiency, quickly corrected by proper diet.

A 16-year-old girl was brought to a (Turn to page 7)

# YOUR FOOD

*Can Keep You Well,*

*or Make You Sick.*

By T. R. Flaiz, M.D.  
Secretary, General Conference  
Medical Department

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physician's office by her mother. The girl was weak, pasty complexioned, obviously anemic, and listless. The taking of a careful history by the physician revealed this girl's bad food habit, namely, no breakfasts, and for noon and evening meals a very large emphasis on starchy foods—principally macaroni and cheese, with little if any fresh fruits or vegetables. Six weeks after correcting this gross dietetic error this young woman had sprung back to life and was on her way to good health.

In a high percentage of the cases coming to doctors' offices dietetic indiscretion of one type or another is concerned. In many instances a quarter of an hour of the doctor's time spent in counseling the patient regarding proper habits is of far greater value than any prescription he can write or any treatment he can give. Intelligent patients appreciate this kind of medical care. The less intelligent patient feels that unless he has

received a prescription for medicine, or an injection, or possibly a treatment, he has not received his money's worth from the medical call. Counseling of this type consumes more of the physician's time than the simple act of writing a prescription or of giving an injection, but it may be worth far more to the patient.

Both in the physician's office and in hospitals care is being given more and more by a medical team, which includes the physician; the nurse; the chaplain; the laboratory, X-ray, and physical therapy workers; and a professional worker coming to be recognized as of great importance in this team, the dietitian.

Almost every patient needs some counseling and directive regarding food habits. In some cases, such as the anemias, diabetes, and certain digestive ailments, the dietitian's counsel and directives may be the most important feature of the patient's care.

From the writings of Ellen White

we have the very sensible counsel: "Investigate your habits of diet. Study from cause to effect."—*Counsels on Diet and Foods*, p. 93.

Both those in health and those suffering from disease need the help of trained dietitians to understand fully how to reason from cause to effect in matters that concern our food.

The professional dietitian is one of the most important members of our health team. There is probably no profession more greatly in need of recruits to staff the vacant posts in this profession. Food and nutrition being one of the top considerations in the entire field of health and medicine, it is not possible to overestimate the importance of the professional services of the trained dietitian as a member of the health team. There is a critical shortage of dietitians both in our medical institutions in the homeland and to fill important posts overseas. What a challenge to Seventh-day Adventist youth.



*The Art of Living....*



## A Cure for Provincialism

SOME facets of human nature tend to restrict us rather severely, particularly in the realm of human relationships. I'm thinking specifically of the fact that we feel most comfortable with people we know well; we often feel uneasy with people who speak our language haltingly (I'm referring to our *literal* language!); and we're often downright awkward with people whose customs and background are completely alien to our own. Therefore, we tend to keep moving in the same old paths, talking with the same people, going here and there with the same group, while our horizons remain deplorably narrow. This is provincialism at its worst.

School life usually offers students an unparalleled opportunity to break out of this particular rut. How? By affording an opportunity to meet fellow students from other countries. So why not start your own intensive get-acquainted campaign with some of these fascinating people on your campus?

It's quite important, I think, that your approach to this kind of socialization be completely free from childishness. By that I mean that you'll hardly use this kind of immature gambit: "Please tell me something about *your* country!" This has overtones of both condescension and insult, for it seems to assume there's so little to be told that the information could be compressed into a few sentences. Or that you can give only a few moments to listening. Your "victim" would have every reason for withdrawing into his shell, since you're demanding a run-down on a

rather personal and very loved object—his own country—not from any great interest on your part, but because you think you'll be benefited.

First, then, make an effort to develop a genuine interest in students from other countries as *people*. All students have some of the same problems; they have a commonality of interests, regardless of language barriers or differences in dress. The basic rule for friendship applies here, also—think of the other person, not yourself. This rule will keep you from being self-conscious if you don't always understand your foreign friends' halting pronunciation. You won't mumble an embarrassed "Yes" to a vigorous, not-understood comment, all the while asking yourself, "What in the world did he say?" Instead, you'll state forthrightly, "I didn't quite understand you. Will you repeat what you said?" And then you'll really listen, analyzing pronunciation differences for future reference so that you won't have to keep asking for remarks to be repeated.

It has been my experience that most visitors in another country are good-naturedly aware of innovations in their use of language, and expect to be misunderstood. (My fumbles with my college Spanish when I visited Spain were a great eye opener in this respect. The nationals there courteously asked me to repeat my remarks. Once in a while they even understood me on the second attempt!)

It's a good idea to converse with your exotic friends in the standard brand of English. Why? Well, all linguists will

**when  
you're  
young**

*by Miriam Hood*

tell you that one of the most difficult and advanced accomplishments is that of speaking the local patois plus being able to joke in the new language. You're being a trifle inconsiderate if you don't take this into account.

For instance, *you* know that "Cool, man!" doesn't refer to the weather, but how could a visitor from another country be expected to know? Avoiding current colloquialisms in conversation will also avoid embarrassment for both your new friend and you—at least until he's "caught on" to some of them.

Commenting on obvious differences in dress and mannerisms should probably be avoided for a while at least, until a condition of mutual trust and confidence has been established. After that, you'll undoubtedly have long, fruitful conversations built on "why's and wherefore's." You'll probably discover that your no-longer-new friend is just as logical and just as illogical as you are. He does some things and wears some things—just because! Exactly the way you do.

Then you'll move on to the rich area of understanding a cultural background totally different from your own. You'll probably find that you're beginning to like a great many of your new concepts as well as your new friend. And you'll certainly be less provincial. Try it!

# God's Last Freedom Call

By Curtis Quackenbush

Assistant Pastor  
Takoma Park, Maryland

CONCERNING slavery, Thomas Jefferson once said: "The hour of emancipation must come." That was more than 180 years ago. Later Abraham Lincoln issued the Emancipation Proclamation, and other steps have been taken throughout the world to set men free. But in spite of all this, there appears to be as much slavery in the world as ever. Not the slavery of man dominating man, but of man being enslaved by sin, of being enslaved by wrong concepts of God and by evil habits.

Revelation 18:12 and 13 enumerates the once-valuable but now-useless merchandise to be destroyed with "great Babylon." The last and most tragic items listed are "slaves, and the souls of men." How awesome is God's last call out of Babylon! Those who do not respond are here described as slaves, marked for certain destruction. There is hope only in accepting God's last call to freedom.

In the Bible there are four distinct calls out of Babylon. The first came to Abraham in Ur of the Chaldees. Ur was a city of ancient Babylon. Isaiah 13:19 calls Babylon the "beauty of the Chaldees' excellency." The Chaldees, according to the book of Daniel, were

an educated and intellectual class of Babylon.

The second call came to captive Israel in the days of Ezra and Nehemiah. The other two calls out of Babylon are last-day calls recorded in the book of Revelation. The first of these, in Revelation 14:8, tells of Babylon's fall, which in itself constitutes a call to come out. Some heed this call. This is evidenced by John the revelator, who saw in vision those who respond to this third call out of Babylon. He points to them saying, "here are they that keep the commandments of God, and the faith of Jesus" (verse 12).

The fourth and final call of God to come out of Babylon is described in Revelation 18 where an angel of great power cries mightily with a strong voice that "Babylon the great is fallen, is fallen" (verse 2). Amplifying this appeal to abandon Babylon is another voice from heaven saying, "Come out of her, my people." This heaven-sent voice is God's final freedom call. In this final call is the summation of God's unchanging purposes found in His three previous calls. Let us consider three of God's purposes in calling people out of Babylon.

## First Purpose

His first purpose is to *deliver them from slavery and death*. With Abraham it was to save him and his family from enslavement to a pagan culture and from being swallowed up by a heathen religion. Fifteen hundred years later when God called Israel out of Babylon, after the 70 years' captivity, His call was to save the nation from a similar fate. Note the urgency of the prophet's message: "Flee out of the midst of Babylon, and deliver every man his soul; be not cut off in her iniquity; for this is the time of the Lord's vengeance" (Jer. 51:6). The extreme danger was that the people of Israel would become absorbed by the heathen world about them. Added to this was the imminent fall of Babylon under the impending judgments of God.

It is God's purpose to deliver us from similar dangers that characterize the Babylon of our day. The ruins of the Babylons of Abraham's and Israel's days are mute evidences and samples of the fate awaiting modern Babylon. The twice-recorded calls to come out of Babylon, found in the book of Revelation, are the most urgent and solemn appeals and warnings in all the Bible. Fully as momentous are these calls as was the call for Lot to flee doomed Sodom when the angel commanded him, "Escape for thy life." The response in Abraham's day saved a family. The response in Ezra's time saved a nation. The response in our day, the Bible assures

us, will save the entire remnant people.

The second purpose of God in calling people out of Babylon is that they might *experience and witness to a new way of life*. Whom God reforms, He calls to become a reformer. Always we are saved to serve. God never calls anyone out of Babylon to leave him to his own devices or to shift for himself. All who answer His call are to have a missionary purpose. This is Christ's claim upon every disciple invited to follow Him. He says, "Ye shall receive power . . . and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

Thus Abraham was called out to be a witness. He began with his own family, where every good missionary begins. He set up the family altar. Here was a leading influence in his witness for God. "Wherever he pitched his tent, close beside it was set up his altar, calling all within his encampment to the morning and the evening sacrifice. When his tent was removed, the altar remained. In following years, there were those among the roving Canaanites who received instruction from Abraham; and whenever one of these came to that altar, he knew who had been there before him; and when he had pitched his tent, he repaired the altar, and there worshipped the living God."—*Patriarchs and Prophets*, p. 128.

At the altar, near the close of his life, Abraham met the ultimate test of obedience in his willingness to offer Isaac, his son. On the altar, at a breath-taking moment, Isaac's supreme submission was demonstrated. Before the altar Abraham was sanctified. By his example he became a reformer, instructing others in worshipping God, the Creator.

Likewise Israel, a millennium and a half later, was called out of Babylon to re-establish the true worship of God. The people were called out to rebuild the Temple of worship for all people. Worship of the Creator was the focal point of their call. The thirteenth chapter of Nehemiah records the restoration of Sabbath observance in connection with the restoration of this worship which the world had largely forgotten in that day.

Today God is calling a world movement out of modern Babylon to restate the worship of God, the Creator. Note how the call of Revelation 14:7 expresses the idea of God's being the Creator in almost the same words as found in the fourth commandment of the Decalogue: "Fear God, and give glory to him; . . . and worship him that made heaven, and earth." This call to reform in worship has



Sabbath observance as a closely related part of its appeal.

The third purpose of God in calling people from Babylon in both ancient and modern times is to *perfect a people*. The call is made to sanctify a people for a holy city. Abraham "looked for a city which hath foundations, whose builder and maker is God" (Heb. 11:10). God called Abraham, not to abandon him later, but to guide him all the days of his life. For 100 years there was a continuing call for Abraham to heed. For this long period Abraham was being led into a progressively better way of life until he became exactly what God intended him to be.

The record states that 24 years after Abraham left Ur, God told him what He expected of him. Genesis 17:1 says: "And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect." A reason, perhaps, why God waited so long to tell Abraham He expected perfection was that Abraham up to this time was not ready to attempt such a high ideal. How carefully God deals with men!

Serious faults were evident in Abraham's life at this time and later. But eventually he achieved God's ideal. He became the friend of God and the father of the faithful. "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws" is the divine testimony concerning the patriarch.

Likewise the Saviour calls upon us to be perfect. He says, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48). And confirming this directive, an inspired voice within the remnant church declares with authority that "higher than the highest human thought can reach is God's ideal for His children. Godliness—godlikeness—is the goal to be reached."—*Education*, p. 18.

This perfection of the saints will be reached, according to Ephesians 4, when two points of excellency are attained. These twin achievements, bound together by love, which lead to perfection, are *unity* and *organization*. Concerning unity, this chapter says, there must be "one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all" (Eph. 4:4-6). The sixteenth verse of this chapter pictures the human body, with all its parts coordinated, as an illustration of the church. Christ is the head of this body, which is the church.

Because of the vital roles of unity and organization, so essential in the church, it is little wonder we are urged: "Press together, press together!" This is frequently repeated in *Testimonies for the Church*.

Accordingly, when Christ comes for His people to take them to heaven He will not find His family on earth living in a sort of split-level house

with some living on one level of morals and behavior, and others on another level. It would be impossible for such a family to press together in such a two-level church. Faith and practice of God's people is to be unified. "Bind our hearts to each other and to Thee" should be the oft-repeated prayer of our hearts until this ideal is reached. Such unity and organization in the home helps to achieve this goal for the church.

The remnant church in its unity and organization will have at least four characteristics of a clock: (1) It will tell the truth on its face. (2) Its hands will remind the world of the lateness of the hour. (3) The remnant church will have organized works and consist of a movement that keeps up with the changing time and God's plan for that time. (4) It will be wound and powered by the hand of God as it implements His work.

In the matter of perfection we have a long way to go in a short while. According to the Faithful Witness of Revelation 3:15-17 our present condition is anything but reassuring. We are unaware of the fact that we are "wretched, and miserable, and poor, and blind, and naked."

However, look at the promises of what God's grace will enable us to become! The chasm between what we are and what we must be, must be and shall be spanned. God's diagnosis of our condition is dark, but His remedy is bright, glorious, and sure. "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean" (Isa. 52:1).

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. . . . Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God" (Isa. 62:1-3).

These promises are certain. Divine revelation reveals the fulfillment of these promises and portrays them to us. The record is: "Here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12); "and I saw . . . them that had gotten the victory" (chap. 15:2).

The way is revealed by which this unity of the faith and perfection of saints is to be accomplished. It is "not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6). The assurance is, "I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them" (Eze. 36:27).



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RUSSELL HARLAN, ARTIST

Wherever Abraham camped he built an altar that testified of his faith in the true God. Thus he fulfilled one of God's purposes in calling him out of Babylon—to be a witness.

Herein was found success for Abraham and his family. Submission to God's Spirit meant deliverance for himself and family. Likewise the nation of Israel in its captivity escaped from being engulfed by paganism. Surrender to God's Spirit brought deliverance.

Twice in earth's closing time God's call to come out of Babylon rings strong and clear. The first of these last calls began sounding more than 120 years ago. Today more than 1½ million people have declared, as did Abraham, their purpose to have God's will carried out in their lives—to be saved from the power and penalty of sin, and thus from the judgments of God soon to be poured out upon an unrepentant world. They confess themselves to be pilgrims and strangers, but like Abraham, they are not aimless wanderers. From Sabbath to Sabbath they are learning to worship the Creator and Redeemer. They have caught a glimpse of the heavenly city. Experience here is an opportunity for character preparation to keep an appointment with the triumphant Saviour when He returns.

Considering the billions of earth's inhabitants, we confess that apparently the impact of God's third call to come out of Babylon has thus far been slight. Comparatively speaking, as far as numbers are concerned, the remnant church is but a family affair as was Abraham's call. But when God's final call swells into the loud cry the hour of emancipation must come for multitudes of earth.

We believe "the great work of the gospel is not to close with less manifestation of the power of God than marked its opening" (*The Great Controversy*, p. 611). In the early church, Pentecost brought emancipation to many. This miracle of old Jerusalem before its fall is to be re-enacted on a worldwide scale. This will be God's last freedom call for all people everywhere, to cast off the shackles of sin once and forever. It is the test facing every one of us. Acceptance of Christ's Spirit must be our response.

## The Election of Jews and Gentiles

(Continued from page 4)

but not all things are the work of fate" (Josephus, *War II*. 814). A similar statement is that of Rabbi Aqiba, who flourished in the early decades of the second century, "All is foreseen [by God], but free will is given [to man]" (*Pirke Aboth* 3, 19). We must never forget that Paul himself was a Pharisee by training and confession.

### Today I Have

By ELEANOR E. MARSTON

Today I have;  
Tomorrow may not be.  
Of life and love  
Today holds all for me.

My yesterday  
Is gone; I cannot see  
Tomorrow; mine  
May never for me be.

'Tis just today  
That God has given me;  
If lived aright  
'Twill mean eternity.

One little day!  
Thy gift, dear Lord, to me;  
So for today  
Lord, help me live for Thee.

Doubtless for him the problem of free will and predestination was by no means as acute as it has become in the later history of Christian theology. We must try to read Paul in his own context and not thrust upon him problems with which he is not concerned.

At the same time there is a very definite Biblical doctrine of election. Christians are called the "elect" many times in the New Testament (e.g. Matt. 24:22, 24; Mark 13:20, 22, 27; Luke 18:7; Rom. 8:33; 2 Tim. 2:10; Titus 1:1, R.S.V.). This term doubtless goes back to such Old Testament passages as Isaiah 65:9, Psalm 105:43, where God's people are spoken of as the "chosen." Shortly before the time of Christ the group of Jews who wrote the Dead Sea scrolls, and who looked upon themselves as partners in a new covenant, spoke of themselves also as "the elect." Interestingly these people seem to have had a strong sense of divine predestination.

However, the most important point in regard to this doctrine as we find it in the New Testament is that it must always be understood in connection with the work of Jesus Christ. He is uniquely and pre-eminently the elect one whom God has chosen for our salvation. This act of God in Jesus Christ is the greatest assertion of His sovereignty. My election as an individual is subsidiary to and dependent on God's election of Christ. Consequently, my election depends upon my relationship with Christ. Said Jesus: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me" (John 15:4). Mrs. White comments on this: "Here is the only election in the Bible, and you can prove yourself

elect by Christ by being faithful; you can prove yourself the chosen of Christ by abiding in the vine" (*The SDA Bible Commentary*, Ellen G. White Comments, on Rom. 11:5, p. 1079).

The real concern of Paul's argument, then, is righteousness by faith. In answering the question of why Israel failed to achieve righteousness he declares flatly, "because they did not pursue it through faith, but as if it were based on works" (Rom. 9:32, R.S.V.).

### New Definition of "Israel"

In chapter 11 Paul continues this theme that burns so deeply in his heart. He asks again, "Has God rejected his people?" (verse 1, R.S.V.), and answers with conviction, "By no means!" The apostle now elaborates his new definition of "Israel" already broached in chapters 2 and 9. He can declare that God has not rejected Israel, because not all of the Israelite race are necessarily the elect of God. God's promise in the covenant is to be fulfilled through those who have faith in Jesus Christ.

Paul next seeks to reconcile this point of view with his understanding of the history of the plan of salvation. Turning to his Gentile readers, he warns them that they must not feel any sense of superiority because they have been "grafted in" to the stock of Israel, whereas some that were "branches" have been broken off. They must always remember that though they are not Jews in the physical sense, it is not they "that support the root, but the root that supports" them (chap. 11:18, R.S.V.).

This point of view Paul maintains throughout his writings. While Gentiles do not need to become Jews in order to come to Christ, they must always recognize that it was through the Jews and their covenant with God that the world was prepared for Christ's coming. The Jews were "entrusted with the oracles of God" (chap. 3:2, R.S.V.). Christ is the fulfillment of Him who was "promised beforehand through his prophets in the holy scriptures" (chap. 1:2, R.S.V.).

From this standpoint Paul discerns what he calls a "mystery" (chap. 11:25). For Paul the word *mystery* does not have quite the same connotation that it does for us. He uses it in much the same sense that it is used in the Dead Sea scrolls where it applies particularly to an aspect of the history of the plan of salvation that in the past has not been understood but which now by revelation is understood and made known. Thus Paul is giving an insight into the plan of salvation.

In God's wisdom he sees a positive aspect to the fact that the Jews have

not generally accepted the gospel. If they had, Christianity might have been swallowed up in Judaism and have become so exclusively Jewish that Gentiles would have been forced to become Jews in order to come to Christ. In his own experience Paul had seen the real possibility of this many times, as at the Council of Jerusalem (Acts 15; Gal. 1) where this issue was the center of attention and debate. But precisely in the fact that the Jews

had not accepted Christianity en masse, Paul saw a divine providence making possible the preaching of the gospel to the Gentiles unencumbered by the ritual particularities of Judaism.

While we may not be able to understand all of the workings of divine providence, Christians should never forget the debt we owe the Jews. Looking back over the outworking of the plan of salvation, Paul concludes

his discussion with another eloquent doxology, "O the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways! . . . For from him and through him and to him are all things. To him be glory forever. Amen" (chap. 11:33, 36, R.S.V.).

(Number 6, the final article in this series will appear in the November 19 REVIEW.)

# Peace for the Day

By Inez Brasier

"The journey on which you go is under the eye of the Lord" (Judges 18:6, R.S.V.).

It was the morning hour with God, and these comforting words, these strengthening words, struck me with special force. Our day-by-day, yes, hour-by-hour, journey of life—"under the eye of the Lord."

It is our privilege, on our knees, to plan with Him concerning this peace He offers. Is a burden of sin impeding our positive living? Then let us leave it at His feet. The Lord says, "I will remove thy transgressions—I will blot out thy sins and remember them no more."

O heart-healing promise! Through His unfathomable love for you and for me, God offers—not tomorrow, but now, just now—His gift of full pardon. And then, with this pardon, He reconciles us to Him. Let faith grasp this glorious fact that with the reconciliation He counts us right with Himself. We become one with Him as though we had never sinned.

The father in Jesus' parable of the Prodigal Son placed His embroidered robe about the penitent son, covering the dusty rags of his far wandering. His forgiving love welcomed him to the peace and comfort of home. Even so, Jesus places His robe of purity, His mantle of righteousness, about us and accepts us—now—as His beloved. He brings us into closer fellowship with Himself than even angels can know.

We have, too, in each hour, in each time of stress or of difficulty, and in each time of grief, His quiet for the heart, His calm for the mind. Why should there be anxiety when He will carry the load of care? "My

child, in Me you have peace. In Me you have confidence. In Me is your strength for your every day." What blessedness is this oneness with Him, this peace with its assurance of holy living.

"In the world you shall have tribulation, but in Me, peace," Christ told His disciples those last hours alone with them before His supreme sacrifice of Himself to bring the blessing.

## The Earth Is His

By THAIS COLE

I looked at the trees  
And I thought, God made these,  
As I wondered at branches so high.  
I looked at a cloud  
And I marveled aloud  
At the picture God paints in the sky.

Then a shy little breeze  
Ruffled flowers and trees,  
And I smiled in the purest content,  
Thinking back to the time  
When the world was sublime,  
And God said, "Good"—I know what  
He meant!

For the earth is still fair  
Though the mist in the air  
Now gets heavy and falls down as rain,  
Though the cold winter snow  
Covers things that could grow  
If there were no destruction or pain.

And I thought of the day  
That is not far away,  
When I'll look at the trees Adam grew  
In that Garden restored  
By the hand of our Lord  
In the wonderful Eden made new.

Trials will come. Troubles will often find us on this journey of life. Can we think of them, not as destroyers of peace, but as a necessary part of true peace? If met and accepted, and lived with as part of His plan for us, they will become part of our spiritual preparation for this life and for heaven.

Someone has said that future glory for the Christian and present troubles are closely related. There will be no future glory if here and now we cannot glory in facing trials and overcoming difficulties, if we cannot glory in His keeping power and His supporting care.

The apostle Paul who, in his work for God, faced enough of trials and intrigue, of hardship and treachery, for three lifetimes, declared that God overrules, for our good, all that comes. Events are under His control. Our attitude to them determines their good for us. "We are more than conquerors," he declared, "through him"—conquerors of the adversities of life. It is ours to surpass in such conquest even as Paul did, and more, even as Christ. For all of these and the lesser things that so irritate, endured day by day in His spirit, are a great part of our preparation for receiving His peace.

Oh, let them bring us close and ever closer to Him! Let us settle it on our knees that there shall be "nothing between the soul and the Saviour" in our morning tryst with Him. Let us keep this way clear through all the day. Then we shall know the blessedness of His quiet, His calm, His benediction of peace. For this journey of life on which we go surely "is under the eye of God."



## Yearning

By Mrs. E. M. HOOVER

Hide me, O my Saviour, hide me  
In the circle of Thy love.  
Earth's chill winds are blowing round me;  
Seek I shelter from above.

Cleanse me, O my Saviour, cleanse me;  
From each stain I would be free,  
From each clinging fault and weakness  
That would separate from Thee.

Fill me, O my Saviour, fill me  
With Thy Holy Spirit's power.  
Occupy the deepest heart springs,  
Then the fountain will be pure.

Then, oh, then, to be like Jesus;  
More and more His love to show.  
Just to live as did my Saviour  
In the days of long ago.

Just to walk each day with Jesus  
As life's lowly paths I tread,  
Just to render humble service,  
By His loving hand be led

Till at last the veil is lifted,  
Till His lovely face I see.  
Then, oh, then, I'll walk with Jesus  
Far into eternity.

## Love Excelling

By JAMES M. HAMMOND

Jesus, I would love Thee more  
Than tongue or pen can tell;  
Yea, even more than life itself,  
In love for Thee excel.

## Misunderstood

By STANLEY COMBRIDGE

O God!  
I am so cowardly today.  
I sigh and cry. The hardness of the way  
Makes me impatient and so very sore,  
I really feel I can endure no more.  
Resentful, wounded, helpless, tried, and sad,  
The fruit of all my "goodly deeds" seems bad;  
Try as I will, I'm still misunderstood,  
And evil seems to spring where I meant good.

Dear Lord,  
Please do not take me at my word  
When in the bitterness of heart I'm stirred;  
Give me the strength to bear and to endure,  
To know Thy promises are true and sure.  
Without resentment let me bear my trial,  
With moistened eyes help me to trust and smile,  
For when on earth You lived by doing good  
You finished on a cross—*misunderstood*.



## Prayer at Even

By NETTIE JANE KNISTER

*In reverence we kneel  
At setting of the sun  
To plead for those we love.  
In Christ they can be won.*

*Implant within our hearts  
The fragrant Sharon Rose,  
That we diffuse perfume  
To those who suffer woes.*

*Imparted life we seek  
That others be refreshed.  
Lord, hear, as now we pray  
For souls in sin enmeshed.*

Then all I'd think, or say, or do  
Would be for pleasing Thee;  
For nothing would I care to do  
With which Thou wouldst not agree.

So let me know the fellowship  
Of love divine, I pray,  
By dwelling in this heart of mine  
Each moment of the day.

## Who and What Am I?

By J. R. PATTERSON

Who am I that I should pray,  
"Lord, let me have my selfish way;  
Let me do and let me say  
What seemeth good to me today?"

What am I that I should choose  
Whether I gain or whether I lose?  
Who am I that I should whine,  
When soul and body I am Thine?

Should I complain, despise my lot,  
And choose a path which I know not?  
So frail I am; I cannot see  
What lies beyond in wait for me.

But let me know that Thou art mine,  
To choose for me a path sublime.  
Help me today, my way incline,  
Hold Thou my life and make it Thine.

My all may but confusion seem,  
And life be one long, dreary dream.  
Friends may forsake and foes betray,  
But Thou art mine. O happy day!

Oh, why should I the storm not breast,  
And stand the gale, endure the test,  
When Thou art wise and, knowing best,  
Dost lead me on to perfect rest?

Though sickness, sorrow, pain are mine,  
It is Thy gracious plan divine  
To teach me in this school sublime,  
And bind my trembling hand in Thine.

O happy thought, the time is near  
When we Thy glorious voice shall hear;  
When saints shall change from mortal  
clay  
And bask in Thine eternal day.



# Make It Evident That You Love Your Church

Toward United Families—4

By Josephine Cunnington Edwards

**A** LOVELY young woman became an Adventist after a tent meeting in the nearby village. For a while her husband went with her to the meetings. He seemed intensely interested. Then suddenly all changed. He realized the drastic adjustments he must make in his life if he was to accept the whole Bible as the Word of God. Angrily he refused to go to any more of the meetings though he did hitch up the horse for his wife to go. She was so enthusiastic over what she was hearing, that she continued to go until the end of the series. This meant she had to take the children with her, care for them alone, and bring them home in the darkness, by herself.

Convinced that the message was the truth, young Mrs. Dean joined the small company of converts that was organized into a church. She was very happy over her new-found faith. Not realizing the trouble that was in store for her, she joyously listened to all the instruction, copied recipes, and used her egg money to purchase new books.

Her smiling face and pleasant remarks were answered by glum and sour looks, and an almost hostile attitude on the part of her husband. It made her very sad, for she had so much to tell him. There was the precious news that the little Baptist church, long empty, had been bought for a very low price. Also that the members were going to meet one day soon to clean and get the little place ready for services.

But her husband's stormy countenance prevented her from reporting these things, so she wisely held her peace. She did all she could to make him happy. She cooked his favorite

dishes and pretended not to notice his hostility. She kept the little house as neat as a pin. She had always been kind to his people, but she made a special effort to be so now. She invited his old, widowed mother over to spend a few days. Strangely, the older woman was intensely interested in her new recipes, and she eagerly asked Joan about her new belief.

Joan showed her the underlined texts in the Bible and her notes from the meetings. The older woman shook her head.

"I caint see as it's doin' ye any harm, Joanie. It's sure quare, but you're a good wife, and Harry ortn't t' take offense. I caint see as ye're doin' any wrong. I aim to tell him so, too."

Her husband watched Joan. She knew he did. And the children—Louise and Eddie—talked continu-

ally of their Sabbath school, and sang and prattled the little songs they were taught.

Joan took the children to church and Sabbath school every week. Her husband had the horse harnessed and at the door, and she always thanked him graciously. He never answered, but just shuffled off to the barn without a word. It made Joan sad, for the old togetherness seemed gone forever. But she maintained her courage and kept praying.

## Family Worship

One Sabbath the minister told of the value of family worship. He said it should never be neglected in the Christian home. Joan began immediately to have worship with the children in the evening after supper. They got their nighties on, and pulled up their little chairs, and then they began.

She taught them songs and finger-plays from a book she had bought, and then read them a story from a book she had been given by the pastor's wife. They all knelt down and prayed. Sometimes her husband was in the room reading his paper, or just resting when she had worship with the little ones. He could not help seeing that her religion meant all the world to her. And he took a certain amount of pride in her ability to manage things, and to train the children so well.

One evening, he spoke up suddenly. "You won't go to any more shows with me, will you?"

She smiled at that. "Why, dear, don't you remember last year we talked that over and we agreed it was a foolish waste of time and money?"



WILLIAM CLENDANIEL  
How wonderful when the whole family could attend the Sabbath services together.

He lapsed into silence. He knew she was right. They were paying on their home, and the theater could be a costly amusement. He was glad that his Joan was not a spendthrift or a gadabout.

Joan's quiet goodness in her home won him at last, so that he too became an Adventist. She made her religion seem so sensible, logical, and lovely. His comfort and peace were even greater than they had been.

The method that Joan adopted is one of the best methods for a wife to win her husband to the truth. She must make herself admirable in many things. If she is sensible, so that he respects and admires her judgment in the problems that arise and that touch their lives, he is bound to admire the real Christianity in her life, and its fruits in her home.

### Be Wisely Inclusive

She needs to be wisely inclusive, for the truth must not separate her from her husband.

"There's to be a church social tonight, dear. Please go with me."

"Wouldn't I be kind of an outsider?" he might ask.

"Oh, no. Lots of husbands will be there. Sister Benson and Sister Dane always come with their husbands. They told me to be sure and bring you, for they always have such a good meal. It's at six in the Crawford home. We'll have a very pleasant time."

If he is included, and deferred to, he will begin to get the "belonging" feeling too. The pastor will greet him, and he will soon feel at home among the church people. This is a good beginning.

"Has your husband always been an Adventist?" I asked a Mrs. K. when we were together recently. She smiled so sweetly as I feasted my eyes on her beauty and on her simple, tasteful apparel.

"Oh, no," she answered. "But I went to work on him, though he didn't know that I did. I didn't say a word, but tried every way to show him how lovely it is, first of all. He liked my cooking so well that he began to tell people I had something. They came and told me.

"I heard him tell his mother once, 'Mother, Reva knows ways of cooking that make a fellow feel better. You couldn't hire me to eat pork again. I tell you, it's not good for a fellow.'

"'Not even ham and bacon?'"

"'Nope. Not even that, nor coffee either.'"

My friend smiled "That was the opening wedge. Sometimes he would cautiously ask me questions. I would answer, and the next time it would be something else. I got a *Bible Readings* and showed him how every sub-

ject he could think of was written up in it with the Bible texts. He had that book down a lot of the time.

"Little by little, by a remark here and a remark there, I convinced him of the truth, and of my love for the church and for him. That was important. I went to church regularly. He knew I honored my appointment with the Lord."

This is an important part of your campaign to win your husband. There are many who are weak in faith, who will compromise, stay at home, and use their unbelieving companion as an excuse.

"Your husband needs each day to see a living example of patience, and self-control. Make every effort to please him, and yet do not yield up one principle of the truth. . . .

"Christ requires the whole being in this service—heart, soul, mind, and

strength. As you give Him what He asks of you, you will represent Him in character. Let your husband see the Holy Spirit working in you. Be careful and considerate, patient and forbearing. Do not urge the truth upon him. Do your duty as a wife should, and then see if his heart is not touched. . . .

"Let all see that you love Jesus and trust in Him. Give your husband and your believing and unbelieving friends evidence that you desire them to see the beauty of truth."—*The Adventist Home*, p. 349.

If you are praying, and earnestly desire to save your husband, this is one commandment you must obey; regard your appointments with the Lord as of major importance. "So much the more, as ye see the day approaching."

(To be continued)



## The Wagon That Got Away

By Louise Meyer

**B**UDDY and Mary lived on a high hill. Mother had told them that if any of their toys ever rolled down the hill and into the street, they shouldn't go down to get them. She said, "If you do, a car may run over you and kill you."

One day Buddy and Mary were playing with their pretty blue wagon. Grandmother had given them this wagon and they liked to play with it better than with any of their other toys. But as they were pulling the wagon their hands slipped, and the first thing they knew it was going down, down, down the steep hill. It was rolling right into the street in front of the cars!

Buddy shrieked! Mary shrieked! They looked at their wagon going farther and farther away from them. And they looked at the cars going up and down the street. They wondered whatever would happen to their pretty wagon.

Buddy and Mary were tempted to run after the wagon. They seemed to hear a little voice whispering, "Go after your wagon. If you don't something will happen to it. The cars won't hurt you." That was Satan's voice talking to Buddy and Mary.

Then they seemed to hear another voice that said, "Mother told you never to go after any of your toys if they rolled down the hill. She said you might get hurt. You must obey your mother." That was Jesus' voice talking to Buddy and Mary.

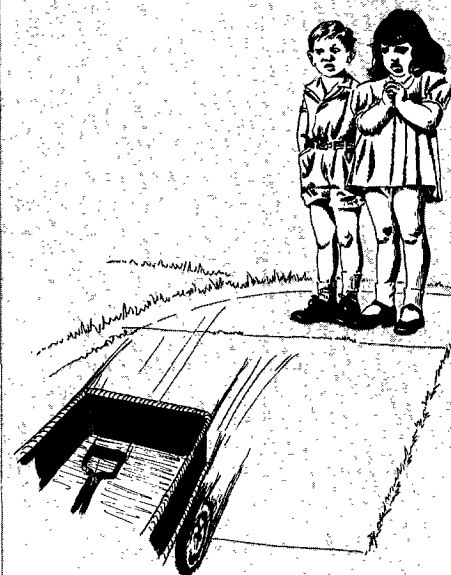
Both Buddy and Mary listened to Jesus' voice, and they didn't go after

their wagon. They stayed where they were and held their hands over their eyes. They were afraid if they kept their eyes open they would see their wagon get run over.

A man who was riding along in his car saw the wagon. He stopped, got out of his car, and pulled the wagon up the hill to the children. How happy Buddy and Mary were to get their wagon again! They were happy for another reason too. They were happy because they had listened to Jesus' voice and obeyed mother.

That night Buddy and Mary thanked Jesus for helping them to obey and get their wagon back.

Buddy shrieked! Mary shrieked! They looked at their wagon going farther and farther away from them.



# From the Editors



## This Special Issue

When you opened this issue of the REVIEW, no doubt you blinked in amazement. A four-color REVIEW?—incredible! But it is true. For the first time in the long life of the church paper it is dressed up for maximum eye appeal. We feel sure you will revel in the beauty of the pictures and of the advertisements.

The extra pages of advertising are a plus factor in this issue. They have been included in addition to the regular amount of reading matter to bring you a wealth of information concerning the finest value in the world—Adventist literature. With the holiday season approaching rapidly, why not give soul-saving books and magazines instead of trivia? Tell us in this way that you like this four-color number, and want us to plan for another.

K. H. W.

## Musings on Recent Travels—2

From Denver we moved on to the Chicago area. Again we looked upon an impressive medical institution—the Hinsdale Sanitarium and Hospital. It is a far cry from the day when Dr. David Paulson with a combination of faith and tremendous nervous vitality opened at Hinsdale a little medical institution in a small frame structure. We may have mentioned it before, but it certainly bears mentioning again that one of the main financial explanations for the marvelous structure now bearing the name Hinsdale Sanitarium and Hospital is that the remarkable and philanthropic Kettering family, that later built for us the Kettering Hospital, made great gifts towards the Hinsdale institution. And singularly there is a relationship between those gifts and the gift that Mr. Porter made for the Porter Sanitarium. Mrs. Kettering was deeply impressed with the devoted service of our nurses during a polio epidemic in Hinsdale. Little did they know how much their compassionate service for sick men and women and children was going to mean for one of our institutions.

While we were there we talked with the hospital administrator, M. J. Blair. We were most interested to discover whether the spirit of compassion that helped to produce the present great institution is still active. He told us this little story: One night recently a man brought his sick wife to the hospital. The admitting nurse was a young woman of about 19. The man was plainly agitated. The nurse attempted no diagnosis. That was outside her field. Nor did she make a medical comment as to the outlook for his wife. That also was outside her realm. Strictly speaking, she needed only to take down some facts for the record, see that the patient got to her room, and to notify those who were to give her medical care.

But she did not confine herself to this. She looked at the troubled man and asked, "Would you like to have me offer a word of prayer?" Yes, he very much would like to have a prayer, though for a moment he was almost too astounded to reply. He was not expecting such a question. The nurse prayed simply, and the patient was taken to her room. Sometime later, when brighter skies again appeared, the man came to Brother Blair's office. He was both amazed and ecstatic. He could not comprehend what kind of institution this might be, where

a young woman offered to pray for a man's wife when she was admitted. He went away from the institution singing its praises and, we are sure, thanking God for such a place.

Friday night we rode from Hinsdale to our Broadview Academy, which is about 30 miles west of Chicago. Ah, what a beautiful spot for an Adventist school, far out in the country, amid the green fields. In the midst of 400 acres stands a group of beautiful new buildings. No gaudy neon lights disturb the students. No raucous sounds of jazz. All is quiet and serene. At the close of our meeting that evening the student body separated—the young women to one area for prayer bands, the young men to another. We went with a large group of the young men outside on the broad lawn. Under the bright stars we arranged ourselves in a circle, and one of the teachers spoke for a few minutes on the importance of prayer. He asked whether any had special prayer requests. Some had. Then we broke up into groups of five or six, and every member in each little circle offered a prayer. We closed with one stanza of a hymn.

Does someone want a good reason for conducting our own private schools? for giving sacrificially to support them? We found that reason once more in the circle of young men praying to God under the light of the stars and under the eyes of the angels. Thank God for our schools and our dedicated teachers.

### The Sabbath Service

Sabbath morning we traveled for an hour or two farther west and a little north, to the city of Rockford, where we have a thriving church of some 180 members. The company is presently meeting in the basement of what will ere long be a both sizable and beautiful building, if we may judge from the arches that already stand in place. But what really impressed us was that already there stands nearby a completed, functioning church school building. The brethren began by building a church school. How wise they were. Why gather in a beautiful church to sing praises to God and to the growth of the Advent Movement and let our children go out to public schools where they will be indoctrinated with evolution and with many viewpoints on life that are alien to our Adventist sense of values? We rejoice that they will soon have a beautiful church building, but we rejoice tenfold over the fact that they already have an expansive and efficient church school. Would to God that we had a church school building alongside every church. Our church schools stand as a mighty bulwark protecting the ideals and beliefs of the Advent people. Why compass land and sea to make proselytes and let our own children be subjected to pressures and influences that may make of them heathen?

From Rockford we returned home to Washington, thankful for fast jet planes that enable us soon to reach home after our travel tasks are completed. And as we hurried homeward far above fogbanks and scudding clouds, we mused of the goodness of God and the strength and growth of the Advent Movement. Yes, there are many defects. We all are human, and there is a purging and perfecting work that must yet go on in our hearts and lives if we are to be ready for the day of our God. But as we journey toward the kingdom let us rejoice that the spirit of the Advent Movement still lives. There is both expansion and progress.

F. D. N.

# Reports From Far and Near

ON JANUARY 3, 1875, Ellen G. White was shown in vision the tremendous future growth of the Advent Movement in all the world. As she beheld country after country studded with Advent lights, until the whole world was ablaze, she felt greatly encouraged. When questioned as to the countries named in the vision she said she could not name any "except one; I remember the angel said Australia."

Speaking of this bright preview 31 years later at the Australasian Union Conference session of 1906, O. A. Olsen said: "I call to mind, and it seems as though it were yesterday, when years ago Sister E. G. White stood before the people pleading for Australia and telling us how the Lord had shown her companies here and there searching the Scriptures anxious to know the truth; and that God had a people who would be a glory to His name and have a place in His kingdom."

With strong faith in what had been shown her, the messenger of the Lord came to Australia in December, 1891, and remained here for almost nine years. During the last vital decade of the 19th century, under the guidance and providential leading of the Lord, Mrs. White established the work strongly in many lines of endeavor in these lands down under the Southern Cross.

In those days of small beginnings she encouraged the pioneers by her faith in the ultimate success of their mission. We are privileged to look back over the 79 years since the message first came to Australia and see what has been accomplished, in fulfillment of the word of an angel.

Statistical records three years after Sister White returned to America in 1900 show a membership of 2,648, of whom 2,489 were in the home field and 159 in the mission field. Note the membership growth, decade by decade, to the end of 1963:

Year	Home Base	Mission Field	Total
1903	2,489	159	2,648
1913	4,635	439	5,094
1923	7,719	1,347	9,066
1933	12,088	3,098	15,186
1943	16,967	5,114	22,081
1953	23,844	12,571	36,415
1963	33,811	33,639	67,450

Half a century was required to reach a membership of 36,000, but only a decade to add another 31,000. Many of these members live in our fascinating and inspiring mission field, the islands of the South Pacific.

Evangelism is the watchword of the

Australasian Division. More and more people are crowding into our evangelistic campaigns to hear the third angel's message. It is a common thing these days to have evangelists conducting three and even four sessions on Sundays to accommodate the crowds. As many as 7,000 attend in one day.

Eight of our leading evangelists are kept circulating around the conferences, thus giving many areas the blessing of their ministry. Since this plan was inaugurated about six years ago we have noticed a steady increase in the number of baptisms.

Our two major training institutions, the Avondale College and the Sydney Sanitarium and Hospital, are keeping up their worthy record of the years. Avondale is being rebuilt. The old buildings are gradually being replaced by others to provide up-to-date accommodations and adequate facilities for the efficient operation of this senior college. As portrayed to the messenger of the Lord at the turn of the century, Avondale is providing missionaries for the world field in increasing numbers. At present 54 Australasian missionaries are serving overseas, and 258 within our own extensive mission field—from New Guinea in the west to Pitcairn Island in the east, a distance of nearly 6,000 miles.

We are proud of our Sydney Sanitarium and Hospital with its nurse's training school. For many years no graduate has failed the State Nurse's Examination. Recently some of our nurses have been among the top ten, and one tied for first place in the state of New South Wales. More and more of these graduates are finding their way to the mission field.

A unique feature of the Australasian Division is the health food business, which was modeled on the Spirit of Prophecy blueprint. This phase of our work, which employs more than 1,100 persons full time in the manufacture and distribution of

## RAPID GROWTH "DOWN UNDER"

By L. C. Naden  
President, Australian Division



Left: The Brisbane, Australia, factory, one of 12 operated by the Sanitarium Health Food Company. Right: One of 34 retail shops operated by the company in Australia and New Zealand.





Colporteurs in attendance at the first division-wide colporteur institute held recently at Nunawading in Victoria, Australia.

56 lines of health foods, is a great blessing to the cause "down under," and the envy of its competitors in the commercial field. Its 12 large, modern factories manufactured 24,000 tons of food last year, much of which was distributed through eight wholesale depots and 34 retail stores scattered throughout Australia and New Zealand. Approximately 25 per cent of the annual budget for our division comes from this source. Sister White appropriately called the health food work "God's gift to His people."

Herb White, division publishing department secretary, writes that Errol Pahl, who holds the same position in the Victoria Conference, has completed 25 years of fruitful service. During this time, in addition to his leadership responsibilities, he has delivered in Australia, New Zealand, and England a third of a million U.S. dollars' worth of literature. Brother Pahl's greatest joy, however, comes from the 43 souls who have responded to his ministry and are now members of the church.

On the final night of our recent division-wide publishing convention, Pastor White continues, it was reported that the top ten literature evangelists had delivered nearly \$120,000 worth of literature during 1963. Fifty-five dedicated men and women at the convention accepted a challenge to qualify for membership in the newly formed Five Thousand Pound Club, by delivering a minimum of £5,000 (U.S. \$11,000) worth of literature each. In a matter of minutes, all of the dedicated literature evangelists promised the Lord they would,

by His enabling power, deliver a grand total of £342,000 (U.S. \$766,080) in one year of service. Their combined years of service total more than 508 years. They are also setting out to recruit 112 new literature evangelists and win 426 souls to the Lord.

[Next week Pastor Naden will take REVIEW readers on a tour of the islands of the South Pacific, which constitute the mission field of the Australasian Division.—EDITORS.]

## Moslems Find Christ

By Herman E. Mangkei  
*Departmental Secretary  
 West Indonesia Union Mission*

Bahasa Sumarna graduated from Indonesia Union College last May and became an assistant in the treasury department of the West Indonesia Union Mission, in Bandung. The story began about six years ago, when two student colporteurs—Doortje Pandjaitan and Floortje Pakpahan—were assigned to Djakarta, capital of the Republic of Indonesia. One day these two young women entered the office of Mr. Sumarna, and conversed with him in excellent English. Desirous that his children should become equally proficient in English, he asked them the name of the school in which they were studying.

When school opened two of the Sumarna children, Bahasa and Ide, registered. Their very first class was on the life of Christ. Now, Bahasa and Ide were Moslems. At first they were antagonistic

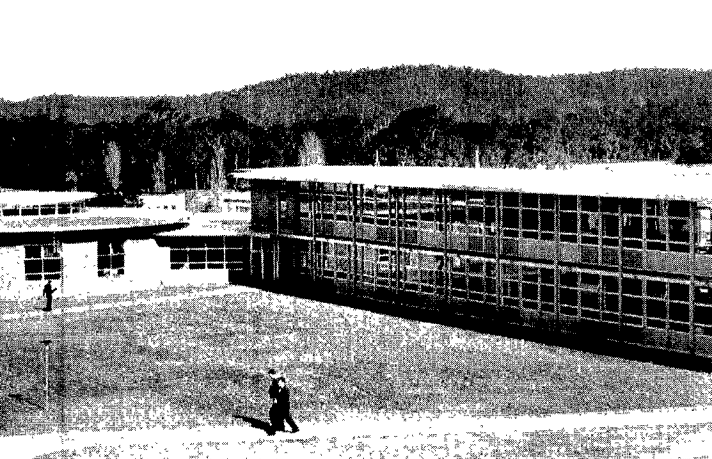
to Christianity, and told their parents about the things they were being taught. Their father advised them to take it as additional information to enrich their knowledge, but under no circumstances to accept it in a personal way.

Then came a Week of Prayer conducted by P. Sitompul, early in 1961, when Bahasa and Ide listened to, and heeded, the voice of conscience urging them to commit themselves to the Lord and to be His true disciples. They informed their parents about their decision to be baptized, and the parents did not intervene.

When vacation arrived they went home. At table a younger brother offered Bahasa lobsters, once his favorite food. Before his father, Bahasa bravely refused the food, and explained that he could no longer eat lobsters, because they were unclean. Their father chose not to make an issue of the matter, and dismissed it with the promise that someday he would prove to these two children which religion is the true one. He assured them he would not use force. How thankful Bahasa and his sister were!

Bahasa has a burden on his heart for his parents. He is looking for a way to tell them what Christ means to him. He will appreciate the prayers of REVIEW readers, that God will make him an effective instrument for the saving of his parents and his brothers and sisters.

Ide is now a nursing student at our hospital in Bandung. Bahasa has returned to school and is taking the ministerial course, and plans to be a preacher among his people, the Sundanese of West Java.



Left: A section of the new classroom and administration block at Australasian Missionary College. The circular section is the new library building. Right: Sydney Sanitarium and Hospital, Wahroonga, Australia.



## Baptisms at Cumby-Gay Camp

Camp Cumby-Gay, situated in the mountains of northern Georgia, witnessed several unusual baptisms this year. Harmon Brownlow, conference evangelist, was camp pastor for the first two camps. During this time Johnny Gindorff, an 11-year-old Roman Catholic boy from Blue Ridge, Georgia, and Tony Ledford, who was spending the summer nearby and attended the camp, were baptized with 12 others. Johnny had been sent to camp by Dr. William E. Tryon, in whose office the boy's mother worked as a receptionist. The following Sabbath Mrs. Fannie Cox, a previous owner of the land on which the camp stands, decided

to take her stand with Adventists. Brother and Sister D. E. Pound, camp caretakers, had been studying with Mrs. Cox. The following month, at a medical retreat, Mrs. Lilly Gindorff, Johnny Gindorff's mother and also a Roman Catholic, was baptized in the camp lake. In all, 37 were baptized during the camp program, and many more made decisions. William E. Dopp, MV secretary for the Georgia-Cumberland Conference and director of the camp, is here seen baptizing one of the candidates.

LOIS BRUCE ZACHARY, *Office Secretary*  
Georgia-Cumberland Conference

## Talking Temperance in the Middle East

By Anees A. Haddad  
*Departmental Secretary*  
Middle East Division

The positive stand the Moslem religion takes against the use of intoxicants opens many doors for us in the Middle East that would otherwise remain closed. Mohammed declared intoxicants to be only an uncleanness, "the devil's work," and called upon his followers to shun them. "The devil desires only to create enmity and hatred among you by means of intoxicants," he wrote, "and to keep you back from the remembrance of Allah and from prayer." The *Hadith*, a revered Moslem book, declares that "wine is a malady, not a medicine." Abu Daoud quotes him as saying: "God has cursed wine, those who drink it, those who offer it, those who sell it, those who buy it, those who distill it, those who carry it, those to whom it is carried, and those who use its price." Mohammed is also credited with saying: "Shun wine. It is the mother of all evil."

Christianity's blind spot, the use of intoxicating beverages, appears to be blindest in these Moslem countries of the Middle East. Hence the appeal of a Christian body that preaches total abstinence.

Our first film in Arabic, *One in Twenty Thousand*, has met with phenomenal success, and unnumbered thousands have seen it and benefited by it. Our second film in Arabic, *Verdict at 1:32*, was released to coincide with the visit of J. V. Scully, associate secretary of the General Conference Temperance Department, to the Middle East. Thousands of attractive tracts are now being used in connection with film showings and lectures. L. C. Miller, of Turkey, reported three months ago that more than 10,000 people saw the films in ten days!

The Government of the Hashemite Kingdom of Jordan recently issued the following order: "It is hereby declared that it is absolutely forbidden to offer

alcoholic beverages in parties conducted by the various ministries and government departments upon official and nonofficial occasions, in keeping with the standards of true religion and our glorious heritage." We have received a copy of a similar order issued by the Republic of Iraq, in which the Council of Ministers forbids the offering of wines and alcoholic beverages in all parties conducted by official and semiofficial Iraqi departments, inside, as well as outside, the Republic of Iraq.

Turkey's Minister of Health told me in a large temperance rally held in Istanbul's modern municipal hall, "Please tell the International Temperance Association and all who hear your voice on the lecture platforms, that Turkey's Ministry of Health is doing everything possible to alert the Turkish nation to the grave dangers posed by liquor, recommending total abstinence."

We thank God for the favorable reception accorded this message by officials and

common people alike. We are greatly encouraged by the progress we see in the Middle East. Temperance seems to be the strongest bridge between our church and the peoples of the Middle East.

*From Home Base  
to Front Line*

### Australasian Division

Mr. and Mrs. R. Aldridge and son left Sydney, Australia, September 14, for Newwak, on the northern coast of New Guinea, proceeding to Ambunti on the Sepik River to continue their service, after furlough. Brother Aldridge is district director for this area.

Mr. and Mrs. A. Galwey and their two children left Sydney, Australia, Septem-

J. V. Scully, associate secretary of the GC Temperance Department, giving an informal explanation of the effects of alcohol, to a juvenile audience in the Middle East.





Left: Alfredo Aeschlimann, president of the Mexican Union, conducting the Act of Dedication at the Colonia Anahuac church. Right: Efraín Rivera, secretary-treasurer of the Central Mexican Mission (left), hands the symbolic key to Samuel Guizar, pastor of the Tacubaya church.



ber 19, for Mount Hagen, in the highlands area of New Guinea. They have given one term of service, amounting to four years, in this area. Brother Galwey is director of the Tari district.

#### North American Division

Elder and Mrs. Earl G. Meyer left Los Angeles, California, for Bolivia, September 15, returning after furlough. Sister Meyer's maiden name was Hazel Evelyn Lay. Brother Meyer will continue his work as director of the Bolivia Training School, situated at Cochabamba.

Dr. and Mrs. Samuel L. DeShay, accompanied by Dr. DeShay's father, sailed on the S.S. *Del Campo*, from Lake Charles, Louisiana, September 20, returning after furlough to East Nigeria. The maiden name of Sister DeShay was Bernie Anita Moore. Dr. DeShay serves as physician and medical director in the Ahoada County Hospital.

Mr. and Mrs. Earl W. Witzel and two children, of La Sierra, California, sailed from Corpus Christi, Texas, on the S.S. *Del Santos*, September 29, for Brazil. Sister Witzel's maiden name was Merna L. Yeatts. Brother Witzel has accepted an appointment as farm manager of the Northeast Brazil Junior College, at Pernambuco, Brazil.

Dr. William E. Westcott, returning to Africa after a short leave of absence, left New York City, September 30. Sister Westcott plans to follow him within a few months' time. Dr. Westcott serves as a physician at the Cameroun Mission Hospital.

George S. Haley, of East Lansing, Michigan, sailed from San Francisco, California, on the S.S. *California Bear*, October 4, for Korea. Sister Haley, whose maiden name was Barbara Jane Ritonon, and the children preceded him, having left from Chicago on September 14. Brother Haley will serve as director of vocational education in Korean Union College.

W. R. BEACH.

## Two New Churches Serve Mexico City

By Efraín Rivera, *Secretary-Treasurer Central Mexican Mission*

Early last summer we had the pleasure of dedicating two new church buildings in Mexico City, one in Colonia Anahuac, a section of the city altogether new for the Advent cause.

For many years Mexico City has had only five churches, in a city with more than 5 million inhabitants. This great challenge led the local, union, and division organizations to begin several years ago to develop plans to build at least five new churches. The Colonia Anahuac church, which seats more than 300 people, is the first in this long-range project to double the number of churches in the capital city of Mexico.

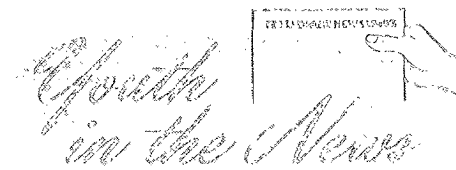
Half of the Thirteenth Sabbath Offering overflow for the second quarter of 1963 was assigned to this church-development project, and a portion of these funds was used to finish the Colonia Anahuac church. We therefore thank our brethren and sisters around the world for their generous support.

The second dedication was that of the new Tacubaya church, oldest of the five already established. It was in the Tacubaya district of the city that our work here had its beginnings. The building demolished a few months ago to make place for the new was one of the oldest Adventist buildings in Mexico, portions of it having been built years ago. On that very spot, a small printshop known as *La Verdad* ("The Truth") printed some of our first tracts. Tacubaya became headquarters for the first Adventist missionaries to Mexico. In recent years the building was more a relic of the past, however, and did not properly represent the work.

The Tacubaya church members put their hearts into the task of raising funds for their new house of worship. The church, completely free of debt, is a mon-

ument to their dedication. It has a seating capacity of 400.

David H. Baasch, secretary of the Inter-American Division, preached the sermons for both dedicatory services, and A. Aeschlimann, president of the Mexican Union, offered the dedicatory prayers. A large evangelistic campaign is being held in Mexico City this fall. Three evangelistic meetings are being conducted simultaneously in the new churches at Anahuac and Tacubaya, and in a new, still undedicated church soon to be completed in the suburb of Portales. Church members are visiting 5,000 homes weekly, and are planning to increase this to 10,000 before the meetings begin.



► This summer's student missionary from Walla Walla College, Dick Hart (a junior biology major and premedical student from Roseburg, Oregon), has returned to the campus from Peru, South America. During his three months he spent time on both the *Auxiliadora I* and *Auxiliadora II*, medical launches. Near the end of his stay Dick was part of the team that roofed the airplane hangar for the *Fernando Stahl*.

► Youth of the Auburn and Federal Way churches in the Washington Conference are holding a nine-week Voice of Youth evangelistic series October 2 through December 4. Speakers and assistant speakers are Bob Balsler, John Spent, Eunice Pulley, Kathy Wenger, Ken Bariel, Duane Woods, Bill Shephard, Larry Shephard, Francis Jennings, Diane Mills, Terry Foss, Julia Norman, David McDonald, Alvin Kimble, Troy Vinyard, and Suellen Jennings.



## New Home for Southern Union Conference

Within the confines of the mighty Mississippi River to the west, the roaring Atlantic Ocean to the east, the warm Gulf of Mexico to the south, and the Blue Ridge Mountains to the north lies the Southern Union Conference. Atlanta, Georgia, is headquarters for this eight-State area. In mid-1964 new and adequate offices were completed, reflecting the surge of progress Adventist work in the great Southland is experiencing. The building, with 22,000 square feet of space, houses 44 offices and

committee and conference rooms, as well as storage space, a kitchen, and lounge areas. The entire lower level serves the Home Health Education Service, which handles the sales, financing, and billing of the literature work for the entire union. This has now grown to be a two-and-one-quarter-million-dollar yearly business. Simplicity, beauty, dignity characterize the exterior, and within is an atmosphere of dedication and service.

OSCAR L. HEINRICH, *PR Director*

## First Camp for the Deaf

By Rose Lang

The first "camp for the silent sheep" was held this summer at Redwood Creek, 40 miles northeast of Eureka, California. Letters were sent to our deaf brethren and their families in the West inviting them to the friendly Christian atmosphere of this retreat to commune with their Good Shepherd. This camp was sponsored by the Northern California Conference, with Rex Rolls, minister for the deaf, in charge of religious services and program plans. Keith Sears, an interpreter for the deaf and originator of the idea of a camp for the deaf, served as camp superintendent and aided in planning.

Hither they came from Washington, Oregon, and California, a joyful group, to a camp program planned especially for them—a combination junior camp and camp meeting, geared to both youth and adults. Arthur Griffith, minister for the deaf for the Oregon Conference, was guest evangelist. The Redwood Chapel, formed by the spreading branches of four magnificent redwood trees, was the place of meeting. Since 1939, Brother and Sister Cookson, owners of the 640-acre ranch on which the camp is situated, have made the ranch available for junior camps and camp meetings. The Cookson family prepared delicious meals for the campers.

Sparkling blue Redwood Creek, winding across the redwood, fir, and maple woodland, provides an ideal setting for swimming and hiking. The beach by the river became the scene of a glowing camp fire each warm summer evening, for a variety of programs. Craft classes under the trees were under the direction of Dorothy Versteeg. Gertrude Blevins instructed the ceramics class, and Thomas Spears served as lifeguard.

At the Soquel, California, camp meeting in June a group of ten interpreters met daily to lay plans for teaching others to

be interpreters for the deaf. If there were an interpreter for the deaf in every church, many more "silent sheep" might be brought into the fold. There are thousands of deaf who can hear the gospel only through the efforts of those who care enough to learn to speak with their hands. Books and tapes for learning and teaching the sign language are available. Those interested may write to Rex Rolls, Northern California Conference, Box 149, Oakland, California. Another camp will be held next year.

## Condensed News

### Student Colporteurs in the Southern Philippines

To help in the program of spreading the gospel through our literature and at the same time earn scholarship awards in our own schools, 109 students from Mountain View College and from our academies joined the regular colporteur evangelists the past summer and sold more than 59,000 pesos' worth of our literature.

At the close of the summer vacation the students returned to their respective schools filled with enthusiasm to engage in colporteur evangelism again next year. The joy of seeing people become interested in our message as a result of their labors motivated the students. Many of them were able to qualify for scholarship awards.

F. D. LAO, *Departmental Secretary*  
*South Philippine Union Mission*

### Central States Camp Meeting

Camp Shady Hill, bordering Kansas City, Kansas, once again provided the setting for an enriching, mountaintop expe-

rience for many throughout the Central States Conference, and beyond, who responded to the invitation to attend another camp meeting.

Under the kindly, dynamic leadership of W. W. Fordham, conference president, the ten-day session moved along smoothly. Ministering brethren included local conference personnel; R. H. Nightingale, Central Union Conference president, and some of his union staff; Columbia Union revivalist, C. D. Brooks; D. W. Holbrook, of Union College; V. L. Roberts, Southwest Region Conference president; W. R. Wollard and Paul Turpel, of the Pacific Press; F. L. Bland, L. B. Reynolds, W. M. Adams, and E. R. Walde, from the General Conference.

R. A. Smith, of the Kinloch, Missouri, district, was ordained to the gospel ministry, and Mr. and Mrs. Ewing, from whom the Camp Shady Hill property was purchased, were baptized.

ELMER R. WALDE, *Secretary*  
*GC Radio-TV Department*

## Worship Through Sacrificial Giving

By F. L. Peterson, *Vice-President*  
*General Conference*

"We have this hope" is more than a convention slogan. It is more than a forceful expression written merely to attract attention. It is the core of the threefold message of Revelation 14, the central fact of the gospel.

This hope transforms the life and character. It banishes hypocrisy, fear, pride, hopelessness, and greed. "Every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:3).

While the people of the world worship at the shrine of human reason and achievement, all who are looking for the blessed hope, the second coming of Jesus, will reverently and joyfully bow in adoration at

the foot of the cross. To them, worship will be more meaningful, and Christian service will become a religious privilege.

Kneeling at the foot of the cross, we are made conscious of a sense of divine concern for others. There we are led to appreciate the unchangeableness and eternal love God had for lost souls. At the cross, love is represented by the sacrificial giving up of the life of the Son of God to save mankind. All we are asked to do in return is to believe.

We are told that "Christ would have died for one soul, in order that that one might live through the eternal ages" (*Testimonies*, vol. 8, p. 73). And further: "The Saviour would have passed through the agony of Calvary that one might be saved in His kingdom. He will never abandon one for whom He has died. Unless His followers choose to leave Him, He will hold them fast."—*The Desire of Ages*, p. 483.

What unfathomable love! What a glorious gift God gave for the redemption of man! God's love prompted it all, and the love of Christ will constrain His followers to give themselves to Him and to worship Him through the sacrificial giving of their possessions, with unstinted liberality.

When the prophet Isaiah was in the immediate presence of God he recognized God's greatness and cried out, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts" (Isa. 6:5).

As the result of this encounter there came to Isaiah conviction, soul cleansing, and a personal response to the great challenge of a meeting with God. The prophet's supreme love for God led him to have compassion for others and to give himself in service for them. His response was "Here am I; send me."

As we spend a week in prayer, in heart searching, and in worshipful praise, let us remember that "we are stewards, intrusted by our absent Lord with the care of His household and His interests" (*Testimonies*, vol. 8, p. 370). On the last Sabbath of the Week of Prayer, let us also respond with a real sacrificial gift to Him who loved us and gave Himself for us.

## Yugoslavian Bible Conference

By Wesley Amundsen

More than 200 representatives of the Yugoslavian churches and companies of Canada, Connecticut, Illinois, New Jersey, New York, Ohio, and Pennsylvania met in Chicago from September 4 to 6. The small Yugoslavian church in Chicago—36 members—was host to those who came from faraway places. Of special interest were the three choirs, composed mostly of Yugoslavian youth from the Chicago, Cleveland, and Toronto churches. I could not understand the words, but the spirit and fervor of the worship in song could be understood in any language. We thank God for the sincerity and devotion of the foreign-language youth of North America who are dedicating themselves to the work of God through church membership.

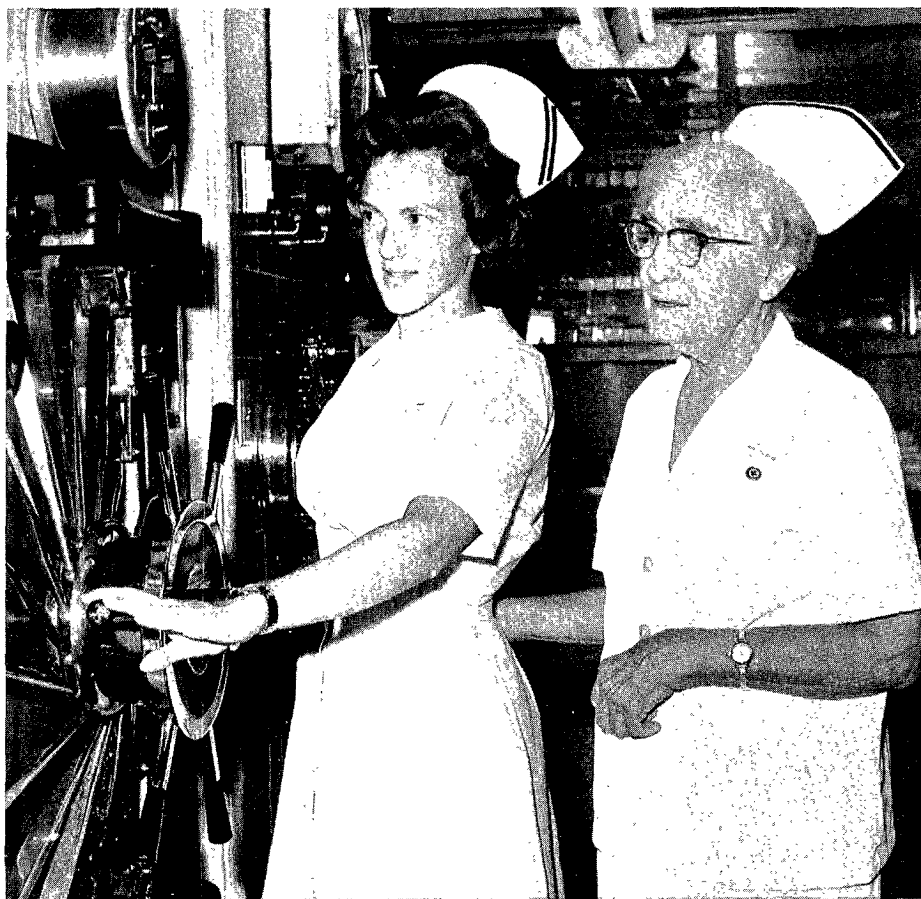
There were sermons, readings, poetry, dialogue, and mission experiences such as those related by Reth Hinko, recently from Europe. A large map of the Far East helped to visualize the areas to be helped by the Thirteenth Sabbath Offering overflow. Five children dressed in costumes represented the Far East.

Spiritual counseling and Bible study were provided by ministers S. Manestar, of Cleveland, Ohio; Zivko Maras, of Chicago; N. Maletin, from the New Jersey churches; Branes Kanachky, of Greater New York; M. Radancevic, of Toronto, Canada; W. A. Nelson, president of the Illinois Conference; and Wesley Amundsen, from the General Conference.

The response by the congregation to a call to complete dedication was the spontaneous result of a quiet appeal.

To conclude the services of the Sabbath day, the massed choirs sang.

The wholesome hospitality and Christian love of our Yugoslavian brethren—children, youth, older ones—will long be remembered. May God multiply their membership in days to come.



### 1899 Graduate Inspects New Portland Sanitarium Wing

Mrs. Frederick Griggs, of the class of 1899, first graduating class of the Portland Sanitarium and Hospital School of Nursing, toured the hospital buildings as an honored guest, with Shirley Witherspoon, senior nursing student, as guide. Dressed for the occasion in a modern, two-piece nurse's uniform, Mrs. Griggs inspected the facilities of the recently opened new wing.

"Unbelievable!" commented Mrs. Griggs as she saw demonstrated the pneumatic tube system, the autoclave, the Circ-O-Lectric bed, and other technical equipment. "The pace at which everything moves is fantastic!"

Mrs. Griggs is the only living member of that first nursing class. She served as superintendent of nurses from 1928 to 1930, and as dean of women from 1931 to 1940. Portland Sanitarium and Hospital paid tribute to Mrs. Griggs' devotion to the nursing profession and her years of service, at the annual employees' picnic in Mount Tabor Park on September 1.

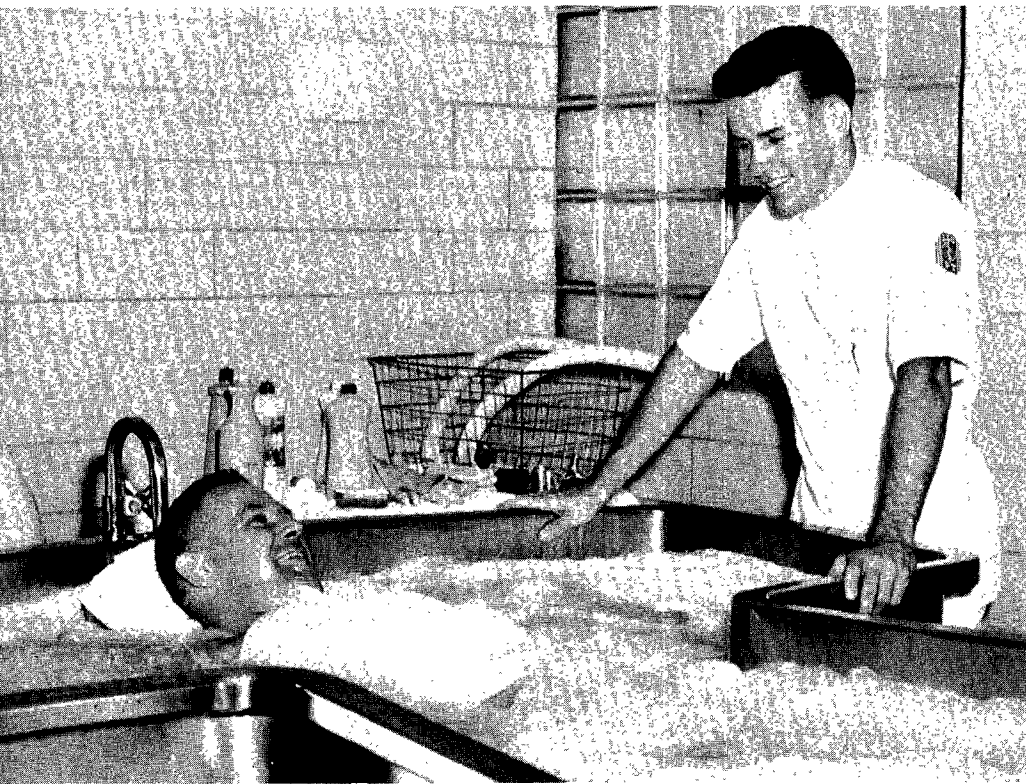
JEWEL H. HENRICKSON, *Public Relations Director*

### Physical Therapy Internship

By C. Elwyn Platner, *PR Director*  
*Hinsdale Sanitarium and Hospital*

An internship for physical therapists has been inaugurated at Hinsdale Sanitarium and Hospital. The program is part of a rotating plan with other hospitals having active physical therapy departments.

Ronald Rogers, the third of four physical therapy graduates from Loma Linda University to come to Hinsdale this summer, chose Hinsdale as one of five hospi-



Physical therapist intern Ronald Rogers administers hydrotherapy treatment to Earl Pierce, of La Grange, Illinois. The treatment is for burns Mr. Pierce received in August.

tals he expects to visit for experience. One month is spent in each institution.

Three other interns coming to Hinsdale this summer from the class of 30 Loma Linda University graduates are Donna Niedens, Etta Eisenman, and Jesse Felan.

At the conclusion of his internship, Mr. Rogers will go to the Americana Nursing Center, headquarters for a group of institutions with offices at Monticello, Illinois.

The physical therapy course requires two years of preliminary study at college and two years of physical therapy training, followed by the five-month internship under registered physical therapists.

Then the therapist takes a State board examination to qualify for practicing physical therapy.

The Hinsdale physical therapy department has five therapists, two of whom are registered. Carlos Parman, department head, reveals that one more therapist will join the department from Denmark.

Therapists are in demand everywhere. Mr. Parman said, "We need 6,000 right now, and if recent graduation trends continue, the need will grow to nearly 15,000 by 1970."

Therapists are needed not only in hospitals but also in orthopedic clinics, in treatment centers for cerebral palsy, and in private practice.

► G. L. Pursley has accepted a call to the New York Conference as leader of the Salamanca district. He is a graduate of La Sierra College and served as assistant dean of men at Pacific Union College. In 1951 he accepted a call to serve in Tanganyika, East Africa. He and his wife taught at Ikizu Training School and Bugema Missionary College. During their last three years in Africa, Pastor Pursley was director of the Sitoti Mission in Northern Rhodesia.



## Canadian Union

Reported by  
Evelyn M. Bowles

► B. Herbert Stickle, manager of the Manitoba-Saskatchewan Book and Bible House for the past three years, has recently accepted a call to the Southern Asia Division as treasurer-accountant for the Vincent Hill School, Mussoorie, India. He will be replaced by Bernard Skoretz, who has served as manager of the Home Health Education Service for the Canadian Union for the past three years. David Gay, a pastor in the Alberta Conference, has accepted a call to be the new manager of the Home Health Education Service.

► F. W. Baker, MV secretary for the British Columbia Conference, reports the largest junior and teen camps in the history of the conference. The attendance has increased year by year from 80 four years ago to 205 this year. It is thought that three camps may be held next year to cope with the demand.



## Central Union

Reported by  
Mrs. Clara Anderson

► J. C. Kinder has joined the central branch of the Pacific Press Publishing Association in Omaha, Nebraska. The Kinders come from the Columbia Union.

► P. M. Maticio has left his pastorate in Wichita, Kansas, to attend Andrews University. The Kansas Conference has asked R. E. Brewer to transfer from the Coffeyville district to fill the vacancy thus created in Wichita.

► Pastor and Mrs. Mitchell Tyner are assisting A. C. McClure in the St. Louis, Missouri, area. Brother Tyner is a ministerial intern.

► New faculty members at Sunnydale Academy are Mr. and Mrs. David Priest, Mr. and Mrs. Lewis Banek, Mrs. Margaret Hostler, Mr. and Mrs. Walter Thomas, Mr. Mark Schultz, and Mr. and Mrs. Dan Rozell.

► Pastor and Mrs. Delbert R. Lewis have recently arrived in Kansas, where Brother Lewis will be located in the newly organized Emporia-El Dorado district. He is a ministerial intern.

► Evangelistic meetings held in St. Louis, Missouri, by E. E. Cleveland, associate secretary of the Ministerial Department of the General Conference, have been most successful. More than 100 have

# Brief News OF MEN AND EVENTS



## Atlantic Union

Reported by  
Mrs. Emma Kirk

► Mrs. Iva S. Furnival has retired after 26 years at Atlantic Union College. Mrs. Furnival has been the assistant librarian at the college since 1953. Before joining the library staff she taught at Browning Memorial Elementary School and was for many years director of the college cafeteria.

► Enrollment at Atlantic Union College reached a new high when a 21 per cent

increase over last year's figures was shown. As of Monday evening, September 21, a total of 685 students had registered, as compared with last year's figure of 565 for the same period. A total of more than 700 was expected before enrollment ceased, which would represent an increase of approximately 25 per cent.

► The oldest resident ever to live at the Adventist Home in New York celebrated her ninety-sixth birthday on September 4. Miss Rosalie Bohannon has been a resident at the Adventist Home since 1956. She was born in Forest, Ohio, and spent 40 years in the nursing profession in Michigan, Connecticut, Pennsylvania, and New York State.



### With the Davis Indians in Venezuela

Recently Harold Bohr, Glen Henriksen, and Othir Carrera visited the remote mountains of southern Venezuela where the Davis Indians live. During this visit they baptized 24, dedicated 29 children, and performed 21 marriages. A camp meeting format program was followed, which brought a real revival to our Indian brethren. The last meeting closed with a touching testimony service. These brethren are dedicating themselves to carry the gospel to surrounding tribes, determined to do their part in finishing the work in southern Venezuela.

**HAROLD BOHR, President**  
*East Venezuela Mission*

been baptized to date. As work continues in the area, more baptisms are expected.

► New faculty members at Enterprise Academy are Mr. and Mrs. Louis Ivins, Mr. and Mrs. Leroy Shultz, Mrs. Glinsmann, and Mrs. C. B. Cagle.



### Columbia Union

Reported by  
**Don A. Roth**

► Harvey A. Rudisaile, administrator of the Hadley Memorial Hospital in Washington, D.C., was admitted to the American College of Hospital Administrators at the professional society's thirtieth annual convocation ceremony in Chicago, August 23. Mr. Rudisaile has served in responsible positions in other hospitals, including the Hinsdale, the Florida, the New England, and the Washington Sanitarium and Hospital.

► In addition to being at the laymen's congress in Atlantic City, H. M. S. Richards and the King's Heralds quartet conducted services at the Sligo, Sanitarium, and Capital Memorial churches in the Washington area.

► The Krause-May evangelistic series, which closed September 19, resulted in 22 decisions for baptism. The new members have been added to the Frederick, Maryland, church.

► Recent committee action of the Ohio Conference equalized the district church loads by dividing the districts as follows: Charles Buursma will pastor the Steubenville and Carrollton churches; Lancaster and Newark will become one district; and the Dresden, Coshocton, and Zanesville

churches will be under the direction of Donald Mackintosh.

► "To God Be the Glory" is the name of the radio broadcast sponsored each Sunday morning at 9:15 over the WMEV radio station, by the Marion and Konnarock churches in the Potomac Conference.

► Dedication services for the Konnarock, Virginia, church were held recently. The church was organized in 1927, and its membership now stands at 40.



### North Pacific Union

Reported by  
**Mrs. Ione Morgan**

► Two women evangelists from Finland are being featured by the Oregon Conference, Elsa Luukkanen and Aino Lehtoluoto. They are now concluding an intensive two-month schedule.

► During the past two and one half months members of the Forest Grove, Oregon, church have enclosed their new church building. The work was supervised by builder Merritt Crawford. When completed, the church will seat 400. It is valued at \$125,000. George M. MacLean is the pastor.

► Groundbreaking ceremonies for a clubhouse for the Corvallis Pathfinder Club were held in mid-September. This will be the third Pathfinder Club in the Oregon Conference to have its own clubhouse. The building, on the parking lot at the rear of the church, will be a one-story, 30- by 62-foot structure with a large fireplace.

► Fall quarter registration figures at Walla Walla College have reached a total of 1,365 on the College Place campus and the Portland campus. In addition, 53 School of Nursing students registered at the University of Washington will return to WWC registration for the winter quarter.

► L. S. Harbeson and his family have recently transferred from the Washington Conference to the Montana Conference.



### Northern Union

Reported by  
**L. H. Netteberg**

► Ed Scheresky, a graduate of Andrews University, recently began his ministerial internship at Carrington in his home State of North Dakota.

► Don Stephan, former Michigan pastor, has accepted a call to Minot, North Dakota, where he will serve as district leader.

► A new church was organized at Iowa City, Iowa, on Sabbath, September 5. The new group will be meeting temporarily at the Unitarian Society building, corner of Gilbert Street and Iowa Avenue, until a new church home can be provided. A. H. Gerst, of Cedar Rapids, is the pastor.

### Madison Pioneer Honored

Mrs. Bessie DeGraw Sutherland, one of the founders of Madison Hospital (1908), recently received a certificate of appreciation from the hospital for her sacrificial devotion and many years of faithful service. The presentation was made in her home on the hospital campus by George W. Walper, administrative assistant, and Robert W. Morris, administrator. After the presentation, Mr. Morris (above) pauses to reminisce about the early days. Mrs. Sutherland, now 93, remembers well the leading of the Lord in the founding of this institution.

**DORIS NOBLE, PR Director**  
*Madison Hospital*





## Michigan's Press Secretary of the Year

Romeo Brion of Detroit (center) was designated Press Secretary of the Year during the Michigan camp meeting, in appreciation of his outstanding work during 1964. Presenting him with a token of honor is Gordon Engen, public relations secretary for the Lake Union. At the left is Don Hawley, public relations secretary for Michigan.

**DON HAWLEY**  
Departmental Secretary  
Michigan Conference

► Elmer C. Haas, former North Dakota pastor, has accepted a call to become MV-educational secretary of the Iowa Conference, filling the vacancy created when J. W. Wilson was transferred to the Ontario-Quebec Conference.



Reported by  
**Mrs. Margaret Follott**

► Eighty Southeastern California Conference ministers and Bible instructors attended a seminar on counseling alcoholics and smokers at Loma Linda, September 13 to 18. This is thought to be the first session of its kind. It was sponsored by the temperance department of the conference, but was under the direction of Winton H. Beaven, on behalf of Andrews University, from which the students received credit.

► Sixty student leaders represented the 345 members of the Lynwood Academy student body at the second annual student leaders' retreat held at Camp Cedar Crest near Lake Arrowhead the weekend of September 19. The purpose of this religious retreat is to prepare student leaders to assume an integral part in the spiritual responsibilities of the academy. Willard H. Meier, of the La Sierra College education department, was guest speaker.

► Thirty-five young women and two young men, representing the sixtieth class of nursing students to enter the Glendale Sanitarium and Hospital School of Nursing since it was founded in 1905, were capped in colorful ceremonies September 24. A timely address was delivered by

W. O. Baldwin, associate secretary of the Pacific Union Conference educational department.

► Succeeding Gerald Lashier as assistant treasurer in the Central California Conference is Harvey Retzer, who has been treasurer of the Central California Association. D. G. Sather, associate pastor of the Pacific Union College church, will replace Elder Retzer.

► G. Ray James has accepted the invitation of the Southern California Conference to be Missionary Volunteer secretary. He comes to California from Florida, where he has been youth leader for the past five years.

► R. C. McPherson, for some years pastor of the Yuba City church in the Northern California Conference, has joined the workers in the Central California Conference as pastor of the Merced and Mariposa churches.

► Arthur Purdey has come to the Central California Conference from the East Coast to pastor the Exeter and Lindsay churches.

► Marshall E. Hagen, who has served in the Nevada-Utah Conference for the past seven years as secretary-treasurer, has retired after 39 years of denominational service. A farewell was held in honor of Elder and Mrs. Hagen September 1. They are living in Arlington, California.

**ABERNATHY.**—W. E. Abernathy, born April 14, 1886; died Aug. 3, 1964, in Portland, Ore. He began denominational work as a colporteur in 1912 in the South Carolina Conference. His next work was in a branch office of the Southern Publishing Association. Later he became secretary-treasurer and home missionary secretary of the Georgia Conference. His next service was as secretary-treasurer and auditor of the Southeastern Union. He labored in the same capacity in the Lake Union. From 1926 to 1929 he was assistant auditor of the General Conference. He was manager of the Hinsdale Sanitarium and Hospital and of the Florida Sanitarium and Hospital; then was secretary-treasurer of the Kentucky-Tennessee Conference. He next became secretary-treasurer and auditor of the Southwestern Union, and served in the same capacity in the North Pacific Union. From 1946 to 1948 he was secretary-treasurer and auditor of the China Division.

**ALFORD.**—Samuel J. Alford, born June 10, 1896, at Olustee, Fla.; died in Jacksonville, Fla., Aug. 14, 1964. His wife, Ada, survives.

**BUCHANAN.**—Emma Erickson Johnson Buchanan, born Aug. 19, 1872, in Minnesota; died Aug. 18, 1964, in San Bernardino, Calif.

**BURDEN.**—Ida Bell Burden, born April 27, 1870, at Webster, Ind.; died June 13, 1964, at Lakeport, Calif. She spent four years as an employee of the Pacific Press. While matron of the St. Helena Sanitarium and Hospital she cared for the delegates to the first General Conference session held on the West Coast. In 1890 she married Warren J. Burden. Together they operated for eight years the first self-supporting mission on the Pacific Coast. He as a minister and she as a Bible worker, they spent a number of years in the Portland area. She was the third Sabbath school secretary for the Oregon Conference. For four years she taught at Sutherland Academy. Survivors are four sons, Everett, Harold, Rodney, and Lester; a daughter, Frances Kiesecker; eight grandchildren; and 21 great-grandchildren.

**CARRIER.**—Gertrude Carrier, died Sept. 12, 1964, at Olean, N.Y., aged 82. Her husband, Joseph, survives.

**CASNER.**—Ezra Lee Casner, born Jan. 30, 1890, in Iowa; died at Hayward, Calif., Aug. 27, 1964. His wife, Edith, survives.

**COPELAND.**—J. L. Copeland, born Nov. 19, 1920, at Frederick, Okla.; died Feb. 13, 1964, in Oklahoma

City, Okla. His wife, Martyleene Thomas Copeland, survives. [Obituary received Sept. 14, 1964.—Eds.]

**COVERT.**—Roy Covert, born Sept. 13, 1880, at Shelby, Mich.; died at Cottage Grove, Ore., June 29, 1964. His wife survives.

**CRAVEN.**—Joseph Harrison Craven, born Dec. 11, 1906; died June 13, 1964. He began denominational work in 1923. For 12 years he was on the staff of the British Publishing House at Stanborough Park. Then he served the Stanboroughs Hydro as treasurer from 1936 through 1946. In 1946 he was appointed secretary-treasurer of British Advent Mission, Ltd., and served in this capacity until 1949, when he became manager of the Stanborough Press, England. His wife, Hilda, survives.

**CROUCH.**—Mrs. Harry Crouch, born Oct. 16, 1882, at Irvin, Iowa; died at Turtle Lake, N. Dak., Aug. 15, 1964. Her husband survives.

**DUCKETT.**—Albert A. Duckett, born May 23, 1917, at Eureka, Calif.; died Sept. 3, 1964, at Sanitarium, Calif. His wife, Helen, survives.

**DUFFIE.**—Don Hastings Duffie, born May 1, 1880, near Battle Creek, Mich.; died in Madison, Wis. His wife, Susan Sisley Duffie, survives.

**EDWARDS.**—Mary Edwards, born March 9, 1878, in Marion County, Kans.; died Sept. 4, 1964, in Topeka, Kans. Her husband, Frank Milton Edwards, survives.

**FAST.**—Lydia Fast, born Feb. 13, 1896, at New Home, N. Dak.; died at Santa Cruz, Calif., July 8, 1964.

**FIELD.**—Carrie Field, born June 11, 1880, at Lyndon, N.Y.; died Aug. 27, 1964, in Washington, D.C.

**FLACK.**—Josephine Flack, born Feb. 5, 1887, at Troy, N.Y.; died at Troy, N.Y., Aug. 19, 1964. Her husband, Howard, survives.

**GREENE.**—Daniel W. Greene, born Nov. 19, 1881, at Oouqaga, N.Y.; died Aug. 1, 1964, at Unadilla, N.Y. His wife, Lillian, survives.

**HALENZ.**—Lena Marguerite Ford Halenz, born June 26, 1903, at Dana, Ind.; died Aug. 30, 1964, at Niles, Mich. She married Herwarth F. Halenz in 1925. She studied at Emmanuel Missionary College and Broadview College. From 1926 to 1927 she was dean of women at Maplewood Academy. For many years she taught art at Broadview College. She is survived by a son, Donald Richard, now teaching at Andrews University; and a daughter, Virginia Jewell, also a teacher.

**HALL.**—Mabelle Peck Hall, born March 29, 1887, at Vineland, N.J.; died Aug. 10, 1964, in Ocala, Fla.

**HUNTER.**—Harriet Hunter, born in 1893, at Ormond Beach, Fla.; died at Port Orange, Fla., July, 1964.

**ING.**—Unice Len Ing, born June 10, 1912, in Honolulu; died in Los Angeles, Calif., Aug. 20, 1964.

**IRVINE.**—Bessie Eloise Irvine, born Nov. 8, 1901, at Jetmore, Kans.; died Aug. 29, 1964, in Denver, Colo. After graduation from Enterprise Academy in 1923 she took nurse's training at the Kansas Sanitarium, in Wichita, Kans., and received her R.N. degree in 1926. For one year she was instructor of nursing in the Kansas Sanitarium. She attended Union College and Washington Missionary College. She served as school nurse and dean of women at Oshawa College beginning in 1930. While there she received a call to be the director of nursing at the Manila Sanitarium. She remained in the Philippines until 1951, but for two years she was interned in a prisoner-of-war camp. In 1952 she connected with the Tokyo Sanitarium and Hospital. Five years later she returned to the United States for furlough, and during this time she received her Master's degree in nursing at Loma Linda, California. From 1958 to 1962 she again served as director of nurses at the Tokyo Sanitarium. Then she became instructor of nursing for Union College School of Nursing, located at Porter Memorial Hospital. She spent the greatest number of years in mission service of any unmarried nurse in the history of the denomination. Her sister, Marie Wood, of Denver, survives, as well as her stepmother, Lula M. Irvine.

**JANTZEN.**—Minnie Mary Deckart Jantzen, born Sept. 25, 1886; died at Hutchinson, Kans., July 26, 1964. Her husband, Henry L. Jantzen, survives.

**KAILOR.**—Anna Hartle Kailor, born Oct. 18, 1900, at Leitersburg, Md.; died in Hagerstown, Md., Sept. 19, 1964. For many years she was employed at the Washington Sanitarium and Hospital. Survivors are a daughter; two sisters; and four brothers.

**LAUDA.**—Caris H. Lauda, Jr., born Sept. 22, 1934, at Lincoln, Nebr.; died July 3, 1964. Among the survivors are his wife, Sherrill, and his parents, Elder and Mrs. C. H. Lauda.

**LEATHERDALE.**—Frances T. Capman Leatherdale, died Aug. 30, 1964, at West Hills, Ont., Canada, aged 88. Among the survivors is a brother, Elder Joseph Capman.

**MACPHERSON.**—Iva May Bailey Macpherson, born May 25, 1873, at Healdsburg, Calif.; died Aug. 18, 1964, at Chehalis, Wash. Among the survivors is her son, Dr. Walter E. Macpherson, of Glendale, Calif.

**MALONEY.**—Michael A. Maloney, born Jan. 14, 1891; died July 17, 1964, at Vineland, N.J. He was a minister in the South Wisconsin Conference



from 1923 to 1930; then he served in the Central California Conference for a year. The next twelve years were spent in the East Pennsylvania Conference. He served in the Northern California Conference from 1943 to 1945, and in the Greater New York Conference from 1945 through 1950.

MARTIN.—Frances Louise Watson Martin, born April 28, 1871, in Urbana, Nova Scotia, Canada; died in Los Angeles, Calif., Aug. 22, 1964.

MC FARREN.—Exie Moore LeRoy McFarren, died Aug. 31, 1964, at the age of 82. His wife, Cornelia, survives.

MC NEAL.—Prudence Elizabeth McConnel McNeal, born Sept. 15, 1879, in Michigan; died Nov. 16, 1963. Among the survivors are a son, Cecil, a teacher at Cedar Lake Academy, and a daughter, Nora Burke, a teacher at Forest Lake Academy. [Obituary received Sept. 3, 1964.—Eds.]

MORRELL.—Sadie Morrell, born May 23, 1880, in Saugus, Mass.; died Sept. 1, 1964.

MORRIS.—Goldie Concordia Morris, born Jan. 17, 1879, in Sweden; died Sept. 9, 1964, at Fresno, Calif.

NICHENKO.—Anna Nichenko, born Aug. 1, 1882, in Russia; died at Paradise, Calif., Aug. 14, 1964. Her husband survives.

NOSS.—Bessie Mae Noss, born March 25, 1899, at Elkhart, Ind.; died March 17, 1964, at Nashville, Tenn. [Obituary received Sept. 4, 1964.—Eds.]

O'REARDON.—Earl J. O'Reardon, born Sept. 27, 1880, in Ohio; died at New Smyrna Beach, Fla., Sept. 6, 1964.

PORTER.—Margaret Elizabeth Porter, born July 12, 1874, at Mansfield, Ohio; died at Colfax, Wash., Sept. 1, 1964.

RICHLI.—William Richli, born Feb. 22, 1875, in Switzerland; died Aug. 30, 1964, at Sanitarium, Calif. Survivors are a daughter, Dr. Elmira Buxton, and a son, Dr. William Campbell Richli.

RIFTEL.—Jennie Elizabeth Blehm Riffel, born Nov. 26, 1875, in Russia; died at Long Beach, Calif., Sept. 8, 1964.

ROWELL.—Ina Martha Rowell, born April 17, 1886, at Ouray, Colo.; died Aug. 10, 1964, at Arlington, Calif.

ROYER.—Kate Elmore Royer, born Nov. 24, 1871, in Ashland, Ill.; died April 22, 1964, at Siloam Springs, Ark. [Obituary received Sept. 6, 1964.—Eds.]

RUNNELS.—George Fernandis Runnels, born Dec. 4, 1886; died Aug. 2, 1964.

SCHLUNT.—William Earl Schlunt, born Aug. 27, 1934; died Aug. 27, 1964. Through Faith for Today he learned the truth. Then he attended La Sierra College, and in 1954 married Deloris Loreta Zachary. In 1956 he graduated from La Sierra and the following year attended the Theological Seminary. He served as a ministerial intern in Rochester, N.Y. Later he was called to the Saranac Lake district. On July 11, 1964, he was ordained to the gospel ministry. Survivors are his wife; four sons, David, Kevin, Billy, and John; his parents, Mr. and Mrs. Earl Schlunt, of Drayton Plains, Mich.; three brothers, Charles and Donald, of Michigan, and Richard, of Iowa; and one sister, Jean Rhoads, of Michigan.

SCHNEIDER.—Charlie C. Schneider, born March 20, 1890, in Marion County, Kans. died July 15, 1964, at Okeene, Okla. His wife, Sarah, survives.

SHAW.—Arthur A. Shaw, born March 8, 1890, in Missouri; died Aug. 24, 1964, at Sanitarium, Calif. His wife, Henrietta, survives.

SMITH.—John Gilbert Smith, born July 19, 1876, at Woodville, Miss.; died at Covert, Mich., July 24, 1964. His wife survives.

STOGSDIEL.—Elsie Marie Stogsdiel, died July 23, 1964. Her husband, Frank, survives.

STRUBLE.—Lillie Burham Struble, born Sept. 17, 1876, at Covert, Mich.; died July 20, 1964.

TATUM.—John F. Tatum, born in Florida; died July, 1964, in Florida.

TAYLOR.—Alta Florence Taylor, born Nov. 3, 1901, near Glade, Kans; died Aug. 27, 1964, near Glade, Kans.

TRUESDALE.—Elmer Hill Truesdale, born Nov. 5, 1879, at Ferndale, Calif.; died Aug. 14, 1964. His wife, Pauline Paulson Truesdale, survives.

TRYON.—Viola Kirkendall Tryon, born July 29, 1890, near Ashland, Ohio; died Jan. 31, 1964, in Columbus, Ohio. [Obituary received Sept. 9, 1964.—Eds.]

TURNIDGE.—Ralph C. Turnidge, born Aug. 6, 1905, at Crabtree, Oreg.; died July 3, 1964, at Duncan, Okla. In 1948 he married Mrs. Netta Iverson. He was active in the colporteur ministry. Survivors are his wife; two sons; and seven grandchildren.

WALDO.—David P. Waldo, born March 12, 1877, at Hebron, Conn.; died June 24, 1964, at Pompano Beach, Fla. He became a colporteur in 1914, and in 1917 married Charlotte Stimes. They were instrumental in raising up a church in Kingston, N.Y., and sold our literature in Maine and Florida. For three years they were missionaries to the Bahamas. His wife survives, as do a son, David H.; two

daughters, Mrs. Jesse Maxwell and Mrs. Doris McDonough; two grandchildren; and a brother, Elder Harold P. Waldo.

WALLEN.—Alice Keesliig Wallen, born Dec. 11, 1889, at Bellview, Mo.; died June 23, 1964.

WESTBROOK.—Adeline Betsy Lancaster Westbrook, born April 3, 1873; died Aug. 28, 1964.

WHARTON.—Mintie Eulalah Nelson Wharton, born Nov. 26, 1873, near Enyart, Mo.; died Sept. 5, 1964, at St. Joseph, Mo.

WIGHT.—Leta Wight, born March 4, 1897, at Potterville, Mich.; died Sept. 16, 1964, at St. Joseph, Mich. For many years she was occupational therapist at the Washington Sanitarium and Hospital. A sister, Marian Hoel, survives.

WILLIAMS.—Ora Whitmore Williams, born Nov. 8, 1883, at Ottawa, Ill.; died at Takoma Park, Md., Sept. 16, 1964. During the summers of 1916 and 1917 she canvassed, and the remainder of the time studied at Emmanuel Missionary College. She also taught there, and in 1917 married Durward Swingle Williams. Following this both were connected with the Fox River Academy. In 1918 they went to China, where both served in the Honan Intermediate School, and later in Hankow, Hupeh. For a year she taught in our junior college at Manila, Philippines. Returning to China, the Williamses took up work in the China Theological Seminary, where her husband died. Following this she taught two years in the Far Eastern Academy at Shanghai. She returned to the States in 1932 and for several years was connected with Columbia Union College. Two sisters survive.

## NOTICES

### Literature Requests

[All requests for free literature should be sent to the mission or conference office of the area. They will then send on to us such requests as they feel are proper to honor. All literature requested through this column is to be used for missionary work, not personal needs. Mark packages: Used publications—no monetary value. Destroy if not deliverable.]

Aproniano Solido, Alegria, Gen. Santos, Cotabato, P.I., wishes *Life and Health, Worker, Signs, Review, Liberty, Ministry*, old Bibles, small books, songbooks, and tracts.

Send a continuous supply of *Little Friend, Primary Treasure, Guide, Instructor, Life and Health, These Times, Signs*, used books, Bibles, and *Review* to the following: Mrs. L. Braithwaite, St. James P.O., Port-of-Spain, Trinidad, W.I.; Mrs. V. Hypolite, Cumuto P.O., Trinidad, W.I.; Mrs. Daphne Riley, c/o Mary Ifill, Chin Chin, Cumania, Trinidad, W.I.; J. H. Monsegue, Cumana, Via Sangre-Grande, Trinidad, W.I.

Send a continuous supply of literature to the following: Bartolome P. Pilotin, Labu, Gen. Santos, Cotabato, P.I.; Paulina Pilotin, Lagao, Gen. Santos, Cotabato, P.I.; A. Z. Roda, P.O. Box 3, Cebu, P.I.; Aurelio Cachuela, Lambo, Gen. Santos, Cotabato, P.I.; Remegio Catolico, c/o Southern Mindanao Mission, P.O. Box 293, Davao City, P.I.; Arsenio Dolosa, Bo Progreso, Binalagan, Negros Occ., P.I.; Pablo Cordero, Caridad, Baybay, Leyte, P.I.; Louisa Edwards, La Chance Trace, O'neara Rd., Arima, Trinidad, B.W.I.; Nene Candelario, Hipona, Pontevedra, Capiz, P.I.; E. A. Hyatt, Central Jamaica Conf., P.O. Box 81, Spanish Town, Jamaica, W.I.; Daniel Basu, SDA Mission, "Brionheath," Kotagiri P.O., Nilgiris Hills, India; F. D. Lao, P.O. Box 132, Davao City, P.I., c/o S. Philippine Union Mission; Mrs. Fely Anque, Isabela, Basilan City, P.I.; Emeliarita G. Tamba, Central Philippine Univ., Jaro, Iloilo City, P.I.

WANTED: All types of missionary literature, including small books, songbooks, old Bibles, *MV Kit* and Bible games by: MV Society, Jaro Adventist Church, Jaro, Iloilo City, P.I.; Sarah R. Victoriano, 524 R. Mapa St., Mandurriao, Iloilo City, P.I.; Takas Adventist Church, Jaro, Iloilo City, P.I.; Hami M. Tiano, 145 Taft Ave., Mandurriao, Iloilo City, P.I.

WANTED: Old Bibles, songbooks, Sabbath school devices for children, *MV Kit*, small books and papers by: Isabel R. Paraiso, Panabo, Davao, P.I.; Francisco C. Paraisa, Crossing, Manay, Panabo, Davao, P.I.; Rebecca de la Cruz, Poblacion, Panabo, Davao, P.I.; Winuie Mortley, 11 McDonnell St., Cune/se, Trinidad, W.I.

WANTED: A continuous supply of clean copies of *Life and Health, Listen, Signs, and These Times* to College Park Church, P.O.B. 2020, Beirut, Lebanon.

Wanted: A continuous supply of *Signs, Life and Health, These Times, Message, Listen*, only by the following: Selina Myers, 729 Kumlner Ave., Dayton, Ohio 45407; Mrs. F. C. McCune, 1327 W. Malone, San Antonio, Tex.

Viola Walker, Rt. 1, Fairburn, Ga., wishes a continuous supply of *Instructor, Guide, GO, Life and Health, Message, These Times, Signs*, and used books. Tina Ricamara Faigao, Tan-ag, Banton, Romblon, P.I., wishes *Answers to Objections*, old Bibles, *Review*, tracts, and Vacation Bible School supplies.

Marciano San Juan, Roxas SDA Elementary School, Kidapawan, Cotabato, P.I., needs materials for grades one to six, including library books, old Bibles, songbooks, cutouts, *Guide, Little Friend*, pictures.

Send a continuous supply of *Signs, These Times, Life and Health, Message, Listen, Worker, Instructor, Review, Quarterly, Guide, Primary Treasure,*

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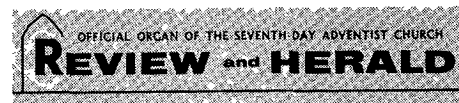
## NOTICES

### Correction

In the *Review* for September 17 it was erroneously stated that the *Fernando Stahl* mission airplane of the South American Division now in service in the Inca Union, is the first Seventh-day Adventist mission plane. Our attention has been called to the fact that several planes have been in use in widely scattered mission fields for as long as three years. We are happy to acknowledge the faithful service of these planes and pilots that preceded the *Fernando Stahl*.

## Church Calendar

Week of Sacrifice Offering	November 14
Ingathering Campaign	Nov. 21-Jan. 2
Ingathering	December 5
Church Missionary Offering	December 5
Thirteenth Sabbath Offering	December 5
(Northern Europe)	December 19



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

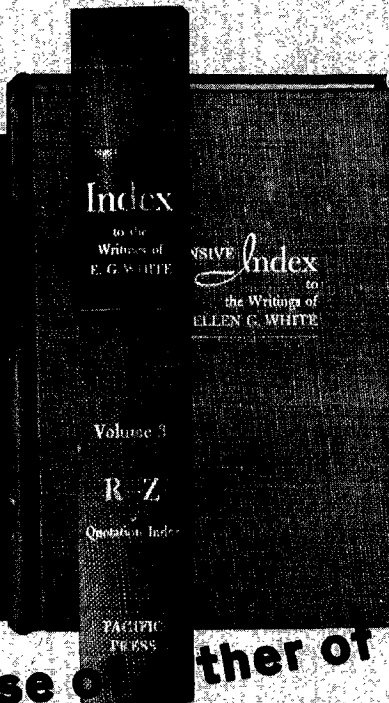
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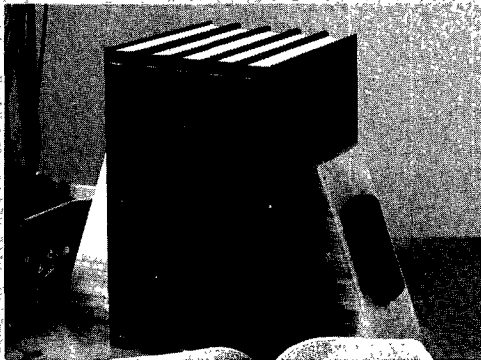
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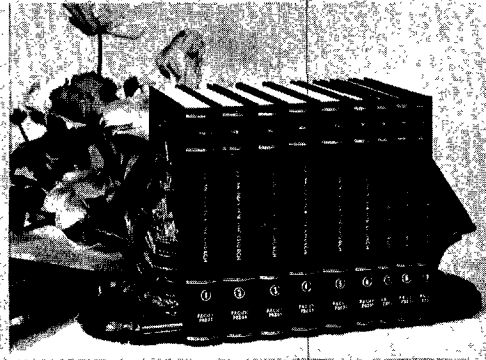
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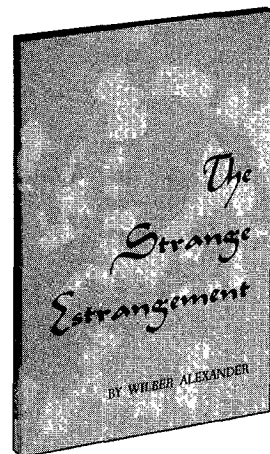
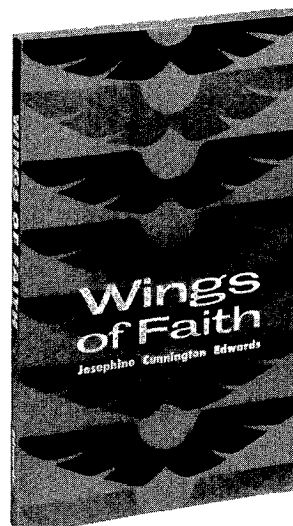
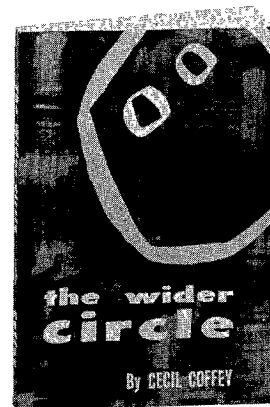
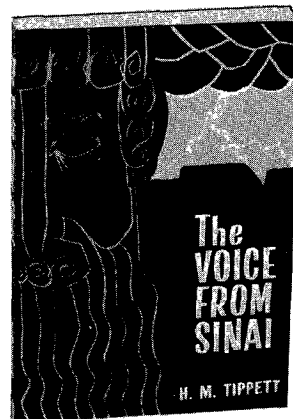
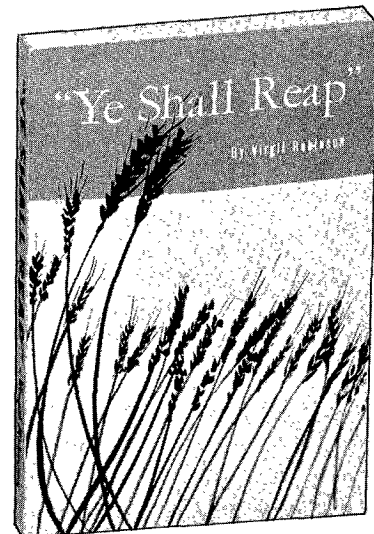
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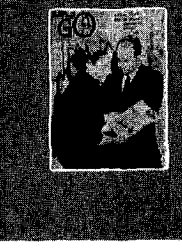
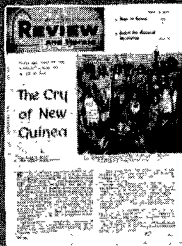
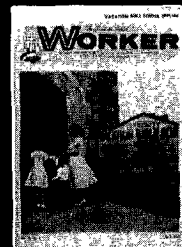
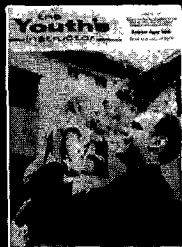
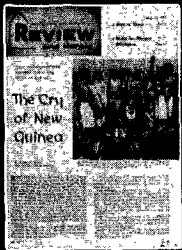


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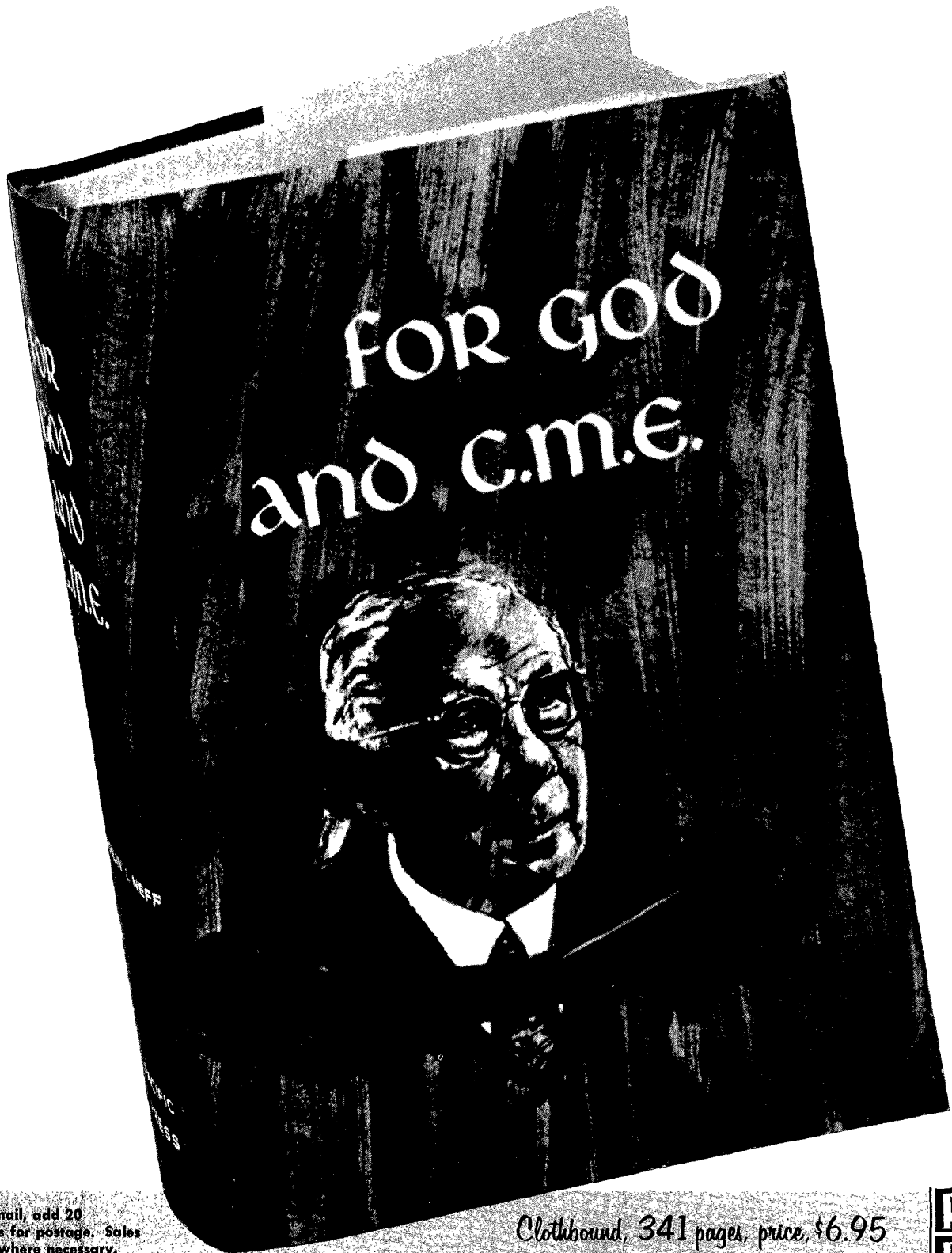
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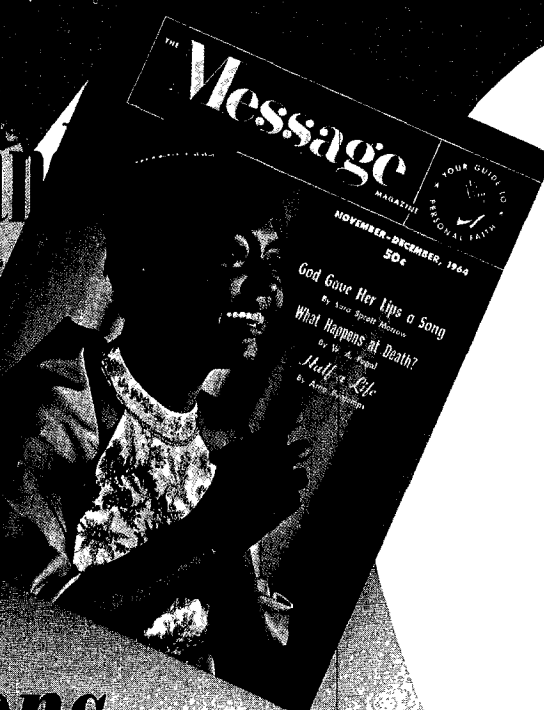


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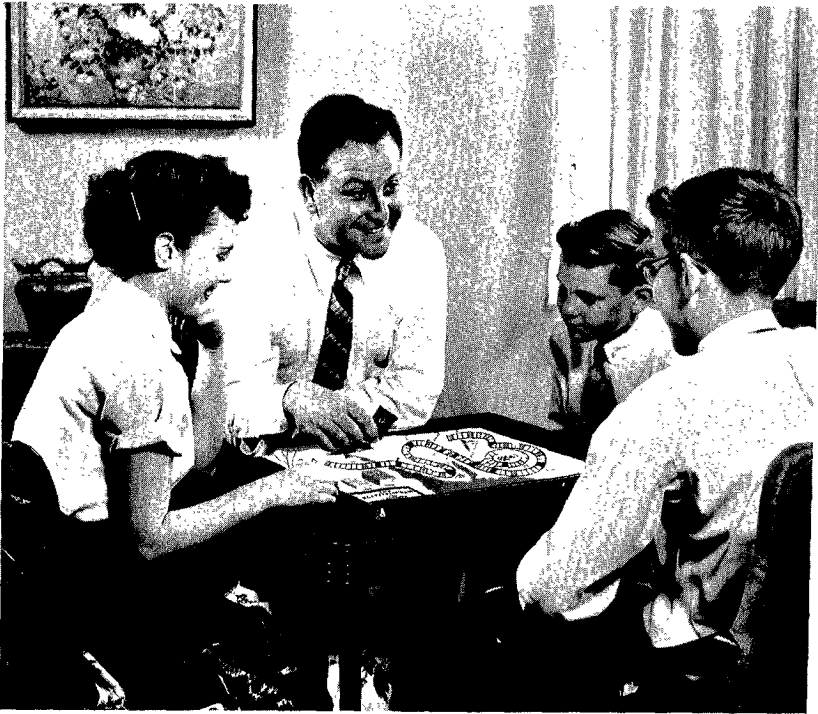
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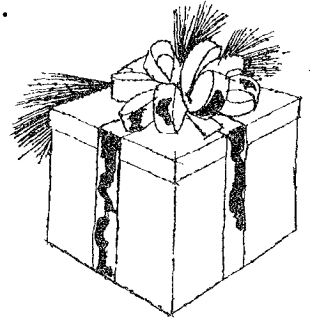
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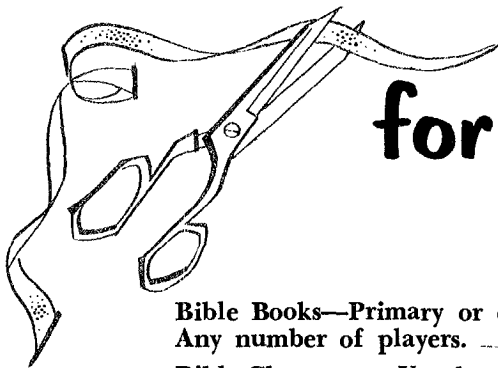


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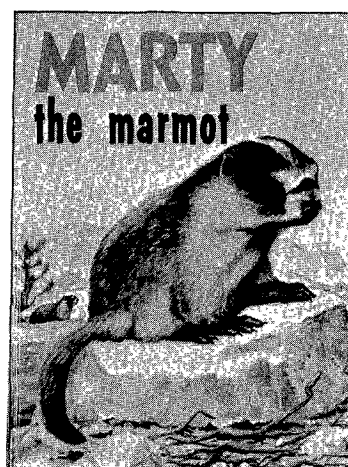
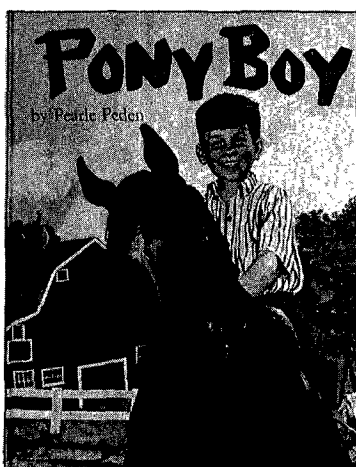
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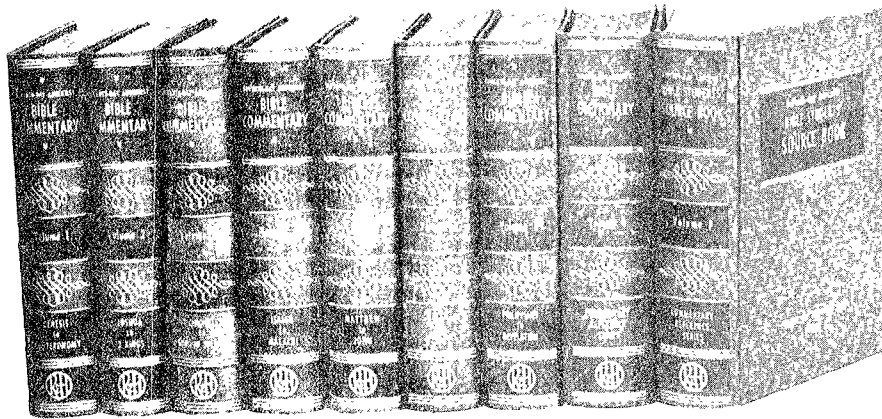


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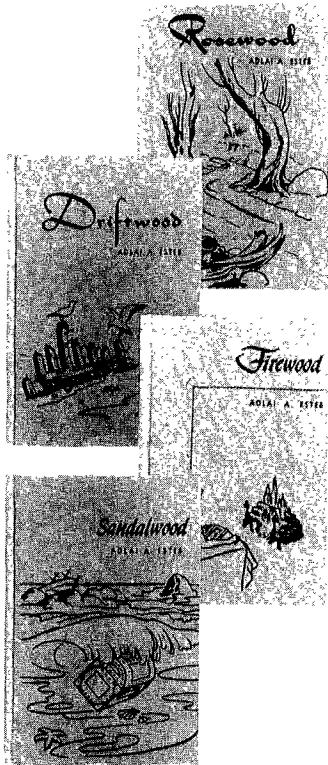
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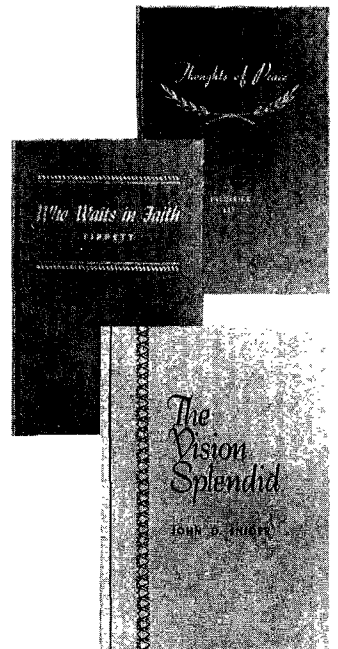
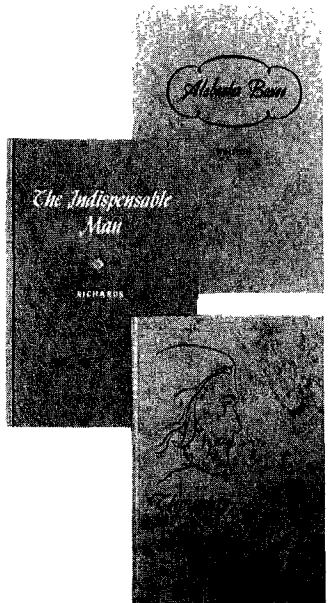
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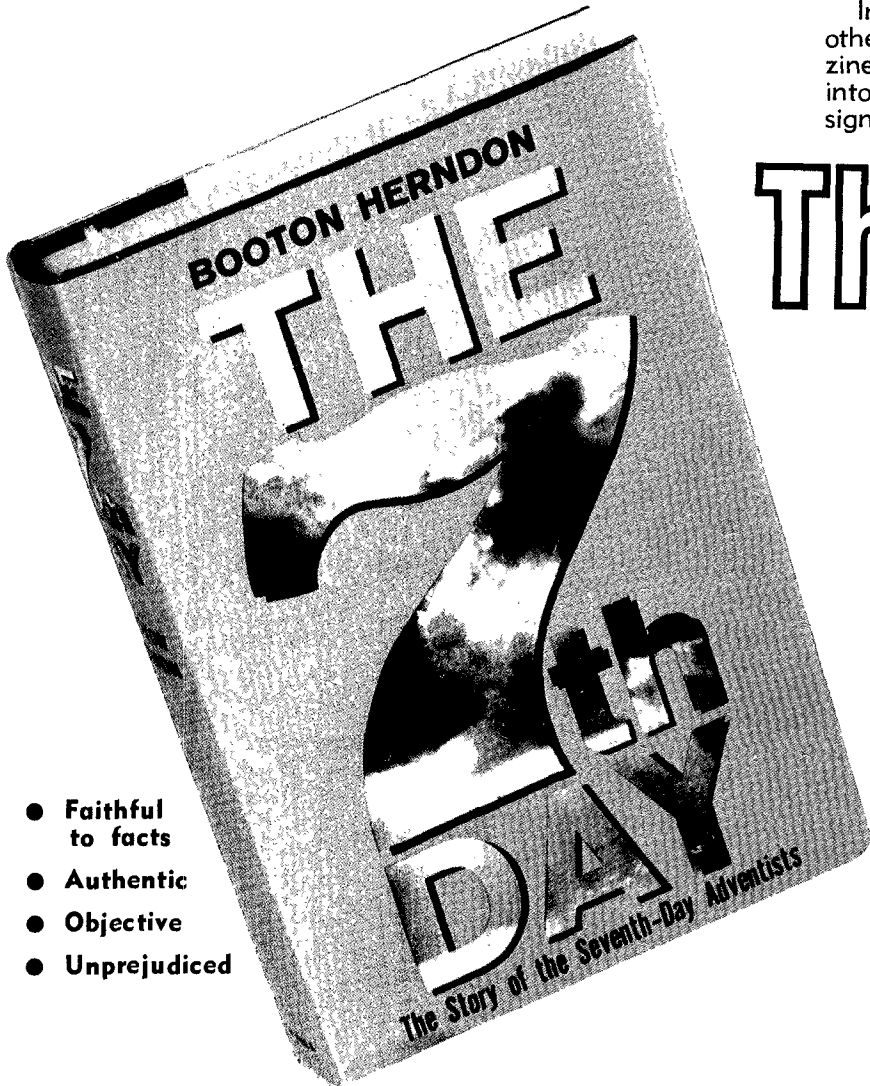
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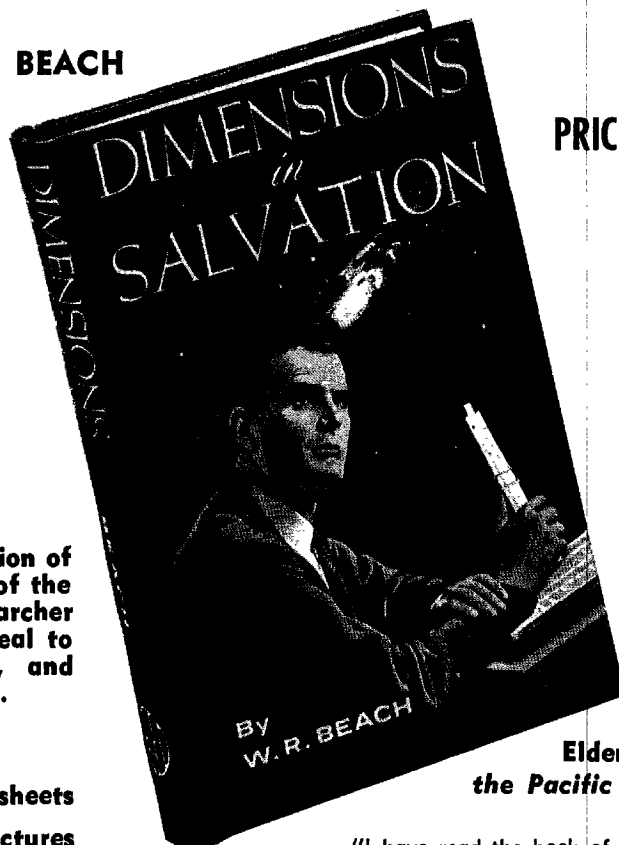
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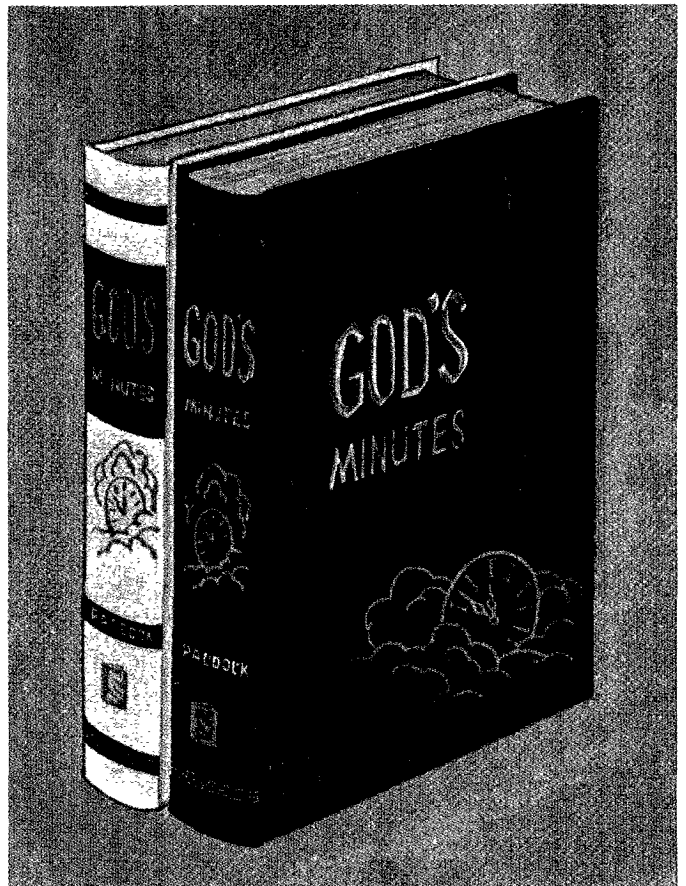
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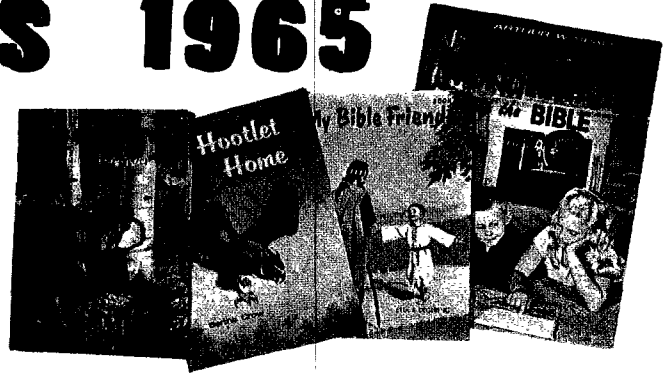
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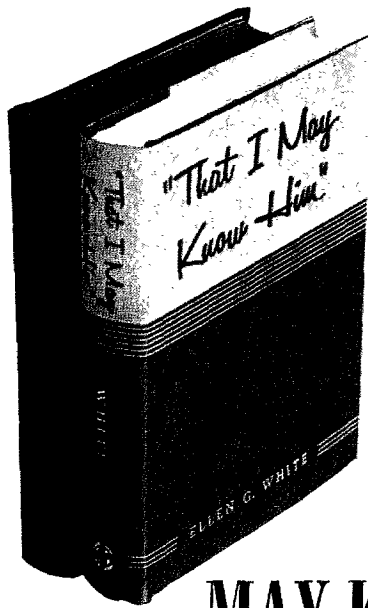
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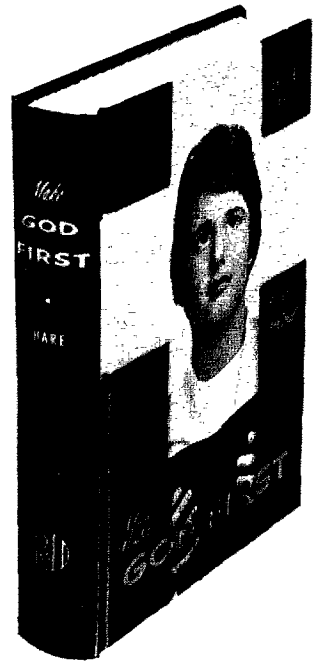
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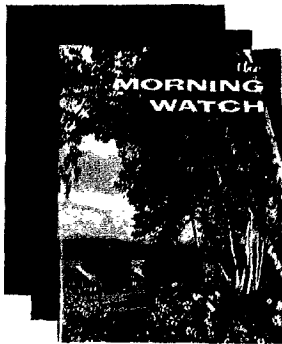
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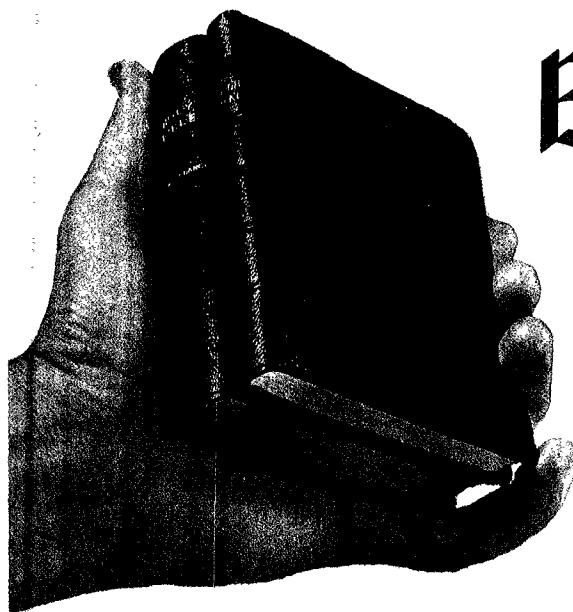
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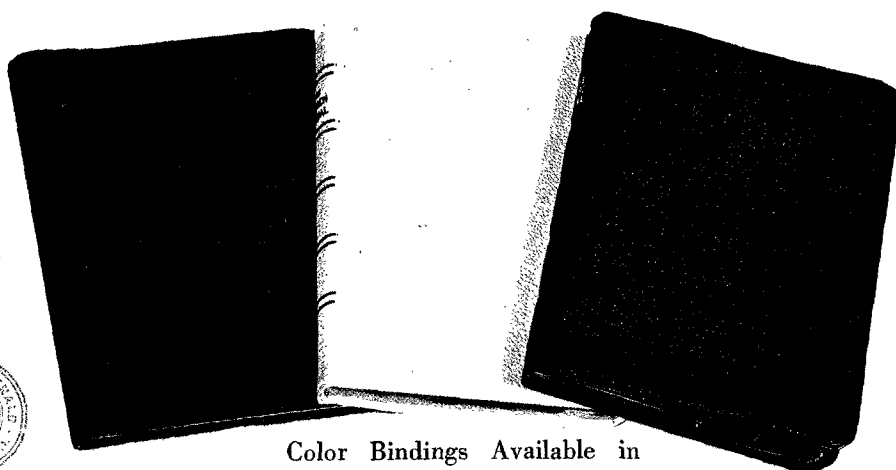
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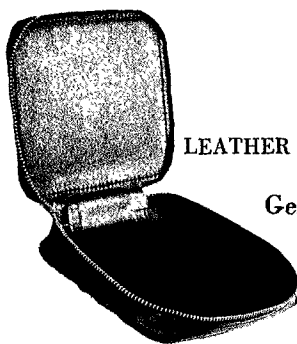
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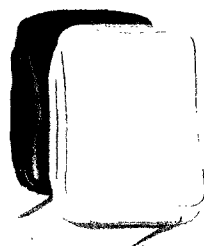


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## Autumn Council Convenes

### Officers of the North American Division and Union Conference Presidents

*First row* (left to right): E. W. Dunbar, associate secretary of the General Conference; Theodore Carcich, vice-president of the General Conference for North America; W. P. Bradley, associate secretary of the General Conference.

*Second row*, union conference presidents: Jere D. Smith, Lake Union; J. W. Bothe, Canadian Union; L. C. Evans, Southwestern Union; J. L. Dittberner, Northern Union; W. J. Hackett, Atlantic Union.

*Third row*, union conference presidents: R. R. Bietz, Pacific Union; L. J. Leiske, Southern Union; R. H. Nightingale, Central Union; Neal C. Wilson, Columbia Union. C. A. Scriven, president of the North Pacific Union, was unable to attend the Council.

J. BYRON LOGAN

