

Southern Tidings

Official organ of the Southern Union Conference of Seventh-day Adventists

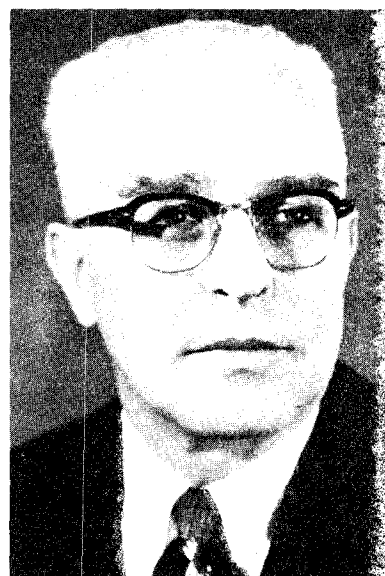
August 15, 1962

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DON R. REES



R. R. FIGUEROA

R. R. FIGUEROA
Re-elected to third term

DON R. REES
Head of southern delegation

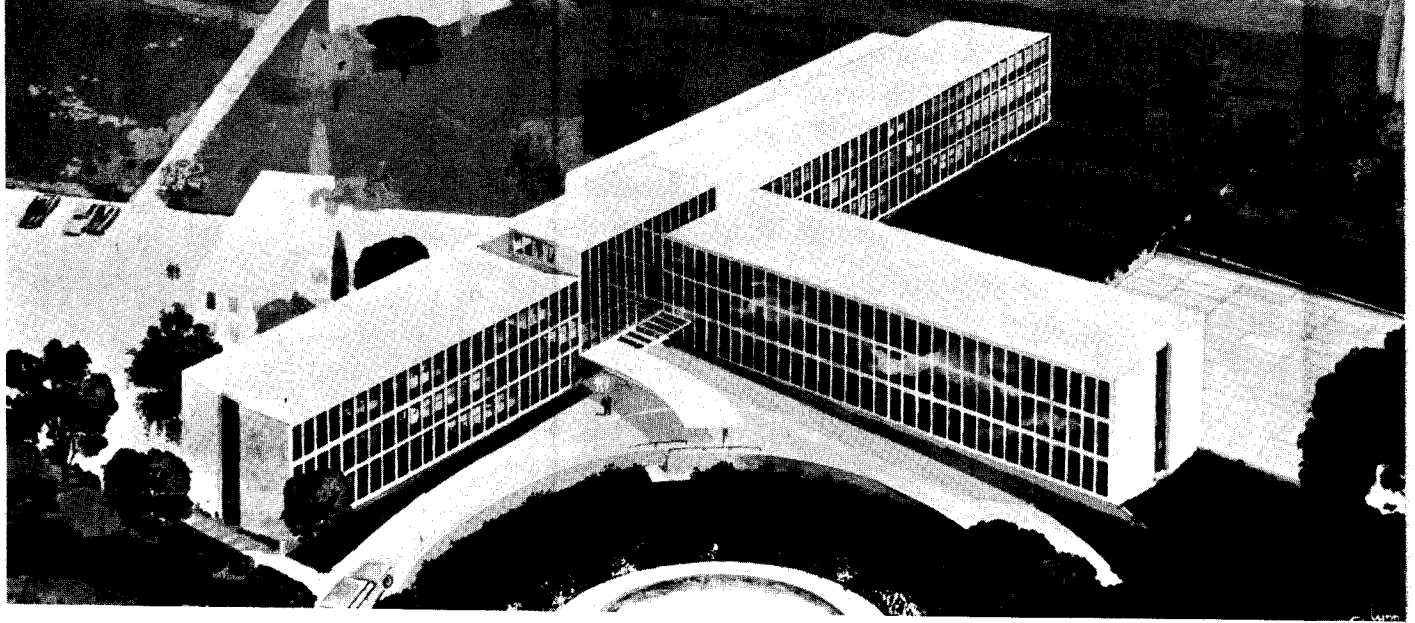
W. B. OCHS
Announces retirement

Special Reports

**Direct from the General
Conference in session at
San Francisco, California**



W. B. OCHS



Facts About . . .

Madison Hospital and Sanitarium



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Stage II. 90 additional beds.

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To be met by bond issue of \$1,200,000 for construction, \$300,000 for equipment.

The cost of equipment will be met by a fund-raising drive.

*Information on available 6% First Mortgage Serial Bonds is available from Guaranty Bond and Securities Corporation, Suite 116, 1717 West End Avenue, Nashville 3, Tennessee.

Southern Tidings

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There Is a Call from Korea

KOREA is much on the newsfront today due to its many political problems, but Korea is also on the religious newsfront because of the amazing progress of the Advent message in that land. Recent developments and advances of the Advent message are nothing short of miraculous.

Four years ago in Korea there were only 18,000 Sabbath School members, but the growth has been so rapid that today there are more than 72,000 Sabbath School members, and thousands more are being added every year. In some areas our churches are so overcrowded that it is necessary to conduct several services each Sabbath to accommodate all the people who wish to attend.

The publishing work is making a very real contribution to the program of evangelism in Korea. Elder Russell Thomas, publishing department secretary of the Korean Union, writes, "We now have 150 literature evangelists selling message-filled books and magazines. These bookmen are real soul-winners, too. All over Korea we have what are called 'colporteur churches,' where a man has found an interest and stayed with it until a church has been raised up. One literature evangelist reports 52 new converts baptized. Our pastors and leaders recognize the value of the work of our literature evangelists, and of the books and magazines they distribute."

Recently, in one month, these literature evangelists sold more than a million and a half pages of truth. Surely there will be a great harvest of souls from this bountiful seed-sowing.

Our literature is in demand, and we have a wonderful group of literature evangelists to sell it, but here is the problem: our publishing house is not able to meet the continual needs of the field. To increase production, a proposal was made that workers increase their work week to 48 hours. The publishing house must be enlarged, but on the present compound it is physically impossible because a new street is being planned that will cut through close beside the present plant, making it impossible to enlarge the building. Therefore, it is necessary to build an entirely new publishing house.

The ground has been chosen, building plans have been drawn up, and the brethren are anxious to go forward. They desperately need this building. They need it to produce more books and magazines for our literature evangelists. They need it to produce more literature for our own church needs; therefore, they are eagerly looking forward to a liberal appropriation from the Missions Extension Offering, which will be received Sabbath, September 8.

A portion of this offering will also be designated for our publishing house on the island of Madagascar, out in the Indian Ocean. They need help to purchase much-needed equipment so they may better print God's message and give the gospel to the many who still wait for truth.

Korea, Madagascar. Are these only names of far-away places to you? We assure you they are very real and their needs are very real, yes—very urgent. Your generous contribution to the Missions Extension Offering on Sabbath, September 8, will help answer the calls from these needy fields, thus hastening the spread of the gospel in new areas.

W. A. HIGGINS, Associate Secretary
General Conference Publishing Department

Seventh-day Adventists:

By CECIL COFFEY

A People with Built-in Security

IN this age of gross insecurity—both among nations and among people—it is a rare experience to encounter a group that actually exudes such optimism and faith in the future that it leaves no room in its philosophy for doubts and fears.

But any observer who pays more than casual attention to the activities and beliefs of Seventh-day Adventists has to conclude that here is a group which has achieved a high degree of built-in security. Happiness, surety of purpose, worthwhile goals, confidence in a bright future, are all apt descriptions of Seventh-day Adventists.

Booton Herndon, a well-known American writer who is not an Adventist, had this to say about Seventh-day Adventists in his book *The 7th Day*: "They are as positive in their own minds as mortal man can be that, if they meet the conditions of personal righteousness, their lives extend not only to the grave, but far beyond it, forever and ever, in a steady and constant state of unimaginable joy."

Perhaps therein lies the reason for the happiness and hope of this religious

group. They take literally the promises of God, as given in the Bible, not only for this life but also for the future existence of man beyond his earthly sojourn.

Seventh-day Adventists are not optimistic about the collective improvement of man's morals, nor are they optimistic about the human race achieving any sort of utopian stage through mere mortal efforts. Their optimism about the future goes far beyond a faith in man. It rests on faith in God.

The name *Seventh-day Adventist* expresses the purpose of the church and clearly defines its two main tenets of belief. *Seventh-day* signifies a strict adherence to the fourth commandment: "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God. . . ."

Adventist means simply one who believes in the second coming of Jesus Christ. This is not an unusual belief among Christian bodies, for in almost every communion is taught one of several concepts concerning this great event.

But Adventists emphasize it as a major point of doctrine, and they believe and teach that the event is near at hand, even at the door. So intense is their interest in the second coming of Christ, they believe that they themselves can effectually hasten it. Consequently they have made a passage of scripture from the Book of Matthew the key to a fervent worldwide activity.

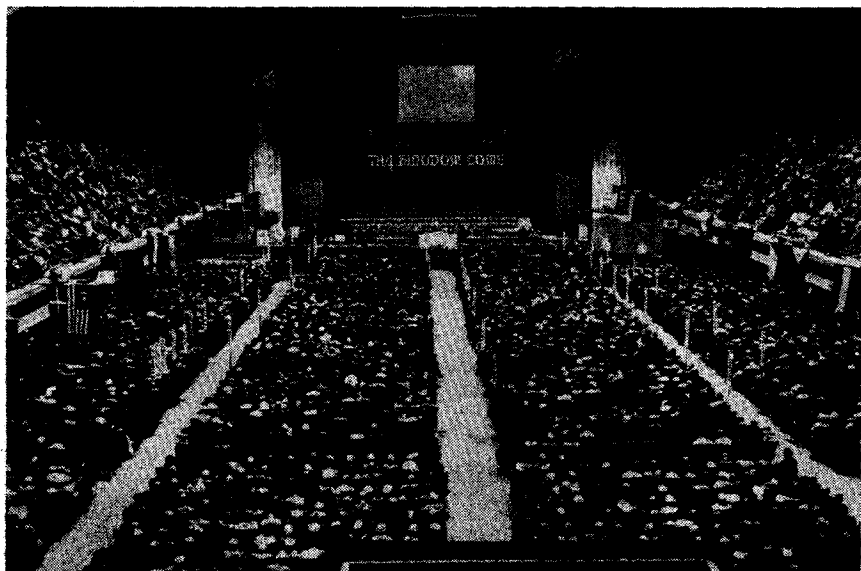
"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come," reads Matthew 24:14. According to this statement, the second coming of Christ will occur when the gospel has been extended to all the world. Adventists recognize that this is a monumental task. They also recognize that they are not the only instruments chosen by God for disseminating the Christian faith.

But, they believe, a special urgency must be sounded with the gospel call in this generation, and the urgency must come from those who are striving to strip the dross from religion as it is practiced today, that all may see the beauty and simplicity in practical godliness as lived and taught by Jesus Christ.

Adventists believe that in this age of scientific marvels, the gospel message can be and will be speedily exposed to all the world. If the task is a monumental one, even with modern conveniences in transportation and communication, Adventists point to the fact that the Leader in the whole undertaking has more than human power and wisdom. For God Himself is vitally interested in and concerned with the entire global task.

"With God on our side," the Adventists say, "how can we fail?"

The formal doctrines of the Adventist Church are few, and most of these are held in common with others of the Protestant persuasion. Observance of the Sabbath, based on the Ten Commandments and on the observances of God at the end of the creation week and of Jesus Christ during His earthly ministry, is the Adventists' most dras-



Four years have passed since the General Conference assembled in Cleveland, Ohio, under the prayerful motto, "Thy Kingdom Come."

tic departure from common practice among Christians.

The Adventist concept of the end of the world and the second coming of Christ is not one of gloom and doom; on the contrary, it is an event to anticipate joyfully and one that will usher in the long-awaited utopian kind of existence called eternal life. Among the rapid sequence of physical actions on that occasion will be the resurrection of all the righteous dead from all generations and the translation of the righteous living, with both groups being caught up in the air to meet Christ. This event will be accompanied by such dazzling brightness and pagantry, the Adventists believe, that mere human forms of expression can scarcely begin to describe it.

The righteous whom Christ has come to receive will then go to a place in the universe called heaven, where they will spend one thousand years. After that, the unrighteous dead, including those who die at the time Christ comes for the righteous, will be resurrected long enough to have their unconfessed sins revealed, and then they will be destroyed by fire. According to the Adventist interpretation of Scripture, the unrighteous will be blotted out, will cease to exist.

This is the only merciful thing God can do, the Adventists argue. Sinful beings cannot be permitted eternally to inhabit a universe where perfection has been achieved, nor can a God whose rule is love itself be guilty of casting the sinful into some place where they will be tormented without ceasing.

The fire that destroys the wicked will also serve to purify the earth, the Adventists believe. They see this planet re-created as it was in the beginning in an Eden-type setting. The redeemed will inherit it for eternity. It will be the center of the universe and the site for God's throne.

Other major points of the Adventist faith are these:

The Godhead Trinity is composed of God the Father, God the Son, and God the Holy Ghost.

Jesus Christ, the Son, "existed with God the Father, for our sake was born of a virgin, lived as a man among men, died on the cross as a complete atonement for our sins, rose again the third day, and ascended into heaven. There He intercedes as a 'High Priest' as the lives of men are called into judgment."

The Bible (both the Old Testament and the New Testament) is the inspired Word of God.

God created the earth and all original life upon it, made provision for its continuing propagation. Life did not evolve over vast periods of time, but actually came about in the Genesis version of six creation days, with the Sabbath rest being established on the seventh. There is no room in the Adventist doctrine for an evolutionary origin of man.

Baptism requires full immersion in the manner of Christ's baptism in the Jordan River. Infants and small children are not baptized, because they do not understand the full meaning of the rite.

Communion services, not limited to members only, constitute symbolisms of the broken and bleeding body of Christ. These services are conducted quarterly and are preceded by the ordinance of humility (the washing of feet), also in the tradition of Christ's actions in the upper room.

In addition to these basic doctrines and practices, Adventists also have stated views and policies on such mat-

This article was written for **These Times** magazine to be published at the time of this year's quadrennial session of the General Conference. Reprinted, by permission, from the August, 1962, number of **These Times** magazine, Nashville, Tennessee.

ters as religious freedom, health and education.

The church advocates and fights for complete freedom of religion. It is currently in opposition to numerous Sunday laws being introduced in various states and communities. These laws, Adventists believe, threaten the religious practices of all because they set dangerous precedents which place governments in control of conscience. The Adventists see no place for religious legislation by secular bodies.

The church teaches that the human body is the "temple of God" and that a true Christian will not deliberately abuse that temple. Therefore Adventists abstain from intoxicating beverages, tobacco, and Biblically unclean foods such as pork. The drinking of tea, coffee, and other beverages containing harmful stimulants is frowned upon.

Adventists not only talk and preach healthful living as an integral part of Christianity; they put their words into action. The church itself operates 219 major medical units, including numerous internationally known hospitals, schools of nursing, and one of the

largest existing educational centers for the training of physicians, dentists, and related medical specialists. In addition, hundreds of Adventist lay groups maintain clinics, hospitals, and other medical services in many parts of the world.

The church itself has nearly 14,000 persons employed in its medical institutions.

Seventh-day Adventist medical work takes in many forms. In addition to its large, completely modern hospitals, the church operates scores of floating hospitals and clinics that supply the only medical services thousands of people ever see. They ply the waters of the South Seas, the Indian Ocean, great rivers such as the Amazon and the Nile—all for the purpose of bringing the modern medicine miracle to people who otherwise have no method of healing, save the ritual of the witch doctor.

Obviously, a church-related medical work that spans the globe is not the only international endeavor being sponsored by Seventh-day Adventists. The church sends out hundreds of missionaries from dozens of home bases in the United States, Europe, Australia, and other centers of denominational influence. They are trained specialists in many phases of uplift work. They not only establish churches and mission stations; more often than not, they think first of medical and educational needs of underprivileged peoples.

An Adventist leader recently described this missionary approach as a method for "gaining the confidence of the people and thereby opening the way for the full Christian story."

This uplift approach to the dissemination of Christianity, he said, explains why Adventists operate hundreds of hospitals, some 5,000 schools and colleges, and countless other smaller units for educational and healing purposes.

Supporting this mammoth good-neighbor program is a system of church finance envied by other denominations. Adventists heed the Biblical injunction to tithe, that is, to give 10 per cent of one's income to the church. In addition, they give numerous offerings, with many members giving a total of 20 per cent or more of their income.

The church has almost 1,500,000 members internationally. More than two thirds of this membership is outside the United States. According to the 1960 financial statement of the denomination (latest one available), the total church offerings that year amounted to \$99,902,354. Almost \$80,000,000 of

this came from the churches in North America.

In addition, Adventists issued from their 42 publishing houses, periodicals and books which sold that year for \$23,543,132. These included 293 periodicals and 75 new book titles printed in 228 languages.

Through its hospitals, the church also gave charity medical care valued at \$1,391,220.

Laymen of the church gave additional support to the overall program by contributing welfare work in their local communities conservatively valued at \$34,592,980. Almost 7,000,000 individuals were helped, and involved in the program were almost 6,500,000 articles of clothing, over 4,000,000 food baskets, and close to \$2,000,000 in cash outlay.

The men and women who constitute the working force of the church—48,890 of them on full salaries—are educated mainly in schools operated by the denomination. Nearly 5,000 schools annually educate some 300,000 young Seventh-day Adventists. These include 370 schools above the elementary level, 2 universities, 15 colleges in North America and twice that number elsewhere, and scores of specialized educational centers.

Adventists have extended their work into 196 countries of the 219 recognized by the United Nations. The church works in 896 languages through both oral and written use.

The basic unit of the Seventh-day Adventist denomination is the local church, of which the elected administrative head is the lay elder. (The pastor, who has overall charge and responsibility, is appointed to his post by the conference executive committee.) A conference usually constitutes a state-wide territory, or a similar territory within natural geographic boundaries. Its officers and executive committee are elected every two years by representatives from each church who have been elected delegates themselves in the usual democratic process.

The conference, in turn, sends delegates to the next higher unit, the union conference. The union conference holds quadrennial elections and business sessions, with an executive committee conducting the business during the four-year interim between elections.

A number of union conferences compose a division. This often includes the territory of an entire continent,

such as the North American Division. From all divisions every four years come delegates to the international General Conference Session. This year—1962—is an international session year, with the convention being held in San Francisco during a ten-day period in July and August. At this meeting are elected officers and executive committee of the top ruling body of the church.

International headquarters of the denomination are in Washington, D. C. From this vantage point are directed the international programs of the church.

Adventists can trace the emergence of their group as a religious denomination back to the early 1840's when a former army officer named William Miller, who had become a Baptist minister, concluded from his studies of the Scriptures that the end of the world would come in 1844. He started

return came and went without incident, except for the disappointment to thousands who were in prayerful anticipation of the great event. The Scriptures were restudied, and an error in timing was discovered. Another date was set. Bible scholars who disagreed with Miller's views on the event itself did agree that the mathematics of prophecy was right this time. Again Christ failed to appear.

The two events came to be known as the "first disappointment" and the "second disappointment." The movement began to dissolve. Soon it was split into a dozen small groups, each with its own interpretation.

There was one segment of the Millerite movement, however, who had no doubts as to the genuineness of the experience they had passed through. They had experienced a spiritual awakening. Though disappointed in not seeing their Lord in the skies, they



Language and custom frequently are reasons for humorous reactions, but transcending both is the blessed gospel of God's love.

preaching this doctrine, and soon hundreds of other clergymen, from nearly every other denomination, were preaching the same thing. Some have likened Miller in his day to Billy Graham.

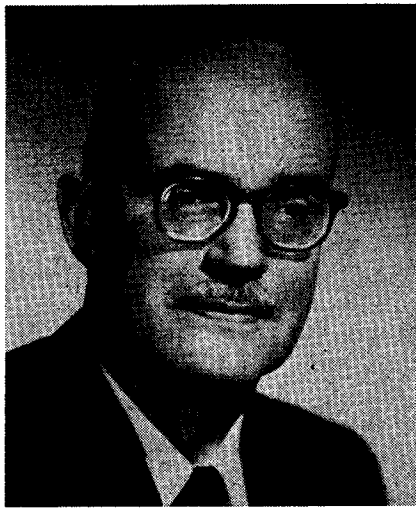
Tens of thousands forsook their subscribed beliefs and followed the new teaching. Miller's message spread like wildfire and extended into many parts of the world. It was heard in the halls of Congress, in hundreds of churches, in thousands of homes; scores of newspapers and magazines sprang up to cover this one subject: *Jesus Christ is going to return in 1844*. For a time the Millerite movement published a daily newspaper in New York City.

The day Miller had set for Christ to

nonetheless believed that God had been leading the movement. There was only one question uppermost in their minds: Just when would Christ come, if not in 1844?

This led them to re-examine the Scriptures and especially to note an obvious text that had been unaccountably overlooked. Jesus Himself had said, "Of that day and hour knoweth no man."

This group of ardent believers in the spiritual awakening they had experienced continued to study, and the more they studied the prophecies, the more they were convinced that the time set by Miller was correct. They concluded that the event was wrong.



H. M. S. Richards, one of many Adventist voices crying in the wilderness of these modern days, "Prepare ye the way of the Lord."

Out of the searching of the Scriptures came a basic understanding of prophecy which pointed to a movement toward the end of earth's history which would have a distinct message, including a positive proclamation that the second coming of Christ was near. This distinct message would call men and women back to the Christian experience of apostolic times.

Flashing forth in a brilliancy not observed before were such great prophetic chapters of the Bible as Matthew 24, which spelled out in no uncertain terms the events of the last days that would constitute signs of the end of the world.

With this interpretation now soundly established as a doctrine, the group was confronted with another doctrine strange to the then-current Christian practices. They found that the Bible called the seventh day, or Saturday, the Sabbath of the Lord, and that history substantiated the fact that the day was generally observed by Christian groups until the fourth century A.D. The first Sunday law was passed in A.D. 321 by Emperor Constantine when he embraced Christianity in a kind of compromise deal with the bishop of Rome.

The Adventists who embraced this new doctrine of the Sabbath were rebuffed and opposed until they drew apart from organized churches and formed their own church body in 1863. At that time they had 3,500 members.

Today their basic doctrines and practices remain the same. They are a truly world church, not simply an association of various national churches. Their



Pastor and Mrs. W. A. Fagal aim the gospel story to a vast television audience tuned to 190 stations.

practices are the same in the jungles of Africa and the South Seas as they are in their modern church center on Times Square in New York City and in their huge Sligo Church in Washington, D. C.

This is a unique fact among Protestants.

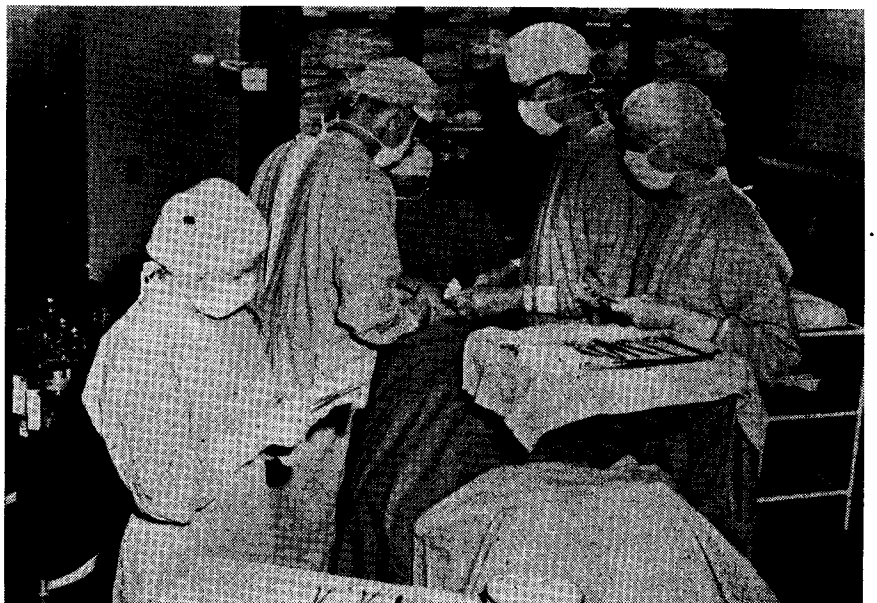
The resounding cry you hear from every Seventh-day Adventist pulpit is, "Christ is coming! Christ is coming!" Adventists see in daily world developments more "fulfilling signs" that this great event is about to take place. They are happy in the knowledge that they can hasten it. They consider it a great transition moment, when the faithful from all lands and from all ages will be gathered together with their Lord for the beginning of an eternal inher-

itance such as cannot be imagined by mortal mind.

"Join us, join us," they call. "Heaven is near. Let us not lose it."

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● The Christian Scriptures have been bestsellers in Japan for the third consecutive year. The total distribution of Bibles, Testaments and Portions in Japan in 1961 was 2,505,305 copies. This compares with a distribution of 1,100,000 copies for the single book that led the Japanese non-fiction list, and 250,000 copies of the leading fiction bestseller. Over 476,000 New Testaments were distributed, which means that, book for book, sales of the New Testament were almost twice the sales of Japan's most popular novel.

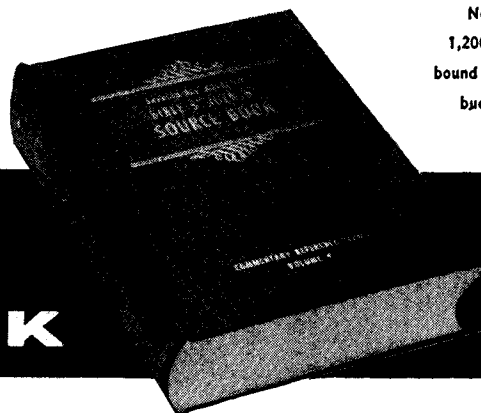


Called "the right arm of the message," Adventist medical work is big and effective.

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NEWS FROM THE CONFERENCES

Florida

CD in Tampa

On June 28, 33 members of the Tampa Southside church were given certificates for completion of a new Civil Defense course called "Medical Self Help." Col. Ray Mills, executive director of the Hillsboro County Office of Civil Defense, presented the certificates. The course was conducted by Lt. Col. Ed Bergin, CD training and education officer for the county.

The 12-hour course, taken in three consecutive nights, is part of a new plan being tried in several cities. Its primary purpose, according to Col. Bergin, is to have at least one member of every family trained to take care of casualties in case of nuclear attack. Whereas regular first aid training prepares one to give emergency help to the victim until medical attention is available, this course seeks to prepare one to give certain emergency care under circumstances in which medical attention will probably not be available. Specifically, the trainees were instructed in treatment of radiation sickness from nuclear fallout, and in child delivery under emergency shelter conditions without medical personnel.

The Tampa Southside church was selected for this trial program, because the Dorcas Society, having recruited several men of the church, was setting up a permanent standby procedure and plan for disaster relief.



Elder G. F. Cherry received the Civil Defense Medical Self-help course certificate from Col. Ray Mills, left, executive director of CD for Hillsboro County.



Participants in Civil Defense Medical Self-help course at Tampa Southside church. From left: Lt. Col. Ed Bergin, CD education and training officer; Elder W. L. Mazat, Florida Conference home missionary department secretary; Mrs. Blanche Steiner, associate Dorcas leader; William Rabucha, coordinator of the church's disaster relief plan; Col. Ray Mills, executive director of CD for Hillsboro County; Elder G. F. Cherry, pastor; Dr. N. B. Edgerton, assistant director for CD, of the Hillsboro County Health Department.

As they planned for the stockpiling of emergency materials, they approached the CD office, and Col. Mills invited them to participate in this new course.

The church's plan calls for preparedness for a coordinated effort in furnishing emergency aid in case of nuclear attack, and other catastrophes such as floods, fires, epidemics, explosions and transportation accidents. Besides the welfare center at the church, there are four strategic stockpile depots in members' homes in outlying areas, for storing of clothing, rations and disaster-survival kits.

William Rabucha is the general coordinator. Mrs. Evelyn Goodwin is supervisor of stockpiling. A planned system of communications is being organized under the direction of Mrs. Mary Hawthorne. Mrs. Blanche Steiner, who as associate Dorcas leader has promoted this work in the society, was praised by Col. Mills during the graduation exercise, for her contribution to the community. Elder G. F. Cherry, pastor of the church, took the course, and supports the entire plan. He plans to teach a class in first aid for the church members in the fall.

Rabucha says that the plan is to keep up a good interest in this project, and enlist more and more until there is 100% participation. The Dorcas Society has money to equip a mobile

unit, which will utilize a truck belonging to Jess Feedback. Cabinets will be made to fit in the truck, that will be all ready to load and go into service for any emergency.

Elder W. L. Mazat, Florida Conference Home Missionary Department secretary, spoke briefly at the graduation service.

Avon Park Baptisms

The influence of the Walker Memorial Sanitarium and Hospital has resulted in the baptism, recently, of a number of persons, according to Elder A. W. Ortner, pastor of the Walker Memorial-Fort Meade district.

A couple from Frostproof became interested while the wife was a patient at the hospital. The husband read a copy of *These Times* and was so impressed that he enrolled in the Bible correspondence course. He ordered a number of books, which he and his wife read. Then, last fall, when an Ingathering solicitor called on them, it was learned that they had decided to keep the next Sabbath. Elder Ortner visited them and arranged for cottage meetings in their home. From nine to twelve people attended. Now, the couple have been baptized, and the cottage meeting has become a Branch Sabbath School. Frostproof is one of the "dark city" objectives of the Florida Conference.

Elder Ortner reports a baptism of eight at the Walker Memorial church and five at the Fort Meade church. Expressing appreciation for the soul-saving influence of the hospital, he says: "The workers there are alert

in discovering those who manifest interest in the message. In many instances, these contacts lead to Bible studies and cottage meetings. Our doctors and nurses are certainly spreading a favorable influence for the truth.

Outpost Life in Florida

ALTHOUGH new facilities at Camp Kulaqua are making it more comfortable and less rustic every year, the "mission outpost" and the "Indian outpost" give the boys and girls enough opportunity for roughing it.

Mr. and Mrs. Gary Fowler are the "missionaries" in charge of the mission outpost. They live in a tent away back in the woods near the Santa Fe River. But they do not live there alone, because some of the campers join their pioneer life every afternoon, to stay overnight, sleeping in pup tents, and cooking supper and breakfast over an open fire.

Then there is the still more primitive Indian outpost, under the direction of Chief Kulaqua (Kendall Harris), and Assistant Chief Gene Roll. Although the two outposts are at quite a distance from each other, it is rumored that the "missionaries" occasionally go to enlighten the Indians, and that the "Indians" have been known to raid the mission.

Every camper may go, with others of his unit, for at least one night during his week at camp, to one of these outposts. The methods of living with Nature are learned by experience and practice. Some units of each session of camp spend three days at one of the outposts, fulfilling the requirements for the MV honor in campcraft, or in wilderness living.



Drinking water at the outposts is kept in army surplus water bags, such as this one. Bill Eberwein of Canaveral, Florida, quenches his thirst.



The "mission outpost" at Camp Kulaqua. The light tent on the right is occupied by Mr. and Mrs. Gary Fowler, the "missionaries." Campers occupy the pup tents that may be seen to the left.



Bobby Beach, of Albany, Georgia, and "missionary" Gary Fowler light a fire to cook supper at the mission outpost.



At the Indian outpost, Camp Kulaqua, boys learn to live with the most meager facilities. The beginnings of a pole and palmetto leaf shelter is seen at the left.



Campcraft activities at the Indian outpost. From left: David Iles, Barrie Burch and Jimmy Barker.

(More Conference News on Page 15)

SOUTHERN TIDINGS, AUGUST 15, 1962

The General Conference Session

By the EDITOR

SAN Francisco, California—This metropolis is a city of contrasts. It is beautiful, as cities go, situated at the north end of a peninsula between the Pacific Ocean and a bay large enough to hold all the navies of the world. It boasts tourist attractions that range from the flower-filled Golden Gate Park to the steel and concrete structure on a rock called Alcatraz.

It is a hospitable convention city.

As you approach San Francisco from the east, the weather changes rapidly from clear skies and 100 degrees to fog and cold winds of 50 degrees. The city is dirty and probably would smell if it were not for the constant winds blowing in from the ocean. There are the beatnik districts and the ghettos and the cheap bars along Market Street giving out their sounds of pseudo-merriment and jangling juke boxes.

In contrast to costs eight years ago when the 47th General Conference was held here, San Francisco is an expensive city, with rooms and services sometimes costing twice as much as they do in other parts of the country.

It was here that the United Nations was born, and here on Market Street, occurred the wildest celebration in the nation when World War II ended.

It is here that the 49th session of the General Conference of Seventh-day Adventists is being held. Some 30,000 men, women and children of like faith from more than 100 countries have assembled here in this 99th year of the church.

The weather is bone chilling to those who have come from the steaming jungles and the islands of southern

waters. It is near ideal to those who have traveled from Scandinavia, Alaska and the great mountain areas of the world.

The city has opened its arms to the Adventists. "Welcome Adventists" signs are up all over—large one in China town, banners hanging from motels and restaurants, an outdoor flower garden forming the words in Golden Gate Park and one on the door of a bar whose proprietor doesn't know the kind of people he is welcoming.

The mayor proclaimed one day "Official Seventh-day Adventists day." Elder R. R. Figuhr, president of the General Conference, was given the key to the city.

And so they have come, these Christian brethren of every human size and color, speaking a hundred tongues and wearing every conceivable kind of apparel. But they do the same things and carry the same message.

"We have this hope" is the theme of the meeting. Wayne Hooper, of the Voice of Prophecy, composed the theme song by the same title.

Pageantry and color are always integral parts of a world-wide convention of Adventists. This 49th session is no exception. The crafts, customs and Adventist progress in many lands are beautifully displayed in the scores of exhibits. Nationals of numerous countries, including South Sea Islanders and Indians from the highlands of South America, frequently are available at the exhibits for a handshake, a conversation or a picture.

The session officially opened at 8 P.M. on July 26. Welcome addresses

were given by San Francisco Mayor George Christopher, Pacific Union Conference President R. R. Bietz and Central California Conference President D. E. Venden. Elder R. R. Figuhr, president of the General Conference, gave the keynote address.

He spoke again on Sabbath, July 28, to some 20,000 members, gathered at the Cow Palace.

The first Cow Palace speaker was F. D. Nichol, periodical editor, Review and Herald Publishing Association. He addressed the delegates on Friday, July 27.

After organizing for business at the opening session, the various committees began to function on Friday, July 27. Meanwhile the many departments of the General Conference began a series of reports.

The nominating committee elected Elder C. A. Scriven, president of the North Pacific Union Conference, as chairman, and Elder R. R. Bietz as secretary.

Re-elected to this third term as president of the General Conference was Elder R. R. Figuhr. Also returned to office were Elder W. R. Beach, secretary, and Elder C. L. Torrey, treasurer.

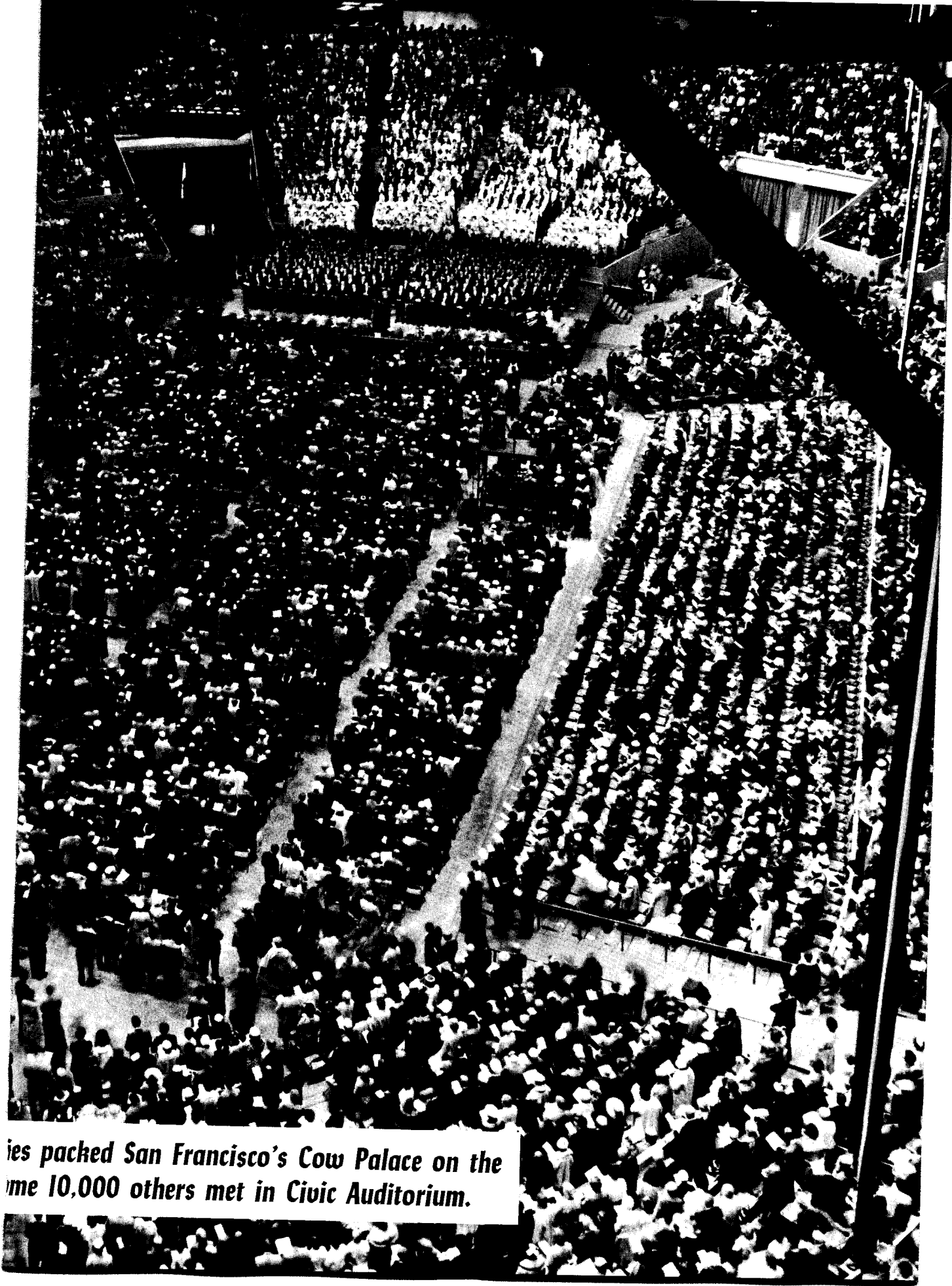
Elder W. B. Ochs, president of the North American Division, announced his retirement. He was succeeded by Elder Theodore Carcich, president of the Central Union Conference. Named as general vice presidents were M. V. Campbell (re-elected), W. E. Murray (re-elected), R. S. Watts, and F. L. Peterson, a former president of Oakwood College.

World sessions of this kind are extremely busy periods for the delegates. The amount of business that must be given attention is almost overwhelming. Then there are the various groups who have suggestions or criticisms who must be heard. The church leadership must ever be mindful of its responsibilities to God and to the constituents, and it must keep an ear close to the ground-swell of constituent opinion.

The delegates are quite aware of their human frailties. And frequently and fervently they have bowed to God, asking for divine guidance and for divine wisdom. More than anyone else, perhaps, they realize that perfection can't be achieved by legislation. But the spirit born here at this 49th session, and the policies adopted, are designed, without exception, to speeding up the work of God and seeing it through to a rapid victory.



More than 20,000 Adventists from nearly 100 countries gathered for the first Sabbath of the General Conference session



**ies packed San Francisco's Cow Palace on the
me 10,000 others met in Civic Auditorium.**

The Election Story

By DON A. ROTH

Managing Editor, Columbia Union Visitor

ELDER Reuben R. Figuhr has been re-elected president of the General Conference for a third four-year term. More than 1,000 official delegates and 8,000 visitors were present on Friday, July 27, as the 106-member nominating committee brought in the incumbent's name for election by the conference.

Later the same day other top officers of the General Conference were re-elected. Re-elected as world secretary was Dr. Walter R. Beach and re-elected as treasurer was Elder Chester L. Torrey.

Four vice presidents of the world organization of the church were also named, two of them were re-elected.

They are Elder M. V. Campbell, renamed to a second four-year term; Elder Walter E. Murray, also named to a second term; and Elder Ralph Watts, formerly a field secretary, named to a third vice-presidential post. Elder F. L. Peterson was the fourth vice president elected.

The world conference also elected Elder T. E. Carcich as vice president for the North American Division. He

takes the place of Elder W. B. Ochs, who retired. Elder Ochs served in this capacity for the past 12 years.

Elder Carcich has served as president of the Central Union Conference since 1957. Previously he was president of the Washington, Illinois and Southern New England Conferences.

In his new capacity Elder Carcich fills a key post in the work of the church in North America. He will serve as chairman of the Boards of both "Voice of Prophecy" and "Faith for Today," chairman of the boards of the publishing houses in North America, and will serve as *ex-officio* member of the union committees of the North American Division.

The names of officers were placed before the conference by the important nominating committee consisting of 106 persons representing every division throughout the world. Chairman of the nominating committee is Elder C. A. Scriven, president of the North Pacific Union Conference, and the secretary is Elder R. R. Bietz, president of the Pacific Union Conference.

the United States are men like Joseph Mave, New Guinea pastor who has moved from heathenism to a position of responsibility as president of the Adventists' New Britain Mission. His use of Pidgin English is a charm that captures attention everywhere.

From Brazil come such dramatic figures as Bob Correia, otherwise known as "Jungle Bob," who walks among Indians of all tribes, carrying the message without fear of harm. Leslie C. Scofield, captain of the newly launched hospital ship on the Sao Francisco River, shares with others some of his inspirational experiences on the broad rivers of Brazil. Walter Streithorst and his father are attending—men who have seen years of service in the isolated regions of Brazil, men who, with their relatives have chalked up a total of 206 years of mission service!

Japan's musical accent is there in the person of such people as Matsumi Morita, assistant director of the school of nursing at the Tokyo Sanitarium and Hospital. From Korea comes Dr. Hyuck Suk Pak, who helps care for the ill at the Seoul Sanitarium and Hospital. Southern Asia is represented by men who have exchanged Hinduism for the faith of Jesus—men like Sadanala John, now treasurer of the South Indian Union Conference.

Missionaries and national workers from Africa remind those in attendance that the Dark Continent has caught a gleam of the light of Heaven.

Iceland, Yugoslavia, Poland, Greece, France, Italy, Spain, Germany—both East and West—more than 100 countries have sent their representatives. The international character of the conference was emphasized on Sabbath afternoon, when delegates moved about the Cow Palace auditorium attired in their many-colored robes and exotic costumes. Local newspapers announced Market Street had assumed a real United Nations flavor.

Booths on the second floor of the Civic Auditorium also create an exotic atmosphere with their display of native objects from the Far East, India, Burma, South America, Africa and countries across the broad Atlantic. Bright flags lend beauty to the scene.

The sound of many tongues as one moves about the great halls of the auditorium, filled with people during intermissions, reminds one of that wonderful day when God's children will be joined in one mighty chorus of praise for their Redeemer.

The Sound of Many Tongues

By M. CAROL HETZELL, *Assistant Secretary*

General Conference Bureau of Public Relations

SAN FRANCISCO—With a soft smile the Campas Indian chief from the Nevati River of Peru listened to the roomful of newsmen throw questions at him in an unknown tongue. Twin feathers on his headdress quivered as he turned to his interpreter.

Juan Ucayali, who represents more than 1,000 Indians in the area of the Nevati Adventist mission, was having

his first press interview. He was catching his first glimpse of the world outside his native Peru. He was seeing how the *Norte Americano* behaved in his own country. He was attending his first General Conference session.

Juan is only one of hundreds of similarly colorful delegates attending the church's 49th world conference. Also taking their number-one look at

7,000 Pairs of Spectacles

By FRAN CONKLIN

GLASSES for Haiti, the unique people-to-people type project which was featured in a SOUTHERN TIDINGS story last year, has steadily created interest in all parts of the U. S.

Dr. Reynold F. Swanson, an Orlando optometrist and a member of the Orlando Central Church who is guiding the program of aid, has returned from his second visit to the small Caribbean nation where a large majority of the population is in dire need of medical assistance—including eyeglasses.

Last summer and again this summer, Dr. Swanson has spent his own vacation time conducting a free clinic at the Franco-Haitian Union Mission office in Port-au-Prince where he has given out hundreds of "new eyes" to men, women and children.

"It is difficult to describe just how desperately the Haitians need medical help of all kinds," Dr. Swanson declared. "The glasses we have taken there to be fitted and then donated to these appreciative people is but a dent in the work that could be done."

In an interview, Dr. Swanson explained that these people require glasses for impaired vision because they use their eyes hour after hour in weaving baskets, carving wood and in other crafts.

"Their livelihood depends upon these crafts and handiwork so their eyesight is most vital," he said further.

To date, nearly 7,000 pairs of spectacles have been sent to Dr. Swanson for the Haitian undertaking. He expressed deep appreciation for the glasses—new and old—that have come

This story was written by Fran Conklin, a free-lance writer and public relations consultant who also edits radio and television news for the Orlando *Sentinel*. She has taken a personal interest in the Glasses for Haiti program.

from nearly every state in the nation, many as a direct result of Adventists' reading of this benevolent effort in TIDINGS.

A lady in Texas learned of the project through a relative who received the TIDINGS. She made some thatched hut receptacles, labeled them "Glasses for Haiti," placed them in the offices of opticians in her community, and has sent a large quantity of glasses to Dr. Swanson.

A student at the Pennsylvania State College of Optometry learned of "Glasses for Haiti" through an article that appeared in the *Journal of American Optometry*. His father is a businessman in Port-au-Prince. This young man offers to carry on an optical clinic



"Glasses for Haiti" being fitted on a patient in the Franco-Haitian Union mission office in Port-au-Prince, Haiti, by Dr. R. F. Swanson.

with the "Glasses for Haiti" supplies at the Franco-Haitian Union Mission, while there on vacation.

After the glasses are received by Dr. Swanson, it takes volunteers many long hours to assist him in sorting, cleaning, checking prescriptions and identifying each lens before they are packed to be taken personally or shipped to Haiti.

Meanwhile, 850 miles away from Orlando, patients have their eyes examined, are given a prescription, and perhaps are soon fitted for their precious new possessions from the "Glasses for Haiti" supply at the Franco-Haitian Union center.

Then, if there are no glasses left, they look with hope and expectation for that next visit of Dr. Swanson.



Used spectacles being sorted and repaired in Orlando, Florida, to be sent to needy Haitians through the "Glasses for Haiti" project. Volunteers seen here are Mrs. R. F. Swanson (standing) and Mrs. Robert Shimek.



Dr. R. F. Swanson examining a patient in Haiti, to be provided with needed spectacles.

Florida Briefs

● The New Smyrna Beach Sabbath School had a Thirteenth Sabbath offering of \$173.57, an average of \$5.98 for each of its 29 members. This large offering came about partly as a result of a birthday party for the 78th birthday of Albert Griffin, Sabbath School superintendent. He had asked that any gifts be made in cash, and he would put it in the Thirteenth Sabbath offering.

● Elders R. A. McCumber and D. E. Wagner report a good attendance at their tent meetings in the small town of Bunnell. There is no Adventist church there.

● The Okeechobee church is engaged in an every-member canvass for the combined objective of a new church building and their share in the academy development plan.



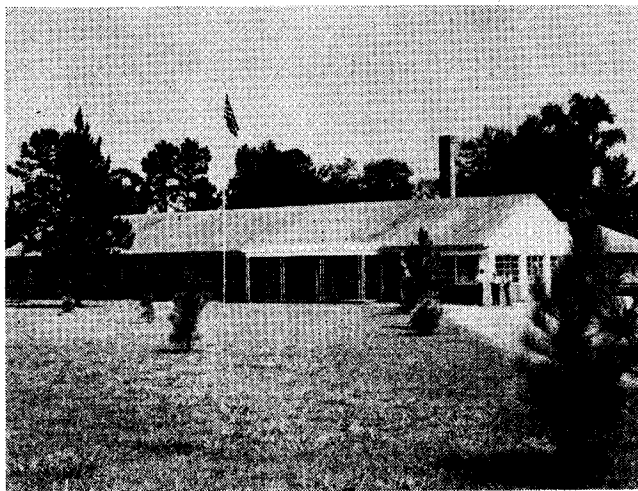
A six-inch water line was nearly completed to Georgia Cumberland Academy during July. The water supply is being provided by the city of Calhoun, Georgia.

Georgia-Cumberland Hospital Face-lifting

A face-lifting at the southeast corner marks the completion of two exterior improvements at Louis Smith Memorial Hospital. This includes a roof and a wide porch step at the hospital entrance and an enclosed area at the corner which will be a day room.

A formerly covered parking area has been enclosed with brick and an awning type window on the three outside walls. This area, 20 by 40 feet, will provide a visiting area away from the patient's room as well as a lounge for ambulatory patients.

The new day room was made possible through private contributions to the hospital building fund.



Improvements to Louis Smith Memorial Hospital, Lakeland, Georgia, include a new entrance and an enclosed area at the front right corner of the building.

The Sacrificial System

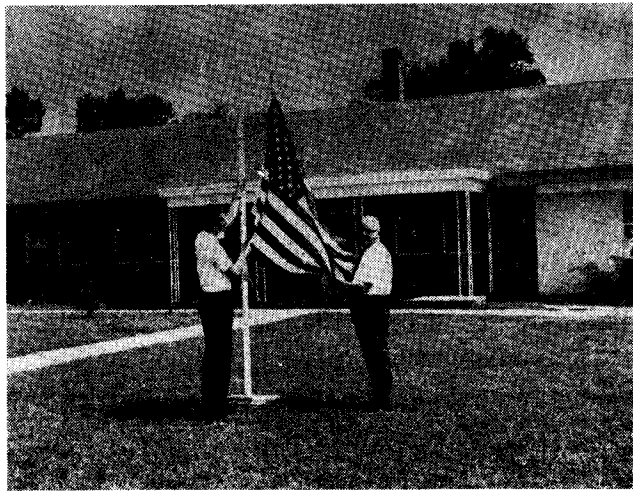
By M. H. JENSEN

IN the old sacrificial system two things stand out. The members of God's church in the wilderness were instructed not to come before the Lord empty handed. The reason is clear. It would show a lack of interest, cold form, no love. True love must find expression in gifts and deeds. Every true love must give something. Love compels it. Second, the offering or sacrifice must not be a lame gift. This was especially true of the sacrificial lamb. It must be without spot or blemish. Again the reason is obvious. That lamb stood for something. It represented the spotless Lamb of God,

the Prince of heaven, the Saviour of men.

In God's church in those days the lamb was not the only sacrifice man could make. He could give a dove, meal, oil, a heifer or a sheaf of wheat. But whatever a person brought to his God, must be the best he could afford. Not a blemished or worthless offering. Everything offered had a meaning, it stood for something. What it stood for must be represented aright.

In a sense our entire welfare program is a sacrificial system. We may not be offering a lamb on an altar in the sense the worshippers of Old



Mr. C. E. Hallman, Lakeland, Georgia, druggist, presents an American flag to Mr. Jan Rushing, Louis Smith Memorial Hospital administrator, on behalf of the Woodmen of the World, Lakeland Chapter.

Testament times did, but we should bring our gift to the Lord in the same spirit. Back there, God told them plainly that a blind, broken, maimed sheep, one with tumors, scurvy and scabs would not be accepted. (Lev. 22:22) Such an offering could not properly represent the Son of God. Yet, I have seen clothing offered to the Lord that looked just about like that old sheep, had about as many things wrong, and about as bad.

This ought not so to be. The clothing may not be new, but the blemishes can be mended and the spots cleaned. The Bible does say something about a needle and thread and fuller's soap. So it would be altogether Biblical to use all three. Let's do it and bring to the Lord an offering without spot or blemish, a clean offering.

Remember the clothes you give represent something, they stand for something. It is your gift of love to your Lord. Many may see in that unblemished, spotless garment the cleansing power of the gospel. They may also recognize that what the love of Christ,

through you, has done for that garment, the blood of Christ can do for their life. We should remember also that on every piece of clothing are the words, "Seventh-day Adventist Church." It represents you, your church, your Lord, His love, His cleansing power. As some disaster victim walks out of a Seventh-day Adventist welfare center and down the street, just how is your church, your Lord, represented by the clothing he wears?

My heart has been thrilled again and again as I have heard city, state and government officials comment in glowing terms on the nice clothing Seventh-day Adventists were giving to people. These beautiful clothes just lifted our glorious message onto a higher plain in the minds of all those who saw them. Let's keep the standard high, our gifts to our Lord without spot or blemish. Remembering the words of our Lord, "Verily I say unto you, inasmuch as ye have done it unto one of the least of these MY brethren, ye have done it unto ME."

New for Parents

"The Pre-School Child"

Here in a packaged course is a treasury of precious jewels in the form of information and suggestions that are certain to be of great value to mothers of pre-school children and to teachers of these children in the Sabbath Schools and the Vacation Bible Schools. These gems have been gathered from many carefully selected sources, and prayerfully examined before displaying them here.

There are two main parts of this treasury. One is called *The Preschool Child Guidance* and is designed especially for the mother's inspiration, instruction, and direction. Information, methods, skills, and modern ideas from the authorities in this area of study and guidance are gathered for the enrichment of all who are situated where they influence the children of today and through them the grownups of day-after-tomorrow.

At the end of each of the ten studies in this part are questions and other exercises that will help the mother to check her progress. She need not send these in but their use will be helpful. For a nominal charge she can receive evaluation of these by a mother and

experienced teacher. Expert counsel for special needs is available.

To assist the mother in guiding the child is the *Activities* part of over 170 pages of drawings fitted to the child's expanding development. These are prepared with artistry and are of great instructional value. This part is also divided into ten sections, every one packed with an abundance of ideas and plans, both to supply directed activity for the rapidly developing child and to prepare him gradually for his place in school later. Much of the child's activity in this part is directed to the booklets described below.

Ten beautiful booklets with average content of 50 pages, most of them in color, are used. These range in content from birds and animals to be colored under direction, through a collection of prayers and graces to be said, to an early acquaintance with numbers, and even 64 pages of learning simple scientific principles. Fifty pages of music are included. This is a veritable picture wonderland for the child.

No attempt is made yet to teach the child to read or to write. He is being readied and adjusted for his day at

Record Reviews

The Wargo Symphonette

ST 060
LP 5060

This group of eight accomplished artists, conducted by Dr. George Wargo, truly brings out the finest in music to the cultured ear. Dr. Wargo, chairman of the Fine Arts Division at Pacific Union College, has brought together three violins, violincello, flute, clarinet, French horn and piano, and given us a record which will be loved through the years to come. Five of the seven arrangements are his own, including versions of *O Rest in the Lord*, *But the Lord Is Mindful*, *Crown Him With Many Crowns*. A record for those of refined taste who appreciate the classics and the highest type of music.

Camp Meeting Favorites

ST 057
LP 5057

King's Heralds

Since the "shouting Methodists" of early America brought into being the camp meeting, it has been a continuing and powerful influence on the lives of those fortunate enough to attend. And from the start, a great deal of music has been expected as part of the bill of fare.

The King's Heralds enjoy visiting 20 or more camp meetings every summer, rejoicing with God's people in the blessed hope of the coming of the Lord.

All who attend camp meeting are acquainted with the lovely and spirited songs of the King's Heralds, and this record certainly is no disappointment. Many of the selections will be remembered from the quartet's summer appearances. The album contains many beautiful arrangements by Wayne Hooper, the baritone. Also in the group are Bob Edwards, John Thurber and Jerry Dill.

Moods in Ivory

ST 056
LP 5056

Jonathan and
Winnifred Hamrick, pianists

Here is a record to be appreciated especially by pianists and fans of the piano—an album of piano duets and solos by husband and wife.

The rippling melodies and themes, and quiet meditative pieces by the two experts go together to make for much enjoyable listening. Among other selections are *Ivory Palaces* by Barraclough, *To a Water Lily* by MacDowell, *Lento* by Scott, *Preludes No. 4 and No. 20* by Chopin. You'll say this album is very easy to listen to.

The Lord's Prayer

ST 065
LP 5065

Del Delker
Brad and Olive Braley

Such a varied album is this one with contralto solos, three-part multiples by Miss Delker, piano-organ duets and an organ solo. No ladies' trio was ever so well blended or perfect as Miss Delker's multiple recordings of *Jesus Whispers Peace* and *The Saviour Is Waiting*. And the inimitable organ-piano arrangements of the Braleys cannot be surpassed—*When the World Forgets*, *Prayer*, *What a Friend We Have in Jesus*.

school. His hands are directed to objects that are nearby and useful for his enjoyment and development. He uses simple, common materials and enjoys learning. When he enters the classroom, progress will be certain and pleasant. He will have become acquainted with the tools of school learning.

For the complete course of instruction and all books, with the exception

of *Child Guidance* by Ellen G. White, the price is \$14.85. To mothers who wish only the parts *Guidance and Activities*, and the ten booklets described above, the price is \$9.85. Write direct to Home Study Institute, Takoma Park, Washington 12, D. C.

This is an extraordinary value, a small investment to assure the informed guidance of a precious child.

The Victorious Life*

By E. G. WHITE

DEAR FRIEND:

The Lord has given me a message for you, and not for you only, but also for other faithful souls who are troubled by doubts and fears regarding their acceptance by the Lord Jesus Christ. His word to you is, "Fear not: for I have redeemed thee, I have called

thee by thy name; thou art Mine."

You desire to please the Lord, and you can do this by believing His promises. He is waiting to take you into a harbor of gracious experience, and He bids you, "Be still, and know that I am God." You have had a time of unrest; but Jesus says to you, "Come

unto Me, . . . and I will give you rest." The joy of Christ in the soul is worth everything. "Then are they glad," because they are privileged to rest in the arms of everlasting love.

Put away your distrust of our heavenly Father. Instead of talking of your doubts, break away from them in the strength of Jesus, and let light shine into your soul by letting your voice express confidence and trust in God. I know that the Lord is very nigh to give you victory, and I say to you, Be helped, be strengthened, be lifted out of and away from the dark dungeon of unbelief. Doubts will rush into your mind, because Satan is trying to hold you in captivity to his cruel power; but face him in the strength that Jesus is willing to give you, and conquer the inclination to express unbelief in your Saviour.

Do not talk of your inefficiency and your defects. When despair would seem to be sweeping over your soul, look to Jesus, saying, He lives to make intercession for me. Forget the things that are behind, and believe the promise, "I will come to you," and "abide with you."

God is waiting to bestow the blessing of forgiveness, of pardon for iniquity, of the gifts of righteousness, upon all who will believe in His love and accept the salvation He offers. Christ is ready to say to the repenting sinner, "Behold I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." The blood of Jesus Christ is the eloquent plea that speaks in behalf of sinners. This blood "cleanseth us from all sin."

It is your privilege to trust in the love of Jesus for salvation, in the fullest, surest, noblest manner; to say, He loves me, He receives me; I will trust Him, for He gave His life for me. Nothing so dispels doubt as coming in contact with the character of Christ. He declares, "Him that cometh to Me I will in nowise cast out;" that is, there is no possibility of My casting him out, for I have pledged My word to receive him. Take Christ at His word, and let your lips declare that you have gained the victory.

Is Jesus true? Does He mean what He says? Answer decidedly, Yes, every word. Then if you have settled this, by faith claim every promise that He

(to page 20)

GENERAL CONFERENCE SESSION TAPE RECORDINGS

Since individuals will not be permitted to make recordings of the General Conference Session, the Review and Herald Recording Service will make tapes available for sale. These tapes will contain the highlights of each day's activities during the conference. They will be recorded on $3\frac{3}{4}$ speed so it will be possible to record most of the events of each day on one tape. Orders for these tapes will be taken during the session at the Audio-Visual Aids booth in Larkin Hall, or you may place your orders before or after the session with your local Book and Bible House.

Your tapes will be shipped promptly to the address which you specify. The price will be \$5.25 per tape, no matter what the length is.

R. G. CAMPBELL, Manager
Audio-Visual Aids Department
Review and Herald Publishing Assn.

GENERAL CONFERENCE DAILY REPORTS

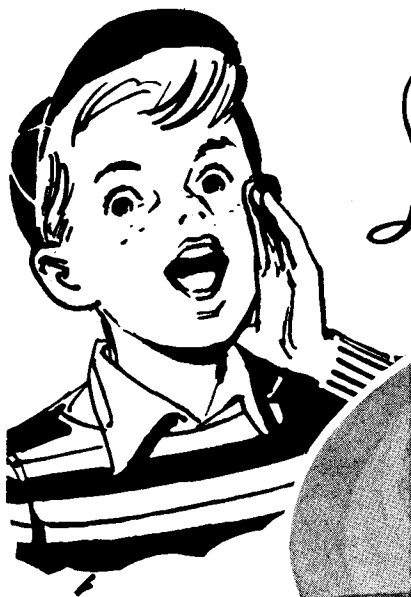
We have good news for everyone. The reports of the General Conference proceedings at San Francisco will be published in ten daily issues and sent to every subscriber without extra cost. Surely every Adventist home will wish to have this daily, illustrated story of the greatest meeting in our history.

Are you a subscriber? If so, there is nothing you need to do at this time. The reports will come to you routinely as they are published. But perhaps you failed to subscribe. Why not do so at once and make sure that you get this great plus value of ten special issues of the *Review*? The subscription price of the *Review* for the year is only \$5.95. However, if you place your order on a perpetual basis with your Book and Bible House, the price is only \$3.95—you save \$2. Act now if you are not already a subscriber. Keep abreast of the stirring news of the church.

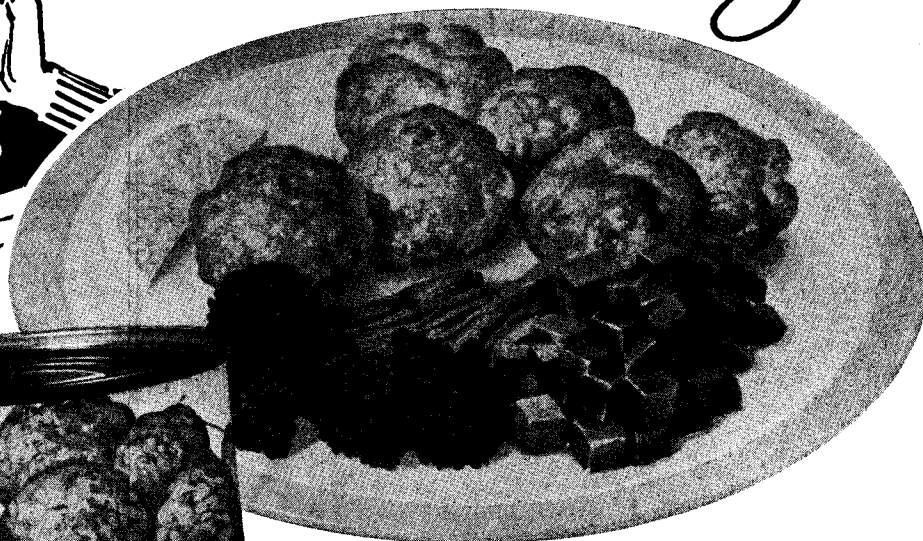
If you are a pastor or other church leader, why not make an appeal to those in your church who are not subscribers? Keep all your members alive to the great developments of the church. An informed membership is an intelligently cooperative membership.

R. G. CAMPBELL, Manager
Periodical Department
Review and Herald Publishing Association

*This was the last writing done by Mrs. White. Reprinted from "Testimonies to Ministers and Gospel Workers," pp. 516-520.



Dinner's ready!



TASTY TENDER Vegetable skallops

Something different in a vegetable entree. The taste is really tantalizing. Of course, they are a pure vegetable product. When French-fried in vegetable fat to a rich, golden brown they have unequalled appetite-appeal. Serve Battle Creek Vegetable Skallops and win the praise of your family and guests.



BATTLE CREEK FOODS are on sale at Health Food Stores, College Stores and Diet Food Sections.

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has made, and receive the blessing; for this acceptance by faith gives life to the soul. You may believe that Jesus is true to you, even though you feel yourself to be the weakest and most unworthy of His children. And as you believe, all your dark, brooding doubts are thrown back upon the arch-deceiver who originated them. You can be a great blessing if you will take God at His word. By living faith you are to trust Him, even though the impulse is strong within you to speak words of distrust.

Peace comes with dependence on divine power. As fast as the soul resolves to act in accordance with the light given, the Holy Spirit gives more light and strength. The grace of the Spirit is supplied to co-operate with the soul's resolve, but it is not a substitute for the individual exercise of faith. Success in the Christian life depends upon the appropriation of the light that God has given. It is not an abundance of light and evidence that makes the soul free in Christ; it is the rising of the powers and the will and the energies of the soul to cry out sincerely, "Lord, I believe; help Thou mine unbelief."

I rejoice in the bright prospects of the future, and so may you. Be cheerful, and praise the Lord for His loving-kindness. That which you cannot understand, commit to Him. He loves you, and pities your every weakness. He "hath blessed us with all spiritual blessings in heavenly places in Christ." It would not satisfy the heart of the Infinite One to give those who love His Son a lesser blessing than He gives His Son.

Satan seeks to draw our minds away from the mighty Helper, to lead us to ponder over our degeneration of soul. But though Jesus sees the guilt of the past, He speaks pardon; and we should not dishonor Him by doubting His love. The feeling of guiltiness must be laid at the foot of the cross, or it will poison the springs of life. When Satan thrusts his threatenings upon you, turn from them, and comfort your soul with the promises of God. The cloud may be dark in itself, but when filled with the light of heaven, it turns to the brightness of gold; for the glory of God rests upon it.

God's children are not to be subject to feelings and emotions. When they fluctuate between hope and fear, the heart of Christ is hurt; for He has given them unmistakable evidence of His love. He wants them to be established, strengthened, and settled in

the most holy faith. He wants them to do the work He has given them; then their hearts will become in His hands as sacred harps, every chord of which will send forth praise and thanksgiving to the One sent by God to take away the sins of the world.

Christ's love for His children is as tender as it is strong. And it is stronger than death; for He died to purchase our salvation, and to make us one with Him, mystically and eternally one. So strong is His love that it controls all

Let the child and the youth be taught that every mistake, every fault, every difficulty, conquered, becomes a stepping-stone to better and higher things. It is through such experiences that all who have ever made life worth the living have achieved success.

—Education, p. 296

His powers, and employs the vast resources of heaven in doing His people good. It is without variableness or shadow of turning—the same yesterday, today, and forever. Although sin has existed for ages, trying to counteract this love and obstruct its flowing earthward, it still flows in rich currents to those for whom Christ died.

God loves the sinless angels, who do His service and are obedient to all His commands; but He does not give them grace: they have never needed it; for they have never sinned. Grace is an attribute shown to undeserving human beings. We did not seek after it; it was sent in search of us. God rejoices to bestow grace upon all who hunger and thirst for it, not because we are worthy, but because we are unworthy. Our need is the qualification which gives us the assurance that we shall receive the gift.

It should not be difficult to remember that the Lord desires you to lay your troubles and perplexities at His feet, and leave them there. Go to Him, saying: "Lord, my burdens

are too heavy for me to carry. Wilt Thou bear them for me?" And He will answer: "I will take them. 'With everlasting kindness will I have mercy on thee.' I will take your sins, and will give you peace. Banish no longer your self-respect, for I have bought you with the price of My own blood. You are Mine. Your weakened will I will strengthen. Your remorse for sin I will remove."

"I, even I, am He," the Lord declares, "that blotteth out thy transgressions for Mine own sake, and will not remember thy sins. Put Me in remembrance: let us plead together: declare thou, that thou mayest be justified." "I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye Me in vain: I the Lord speak righteousness, I declare things that are right." "Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Respond to the calls of God's mercy, and say: "I will trust in the Lord and be comforted. I will praise the Lord, for His anger is turned away. I will rejoice in God, who gives the victory."

Facts Worth Knowing

- China's communists are turning to the Bible to increase their knowledge of the Tibetan language, according to a report received by the American Bible Society from Bishop Chandu Ray, first Pakistan bishop of the Anglican Church. The communists have bought large quantities of a new Tibetan language Bible, Bishop Ray says, in order to learn the language of the country they have conquered.
- Over twice as many copies of Scriptures were distributed in Puerto Rico in 1961 as were circulated there the year before, according to the American Bible Society. The total distribution for 1961, as reported by the Society's Puerto Rican Agency, was 517,462 copies.

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OBITUARIES

HAMANN: Mrs. Alice M. Born September 19, 1892, and died May 3, 1962. She was baptized in 1950. Surviving are her husband, Raymond; one son, Charles Zinser; and one brother, Charles McCall.

CROW: Mrs. Byrdie Y. Born in Mountain City, Tennessee, and died in St. Petersburg, Florida, on June 1, 1962, at the age of 87. She is survived by her husband, a sister, and a daughter, Mrs. Francis Stahl.

BANKS: Zada Beauchamp. Born May 30, 1887, at Wayleville, Maryland, and died April 7, 1962, at Miami, Florida. She had been a member of the North Miami church for almost a decade. Bradford Banks, her husband, is the only known survivor.

BRUNSON: Isaac E. Born February 3, 1878, in Donaldsonville, Georgia, and died in Tallahassee, Florida, April 17, 1962. He was a long time resident of Sarasota, Florida, and was buried at Oneco, Florida.

KLEIN: Mrs. R. I. Born in Cornelia, Georgia, 66 years ago and had been a faithful member of the Albany Seventh-day Adventist church for over 30 years. She died June 4, 1962, having survived her husband less than seven weeks. She is survived by three sons, Rutherford, Jr., Rutledge, and J. T.; one daughter, Mrs. Mary Spriggle; her mother, Mrs. T. L. Stephens; 16 grandchildren and one great-grandchild.

KLEIN: R. I. Born 70 years ago in South Carolina, and died April 18, at Albany, Georgia. He had been a member of the Albany Seventh-day Adventist church since 1930. Survivors are his wife, three sons, one daughter, one sister and 16 grandchildren.

GARRAUX: Metta Hudson. Born August 23, 1875, in Greenville County, South Carolina, and died April 26, 1962, at her home. Survivors are two sons, two sisters, two brothers, four grandchildren and six great grandchildren.

HILLEBERT: Chester Arthur. Born in Dayton, New York, and died in Zephyrhills, Florida, May 28, 1962, at the age of 73. He is survived by his wife, Vera; three sons, Verne, Joseph, and Paul; one daughter, Mrs. Ruth Thompson; and two brothers.

GROSZ: Mrs. Hulda Johnson. Born in Norway, February 28, 1878, and died May 11, 1962, in Avon Park, Florida. She became a Seventh-day Adventist in 1914. She is survived by her brother, Henry Johnson, of North Carolina.

WEST: Georgia Baunbach. Born December 3, 1876, near Leesburg, Virginia, and died at Memorial Hospital, Dade City, Florida, April 21, 1962. She was a member of the Zephyrhills church. Surviving are her husband, W. E. West; and one daughter, Mrs. A. R. Wood, Centralia, Missouri.

LEWIS: Verda T. Born July 23, 1891, in Greencove Springs, Florida, and died April 18, 1962, at Ft. Pierce, Florida. Funeral services were at Sarasota, Florida.

PAUL: Mrs. Edith C. Died April 30, 1962, at the age of 75. She joined the Seventh-day Adventist Church in the New York Conference in 1936. She is survived by one daughter, Mrs. Robert J. Williams, and two grandsons.

ESTILL: Mabel Bennett. She was born in Philadelphia, Pennsylvania, December 30, 1883. After graduating from high school she was baptized, and then later took nurses' training at the Washington Sanitarium in Washington, D. C. She worked in several of our institutions and in 1934 joined the nursing staff of the Miami-Battle Creek Sanitarium as supervisor until her retirement in 1956. She was a member of the Miami Springs church.

SMITH: Sarah Scott Campbell. Born March 4, 1868, and died near Greer, South Carolina, March, 1962. Survivors are a niece and nephew.

WIELAND: Mary Ann Gatlin. Born July 8, 1908, in Jacksonville, Florida, and died in Orlando, Florida, April 10, 1962. She was reared in an Adventist home, and graduated from nurses training at the Florida Sanitarium in 1932. She is survived by her husband, Howard C. Wieland, chief laboratory technician, Florida Sanitarium and Hospital, Orlando; a daughter, Mrs. Dorothy Russell, Leonardtown, Maryland; and a sister, Mrs. Martha Holland, Hendersonville, North Carolina.

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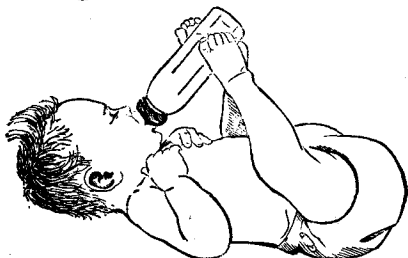
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	Aug. 17	Aug. 24	Aug. 31	Sept. 7
Atlanta, Georgia	7:23	7:14	7:06	6:56
Birmingham, Alabama	6:32	6:23	6:15	6:05
Charlotte, North Carolina	7:09	7:01	6:51	6:42
Collegedale, Tennessee	7:27	7:19	7:09	7:00
Huntsville, Alabama	6:33	6:24	6:15	6:05
Louisville, Kentucky	7:34	7:25	7:14	7:04
Memphis, Tennessee	6:46	6:38	6:28	6:19
Meridian, Mississippi	6:37	6:29	6:21	6:12
Nashville, Tennessee	6:35	6:26	6:16	6:07
Orlando, Florida	7:02	6:55	6:47	6:39
Wilmington, North Carolina	6:57	6:49	6:40	6:30

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OBITUARIES—Continued

HUDNALL: Mrs. Rosa Jane. Born in Marion County, Florida, in 1875, and died in Miami, Florida, April 9, 1962. She had been a member of the Seventh-day Adventist Church for a quarter of a century, and at the time of her death belonged to the North Miami church. She is survived by two daughters, Mrs. J. S. Shepard of North Miami and Mrs. B. R. Lyles of Spair; one son, Mr. Norwood Hudnall of Fort Lauderdale, Florida; six grandchildren and eight great grandchildren.

SPARKS: Victor Emanuel. Born in Big Sandy, Texas, February 7, 1888, and died in Fort Pierce, Florida, May 1, 1962. He joined the Fort Pierce church about two years ago. Surviving are his wife, Mrs. Albertine Sparks; one daughter, Mrs. Sylvia Scott; and two sons, Victor and Arnold Sparks.

WILDAY: Larry G. Born November 16, 1944, in Madison County, New York, and died June 7, 1962, in Macon, Georgia, as a result of an automobile accident. He had been a church member since 1959. He is survived by his parents of Macon, three brothers and two sisters.

SCOTT: Edward Elmer. Born in Belleville, Illinois, September 14, 1880, and died in Auburn, New York, May 19, 1962. He was married to Ida May Alexander who died in 1953. He and his family became charter members of the Arcadia, Florida, church, of which he was elder for many years. He is survived by five of seven children: Harry A., of Union Park, Florida; Edwin E., Bible teacher at Union Springs Academy, New York; Elder Francis R., missionary in Ceylon; Thomas M., of Fort Myers, Florida; and Mrs. Elsie Reeger, also of Fort Myers.

GARDNER: James N. Died June 1 at the age of 58. He was a charter member of the Hazelwood, North Carolina, Seventh-day Adventist church. He is survived by his wife and their five children and several grandchildren.

DILLOW: Oddie C. Born February 11, 1896, and died at his home in East Brainerd, Tennessee, May 10. He had been a member of the Chattanooga church for 18 years. He is survived by his widow, Thelma Bolton Dillow; two daughters, Mrs. Eugene Payne and Mrs. Daniel Cotton, both of Washington, D. C.; seven brothers and four sisters.



THE VOICE OF PROPHECY SERMON TOPICS

August 19—Trapped

August 26—Young People Ask Questions

September 2—Tongues of Pentecost

September 9—Upon This Rock

GREENE: David Wesley. Born September 20, 1942, and passed away April 19, 1962. David was confined to his wheel chair the greater part of his life, but in spite of this handicap he had a ready smile for everyone. Survivors are his father and mother, Mr. and Mrs. Roy E. Greene; two brothers, Everett Greene of Maitland and James Greene who is stationed in Germany; two sisters, Mrs. Virginia Pike of Littleton, Massachusetts, and Barbara Greene of Florida.

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COMMENTS

By Don R. Rees

President, Southern Union Conference

The General Conference in Session San Francisco:

WHEN men and women of nearly 100 nationalities come together in any part of the world for any purpose, the event makes news. Most of the time, however, the delegates to such international meetings have very little in common except the desire to reach agreement on specific issues.

But this is not the case with the thousands of Seventh-day Adventists now convened in San Francisco. They are here from all parts of the world for the immediate purpose of conducting the quadrennial business of the denomination; but they are also here because they are in agreement on matters of religious belief, of moral integrity and of hope.

Despite the fact that their physical features are many and varied—many shades and hues of skin color, striking contrasts in attire, languages foreign to one another, tall men and short men, etc.—they have come together as brothers and sisters in Christ Jesus. Their one over-riding objective: to so conduct God's business at this session that His work may be speedily finished throughout the world and His everlasting kingdom established.

The delegates and members here from the Southern Union are honored and humbled by the experience of this great conclave of fellow believers.

We are pleased to bring you early reports of the session in this number of SOUTHERN TIDINGS. Later this month you will be receiving more detailed reports in SOUTHERN TIDINGS, with emphasis on people and events more directly related to the Southern Union.

It gave me a great personal thrill to report on the generosity of the Southern Seventh-day Adventists in connection with the One Million Dollar Offering. This offering, taken in most churches during July, was culminated here in San Francisco by the delegates themselves making a special sacrifice on Sabbath. I was pleased to report that our members in the Southern Union gave nearly \$80,000 to this special program of world-wide evangelism. We know that many of you gave sacrificially. And we know your prayers were offered along with the money. God is mindful of both. And He will reward in abundance.

Great and pressing issues have confronted the delegates to this quadrennial session. The weight of problems at times has been more than finite minds could deal with. The leaders of the Advent Movement have had to do here in San Francisco what God's leaders have always done: bow in a humble

and teachable spirit while one or more audibly appeal to God for divine wisdom and understanding. And God has not failed to answer.

More than ever, it is recognized that the task of this people is impossible—even laughable—in terms of human measurement. And discouragement can come quickly when we tend to measure progress in human terms. However, God has said the task will be completed. He has given the Gospel Commission to human agencies, with the full assurance of complete cooperation and support of heavenly agencies. It is when the human latches on to the Divine—by what we call faith—that we can project our minds to the final victory. And human measurement will cease to influence our plans and efforts.

The power of God in the lives of men and women, saving them from sin, has been recited and told over and over here as reports have been given from all parts of the world. The story has been told in many settings and in numerous languages, but the main point has always been the same: Jesus Christ is the same yesterday, today and forever. The Holy Spirit and the holy angels serve people in the same way the world over. The living God, the God of the universe, has pledged the resources of heaven to this people and this movement. *Now, today, is the time to accept of this pledge fully.*

This, above everything else, has been noted in San Francisco.

Evangelism in Miami

On July 12, Elder E. C. Ward, Southern Union Conference evangelist, sent a partial report on evangelistic progress of his Miami, Florida, campaign. The meetings were then in their tenth week.

"We have developed in the past six weeks an attendance of 606 new Sabbath-keepers," he wrote. "Our general visitation list stands at 1,694 persons."

"In the past eight days, we have baptized 205 persons."

Elder Ward said the evangelistic company was anticipating baptism totals to reach 300 or more by the time of this writing, the time of the General Conference Session. As God continues to bless, he says they "will reach for the 400 mark during August."

This campaign is a story of miracles. Space does not permit the whole story on this page. But one thing is certain: Elder Ward and his associates dared to think big, to exercise a large measure of faith—and God is rewarding them accordingly.