

REVIEW and Herald

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Seventh-day Adventists and Labor Unions

By M. E. Loewen
*Secretary, Department of Public Affairs
General Conference*

THE Seventh-day Adventist Church has through the years counseled its members to earn their livelihood in nonunion-controlled lines of employment. This teaching has been based on Scripture and on instruction given the church in the writings of the Spirit of Prophecy.

The Scriptures teach that God loves all men (John 3:16) and that He desires His followers to carry the good news to all, without regard to their nationality, class, station in life, or economic status (Acts 17:26, 27). The believer will endeavor to live at peace with all men and will try not to antagonize any individual or group even though restrictive measures may be used against him (Matt. 5:44).

The Christian has been admonished not to become entangled in alliances with unbelievers (2 Cor. 6:14), for their goals are as different from his as day and night. Rather, the child of God will maintain the kind of relationship to all men that will enable him to win them for Christ (1 Cor. 9:19-22). The Christian is at a disadvantage in his attempts to witness for Christ if he joins any organization that sets man against man, class against class, party against party.

The Scriptures teach that man is a free moral agent. Each person must choose for himself whether he will serve God and how he will discharge his responsibilities to God (Deut. 30:15-20; Joshua 24:15). A Seventh-day Adventist should not join a group

that will take the power of decision from him. There might be times when the action of the group as a whole would be contrary to the Christian principles he embraces.

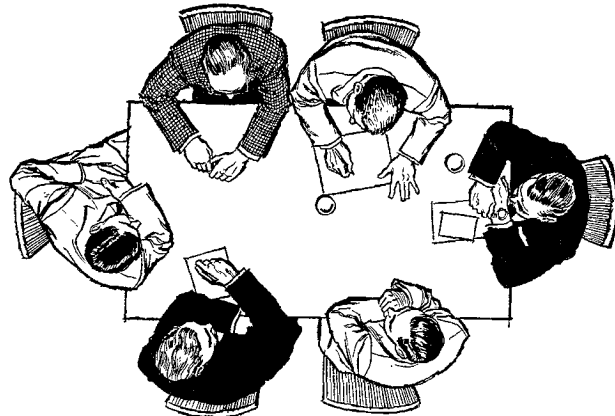
The plight of the laboring man is set forth by James in a very sympathetic way (James 5:1-8), but the apostle's counsel to the worker is not to organize and demand his rights. The Scripture does not commend the use of force as the solution of social or economic problems, nor confederacies of power for such ends.

A Seventh-day Adventist cannot join in conflict with any class, either capital or labor, and retain his power to draw men by the influence of the Holy Spirit. A Seventh-day Adventist would antagonize the working man if

We are to stand free in God, looking constantly to Christ for instruction. All our movements are to be made with a realization of the importance of the work to be accomplished for God."—*Testimonies*, vol. 7, p. 84.

The effort of labor to organize all types of industry has brought perplexity to many church members. As evangelists reach the masses in the cities the new converts are faced with the problem of membership in labor unions. Serious study has been given to this problem by Seventh-day Adventists for many years. The church has always been guided by the scriptural teaching and by the instruction of the Spirit of Prophecy. Therefore, the membership of the church has been advised to avoid joining labor unions.

What is the position of the Seventh-day Adventist Church on membership in labor unions?



he should join forces against labor, and he would be unable to witness successfully for Christ to his employer if he should align himself with those opposing management.

The instruction in the Spirit of Prophecy confirms the scriptural counsel: "We are now to use all our entrusted capabilities in giving the last warning message to the world. In this work we are to preserve our individuality. We are not to unite with secret societies or with trade-unions.

Many craftsmen joining the remnant church were at a loss to know how to make an adjustment. They knew no other trade and found it impossible to make an immediate move. That these workmen might have time to arrange their affairs, a plan was formulated nearly twenty years ago that permitted a person to work without joining a union. This was known as the Basis of Agreement and it provided that a sum equal to the initiation fee be paid to the church. (Continued on page 9)

A VISIT TO THE

Floating Islands

OF LAKE TITICACA

By William E. Jamerson
Home Missionary Secretary, Inca Union

The missionaries wondered what kind of reception they would receive from the Uro Indian inhabitants

FROM the banks of Lake Titicaca, the highest navigable lake in the world, we gazed far out over its blue waters toward Bolivia. "There they are—the Floating Islands," said Wellesley Muir, president of the Lake Titicaca Mission. "As soon as the boat is ready we will attempt to establish contact with the Uro Indians who live there."

While waiting for last-minute repairs on the boat we wondered what type of people these Uros would be. Many strange reports had come to us about them, and we wondered what kind of reception they would give Seventh-day Adventist missionaries.

At last the welcome "Let's go" sounded, and we were moving out through the channel in the direction of the islands. We wondered whether we would be able to tell the people about Jesus and His love for them,

and considered possible methods of approach as we crossed the lake. At times large, rose-colored flamingos watched as we passed by their paradise.

On the way Elder Muir talked of the progress made in the Lake Titicaca Mission, established by Elder F. A. Stahl in 1916. Today we have nearly 8,000 members, 47 primary schools, and our Indian training school at Juliaca with 200 Aymara and Quechua youth who are preparing to become teachers and ministers to carry on the work in this mission. There are also 20 mission stations with about 153 Indian workers and 103 teachers.

Pointing to the approximate location, Elder Muir told of Juliaca, where the American clinic has been completely reconstructed, and now can handle some 60 resident patients. He

told us that God has richly blessed the work at Lake Titicaca, thanks to the sacrifices of our members in the homeland.

On this bright day the hour-and-a-half trip was so pleasant that it seemed no time at all until we arrived at our destination. We decided to stop at the nearest island and see what kind of reception we would get. It was possible that the Indians might be hostile.

We shut off the motor of the boat, and then pushed with a pole to get in close. To the left we saw a man fishing from his little tule-weed and balsa boat, but he did not seem overly excited about our arrival. People came out of their tule-weed huts with poles in their hands as we approached. We did not know exactly what to do, since they were not expecting our arrival, so through our Indian interpreter we talked in the Aymara dialect to them from a little distance. The interpreter reassured them, emphasizing that we had come to help them, not to harm them.

I had on a white medical jacket, so they kept looking at me. We informed them that we were from the American clinic in Juliaca. By now the boat had come close enough to the shore line for two of us to jump to land.

The best thing to do in this kind of pioneering situation is to spot some sick person who needs medical attention, then render help. Over in the crowd I noted a dirty and neglected old woman. She seemed to be in need of attention, as her fingers were badly bent. The interpreter told her the doctor wanted to examine her hands to see if he could relieve her of some of the pain. Hesitantly she moved closer, since she wanted to know what the doctor could do for her. We knew God could help us gain her confidence and thus establish an interest among the people on this island.

Treatment Begins

The patient was asked to sit down on a blanket. Nurse Evelyn Muir came slowly from the boat with the medicines; and then the work began. It was hard to believe that anyone living on an island surrounded by sweet, clear water could be so filthy and unkempt; but we had to go on with the treatment. A massage of each finger, her hands, arms, and then her back was administered. She seemed to enjoy this attention.

Poorly clothed, unkempt Uro children on homemade tule-weed boats on Lake Titicaca, Peru. Cold, dry winds are common at this 12,500-foot altitude.

PHOTOS BY WELLESLEY MUIR





Uro people listen in fascination as plastic record player tells Bible stories in their native tongue.



Cold Uro children gladly accept clothing from Seventh-day Adventist missionaries. The clothing was sent by members in the United States. The missionary boat is named *Maranatha*.



Soon the interpreter came up and told us that other women would like to have a treatment also. Then the work began. After massaging their arms and rubbing off some of the accumulated dirt in the process, they seemed to relax a little and to accept us less hesitantly. A good supply of bread brought along for distribution was a surprise. Soon they were eating it with gusto. Another surprise, which meant less, was a gift of soap. But after an explanation and a demonstration of its use they were glad to have it also.

These preliminaries laid the foundation for reaching our main objective—that of telling them about Jesus.

Mrs. Evelyn Muir vaccinates Uro children against smallpox.

Our small finger-operated record player was exactly the right instrument for the occasion. It was red and blue, so it caught their attention. We let them see the sun shine through the red plastic records and we also let them touch them. Then we played some of the messages. The Indians looked at one another as they heard a voice in their own language explaining the creation of the world and of man. They learned that God was the Creator—not Inti, the sun god.

There were two other surprises that brought joy to them—the Picture Roll and some songbooks. We held up the Picture Roll and told them the story of Jesus. They looked at the pictures, and some of the little children came up to touch them. They were happy to hear of the promise of Jesus to return and take us to a better land where there will be no cold weather, pain, or death. It was explained to them that all who accept Jesus as their Friend and Companion can go to this wonderful place.

We had no idea as to their singing ability, but we tried to teach them a few choruses. It was difficult for them to sing, although they enjoyed hearing us sing for them, in their dialect, "With Jesus in the Family." With a little practice they could pronounce the words and make a noise, but this was not a complete success. However, they were interested.

Good-by

We soon had to say good-by to our new friends who lived only an hour and a half from Puno, Peru, where our mission headquarters for this section of the country is situated. As we climbed into the boat we noted that the people had a happier look on their faces, and one man requested that we return to vaccinate his children against smallpox. This we did the next day. The right hand of the message was the answer to our problem in gaining the interest of these people.

As we crossed the beautiful waters of Lake Titicaca on our return to Puno we could not help feeling how wonderful it is to be able to make contact with these people. We regretted that there was no school in which they could learn to read and write the language of their country. A floating school would be the answer in these islands, and a good educational work could be done among the Uros. Best of all, a knowledge of Jesus could be brought to them. Professed Christians yearly spend large sums upon useless and pernicious indulgences while many people such as the Uros are perishing for the word of life. May we remember their need as children of the heavenly Father.

"Under the Shadow of the Almighty"

By Philip W. Dunham
Minister, Ukiah, California

"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." Psalm 91:1.

SOME people live under a continual shadow, but it is not the shadow of the Almighty; it is the shadow of fear and anxiety for the future.

In the minds of most of us, of course, there is no question that the shadows are lengthening and that the midnight of the world is almost upon us. In the *San Francisco Chronicle*, March 21, 1961, appeared a report of a convention of physicists, mathematicians, social scientists, and military men. Intensely sobering were these words: "In the curious lexicon of today's military strategists, time and death take on dimensions that stagger the tradition-bound layman. Thermodynamic war can be fought, and won or lost, in hours. A 'long war' lasts two to thirty days. The technology of the arms race spirals upward toward the ultimate: the 'Doomsday Machine' that can destroy all human life—utterly, irrevocably, and with nothing left to orbit the sun but the cinder of a planet, shrouded in an atomic cloud." The author of the article went on to discuss the possibility that 60 million Americans would die in an attack. Such startling statements appear almost daily from the lips of the most noted men in our country.

On May 29, 1961, the newspapers carried the news that the Supreme Court had upheld the constitutionality of State blue laws prohibiting commercial activity on Sunday.

And the interest in uniting the churches continues to grow. In the 1960 summer edition of the Catholic publication *The Pope Speaks*, under the title "Light on the Ecumenical Council," is this statement: "We re-

peat: Do not believe that the Holy Spirit has abandoned or is going to abandon His Church. What could be the cause of the yearly increase in vocations to the apostolate, except the life-giving breath of the Holy Spirit? To what else can we attribute this desire—of which we are given new proofs every day—of our separated brethren to return to the center of religious unity?"

In this same vein I quote from the Catholic publication *Commonweal*, of November 17, 1960, which commented most significantly on the visit of Archbishop Fisher, former primate of the Church of England, to Pope John. "The developments in the direction of unity among non-Roman Catholics have been no less marked. From the World Council of Churches and from individual churchmen, officially and unofficially, have come countless expressions of fraternal warmth. Now, in this personal act of the primate of England, and in his words, there is a peculiarly significant portent for the coming together of Christians. Even if the proceedings of ecumenical meetings are cruelly slow, or seemingly meager, we have come so far that things can never be what they were."

Prophecy-conscious Seventh-day Adventists know what these things mean. Passages of Scripture such as Daniel 12:1 and Revelation 13:15, 17 take on new meaning.

As we think of these tremendous issues so soon to face us, there may be a quickening of the pulse. This is natural. But beyond normal concern, Adventists should "fear no evil." They should not look on the dark side of things, nor anticipate the future with dread. They are not to be under the shadow of fear, but "under the shadow of the Almighty." The God of heaven is used to handling Red Seas,

RIGHT © 1948 BY THE REVIEW AND HERALD HARRY ANDERSON, ARTIST

*A reassuring message
for all who are tempted
to fear as they
face the troubled future*

fiery furnaces, and the prophets of Baal.

Let us look closely at the rich meaning of this phrase "under the shadow of the Almighty." The word "shadow" does not here imply something dark, sinister, or negative. Rather, it refers to safety, protection, comfort. And to gain a fuller understanding of the phrase we must examine the first portion of Psalm 91:1, where David speaks of the "secret place of the most High." What is this? What was in David's mind?

Perhaps this was a secret hiding place, a spot deep in the wilderness, such as those to which David often fled when being chased by Saul. Or perhaps it refers to the central tent of the commander of an army, as in Psalm 27:5—"He shall hide me in his pavilion." What a wonderful place to be when the enemy seeks your life—in the central tent of the commander, well guarded by rank upon rank of soldiers. Most of all, "the secret place of the most High" refers to the very presence of God, in the holiest of holies, where no fear can come.

The meaning of "under the shadow of the Almighty" is further amplified in Psalm 91:2, 4: "I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust." "He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler."

Again the word "Almighty" helps in our understanding. I have always been taught, even from boyhood, that there was something special and sacred about the word "Almighty," especially so when coupled with "God." There are many who might be spoken of as mighty, because of sheer physical strength, or position, or strength of character. But, wonderfully and uniquely, there is only One who in the fullest sense of strength and greatness and power and character may be called "Almighty." And there is a place for us under His shadow.

Let us heighten the meaning of this promise still further. We sometimes think of the time of trouble as belonging in a peculiar sense to the righteous. We tend to forget about the wicked and what this terrible and awful time will mean for them. But let us remember that while the righteous are facing great trials (Rev. 13:15-17), the wicked are also engaged in a time of trouble (Rev. 16:1-21). And for them there will be no place to hide, no refuge, no shelter. They will bear the wrath of God, unmingled with mercy, in the form of the seven last plagues.

How thankful we should be, then, for the promise that the righteous will be "under the shadow of the Al-

mighty." For every plague upon the wicked there is a promise of the overshadowing of the Almighty for the righteous.

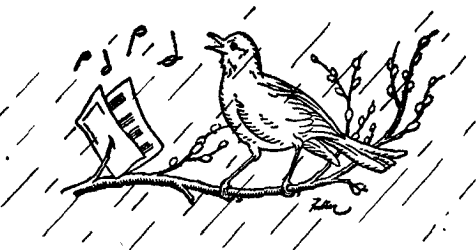
Promises for the Plagues

The first plague speaks of a "noisome and grievous sore" upon the wicked, but the promise of Psalm 91:3 for the righteous is, "Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence."

The next two plagues are fearful indeed. The sea, the rivers, and the fountains of waters all turn to blood. But for the sealed, the chosen ones, Isaiah writes, "his waters shall be sure" (Isa. 33:16).

The fourth plague is graphically described in the words "and men were scorched with great heat." Here again is an equally graphic promise for the righteous, in Psalm 121:5 and 6: "The Lord is thy shade upon thy right hand. The sun shall not smite thee by day."

The next terror for the wicked is a plague of darkness, but for those who are "under the shadow of the Almighty" there will be light. "If I say, Surely the darkness shall cover me; even the night shall be light about me" (Ps. 139:11).



Welcome Guests

By Leroy Irving Shinn

A change has come to our chilled earth;
The time of singing birds is here.
How gay their chirping songs of mirth
With each return of spring's rebirth,
Whose welcome carols bring us cheer!

How great the loss to one who ne'er
Has paused to listen; to enjoy
Sweet symphonies that fill the air
By charming birds without a care,
Whose dulcet strains could ne'er annoy!

Such lighthearted songsters so gay;
What unpremeditated joy
As feathered tribes join in song play,
Whose songs echo to cheer our day
To ease the cares that would destroy!

We thank God for the nightingale,
The mocking bird, the thrush, and more,
Who seem not still through winds that wail
To blend their songs with lark or quail,
Till the morrow shall bring us more!

In the sixth plague the wicked will be at the mercy of "the spirits of devils, working miracles." They will be totally and irrevocably ensnared in those overmastering spirit manifestations that will climax with Satan's impersonation of Christ. But for the righteous is this promise: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" (Rev. 3:10).

The dimensions of terror and havoc under the final plague are incomprehensible. "There was a great earthquake, such as was not since men were upon the earth. . . . And every island fled away, and the mountains were not found" (Rev. 16:18, 20). This plague is twofold in its destructive power. Hail from above joins the destruction from beneath. We read in Revelation 16:21: "There fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great."

Two texts will bring comfort to the righteous. "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof" (Ps. 46:1-3). "And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places; when it shall hail, coming down on the forest; and the city shall be low in a low place" (Isa. 32:18, 19).

Still the overshadowing continues as David records, "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. . . . There shall no evil befall thee, neither shall any plague come nigh thy dwelling" (Ps. 91:7-10).

It is said that "a full mind holds fear at arm's length." And so a mind that is full of the promises of God will not know what it is to harbor fear of the future.

The promise of our text is for those who dwell in the "secret place of the most High." That is, those who dwell in His presence, those who live there, those who are at home there, and according to Psalm 91:14 those who love Him, those who know Him. God promises, "He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him" (verse 15).

There is a place to hide—"under the shadow of the Almighty."

*The doctor held out little hope for recovery
from a long illness,
but light from heaven brought faith and hope*

A Crushing Disappointment

By Alma E. McKibbin

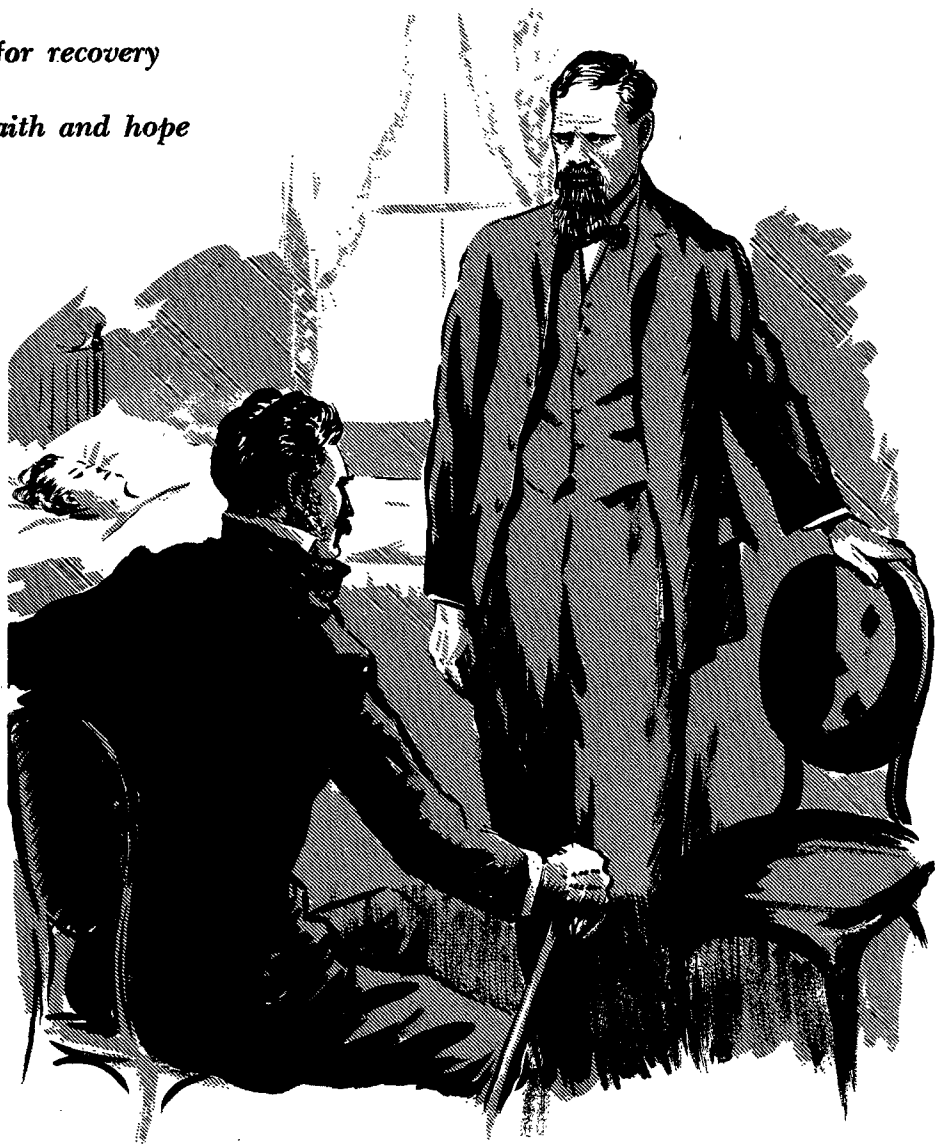
WE KNOW that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).

Someone has said that in all the Bible this is the most difficult text to believe. I am inclined to agree; but I have also discovered that the most wonderful blessing follows when one accepts it without reservation.

I began my third year at college with high hopes not only of finishing my course but also of learning the work of the Sabbath school department thoroughly under Clara Covey's direction. We roomed together and were given the largest room in the dormitory, for it had to serve as our office also.

There were a number of isolated Sabbathkeepers and divided families in which others were trying to conduct Sabbath school for their children and others. My special part of the work was to correspond with these persons to encourage them and to suggest plans and devices for their work.

I was again leader of the primary division and helped to establish a kindergarten division, which we never had before. I was assured that at the end of the year I would have a permanent position. I thought I was the most fortunate person in all the world, and yet I was conscious always of the "thorn," the pain in the back



HARRY BAERG, ARTIST

The doctor reported to President Grainger that I had peritonitis and meningitis and could not possibly live till morning.

of my neck, which seemed slowly becoming more severe. I tried to ignore it, and kept steadily at my work and my lessons. Clara was very kind to me, and I grew to love her dearly.

In December she became ill with pneumonia. I cared for her, gave her treatments under the doctor's directions, and kept up the office work as well as I could. She gradually recovered. I said nothing about it, but the pain in my back now involved the entire spine. I slept little and could not digest my food.

One day in chemistry class a foolish fellow held a lighted match to the tank where I was collecting gas in a glass jar. The explosion threw me violently against a wall and the broken glass cut my face and hands. Little did I think when I was taken out of that room on Friday, January 14, 1892, that I should never again enter a classroom as a student. It is for-

fortunate that we do not know the future.

I was better on Sabbath, and on Sunday morning I sat down to write a letter to a mother of five children who was finding it difficult to conduct her Sabbath school and make the lessons interesting. That letter was never finished. I began to feel very ill. I got up, staggered to my bed, and fell on it in a convulsion.

A doctor was summoned. He did what he could for me, but reported to President Grainger that I had peritonitis and meningitis and could not possibly live till morning.

That was an awful night. I went from one convulsion to another. I thought my body was falling apart. In my delirium I saw different members, such as arms and legs and heart and lungs, floating around the room and in the air above me. Mrs. Grainger and a nurse were with me all through the night. They stood on ei-

ther side of the bed to keep me from falling out on the floor.

Prayer Was Answered

Meanwhile, Clara and all the girls were in the parlor praying for me, while Professor Grainger and other teachers prayed in his office.

The evil one takes advantage of us when the mind is weak and the body is suffering. I felt that I could not live, but I was tortured by the thought of that unfinished letter. I had rested a few minutes after coming upstairs from morning worship. If I had not taken that time the letter could have been finished. I cried for forgiveness, and then I saw a heavenly being fly down with a beautiful white robe which he wrapped all around me. I understood that it was the robe of Christ's righteousness, and in that moment righteousness by faith became clear to me. A great peace filled my soul, the parts of my body came together again, the pain in my spine was eased, and I slept—and lived.

When I awoke it was late in the morning. "Where are all the students? Why do they not get up and go to school?"

"They went to school two hours ago. They dressed quietly, came downstairs in stocking feet, and put on their shoes out on the lawn."

And they did that for two whole weeks. Then Professor and Mrs. Grainger came to my room one day and wrapped me in a blanket. He carried me down the stairs, across the lawn to their own home, and laid me in a bed they had set up in their sitting room. There I lay until school closed in May, tenderly cared for by Mrs. Grainger and her mother.

My father, when informed of my illness, wrote to President Grainger: "I took a perfectly well girl to you. If she is sick it is because of the way you Adventists live. So take care of her."

Sometimes I seemed to improve a little. But if I tried to move about I would have a convulsion and be very sick again, practically helpless. As the weeks went by the thought came to me that I would never be well again.

Finally I mustered courage to ask my doctor on one of his visits, "Doctor, do you think I shall ever get well?"

He hesitated a moment, then spoke very kindly. "It is a long lane that has no turn, and if I do not see the turn in your lane, it is not positive proof that there is none."

I recognized in this a tactful answer, but its meaning was clear to me. The school year was soon to close. I felt that I must not stay at the Grainger home any longer. I knew they had planned to spend the summer in the high Sierras for their son's health.

They could not go if I was there. I asked Professor Grainger to make arrangements for me to go to the poorhouse. There were no county hospitals as we have them now, only poorhouses, and they were poor indeed.

Professor Grainger replied, "Really I could not put my little sick daughter in the poorhouse. There must be some other way. Give me a few days to think about it."

Edwin McKibbin had been a student in college for several years but had finished his course and was teaching in the preparatory department. We were supposed to be engaged, but I had told him that I must help my sisters before I made any plans for myself. He had smiled and said, "I will wait."

He and Professor Grainger called on the doctor who frankly told them that my case was hopeless. Moreover, he said he did not think I could live more than a year, that my vitality was slowly ebbing away, the worst case of nerve exhaustion he had ever known.

"I Will Marry Her"

Edwin said, "I will marry her and care for her as long as she lives, if she will consent."

But the doctor remonstrated. "No, young man, don't spoil your life that way."

Professor and Mrs. Grainger approved, but I said, "I cannot be so selfish."

Then my dear Clara came and

While Angels Hold!

By Harrison Palmer

While angels hold the winds of human strife,
That neither earth nor sea may feel their
rage

Until our God shall seal each soul whose
name

Would else be blotted from redemption's
page,

What will you do with Jesus, called the
Christ,

Whose blood alone can cleanse your soul
from sin?

Will you reject His grace and holy law
Until 'twill be too late to enter in?

The night of human doom comes swiftly on—
Dread night of failing hearts and bated
breath,

When paleness shall be seen on every face
And battle's fury shall bring forth but
death!

Oh, give to Christ your will, your heart, your
soul,

While God's four angels hold the open
door,

Then when that door shall close you'll be
with Him,

The Prince of Peace, your King, forever-
more!

talked to me. "Jesus said, 'It is more blessed to give than to receive,' but did you ever realize that if no one would receive, no one would ever have the blessing of giving? Will you deny to Edwin the blessing of giving? You also have something to give—love and gratitude."

It was decided that we should be married the day after school closed, which was only two days later. The graduating exercises occurred the night before the close of school. Graduation, of course, was the great event of the year. I insisted that everyone should attend. I was not afraid to be left alone; and I wanted no light.

I lay by the window in the gathering twilight and watched the students go by, and the faculty and the class—my class! The darkness deepened, but it could never be as dark as the awful pall that settled over my mind.

All the things I had hoped to be and do rose up before me, and seemed to mock me. I felt my mother's sorrow, my father's bitter disappointment. When I thought of my sisters my heart broke and I cried in agony, "Oh, why, when I wanted so much to help them, should this affliction come upon me?"

My faith in the goodness of my heavenly Father grew weak in that dark hour. I had a wild desire to scream until my strength was gone. I knew then that I would go into a convulsion and become unconscious and I might die. The doctor had warned me that I must always try to control myself or the results would be very serious.

Then the words of Job seemed spoken to me out of the darkness. "What? shall we receive good at the hand of God, and shall we not receive evil?" Poor Job! He lost everything. Even his wife and his friends added to his grief. Yet he held fast his faith in God.

All at once I felt ashamed that I had doubted the goodness of God. I prayed that He would give me a spirit of cheerful submission to His will. I began to plan to be a cheerful, happy invalid, and resolved that Edwin should remember only my smiles, not my tears.

Then a wondrous thing occurred. The room so dark was filled with a beautiful pearly light, and I heard music so soft and beautiful that it soothed my soul. It was of a harp played by angel hands.

When Mrs. Grainger came home she entered my room saying to herself, "I should have left a light for her." Then she paused, "But you did not need a light." She said my face was still alight, and a peace that she could feel filled the room.

(He Leadeth Me—Part 6. Next week: Joys and Sorrows)

When Life Offers No Treats

Do You Respond With Tricks?

By Geraldine Fair

TRICK or treat! Trick or treat!" Two blond pigtailed peeking from under a paper rabbit face make the mask all the more ludicrous as its wearer chants, "Trick or treat!" In one sticky hand a piece of Bon Ami is clutched, ready for retributive action in case the demand is not met.

It is generally considered acceptable to demand one's wishes when a person is four years old and the occasion is Halloween. Obvious immaturity and a traditional custom permit acceptance of this procedure. But as the years add up it is tragic when a person cannot leave once-accepted behavior for that which is more compatible with happy group living.

Life is not a series of treats. When this realization dawns—as it may through gradual education, or suddenly, in one of life's unpleasant experiences—it is no time to scream at hapless folks who may be present at the time, "I'll trick you. I'll soap your windows. I'll sulk. I'll not study. I'll not show up for work. I'll leave the church. I'll smoke."

Expressed another way, the person who is making threats like these is saying, "I'll react to this unfavorable situation by making others miserable. Since there's no treat, I'll trick."

Is there a better way? Is there a more mature way of relating to other people who happen through no fault or choice of their own to have been placed in the same family, school, or place of work? How does a person overcome this feeling that others are to blame for his misfortune? How can one be made to realize that he is responsible for the results of his own decisions, wise or otherwise? Is there a way to avoid the unhappy experiences shared by so many in this generation? Many feel that the world owes them a living, and when the world doesn't "come through" they are desperately miserable. Is there a more realistic philosophy?

Two attitudes contribute to the childish reaction of "No treat—I'll

trick." The essence of one attitude is, "I'm the center—everyone is looking at me." The other is, "I don't need anyone—I can do it much better alone."

Part of the first idea can easily be explained. Self-consciousness comes with the realization that childhood is being exchanged for adulthood. Properly handled, a consciousness of self adds charm and elicits sympathy from associates who have experienced the same feelings. All warm to the flush on the cheek of the embarrassed girl who has just dropped a forkful of food on a party dress. Everyone squirms with the young man at the door who finds himself helplessly tongue-tied when calling for his first date.

At these times a person does feel that he is in the center of the stage and that the world is watching and taking careful note of his predicament. But the person growing into real maturity

**A READING MUST
FOR YOUTH**

gradually loses this sense of acute self-consciousness. And this shows that he has learned to handle himself and his emotions.

Walking into a doctor's crowded waiting room, a person may at times feel that all eyes leave their magazines and fasten directly on him. But if the office happens to be that of an ophthalmologist, there is no need to feel this way. One woman will have had drops in her eyes to enlarge the pupils and finds her vision blurred. Another, getting used to contact lenses, may have tears flooding her cheeks. An elderly patient, victim of glaucoma, is partially blind. These people can't really see the person who walks in. At least they cannot see him clearly.

To walk into a family group, a classroom, or a shop is more like walking into the eye-doctor's office than



many people realize, for each person already there has duties and problems of his own. He seldom notices others closely. Vision is blurred by selfish thoughts. A newcomer on the scene receives only a cursory glance. It's a mistake to think that other people are constantly noticing oneself, and an even worse error to feel that when things don't go smoothly, the way to get attention is to behave unacceptably.

The second attitude contributing to the temptation to trick when there is no treat is the mistaken conclusion that "I can do this alone! I'm practically grown. I'm earning my own money, I'm dating, and soon I will vote. I have had more education than either of my parents. It's time I was independent!"

To be sure, there are men and women who appear to be self-made. They seem to need no one. But this is not really true. People do need one another, and at times this need becomes desperate. No one is absolutely independent.

This is not to suggest for a moment that we should seek stark conformity or togetherness at any price. Individuality is priceless. But it must be individuality tempered with some understanding of the needs and longings of those who are sharing the life experience. No one expects every person to be a Tom Dooley or an Albert Schweitzer. But if a person has

claimed the allegiances that Christianity advances, there are some responsibilities too.

One of these responsibilities is to cultivate a warmhearted, sincere interest in others. This is a way to overcome the feeling of awkwardness that often seems to overwhelm a person in a strange or potentially embarrassing situation.

A genuine, perceptive attempt to reach out in love to all the people within the sphere of a person's life will soon reveal that independence is made of much more than rebellion and assertiveness. The person who can accept authority (and the most strict taskmaster can be a well-trained conscience), the person who can take indifference to overtures of friendship, or actual rebuffs, without bristling, who can maintain an inner poise that reflects in outward charm, will before long be an individual in his own right, with no need for forceful emancipation from his position in life.

Seventh-day Adventists and Labor Unions

(Continued from page 1)

tion fees and the regular dues be contributed to the benevolent objectives of the union, and then the labor union would not object to the Seventh-day Adventist remaining on the job.

This plan, presented by the church as a temporary measure until the worker could change to nonunion-controlled employment, was successful for a time, and hundreds of labor unions agreed to it. But conditions have changed during recent years. New regulations regarding union funds are being enforced. Now most labor unions decline to make any such agreement with workers who do not desire to join a union.

The labor unions now require that any person recognized by the union as eligible for employment must be accepted as a regular member and be so listed on the union rolls, and a per capita sum is paid to the international union for each one. Interviews have been held with scores of labor union officials at all levels, and while they are sympathetic with the conscientious objections of our people, they have insisted that under their present constitutions they cannot recognize the Basis of Agreement that was formerly in force.

While in the office of the president of an international construction trades union two ministers asked what Seventh-day Adventists could do to solve this problem. The reply was, "I

see no other way than for your people to find their livelihood outside the ranks of organized labor."

For the past 18 months men especially appointed by the officers of the General Conference have given thorough study to the Seventh-day Adventist position toward membership in labor unions. The report of this study was brought to the 1961 Autumn Council, and the following resolution was voted:

SEVENTH-DAY ADVENTIST RELATIONSHIPS TO LABOR ORGANIZATIONS IN THE U.S.A.:

WHEREAS, Seventh-day Adventists have historically advised against involvement with labor organizations, while at the same time recognizing many of the benefits derived from them for workers,

We recommend, 1. That we continue to counsel church members to seek employment under union-free conditions, leaving, however, to each church member the decision as to his attitude towards this question in the light of the church's historic teaching (General Conference Committee Statement of November 8, 1940) regarding labor unions, it being understood that the way he relates himself to this question should not affect his standing in the church; and

2. That we re-emphasize that Seventh-day Adventists sincerely desire to deal justly with all men, and that in their teaching with regard to labor unions they are moved solely by the conscientious conviction that their mission in the world demands that they make no discrimination between employer and employee, or between social classes. This has been the attitude of the Seventh-day Adventist denomination throughout its history.

"BASIS OF AGREEMENT" WITH LABOR UNIONS IN THE U.S.A.:

When Springtime Comes

By ADLAI ALBERT ESTEB



It's really great to be alive
When beauty of the springtime comes.
Along the flow'r-lined roads we drive,
And tune our harps to nature's drums.
But while our souls burst forth in song,
Can that drown *this* world's wail of wrong?
Let's not forget, when springtime comes,
The bitter ballads of the slums!

It's wonderful how spring flowers bloom
To bless and brighten all our ways;
And as we breathe their sweet perfume,
Our hearts respond in grateful praise.
But while we pause in thankful prayer
For all this fragrance in the air,
Let's not forget, when springtime comes,
The stench that rises from the slums!

How wonderful if we, this spring,
Would take fresh flowers to each dark door;
I think that it might help us sing
Some songs we never sang before.
As we our hope and perfume share,
How many might join us in prayer!
So let's resolve, as this spring comes,
To carry springtime to the slums!

WHEREAS, The Basis of Agreement—which was adopted about twenty years ago as an emergency measure—has in many areas become unworkable because of changed conditions;

Voted, That the contract known as the Basis of Agreement no longer be considered our exclusive position, and that the leaflet, "A Request to Labor Unions," be revised to present more adequately the present position.

This reiterates the historic position of the church. If you are asked, "What is the official position of the church?" you can answer, "The Seventh-day Adventist Church is against involvement with labor organizations."

Through the years the church has been counseled that the members should live outside the crowded conditions prevailing in the cities. We have been told that families should be reared in a rural atmosphere. It has been pointed out that conditions in the cities would become increasingly dangerous. Present conditions prove that these prophecies and this advice have been amply justified.

The time has come when every member should give prayerful study to his own problem. If he is in a situation dominated by labor unions, the instruction applies to him and he should give it serious consideration. Wise and careful plans must be laid. The present situation cannot continue. It will become increasingly difficult to live a consistent Christian life in a situation controlled by those who have worldly objectives.

The church recognizes that this is a personal matter, hence will not coerce anyone into a course of action against his convictions. Let every man be fully persuaded in his own mind.



When he is eating out, a child's background and training often show most clearly

The Table Next to Me Was a Sight

By Josephine Cunnington Edwards

ANYONE who has served at camp meeting or at junior camp or in a cafeteria anywhere can wish fervently that some children could have a little training in unselfishness and in propriety of conduct before eating in a public dining room. There it can be seen just what kind of background children have had. And sometimes it is a sad revelation.

When children paw through the bread or the toast in search of some slice they fancy, when they reach far over other food to get the biggest piece of cake or the biggest apple or piece of fruit, one can be sure that someone has been remiss, someone has failed to teach these children the principles of gracious living.

It is a never-ending task, an exacting chore, to train children to do the lovely and the proper thing. Too often the child has been in a home where the manners of one or both of the parents have left a great deal to be desired. He has seen his father reach across the table and pick morsels from serving dishes with his fingers. He has seen the soup dish tipped up and drunk from to get the last tasty drop. He has seen food pushed onto the spoon or fork with the fingers. He has never been in company with people who have learned to do things the right way.

Some children in their homes have never been curbed in heaping up their plates with food. They greedily take more than they need, pick at it, mess with it, and go away leaving more on their plates than they should have eaten in two meals. My father used to say,

"Take only a little, and if you want more you can take it later. I don't want to see a lot of good food wasted and thrown out. I've seen too many people hungry." But not a word of caution is given to many children who heap their plates with impossible amounts of food.

"Oh, well, we have chickens," someone may remark. "It is not entirely wasted." Perhaps that is so, but it is expensive food, and not particularly suitable for animals or fowls. Besides, a wonderful opportunity to teach the child good judgment and life's niceties is thus missed. A child will heap a tray full of food in a cafeteria, teasing all the time for this and that, until he has more than he can possibly eat. He will then pick at it, and eat only a fraction of the good food, paid for by his mother or father, and pettishly demand to be able to eat his dessert, and leave the other. He knows that before the afternoon is over he can persuade them to get him something.

Good food is thrown out by the ton, and millions of children are getting the idea that their wants are more important than anything else. They have never been told, and they would not care if they were told, of the millions whose living standards do not nearly approach ours.

Jean went through the academy cafeteria line every day and handled this and that until she found the biggest and best dish of food for herself. Her behavior was more than revealing. The self-love she had grown up with had gone along with her to the academy, to be seen by everyone.

Children's table manners often show unfavorably in public places. Food is scooped up in gigantic bites, and dropped on floor, clothing, and tablecloth. These young ones have never been taught how to manage their napkin, fork, or knife. They spread a whole slice of bread at once, and smear their greasy hands over face and tablecloth.

Their voices are heard frequently monopolizing the conversation and, of course, talking with their mouth full of food. Once a friend of mine touched my arm. "Look at that," she said in a low voice. The table next to me was a sight to behold. There was food on the floor, and one boy old enough to know better was in the act of drinking from the side of his plate. Food was strewn from one end of the table to the other.

There is really no need of this. Many books have been written about manners and about neat habits of eating. There is no good reason for any family to be in gross ignorance regarding genteel behavior.

In these days no one can live to himself. Children are bound to have to go out and meet a world that often is not too kind. A child needs an armor of gentle training in doing the right thing to help him get on in a world that is hard to conquer at best.

In some places the whole message of the remnant church has fallen into evil repute because of the crudeness and boorishness of some people who are ignorant and uncultured and seem to be proud of it. The whole church is judged by the bad example of such.

Because we are an "epistle . . . , known and read of all men," we need to exercise great care and caution lest we take the name of the Lord in vain. "The Lord will not hold him guiltless that taketh his name in vain."

(Manners for Children—5. Next Week: But What Did You Do?)



EWING GALLOWAY

Mealtime is an opportunity for learning many of the niceties that will open doors in later life.

On Keeping House IN MARCH



By Carolyn E. Keeler

HERE is March knocking at our door, and spring is being heralded by some courageous robins that have arrived early to pick a choice nesting place. Last year they occupied the white lilac bush by the porch. We could almost look into their nest, and we could see the little birds after they hatched peering out on the great, wide, beautiful, wonderful world.

This year I hope they aren't so near, for we have a cat. With all the enemies that birds have, I wonder that their babies ever live to maturity. But one robin doesn't make a spring, and when I see one of these homey birds I think of last March, the worst month of the winter, when our heating bill was the largest of the year. But we do have some lovely days in March, and I hope that spring is just around the corner.

In this area the farmers who have a sugar bush (we always called it that) are making maple syrup, and we eat maple syrup on snow. Sometimes we have sugaring-off parties, and we have maple syrup on waffles and pancakes.

Now, from sweet to sour. Don't you love to see the piles of citrus fruits in the stores, so colorful amid all the greenstuff? There are times when you just hanker for a grapefruit. It's too bad that folks don't serve them more often. My husband puts salt on his grapefruit, but I like them plain. A half grapefruit goes far in meeting the daily minimum requirement of vitamin C, the vitamin that must be eaten daily since it is not stored in the body.

Did you ever add grapefruit tidbits to a green salad? And also such delectables as diced unpeeled apples, orange sections, diced pitted dates, little bits of celery, and your favorite dressing? March is a good time to try this salad. This is a suggestion of the U.S. Department of Agriculture. The department also suggests a hot grapefruit treat, combining grapefruit sections, sliced pitted dates, with grapefruit juice, brown sugar, grated lemon rind, and a favorite seasoning. This is baked uncovered in a moderate oven for about 30 minutes, and then served after scattering chopped pecans on top.

Here's a casserole dish you may enjoy. Add sautéed mushrooms, cooked

celery or green peas, minced green pepper or pimento, to a white sauce. Mix with macaroni, pour into casserole, and bake. This sauce was suggested in a U.S.D.A. recipe and used with diced cooked chicken; it was baked with a whipped-potato topping. I would suggest combining the sauce with some light vegetable protein foods such as Numete or Not-Meat and then baking the dish until the ingredients are well blended and bubbling and sending out a mouth-watering fragrance.

In our northern country ambitious folks are starting tomato plants and pansy plants, and making out orders for seeds. And we keep our ears tuned to hear the first peepers.

Are you studying your Sabbath school lesson every day? How much more the lesson can mean to us if we use all the study helps suggested in the lesson. When we do, we have something definite to contribute to the discussion of the lesson.

A Story FOR THE YOUNGER SET

The Rattlesnake

By Virginia Hansen

BACK in the "good old days" when children were permitted to visit the maternity ward of the hospital, Nona, a little five-and-a-half-year-old girl, came with her daddy to see mother and

the new baby brother. What excitement to see the little mite held in the nurse's arms! What fun it would be to have a real live baby doll to play with at home!

It was so quiet and peaceful in the hospital; but what was that strange noise?—a high-pitched barking, with a chattering sound mixed in. It seemed to come from somewhere in the yard. Perhaps Nona could see. She ran excitedly to the window.

"Look, Daddy, there's a squirrel over there by the wall. It's looking down over the side. It's making a terrible sound. Daddy, is it sick?" The little girl clung to her daddy as he looked out to see too.

"Squirrels sometimes get excited, dear. Don't worry about it. He seems healthy enough," daddy reassured her.

"I want to see him closer," small Nona insisted.

"All right, Nona, we'll go now and see what it's all about on the way to the car," daddy said.

Nona was so eager to see the little creature that she ran ahead of her father. She was talking to the frightened squirrel when daddy came up behind her.

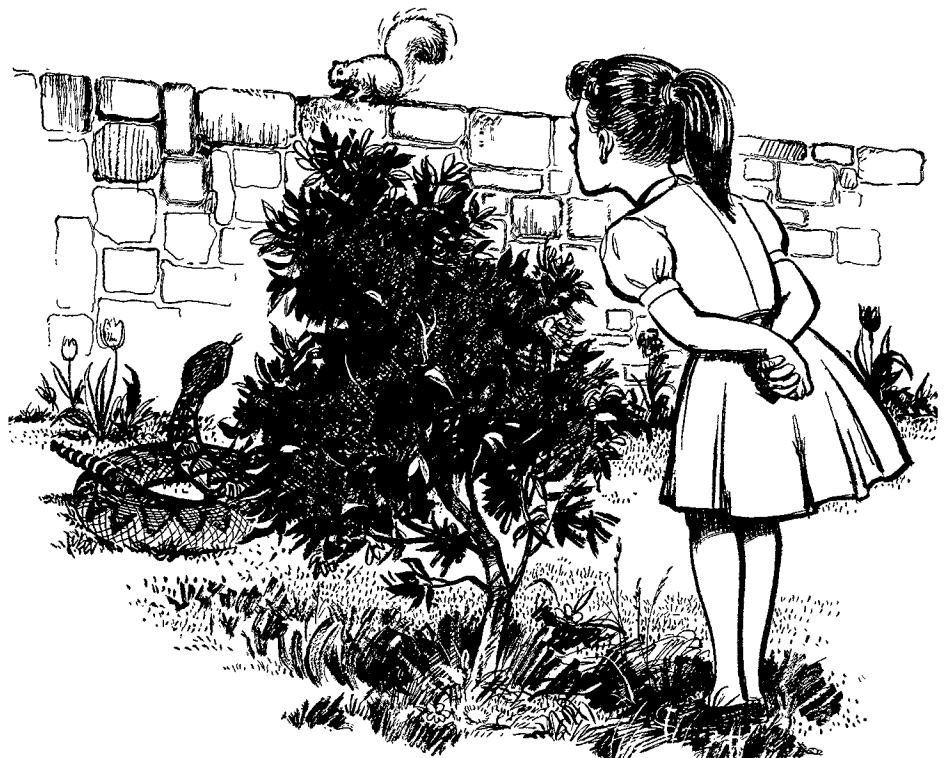
"Poor little squirrel, are you sick?" she asked sympathetically, as he continued to chatter fearfully.

Suddenly daddy said in a quiet, commanding voice, "Nona, be very quiet. Walk slowly to me."

Nona was an obedient child and when daddy spoke like that, she obeyed immediately. "Yes, Daddy," she said meekly, and began to walk quietly, slowly, to where her father stood. She hardly noticed the little squirrel as he scampered away.

When she was within reach of her daddy's arms he grabbed her and hurried to the car. Not a moment too soon, for the ugly, poisonous rattlesnake, which had hypnotized the squirrel, slithered across their path. Daddy had looked beyond the squirrel and had seen the snake, coiled ready to strike. What if Nona had not minded her daddy?

Nona was talking to the frightened squirrel, unaware of the rattlesnake.



From the Editors



The Critics and Their Criticisms—4

The Landmarks Examined

[Last week we noted that critics allege that the church leadership are removing the ancient doctrinal landmarks. We also quoted Mrs. White as to what the landmarks are.]

Let us look more carefully into what Mrs. White describes as the old landmarks. She is telling us in the statement quoted last week that the "old landmarks" are:

1. Conditional immortality—life only through Christ.
2. Perpetuity of God's law, with the Sabbath at the heart of that law, and the key climactic significance of the Sabbath at the end of time as revealed through the third angel's message.
3. The second advent of Christ, which is part of the message of the first angel.
4. The withdrawal from Babylon, a separate movement of God for the last days, as is revealed in the second angel's message; the sanctuary service in heaven and the final closing act of that service, as revealed in the first angel's message.

Around these prime truths virtually all other Adventist teachings of any significance cluster. It is Mrs. White who, after enumerating these main points, said, "I can call to mind nothing more that can come under the head of the old landmarks." We need not here turn aside into the profitless area of debating just how much more detailed a statement of beliefs we ought to present. Obviously, if we are going to give to men a full picture of *all* that is implied in our primary teachings, we would have to have a much longer statement; but for the practical purposes before us, this summary should suffice. At least it covers the areas where the chronic critics have routinely made their charge that the leaders have departed from the faith.

Let us ask, now, a series of questions: Has the leadership of the work in any degree changed its position that the dead are dead, unconscious in the grave, and will remain there until the day of the resurrection? The answer to that question obviously is No. Is there anyone among us, in any place of responsibility, saying that the Ten Commandments are no longer binding or that the seventh-day Sabbath is no longer obligatory upon the people of God? The answer again is an emphatic No. Is there anyone in any office of trust in our midst who declares that the personal second advent of our Lord is not near at hand? Again the answer must be No, a thousand times No.

Is the leadership at headquarters seeking to return to Babylon, to go arm in arm with those who have repudiated God's law, to make common cause with the churches from which God has called us to come forth? Right here is where there is a division. The overwhelming majority of our people would answer No. A little band of professional critics say Yes. And what is the sum total of their so-called proof for their position? Well, after reading much of their fierce and repetitious denunciations, we almost have to conclude that about the only substance they can give to their charge is that Adventists pay a certain small amount of money into two or three departments of the National Council of Churches, such as Radio-Television and Religious Liberty, in which committees we have membership.

Because all our memories are short, and because nearly 40,000 new members have come in since we last wrote on this subject, and further, because critics have kept up their conscienceless attack regarding this matter, we believe we should here take space to reproduce two letters. First is the letter we wrote on February 16, 1960, to Dr. Roy G. Ross, general secretary of the National Council of Churches. The letter speaks for itself. Here is the text of it:

Our Letter to the National Council

"DEAR DR. ROSS:

"I have recently received some letters of inquiry from subscribers as to what is the exact relationship of the Seventh-day Adventist Church to the National Council of Churches. We have stated in reply that we are not members, but that we do have membership in certain committees that are under the auspices of the National Council, such as the Broadcast and Films committee, the Department of Religious Liberty, the Department of Stewardship and Benevolence, and the Committee on Foreign Missions. We have stated that our membership in these committees in no way constitutes us members of the National Council of Churches. In response to this explanation, I have received inquiries from certain subscribers who state that our membership in these forenamed committees gives us the status of associate members of the National Council of Churches. I called your Washington office and the director there stated, after looking at the Constitution of the National Council, that there is no such thing as an associate membership. That is my understanding of the matter also. I want to make doubly certain on this before replying further to any subscriber, or before placing anything in my journal.

"I have understood that our membership in certain committees gives us no official connection, either as members or associate members, with the National Council of Churches, and does not imply acceptance of its policies or its theological positions, and gives to us no voting power whatever in the National Council.

"I would appreciate a clear statement from you on this. I raise these questions in no captious spirit. I've had very happy relations with certain of the outstanding leaders of the National Council. I simply want to get the facts straight for the record. We happen to be an organization that has not felt its way clear to join the National Council, as I have always tried to explain to Samuel McCrea Cavert [former general secretary] and others with whom I have talked in years past.

"Thanking you in advance for an early reply, I remain

"Yours sincerely,
"[Signed] F. D. NICHOL."

The Reply From the National Council

We give, now, the reply sent to us by Wilbur C. Parry, Assistant General Secretary of the National Council of the Churches of Christ. We might add that if the reader will turn back to the REVIEW of May 12, 1960, he will find the whole of this letter photographically reproduced. To save space, we here give only the text:

"DEAR MR. NICHOL:

"Dr. Ross has referred to me your letter of February 16 addressed to him regarding statements which you

have made about the relationship of the Seventh-day Adventists to the National Council of Churches.

"It appears to me that you are entirely right in your statements. You do not have either full or associate membership in the NCC as a whole; you do have membership in certain units of the Council.

"I am sending you a copy of our Constitution and By-laws and will refer you to certain sections which may give you the basis for your position.

"You will find under Article X, under the section of Divisions, reference to your relationship to such units of the NCC. Of course these units to which you are related are a part of the NCC and are subject to the policies of the Council as a whole, but while they would operate within the general structure of the NCC your participation in one of these units does not make you a member of the NCC as a whole.

"I recognize that there may be some who think of this as a very close distinction to make, but I am sure that your position is quite sound and accurate.

"Sincerely yours,
"[Signed] WILBUR C. PARRY
"Assistant General Secretary."

Could words be more direct or emphatic than these in both letters? In the light of this, for anyone to declare that Adventists are members of the National Council, or "associate members," as some have sought to say evasively, or to declare that we are in any way controlled, directed, or doctrinally affected by the rules, policies, or theology of the National Council, is to declare that the one making the charge knows more about the policy and affairs of the National Council than the Council does itself. Of course, the person who is willing to believe this will believe most anything, and for him we would make no further attempt to correct the misunderstanding. We are writing for that overwhelming majority of our people who are more than happy to hear good clear evidence and to settle the matter accordingly.

F. D. N.

(To be continued)

"Fall Afresh on Me!"

The world has never been more concerned with power than today—political power, rocket power, and atomic power. In an effort to help readers of the *Saturday Review* understand the tremendous power of a 100-megaton bomb, Norman Cousins, the editor, wrote not long ago: "Imagine the atomic bombing of Hiroshima being repeated on a different city each day for thirteen years. The sum total of that destructive force resides in a single 100-megaton bomb. . . . There are no limits . . . to the power of thermonuclear weapons."

That there is real danger to civilization in the very existence of such powerful bombs, there can be no doubt. We think, however, that a greater danger confronts the church—the danger of neglecting to reach into heaven's arsenal for spiritual power.

Just prior to His ascension, Jesus promised the early believers: "Ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8). Was this promise fulfilled? It was. And as a result a frightened, timid, visionless group became courageous, militant crusaders who went out and shook the world.

Now, if the bestowal of divine power was able to do that for the early church, we are certain that it could do the same for the church today. More than any other thing—more than money, new plans, or leadership—the church needs an outpouring of the Holy Spirit.

And, thank God, the power is available. "To us today,

as verily as to the first disciples, the promise of the Spirit belongs."—*Testimonies*, vol. 8, p. 20. "The outpouring of the Spirit in the days of the apostles was the 'former rain,' and glorious was the result. But the latter rain will be more abundant."—*Ibid.*, p. 21.

Since the church stands in desperate need of the Holy Spirit, and since God is willing to bestow this Gift without measure, why has not the Spirit been poured out upon the church? "The promise is not appreciated as it should be; and therefore its fulfillment is not seen as it might be. The promise of the Spirit is a matter little thought of; and the result is only what might be expected—spiritual drought, spiritual darkness, spiritual declension and death. Minor matters occupy the attention, and the divine power which is necessary for the growth and prosperity of the church, and which would bring all other blessings in its train, is lacking, though offered in its infinite plenitude."—*Ibid.*

Can the truth of this statement be denied? Few believers are pleading with God for the outpouring of the Spirit. Seldom do groups of members pray together for this Power. Rarely are sermons preached about it, to help the church feel its need. Yet, as we see the magnitude of the evangelistic task confronting the remnant people, we should go to God in importunate prayer, crying out for power. As important as are larger budgets, more skillful presentations of truth, and more energetic promotion, none of these can take the place of the latter rain.

Preparation for the Spirit

But if we are to receive the Holy Spirit, we must prepare for it. "Like every other promise, it is given on conditions. There are many who believe and profess to claim the Lord's promise; they talk about Christ and about the Holy Spirit, yet receive no benefit. They do not surrender the soul to be guided and controlled by the divine agencies. . . . They want to manage themselves. This is why they do not receive the heavenly gift. Only to those who wait humbly upon God, who watch for His guidance and grace, is the Spirit given."—*The Desire of Ages*, p. 672.

In addition to surrender, we must spend time with God in prayer. "God's messengers must tarry long with Him, if they would have success in their work. . . . When men are as devoted as Elijah was and possess the faith that he had, God will reveal Himself as He did then. When men plead with the Lord as did Jacob, the results that were seen then will again be seen. Power will come from God in answer to the prayer of faith."—*Gospel Workers*, p. 255.

"The dispensation in which we are now living is to be, to those that ask, the dispensation of the Holy Spirit. Ask for His blessing. It is time we were more intense in our devotion. To us is committed the arduous, but happy, glorious work of revealing Christ to those who are in darkness. We are called to proclaim the special truths for this time. For all this the outpouring of the Spirit is essential. We should pray for it. The Lord expects us to ask Him."—*Testimonies to Ministers*, pp. 511, 512.

Let the church be as obsessed with the desire for eternal, spiritual power as are the nations for temporal, physical power, and great things will happen. The world will soon be warned, and Jesus will come. Then let our prayer be:

"Spirit of the living God, Fall afresh on me!
Spirit of the living God, Fall afresh on me!
Break me, melt me, mold me and fill me!
Spirit of the living God, Fall afresh on me!"

K. H. W.

Reports From Far and Near

"Win-One" Campaign IN THE BRITISH ISLES

By J. A. McMillan
President, British Union

IN OCTOBER, 1960, the British Union Conference voted to launch a win-one campaign throughout the British Union, whereby our lay members would be challenged to a stronger personal witnessing for Christ. This campaign was under the direct leadership of the conference and mission presidents, with all the departments cooperating. Cards were printed, and meetings were conducted in which each member was asked to accept personal responsibility as a witness for Christ and to dedicate himself to the Lord for specific soul-winning activities in 1961.

There was a gratifying response on the part of our members, and through the coordination of the Northern European Division, Bible studies were arranged, and the dedicated laymen who responded to this appeal were supplied with the necessary equipment to enable them to work effectively for relatives, neighbors, and interested friends. All agencies of the church were pressed into the campaign.

As we look back at the end of 1961 we find that the Lord has signally blessed this campaign. The South England Conference reports 107 baptized by the end of the year, and the North England Conference, 97. While this falls short of the goal for the entire field, it is nevertheless an outstanding achievement, for which we sincerely praise the Lord.

In collaboration with division winter council decisions, it has been voted to continue this win-one campaign throughout 1962. In fact, we see no reason why this campaign should not go on indefinitely until the end of time. There are two important advantages that accrue:

1. Hand-picked fruit is generally of a more substantial and lasting quality than that which comes from mass production procedures. Personal interest and work for an individual have a powerful effect on the stability of a convert's experience.

2. The individual church member who tastes the joy of bringing a soul to the saving knowledge of Christ and to acceptance of the message of truth for this time is not likely to want to terminate the rewarding experience. He usually wants to go on gathering more and more fruit for the kingdom, and thus more stars for his crown.

The Lord's messenger saw multitudes visiting families in their homes, opening

before them the truths of God's Word, and leading them to a joyful experience in the Lord Jesus as their Saviour. We believe that this win-one campaign carries out the plan here suggested, and that it will become even more fruitful in the future.

"The great outpouring of the Spirit of God, which lightens the whole earth with His glory, will not come until we

have an enlightened people, that know by experience what it means to be laborers together with God. When we have entire, wholehearted consecration to the service of Christ, God will recognize the fact by an outpouring of His Spirit without measure; but this will not be while the largest portion of the church are not laborers together with God."—*Christian Service*, p. 253.

One of the gratifying incidents in connection with the win-one campaign was the baptism of 14 persons in one of our churches as a result of the campaign. As each candidate came forward for baptism, the minister called for the layman or lay sister who had been used by God to lead that soul to a knowledge of the truth. The layman then led the candidate into the waters of baptism. This was an impressive demonstration of the value of



Guayaquil, Ecuador, School Completed

Inauguration of a two-story structure to serve one of the three Guayaquil, Ecuador, church schools, and temporarily to house the recently begun Ecuador training school, was held December 31, 1961. Present for the ceremony were John W. Elick, president of the Inca Union Mission, who read the act of inauguration; Plinio Arguello, director of the Ecuador training school; and Guillermina de Cevallos, director of the primary school.

Representing the secondary section of the Ministry of Education of the province of Guayas was Prof. Alejandro Veliz, who unveiled the name plaque, and Prof. Angel Veliz, director of the primary section of the province, who uncovered the primary school plaque. Prof. Angel Veliz commended the Adventist educational program.

N. M. MERKEL, *President
Ecuador Mission*

cooperation between layman and minister.

One woman had prayed for 35 years for the conversion of a friend, and in the win-one campaign she had the joy of seeing this friend led through the waters of baptism. In another instance a nurse working in a hospital developed a burden to interest a sister nurse, and unfolded the truth to her. She too had the great happiness of seeing her friend accept the truth and be baptized into the church.

We hope to see more and more of our members cooperating thus with the Holy Spirit. The time will come when many will be doing so. No one will be jealous for personal credit, but all will be working together to advance the kingdom of Christ. Then we will be prepared for the full outpouring of the Holy Spirit in the latter rain, and we will see the work of God going forward to its triumphant consummation.

1961 a Great Year in Eastern Pennsylvania

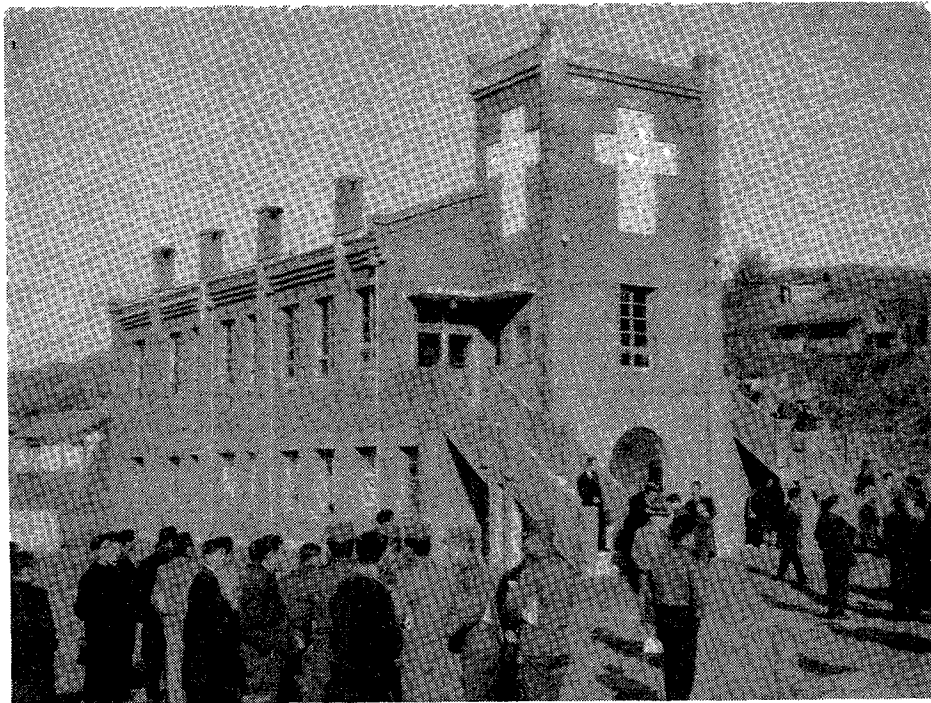
By J. N. Morgan, *Departmental Secretary*

Nestled snugly in the heart of the Pennsylvania Dutch country, in a city well known for its pretzels and Dutch foods, is the headquarters office of the East Pennsylvania Conference. Arthur Kiesz, president, reported that the conference is comprised of 4,600 members, 62 churches, 20 schools, one academy, 43 ministers, 40 teachers, 37 literature evangelists, nine doctors, a conference-owned youth camp and campground, and a newly established hospital specializing in rehabilitation services.

At the present time the entire conference is covered by the Voice of Prophecy broadcast each Sunday, and a conference-sponsored Bible school is maintained at the office.

Cooperation among all lines of work has produced good results and made 1961 a fruitful year. Chief among building exploits is the completion of the new half-million-dollar administration building at Blue Mountain Academy. This increased the net worth of the institution to nearly \$2 million, and enables the school to accommodate 300 students each year. Capacity of the school will increase as an additional wing is added to the girls' home. Nearby is a branch of the Harris Pine Mills, which provides work for approximately 80 students.

Several churches have entered into building schedules. Philadelphia West, one of the oldest churches in the city of Philadelphia and the one at which Mrs. White spoke several times, has been sold,



Middle East Korean Mission Headquarters

On December 9, 1961, M. K. Kim, president of the Middle East Korean Mission, and R. S. Lee, Korean Union Sabbath school secretary, led out in the dedication of the mission headquarters church at Wonju, 50 miles south of the 38th parallel. The first permanent offices of this four-year-old mission are situated on the ground floor of the church.

RUDY E. KLIMES, *Departmental Secretary*
Korean Union Mission

and a new church home is being completed on a main artery through Philadelphia. For years West Chester members met in the library, but have now almost completed their new church. The York Springs church, only a company a short time ago, has completed a new sanctuary that will soon be ready for dedication. The Bloomsburg church is negotiating for the purchase of an already existing church in Berwick.

The youth are happy over the completion of the new \$25,000 swimming pool at Kamp Keystone, near Blue Mountain Academy. The construction of 41 new cabins on the camp meeting grounds, at a cost of \$25,000, was a welcome addition to camp facilities.

Of major concern to the field was the purchase and establishment of a medical center at Reading, Pennsylvania, by a corporation of Adventist businessmen. This institution, known as the Reading Institute of Rehabilitation, specializes in crippling illnesses and disabling accidents. A new service wing has just recently been

added to the hospital at a cost of \$65,000.

The most important increase in East Pennsylvania is the membership added to the churches during 1961. Altogether 269 persons were baptized, the largest number in eight years. Along with these new additions comes an increase in tithe of nearly \$40,000.

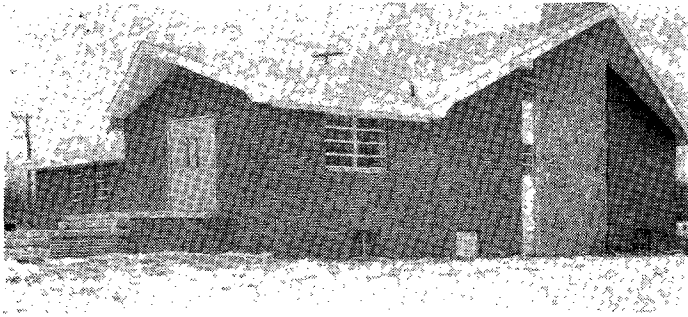
Our Ingathering campaign, which was completed in record time, grossed over \$118,000, or more than \$25 a member. The various departments have kept up a steady hum of activity throughout the field. Laymen, youth, and literature workers have a live interest in the church, which has produced results.

Our conference headquarters church was dedicated in October, with a membership of more than 250. This new building is a credit to our work in Reading. A junior academy was dedicated at Williamsport.

We are happy for the progress made in 1961, but this only challenges us to a bigger work as we think of the millions of people living in our territory.

The half-million-dollar administration and classroom building recently completed on the campus of Blue Mountain Academy, near Hamburg, Pennsylvania. The chapel seats 600, and the basement is constructed to serve as a first-class civil defense shelter.

Livonia, Michigan, Church Dedicated



On Sabbath afternoon, January 20, Mayor Brashear, of Livonia, Michigan, was guest speaker at the dedication of the new Seventh-day Adventist church recently completed in that city. Others who took part in the service were Jere D. Smith, president of the Lake Union; N. C. Wilson, president of the Michigan Conference; W. F. Miller, secretary-treasurer; and M. F. Grau, Sabbath school department secretary. H. G. Rutherford is pastor of the church.

The beautiful new church was completed by the members over a period of two years, with thousands of hours of donated labor. One of the members donated more than 2,000 hours of labor to the building, and two others more than 1,000 hours each.

ELLEN POWERS CLARK

West African Union Constituency Meeting

By Erwin E. Roenfelt
Associate Secretary, General Conference

The records reveal that the first constituency meeting of the West African Union Mission was held in January of 1952, and that since then four such meetings have convened. The latest one was held in Accra, Ghana, from December 28, 1961, to January 2, 1962, and proved to be a most inspirational gathering of workers and laymen representing the various fields of the union. The Northern European Division, of which West Africa is a part, was represented by A. F. Tarr and A. Karlman, the president and treasurer, respectively, of the division, and the General Conference by the writer.

For almost a month prior to this meeting A. F. Tarr and I spent some time at most of the educational and medical institutions of the union, inspecting the work that is being done, acquainting ourselves with the problems and needs that exist, and counseling with the workers. This proved not only enlightening to us but it enabled us to give more intelligent counsel as we met with the brethren in their constituency meeting.

Great changes, especially political, have taken place and are taking place throughout West Africa, and these are naturally having some effect on our work. These peoples are rapidly emerging from a state of subservience to one of independence, not only politically but in many other ways also.

There is marked evidence of change and growth on every hand. The cost of living has increased considerably. It is surprising to discover that local products, including fruits and vegetables, are almost as expensive to purchase as are food products imported from Europe. This sharp rise in living costs has brought to our workers, both overseas and national, a great deal of perplexity which, I regret to report, we were not able fully to relieve with the small increase in workers' salaries that the union budget made possible.

Almost 8,000 persons were added to the church membership by baptism and on profession of faith during the three years covered by the secretary's report. The latest figures reveal that we now have 620 Sabbath schools in the West African Un-

ion, with a membership of almost 61,000. The Sabbath school is a very important and effective soul-winning agency in this field.

The work of the various departments is being strongly promoted and is proving to be the means of winning souls to the message. The radio department, the Bible correspondence school, and in West Nigeria the Faith for Today television program are especially fruitful evangelizing agencies.

The working force of the West African Union is engaged in service in seven local mission organizations, five hospitals, a Voice of Prophecy Correspondence School, a publishing house, ten educational institutions, and more than 150 elementary mission schools. A number of medical dispensaries are also conducted.

In respect to the educational institu-



Two Ordained in Atlanta

I. H. Ihrig, general manager, Southern Publishing Association, congratulates Fenton Hopp, center, and Carson Adams on the occasion of their ordination to the gospel ministry. Elder Hopp is book editor of the publishing house, and Elder Adams is associate manager of the book department. The ordination took place at the time of the Southern Union evangelistic council held in Atlanta, Georgia, January 2-4.

tions, particular mention should be made of the Adventist college which has been established in Nigeria for the higher education and training of young men for the gospel ministry. A good beginning has been made, but considerable additional funds are needed for its development to the place where it is designed to do. Laboring under many difficulties and handicaps, the staff is doing a commendable work, and it is anticipated that soon this college will be supplying the field with well-trained ministerial workers, who will go out not only to foster existing churches but to engage in an aggressive program of public evangelism. Enrolled in our schools in West Africa are 25,699 children and young people.

Working Force Grows

At the close of 1961 the workers employed in the various phases of the work in West Africa numbered 1,703. A decade ago the working force numbered 832. Despite this considerable increase, many additional workers could be used effectively.

The amount of work that is being done at our hospitals and dispensaries in this field is amazing. Here are a few figures: The small Jengre hospital in Northern Nigeria, with a bed capacity of only 36, took in 845 patients last year, 185 of these receiving major and 383 minor surgery. Almost 65,000 outpatients received attention. The Kwahu Hospital in Ghana took in 2,850 inpatients. More than 600 major surgeries were performed, and 66,800 outpatients were cared for. Our Ile Ife Hospital in West Nigeria is always full to overflowing. Patients are accommodated not only in the wards but on the verandas and anywhere else that a hospital bed can be placed. Almost 6,000 inpatients were cared for during 1961, more than half of these receiving surgery. The obstetrics department cared for well over 1,000 cases. Upward of 200,000 outpatient visits were made during the year.

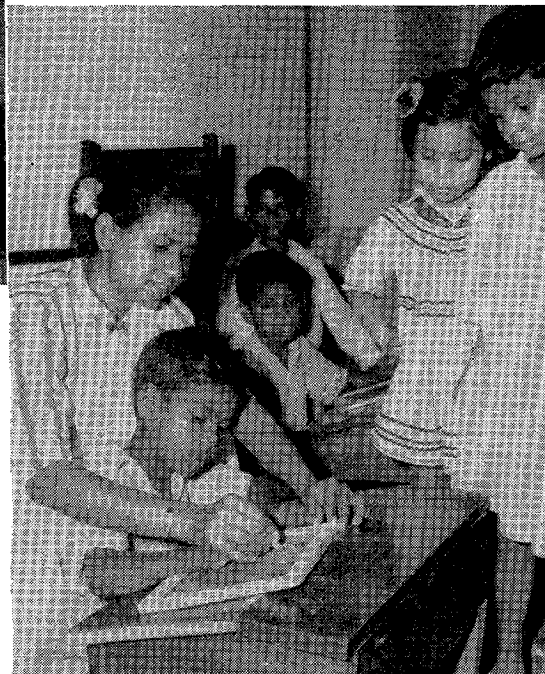
It is most gratifying to observe that while our doctors and nurses are all more than busy with their medical work, they nevertheless find time to engage in spiritual ministry to their patients. Only eternity will fully reveal the results of their self-sacrificing and self-forgetful service.

The needs of the work in West Africa are great, the opportunities for service are thrilling, the challenges to advance are tremendous. May God make His servants adequate for this unprecedented hour.



Seventh-day Adventist church in Calcutta, India, with teachers and students of the church school celebrating the Indian Independence Day.

In the church schools operated by our churches in India the children are trained by devoted Christian teachers.



You Built a Church in India

By O. W. Lange, *Departmental Secretary
Southern Asia Division*

The Calicut church in Kerala, South India, was recently dedicated. Ninety-six similar churches have been built recently in the Southern Asia Division. Forty-eight of these buildings were made possible through the liberal Thirteenth Sabbath overflow given by the Sabbath school members around the world in December, 1959. For this wonderful offering Southern Asia believers say a hearty Thank you!

These new church buildings are not only monuments to the living God in this great non-Christian territory; they are the very center of the lives and activities of our believers. Sabbath finds these edifices filled with happy children and earnest adults. Many churches have schoolrooms in the rear where their children are receiving a Christian education. Last year 1,649 youth in our churches joined baptismal classes.

Our churches are also the center of lay activities. Laymen conducted more than 100,000 Bible studies and cottage meetings in 1961 and distributed millions of tracts.

We are grateful to our Sabbath school members and believers everywhere who have made these places of worship possible.



Seventh-day Adventist church in Calicut, Kerala Province, South India.

Children and teachers of the church school conducted in Lucknow, in north central India.





Don R. Rees (left), president of the Southern Union Conference, explains to General Conference visitors E. E. Cleveland, M. V. Campbell, and R. S. Watts the plan adopted for union-wide evangelism.

Southern Union Evangelistic Council

By Cecil Coffey, *Departmental Secretary Southern Union*

An eight-State evangelistic council held in Atlanta in January, followed by similar meetings of a more local nature, has resulted in some 100 projects aimed at establishing new churches in towns and populated areas where no Seventh-day Adventist churches now exist. The goal is to have these new lights burning within the next 15 months. This follows one of the most prolific years in baptisms the Southern Union has ever experienced. More than 3,720 souls united with the church during 1961.

Participating in the evangelistic council were M. V. Campbell, R. S. Watts, and E. E. Cleveland, of the General Conference; publishing house representatives; all the officers and departmental secretaries of the various conferences; and the entire ministerial force. A review of evangelistic procedures and goals highlighted the three-day session.

Commenting on the results of the meeting, Don R. Rees, president of the Southern Union Conference, and council chairman, said, "This has been the most thrilling and rewarding gathering of its kind I have been privileged to participate in. The working force of the Southern Union Conference—several hundred of them—appeared to be just as enthusiastic and alert at the end of a hard day as at the beginning. There is a new spirit among the workers, a new eagerness to win souls, a new determination to push into unentered areas. We pray that this spirit will be contagious and will permeate the thinking and activities of every church in the Southern Union."

Scores of ministers, assisted by dedicated and trained congregations, are already going into "dark county" localities for purposes of evangelism. By the first of February several new congregations were already in the making. The union has

never seen such a widespread series of evangelistic programs during the winter season. The laymen of the churches are accepting the challenge, according to reports from every conference, with the same eagerness and determination that characterized the reaction of the ministers.

A rich harvest of souls, many in new places, appears to be in prospect under the blessing and direction of God.

Delivered From Superstition in Tasmania

By E. B. Price, *Minister Tasmanian Conference*

When ten-year-old Wendy Pritchard mailed her entry for a favorite-hymn quiz in 1957, little did she realize that she was starting a train of events that would eventually bring her family to a knowledge of the Advent message.

Wendy's entry won the competition, which had been sponsored by the home missionary secretary of the Tasmanian Conference, J. E. Cormack. With the pastor of the Launceston church, Harold G. Josephs, he visited Wendy's home and presented her a record by the King's Heralds.

As a result of this contact, Bible studies were conducted until Pastor Josephs received a call to India. Fortunately, the man to succeed him was none other than Pastor Cormack, so the studies were immediately resumed. Mrs. Pritchard admitted that she enjoyed the studies, but stated that she had no intention of leaving her own church. Pastor Cormack continued the studies for 12 months, but the mother would not step out to follow truth. Then Pastor Cormack was transferred, and contact was lost with the family.

Early in 1961 a so-called healing campaign was held in Launceston, and Mrs. Pritchard was invited to attend. At first she refused to go, but friends who testified to having seen miraculous healings take

place urged her to take her younger daughter, Judith, whose eye was defective.

For Judith's sake she attended. The singing, fervent prayers, and seemingly Christ-centered sermons thrilled her. The second night Judith went up for healing. When the child's eye was apparently healed it seemed the mother's joy was complete. Each night the mother, her two daughters, and a 13-year-old son, Barrie, were there.

When the leaders of this campaign had gained the confidence of the people by the supposed healings, they introduced them to the "gift of tongues." In their zeal Mrs. Pritchard and Wendy were among the first to be carried off by the "spirit." To them the experience was wonderful.

For months they hardly missed a meeting, but something began to go wrong. Judith's eye was soon as bad as ever. Other friends who thought they had been healed began to have the same experience. The campaign leaders urged them to exercise more faith. They endeavored to do so, but nothing further happened, except that they sank deeper and deeper into the "gift of tongues."

The more they spoke in tongues the greater hold it had on them. At any time during the day or night they might be taken off into it. Even at night they would awaken from sleep and begin to speak in a gibberish over which they had no control, with body and hands shaking. Repeatedly they were assured that this experience was of God, and that to doubt it was blasphemy against the Holy Ghost—the unpardonable sin.

However, doubts began to creep in as they witnessed the further operation of this "spirit." Their anxiety increased as they saw some rolling on the floor, uttering meaningless gibberish, or barking like dogs and making noises like birds.

Doubts strengthened into fear when Barrie was brought home one night from a prayer meeting in a disheveled condition. His hair was hanging over his face; his clothes were unbuttoned and crumpled. The friends who brought him home explained that he had "received the spirit" that night. For 45 minutes he had been prone on the ground in a trance, but could remember little of what had happened.

In desperation Mrs. Pritchard began earnestly to seek the Lord for guidance. She picked up her Bible, opened it, and began to read from the latter part of Matthew 7: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

The Lord had answered her prayer! Though these people seemed to be Christians and performed many wonderful works, they were not of God; they did not encourage people to do God's will. Immediately Mrs. Pritchard's mind went back to her studies with the Adventists.

At this time Pastor George Burnside was conducting a three-week mission effort in one of Launceston's best-known theaters. One evening when the program was over and the crowd had gone, Mrs. Pritchard lingered to talk with the evangelist. Briefly she told her story, and asked for more studies. An appointment was made, and I had the privilege of making the visit with Pastor Burnside. At the conclusion of the study she was convinced that the spirit that had taken possession of them was definitely not of God but of the devil.

When former friends and associates of Mrs. Pritchard learned of her renewed interest in Adventist teachings they opposed her in every way possible. After a number of studies with her she requested that we stop coming for a time. Fearing that the family would again be lost to the truth, I left literature and enrolled them in the Voice of Prophecy Bible Correspondence Course, praying that it would continue the work already begun.

Two months later, to my joy, I received a letter asking for the studies to be resumed and stating that in the intervening time they had studied things out carefully to their full satisfaction, and had made their decision for the truth. Already they had kept two Sabbaths, and had used Wendy's record of the King's Herald's to create a Sabbath atmosphere.

After attending Sabbath school and church services regularly for a number of weeks, one Sabbath afternoon Mrs. Pritchard, Wendy, and Barrie were baptized in the river that runs through their property. They thank God for their deliverance, and for the truth that set them free.

209 Baptized in Charlotte North Carolina

By J. Malcolm Phipps, Evangelist
South Atlantic Conference

On Sunday night, July 16, 1961, we began a 13-week series of meetings in Charlotte, North Carolina, in a tent called the Bible Palace. At this writing 209 have been baptized, and several others await this sacred rite. From the opening night the attendance was good, ranging from 400 to 650 during the week, and from 750 to 850 on Sunday nights.

We felt keenly the presence of God as the great adversary was repeatedly turned back in his efforts to defeat and ruin the meetings. On the opening night, during the appeal, a group of passing hoodlums nearly broke up the meeting. On the afternoon of August 9, during the fourth week of the meetings, a terrific storm hit the city. The wind, rain, and hail blew out many windows, felled trees within a few yards of our tent, and broke a number of power lines. But the tent rode through the storm unharmed, except for small rips in the tent wall. Once again Satan was turned back.

On the ninth Sunday night certificates were awarded to 103 students who had successfully completed our free Bible course. Each Sunday morning at 8:45 we conducted a quarter-hour radio program.

L. R. Hastings, pastor of the Charlotte



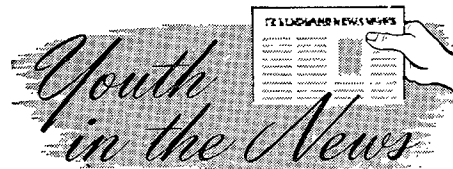
The Bible Palace evangelistic team, as a result of whose meetings recently concluded in Charlotte, North Carolina, 209 have been baptized. Left to right: J. L. Chavers, singing evangelist; Mrs. E. M. Phipps, Bible instructor; Mrs. J. Williams, soloist and Bible instructor; Mrs. L. M. Phipps, organist; J. Malcolm Phipps, evangelist; Mrs. L. R. Hastings, pastor's wife; Mrs. P. Meador, pianist and Bible instructor; L. R. Hastings, pastor of the Charlotte church.

church, has promoted a strong laymen's program, and much of the success of the campaign must be credited to him and to the many laymen who had sown much good seed in the city over the years. The members of the church contributed large sums of money and assisted weekly in distributing the handbills, ushering, and policing the grounds. Music was also furnished by the Charlotte and Winston-Salem churches.

Elder Hastings gave strong support to the meetings, and Mrs. Hastings served as a Bible instructor. Two of our youthful laymen operated the mobile sound system.

On January 7, 1962, ground was broken for the erection of a new church home on the same spot where the tent had been pitched. The old building is far too small to accommodate the present membership, and two services are necessary each Sabbath—one in the sanctuary and one in the basement of the church.

We rejoice over the rich blessings of God and look ahead with a deeper faith as the work moves toward its glorious climax.



► James Dearing, senior at Shenandoah Valley Academy, took first place in the American Temperance Society oratorical contest at the academy on January 13. The title of his oration was "Physician, Heal Thyself." He was the academy representative at the regional oratorical contest held at Trenton, New Jersey, February 2 and 3.

► Joe Foley, a sophomore from Jacksonville, Florida, was first-place winner in the annual temperance oratorical contest at Forest Lake Academy on February 3. Second- and third-place awards were given

to Janelle Harvey, of Orlando, and Woody Whidden, of Titusville.

► Sixteen junior youth entered a baptismal class January 20 at the Atlanta, Georgia, Kirkwood church. They are studying the Junior Voice of Prophecy Bible Correspondence Course.

► Auldwin Humphrey, 17-year-old senior student at Pine Forge Institute, won first prize in the tenth annual temperance oratorical contest of the Columbia Union Conference on Saturday night, February 3, at Trenton, New Jersey.



AUSTRALASIAN DIVISION

Mr. and Mrs. Raymond O'Hara and infant left Sydney, Australia, by boat on January 13, en route to Nukualofa, Tonga. Brother O'Hara, who is a graduate of the Australasian Missionary College, has given teaching service in the South New South Wales Conference during recent years. He will serve as a member of the staff at the Beulah Missionary School.

Mr. and Mrs. Ronald Mills sailed on the *Stratheden*, from Sydney, Australia, January 18, en route to Bombay, India. Brother and Sister Mills are trained nurses. They will be attached to the Northeast India Union, and will be located at Kalimpong.

Mary Wark left on January 20 for Goroka, in the Central Highlands of New Guinea. Miss Wark, who has been connected with the educational work in the Australasian Conference, will be attached to the teaching staff of the Coral Sea Union Missionary College, at Kabiufa, Goroka.

Mr. and Mrs. Peter Bamford and two children left for Port Moresby, Papua, New Guinea, on January 25. Brother Bamford has accepted an invitation to serve as headmaster of the Papuan Gulf Central School, Balepa, in the Papuan Gulf Mission.

Mr. and Mrs. Wilfred McClintock and four children left on January 25 for New Guinea. For the past four years, Brother McClintock has been working in the South New Zealand Conference. He will be connected with the Coral Sea Union Missionary College, at Kabiufa, Goroka.

Valerie Harrison, whose homeland is New Zealand, sailed on the *Straat Lombok*, from Sydney, on January 26, for East Africa. Miss Harrison is a qualified nurse, and will be connected with the Heri Hospital, in Tanganyika.

Rhonda Perry left Fremantle, West Australia, January 30, en route to the Southern African Division. Miss Perry, who is a graduate of the Sydney Sanitarium and Hospital, will be a member of the medical staff at the Malamulo Mission Hospital, in Nyasaland.

E. W. DUNBAR

Voice of Prophecy in West Pakistan

By William H. McGhee, *Director*

Across the street from the headquarters of the Pakistan Air Force in Peshawar is an English branch of the Voice of Prophecy Bible Correspondence School—the only one of its kind in Pakistan. This is the dream of a converted airman. Security regulations prevent service personnel from sending their names to Poona. This branch, which operates from the reading room of the Peshawar Seventh-day Adventist church, now makes it possible for them to take the lessons locally.

Corp. H. M. Williams, a local volunteer serving on the staff of the Voice of Prophecy branch, gave the following biennial report of the school at a recent graduation convocation presided over by W. E. Murray, vice-president of the General Conference. This was the sixth graduation ceremony held during the past two years, since the branch was established. During these two years more than 700 lessons were mailed out, 126 certificates were awarded, and three souls were baptized as a direct result. One of these was a young man now attending Spicer Memorial College, one will soon enter mission training, and one was a former Catholic girl now in her first year of nurse's training at Karachi Seventh-day Adventist Hospital. Four or five more students, including a Moslem and an airman and his wife, are looking forward to baptism.

Of the 126 certificates, 52 were awarded in 1959 and 74 in 1960. This does not include the 20 awarded to Abbottabad students at the Reynolds-McGhee campaign in August of 1960. The number of certificates does not equal the number graduated, because in many cases the same student completed several courses. The number of lessons corrected was 500, and the number enrolled, 279. Stu-



Pastor K. S. Brown, president of the East Pakistan Section of the Pakistan Union, awarding a Voice of Prophecy health course graduation certificate to a doctor who completed the course, as W. H. McGhee, director of the Peshawar Voice of Prophecy branch, watches.

dents currently enrolled are 122.

For Moslem enrollees there is a definite continuity and plan of progression followed in the six English courses offered. The health course has recently been introduced, and all new enrollees are automatically enrolled in it. After completing it we send them the introductory lessons, in which Old Testament characters are studied. Then they study the life of Christ and *The Great Controversy* courses. Health is the opening wedge, which leads on to a study of the lives of the ancient prophets, so familiar to Mohammedans. This naturally prepares the way for a study of Jesus, of whom the prophets spoke. Having accepted Him as Saviour, they are ready for the teachings of Jesus, which they get in the course in doctrines.

Brief News OF MEN AND EVENTS

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

COLUMBIA UNION

► The new school in Lakewood, Ohio, held open house and a ribbon-cutting ceremony on Sunday, March 4. Guest speakers included the mayor of Lakewood; D. W. Hunter, president of the conference; H. W. Bass, educational superintendent; and M. H. Reeder, secretary of the public relations department. H. R. Thurber, pastor, directed the program.

► Mrs. Ora Bradley, member of the South Boston, Virginia, church, received her sixth Jasper Wayne award in Ingathering this year. She has gone well over the \$130 mark for several years, and much of the money comes from house-to-house solicitation.

► The New Jersey Conference has just completed a series of four church officers' institutes, with meetings being conducted in Bridgeton, Trenton, Paterson, and Hoboken.

► The New Jersey Conference and the Trenton church are cooperating in a radio broadcast, Truth for Today. This five-minute daily program of religious news and comment is presented just before the 1:00 P.M. world news. A. M. Covell of Jersey City-Perth Amboy is the announcer, and A. M. Moyer of the Trenton church is the newscaster.

► Mrs. Priscilla Green has joined the faculty of Columbia Union College as instructor in nursing. A 1950 graduate of the college and wife of Thomas Green, civilian chaplain of the Columbia Union Conference, Mrs. Green has served on several hospital staffs.

LAKE UNION

► Again Illinois is the only conference in the Lake Union to achieve the Silver Vanguard Ingathering award, and can take its place with a few other distinguished conferences in North America. At their victory celebration on February 8 it was reported they had raised \$164,527.25, or \$3,793.88 more than last year. Of their 74 churches 52 received the Silver Vanguard plaques.

► The January 14 Sunday supplement of the *Grand Rapids Press*, Grand Rapids, Michigan, had a two-page spread featuring the Cedar Lake Academy mill, with pictures of the superintendent, G. A. Spaulding, and a number of the workers.

► On Sabbath morning, December 30, 1961, a new church was organized in the Illinois Conference for the Yugoslavian church members in Chicago. W. A. Nelson, president, and Elton Dessain, treasurer, officiated at the services. These people were formerly a branch of the Czechoslovakian church.

NORTH PACIFIC

► During the union conference colporteur institute at Gladstone Park in January, Ralph Gore of the Idaho Conference was selected as Colporteur Man of the Year. To be chosen, a man must meet a list of 15 qualifications.

► Total deliveries of \$91,412.73 worth of literature were made in the Idaho Conference during 1961, according to Peter Tadej, publishing department secretary. Irwin Cook, who has canvassed five years in Idaho, led the North Pacific

Union Conference in deliveries again this year, making his third such year in the five years he has canvassed.

► Dr. Blythe Owen, composer in residence and associate professor of music at Walla Walla College, received word recently of her election as a Fellow of the International Institute of Arts and Letters, Kreuzlingen, Switzerland.

► The following changes in academic rank were voted for Walla Walla College staff members at the recent annual board meeting: H. E. Westermeyer, head of the history department, and H. J. Alcock, assistant professor of religion, will become professor emeritus of history and professor emeritus of religion, respectively. Wilma Leazer, dean of the school of nursing, was elevated to the rank of professor of nursing, and R. E. Silver, chairman of the department of education, to the rank of professor of education. J. Paul Grove became associate professor of religion, Calvin Trautwein, associate professor of industrial education, and T. W. Walters, associate professor of social science. Assistant professorial rank was voted for Mrs. Helen Evans, English; Edwin Larson, engineering; J. G. Penner, speech; Ingrid Rudy, nursing; Wade Wolfe, industrial education; and Mrs. Melvin Zolber, home economics. Frank E. Meckling, professor of history, was named head of the department of history, effective at the beginning of the summer quarter. Returning from graduate study leave will be John Christian as instructor in history.

NORTHERN UNION

► M. D. Gordon and A. J. Iseminger are conducting evangelistic meetings in Steele, North Dakota, a community where

we have no church. Attendance at the meetings has almost tripled, and more than half the people coming are not of our faith. A good baptism is anticipated.

► Mr. and Mrs. Earl Strub believe in Christian education. They drive 24 miles each way from their farm to Huron, South Dakota, to bring their six children to our church school.

► Mrs. C. A. Edwards, Investment leader of the Minneapolis Southview church reports a successful Investment campaign with more than \$1,000 raised. Mrs. Oren Hollenbeck, the Sabbath school superintendent, was hospitalized at the time of the fall Investment program. Her enthusiasm was so contagious that even a Baptist woman in her ward caught the spirit and had a part in this mission work.

► A Pierre, South Dakota, race-track driver dedicates 10 per cent of his summer earnings to a worth-while project. After receiving a copy of *Listen* magazine, he wants to spend his 10 per cent putting *Listen* in every local doctor's office, barbershop, and similar places in Pierre.

► William A. Jones has joined the working force in the Iowa Conference, coming from Nashville, Tennessee. Brother Jones is a graduate of Southern Missionary College and will serve as assistant treasurer.

► O. T. Garner, president of the South Dakota Conference for the past eight years, has accepted an invitation to become pastor of the church in Pueblo, Colorado. Having served as a conference president for 27 years, he requested a transfer to pastoral duties again.

PACIFIC UNION

► Elder and Mrs. William Robert French were honored on their sixtieth

wedding anniversary, February 4, at an open house in the home of their daughter and son-in-law, Elder and Mrs. Arthur A. Douglas of Scottsdale, Arizona. Elder French was ordained to the ministry in 1909, and they served in India from 1910 to 1918. During the years of his service for the Master, he taught Bible, history, religion, and Biblical languages in eight schools and colleges, as well as pastoring churches.

► Mrs. Roger Bierwagen conducted a school of nutrition and cooking in Phoenix, Arizona, recently, and 103 qualified for certificates from the General Conference Medical Department. Guest speakers at two of the class periods were Dr. Frank Stump and Mr. and Mrs. L. Miller.

► In its annual meeting February 6 the La Sierra College board of trustees adopted the proposed plans of H. R. Emmerman, architect, for a new wing to be added to Angwin Hall, one of the two women's residence halls, to accommodate an additional 102 students.

► Approximately 250 faculty and staff members of La Sierra College enjoyed scenes from the life of Abraham Lincoln as portrayed by speech students under the direction of W. Fletcher Tarr at the annual faculty-board banquet on February 5.

► J. M. Nerness, newly appointed pastor of the Santa Cruz-Soquel district in the Central California Conference, and Mrs. Nerness were given a welcome at a social evening, January 27.

► June Webber, currently attending Walla Walla College, has been invited to join the Southern California Conference staff in June, 1962, as a Bible instructor.

► Don G. Parks, of the Washington Conference, was called by the Southern California Conference to become associate pastor of the Alhambra church.

SOUTHERN UNION

► Pathfinder leaders from all over the Alabama-Mississippi Conference gathered in Meridian, Mississippi, for instruction and inspiration. The meetings were arranged by W. E. Peeke, conference Missionary Volunteer secretary. Much emphasis was put on missionary activities that Pathfinders could participate in.

► Carolina colporteurs, under the direction of W. P. Blake, publishing secretary, have organized to give assistance in the dark county evangelistic program launched by Carolina ministers for 1962. They will engage in concentrated group canvassing in the areas to be worked.

► The Carolina Conference Sabbath school department reports passing the 40 cent per capita figure for the first time. When all the receipts for 1961 were in, the per capita was .414. Carolina heads the list in the union for Sabbath school giving on the percentage-of-tithe basis.

► Richard Pleasants, Jr., of New York, recently accepted the invitation of the Florida Conference committee to become the church and institution development service secretary of the Florida Conference.



Australia-New Zealand Secondary Teachers Confer

Pictured are delegates attending the secondary teachers' convention, which convened from January 9-20 at Australasian Missionary College. More than 80 teachers were present from our secondary schools in Australia and New Zealand. Included in the group are two or three missionary teachers who were on furlough.

E. E. WHITE, *Departmental Secretary
Australasian Division*

► Donald A. Short, associate pastor of the Atlanta-Kirkwood church since February, 1961, and his wife, Janice E. Black Short, will leave Georgia-Cumberland in early April for New York, where they will sail for mission service in Africa.

► A series of evangelistic meetings was conducted in the Portland, Tennessee, church, January 21 to February 4, by Everett E. Cumbo, district pastor, assisted by several Highland Academy students and David Hyzer, local elder. At the close of the meetings 16 people had made their decision to be baptized. The Portland church was organized March, 1961, with 33 charter members. The membership has grown to 58, 20 of whom were added by baptism during 1961. A new church has been built, seating 150. This was the first series of meetings held in the new building.

SOUTHWESTERN UNION

► At their biennial session the Texas Conference committee and constituency voted to build a new boarding academy in central Texas. It is to occupy approximately 1,000 acres, and will become a reality in the next five to seven years.

► Operation Lone Star has been the means of employing a conference builder, Herschel Cottrell. He has already saved the Texas Conference thousands of dollars, and it is anticipated that many thousands more will be saved.

► As a result of a built-in evangelistic program, manned by Texas pastors and departmental men, a total of 1,150 baptisms have been reported for the past three-year period. This is largely the result of a lay pastoral evangelistic program throughout the field.

► Financially, the past two years were the best in the history of the Texas Conference. An all-time high of tithe was reported—\$1,785,503.77.

► Branch Sabbath school evangelism is becoming a reality. In 1958 and 1959 the total branch Sabbath schools varied from nine to 15. Because of a new vision of Sabbath school evangelism, there are now 69 branch Sabbath schools operating in Texas, with an expected average of one per regular Sabbath school by camp meeting time in June, making a total of 80.

NOTICES

General Conference Session

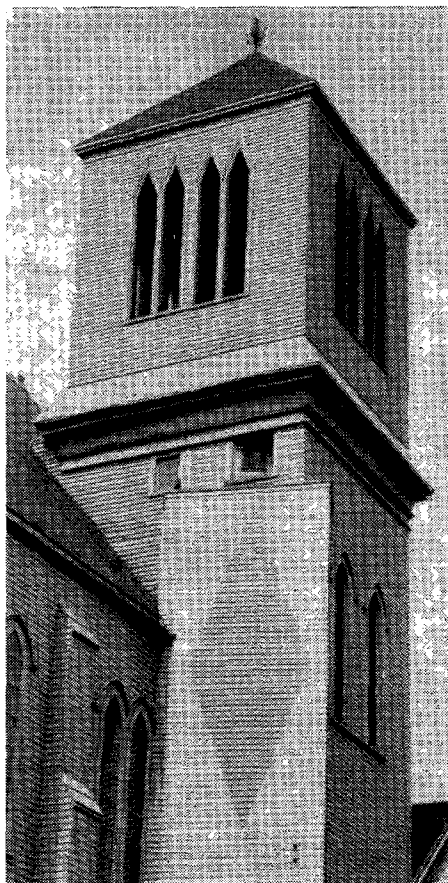
Official notice is hereby given that the forty-ninth session of the General Conference of Seventh-day Adventists will be held July 26 to August 4, 1962, in the San Francisco Civic Auditorium, San Francisco, California, U.S.A. The first meeting will open at 7:30 P.M., July 26, 1962. We trust that all duly accredited delegates will take notice of this and be in attendance at that time.

R. R. FIGUHR, *President*
W. R. BEACH, *Secretary*

General Conference Association of the Seventh-day Adventists

Notice is hereby given that the next meeting of the members of the General Conference Association of the Seventh-day Adventists will be held in the San Francisco Civic Auditorium, San Francisco, California, at 10:00 A.M., July 31, 1962, for the transaction of any business that may come before the meeting. The members of this association are the delegates to the forty-ninth session of the General Conference. By order of the Board of Trustees.

R. R. FIGUHR, *Chairman*
R. H. ADAIR, *Secretary*



The Light of the World

Every ship that enters the harbor of St. John's, Newfoundland, steers for the Seventh-day Adventist church on Queens Road—truly a lighthouse "set on an hill" that "cannot be hid."

By night a green light shines atop the high tower of the church, and by day a brilliant red diamond painted on the church wall stands out as a landmark. Entering the narrows from the Atlantic Ocean, ship captains and harbor pilots line up the lower light at the harbor entrance with the upper light on the Adventist church. This keeps them safely in the deep channel.

May every Seventh-day Adventist church be a lighthouse to guide men and women into the harbor of heaven! When the lives of its members—the lower light—are in line with the standards of the church—upper light—others are able to steer a safe course through life.

T. S. GERATY, *Associate Secretary*
GC Department of Education

General Conference Corporation of Seventh-day Adventists

Notice is hereby given that the next regular meeting of the members of the General Conference Corporation of Seventh-day Adventists will be held in the San Francisco Civic Auditorium, San Francisco, California, at 10:00 A.M., July 31, 1962, for the transaction of any business that may come before the meeting. The members of this corporation are the delegates to the forty-ninth session of the General Conference. By order of the Board of Trustees.

R. R. FIGUHR, *Chairman*
R. H. ADAIR, *Secretary*

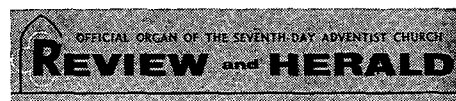
North American Conference Corporation of Seventh-day Adventists

Notice is hereby given that the next meeting of the members of the North American Conference Corporation of Seventh-day Adventists will be held in the San Francisco Civic Auditorium, San Francisco, California, at 10:00 A.M., on July 31, 1962, for the transaction of any business that may come before the meeting. The members of this corporation are the delegates to the forty-ninth session of the General Conference. By order of the Board of Trustees.

R. R. FIGUHR, *Chairman*
R. H. ADAIR, *Secretary*

Church Calendar

Missionary Volunteer Week	March 17-24
Thirteenth Sabbath Offering (Southern Asia Division)	March 31
Missionary Magazine Campaign (Special price during April and May)	April 1-30
Church Missionary Offering	April 7
Loma Linda University Offering	April 14
Dorcas and Welfare Evangelism	May 5
Church Missionary Offering	May 5
Servicemen's Literature Offering	May 12
Spirit of Prophecy Day	May 19
Home-Foreign Evangelism	June 2
Church Missionary Offering	June 2
Christian Record Offering	June 9
Thirteenth Sabbath Offering (Northern European Division)	June 30
Medical Missionary Day	July 7
Church Medical Missionary Offering	July 7
World Evangelism Offering	July 14
Pioneer Evangelism	August 4
Church Missionary Offering	August 4
Oakwood College Offering	August 11
Educational Day and Elementary School Offering	August 18
Literature Evangelists Rally Day	September 1
Church Missionary Offering	September 1
Missions Extension Day and Offering	September 8
MV Pathfinder Day	September 15
Review and Herald Campaign	September 15-October 13
Thirteenth Sabbath Offering (Central European Division)	September 29
Neighborhood Evangelism	October 6
Church Missionary Offering	October 6
Voice of Prophecy Offering	October 13
Sabbath School Visitors' Day	October 13



In 1849 the company of Sabbathkeeping Adventists who had come out of 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.

<i>Editor:</i>	Francis David Nichol
<i>Associate Editors:</i>	Raymond F. Cottrell Kenneth H. Wood, Jr.
<i>Consulting Editors:</i>	R. R. Figuhr, M. V. Campbell W. E. Murray
<i>Editorial Secretaries:</i>	Promise Joy Sherman Idamae Melendy
<i>Special Contributors:</i>	C. H. Watson, Frederick Lee W. R. Beach, G. L. Torrey V. G. Anderson, W. B. Ochs Presidents of all Divisions
<i>Circulation Manager:</i>	R. G. Campbell

Subscriptions: United States, \$5.95 (slightly higher in Canada); other countries, \$6.95. When changing address, give both old and new address; allow four weeks for change.

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News of Note

Record Baptisms in North America

The year 1961 has yielded the largest harvest of souls in North America in history. All told, 21,212 were baptized. Those received by profession of faith numbered 1,456, making a total of 22,668. This is an increase of 4,856 over the preceding year. Reports from other divisions, though as yet incomplete, indicate that 1961 will prove to be a banner year in our world program of evangelism.

We thank God, take courage, and feel certain that we shall see yet greater things in the coming years.

R. R. FIGUHR

Loma Linda University Expansion

At the recent major board meeting of Loma Linda University, provision was made for a housing development at Los Angeles to provide more homes for employees and married students. At previous board meetings various aspects of the future development of both campuses have been considered. At this meeting, a long-term financial plan was adopted to provide, over a period of years, for the most pressing needs on both campuses as follows:

Loma Linda Campus

Hospital Addition	\$2,750,000
Psychiatric Unit	600,000
Graduate School and Library	550,000
School of Nursing	300,000
Professional Building	500,000
Total	\$4,700,000

Los Angeles Campus

Basic Science and Library	\$3,250,000
Psychiatry	150,000
Land and Equipment	450,000
Dormitory Addition	200,000
Demolition and Parking	75,000
Portion of Clinic	2,300,000
Total	\$6,425,000
Total Cost	\$11,125,000

Another action of the board was to move the School of Dietetics from the Los Angeles campus to Loma Linda. Financial agreement was entered into with Pacific Union College and La Sierra College relating to the graduate work that the Loma Linda University is conducting on their campuses.

The next major board meeting of the university will be in May.

M. V. CAMPBELL

War Service Commission School

The War Service Commission School authorized by the Autumn Council for local and union MV secretaries has just been concluded. Increased world tension

and the need to keep our youth leaders better informed and prepared to assist our young people facing a military obligation was the underlying reason for this instruction.

The War Service Commission School for the eastern part of the United States was held at the General Conference headquarters in Washington, D.C., February 5-7. Kansas City was the site for the central section school, February 12-14, and the Pacific and North Pacific MV secretaries met in San Francisco, February 19-21.

The schools were well attended. Serious attention was given to the needs of our young people facing a military obligation, and problems of those already in service were considered. Our youth may henceforth look with greater confidence to their youth leaders for counsel on how best to serve their country in uniform. Young people and parents should counsel with the local or union conference MV secretaries regarding Selective Service regulations and the proper Selective Service classification for Seventh-day Adventist youth. Each MV secretary is an official representative of the War Service Commission.

J. R. NELSON

Philippine Union College Trains Foreign Missionaries

Philippine Union College is celebrating its forty-fifth anniversary this year. President Reuben G. Manalaysay writes, "The Lord has certainly been very good to us. Already 82 Filipino graduates have gone out from our college as foreign missionaries. The last two left last week for Karachi, Pakistan, and a call has come for two of our graduates to serve in Libya. We, here in the college, dedicate our lives for the finishing of God's work."

The motto of this great college for this year is "Daily Praying—Victorious Living—Sacrificial Giving—Service Going."

J. ERNEST EDWARDS

Death of M. L. Andreasen

We regret to announce the death of M. L. Andreasen who, for many years, was a prominent worker among us. Unhappily, in his last years, he had some misunderstandings with his brethren over certain matters. Shortly before his death he expressed a desire to talk with some of the brethren again. R. R. Bietz, president of the Pacific Union Conference, and the undersigned visited him. A happy reconciliation was effected that brought peace to his heart and happiness to the brethren. He said to his wife after the conversation with the brethren, "Now I can die in peace." Thus he died, a few days later, in full fellowship with all the brethren. His obituary will appear later.

R. R. FIGUHR

Death of C. F. L. Ulrich

The Australasian Division reports the death, February 27, of Elder Carl F. L. Ulrich, general manager of the Signs Publishing Company, at Warburton, Australia, of a heart attack. Brother Ulrich had contributed much to the rebuilding of our publishing work in Australia through the printing of *The Bible Story* and the development of a payment-by-mail plan. He will long be remembered for his cheerful, aggressive leadership. We express to the bereaved family and many friends our sincere condolence.

W. R. BEACH

Potomac Conference Biennial Session

The twentieth biennial constituency session of the Potomac Conference met at the Takoma Park church on Sunday, March 4. More than 500 delegates and visitors attended the business session. Howard J. Capman was elected to his third two-year term as president of the conference. All other officers and departmental secretaries were also re-elected. Announcement was made at the business session that the conference has now passed the 10,000 mark in membership.

Keynote speaker was the president of the General Conference, R. R. Figuhr, who challenged the delegation to greater activity for Christ. Reports rendered by the conference officers and departmental secretaries indicate that the Lord is richly blessing the work in this large conference in the Columbia Union. L. E. Lenheim, president of the union, and the union staff were present at this meeting, together with R. R. Figuhr and the writer, from the General Conference.

W. E. MURRAY

A VOP Trophy in the Far East

From the Far Eastern Division comes the following: Soon after the war Mr. Masahisa Yasui became a Christian. When his minister preached that a good man goes to his reward at death, Mr. Yasui was perplexed, for he had read in his Bible that at death "man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." He was even more perplexed when he asked the minister about the second coming of Jesus and was told that it is not to be a literal appearance, but that Jesus comes in the heart.

In this state of uncertainty Mr. Yasui was hospitalized for three months. During this time his radio was a great comfort. One Sunday he tuned in the Voice of Prophecy program. The subject was the second coming of Jesus. He believed the message and sent for the Bible lessons, which he studied diligently.

For some time now Mr. Yasui has been a member of our church and rejoices in the Bible truth that came to him when he turned his radio dial that Sunday morning.

JAMES E. CHASE