

# REVIEW

## and Herald

May 11, 1961

★ **FLYING SAUCERS  
AND SPIRITISM**★ **WHY DOCTORS  
USE HYPNOTISM**

## God's Best Gift to His Church Today

By **R. R. Figuhr, President**  
*General Conference*

**S**EVENTH-DAY ADVENTISTS believe that according to the Scriptures one of the spiritual gifts bestowed upon the church is the gift of prophecy (1 Cor. 12:1, 10). They believe this gift has been manifested in the person of Ellen G. White. Called to this important task at the tender age of 17, she was used by God in a remarkable manner for 70 years to bear instruction, admonition, and warning to the Advent people. This inspired counsel and instruction is the cherished possession and heritage of the church today.

The psalmist earnestly desired that his eyes might be opened so he could see wondrous things in the word of God. Through the Spirit of Prophecy God has called our attention to great Bible truths long neglected and frequently obscured by tradition, as well as to important lines of prophecy applicable to our time. This has led us to a more intense study of the Scriptures and to the discovery of Bible truths that must be proclaimed to the world before the return of Christ.

In accepting the responsibility of proclaiming to every people the full gospel of our Lord, and of His second

advent, and the binding claims of His law, Adventists carry on an extensive and diversified work. They believe the gospel not only redeems men spiritually in preparation for the coming of Christ but also makes the present life more meaningful. This wider comprehension of their duty and of their activities in so many different fields has come about largely through the instruction of God's chosen messenger Sister White. Counsel has been provided on practically every phase of Christian living and church activity, and the result is a closely knit, aggressive, and diversified religious program throughout the world.

### A Heaven-sent Gift

Seventh-day Adventists cherish this Heaven-sent gift as next only to the Bible itself, though by no means replacing it. To a large degree their love for God's Word is directly traceable to the writings of Sister White, who constantly exalted the Bible and exhorted to a more diligent study of it. How fortunate this people is and how greatly favored of the Lord! As the church has heeded the divine counsel, it has prospered and been safely guided past innumerable dangers.

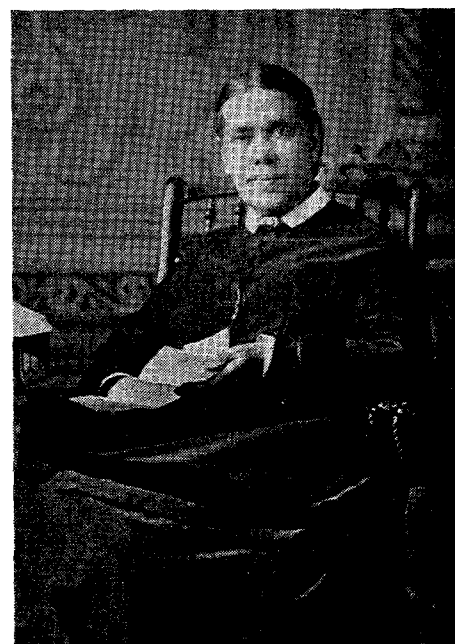
In my study there is a shelf of books separate from all others—commentaries, dictionaries, et cetera, are placed on other shelves. These special books bear the name Ellen G. White as their author. I have just counted them. There are 45, neatly bound and well printed. This is not a complete list of all she has written, as the full number available today is 53. There is scarcely a day when I am at home that I do not reach over to that shelf to find counsel, inspiration, and guidance for the administration of our world work. I know my predecessors often did the same. It may be a need for counsel regarding our educational or publishing work. Again, it may be a question on some church problem, or some feature of our foreign mission work. Whatever it is I always find the helpful instruction and guidance I need. A careful reading of all the counsel given on a subject will never lead to extremes, one way or the other.

The result will be a well-balanced attitude toward all problems that commends itself to sensible people.

### God's Chosen Messenger

No people of modern times has been so highly favored in its formative years, with a Heaven-sent messenger to inspire, to guide, to admonish, and to reprove. Of God's people in ancient times the prophet Hosea says: "By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved" (Hosea 12:13). As one reads of the strong and independent-minded men and women who first embraced this unpopular truth—they had to be strong and independent-minded to do so—of their deep poverty and of the many attacks made against them, he is led to ask in amazement, "Is this the beginning of the well-organized and closely knit religious body known today as Seventh-day Adventists? How has the harmony, unity of planning, and oneness of purpose evident today in so many

*(Continued on page 9)*



In large measure, the success that attends the far-flung ministry of the church today is the result of the counsel and guidance that God sent through His chosen messenger, Ellen G. White.

# Why Doctors Use Hypnotism

By Jack W. Provonsha, M.D.

**S**EVENTH-DAY ADVENTISTS oppose the basic premise of spiritism for several reasons, one being that it does violence to the Biblical conception of man as one whole. The popular belief that there is an immortal soul inhabiting the prison house of clay, which is the body, and that this soul is the essential part of man—the body being nonessential, indeed, a positive burden, which one should look forward to shedding—strikes at the heart of the primitive Christian belief that the body is included in the work of redemption. It is no accident that Adventists, who returned to the Bible on the subject of the nature of man, should include as one of their major concerns health reform and a healing ministry.

There is an additional reason for opposing spiritism, however, one that has to do with the communication of error. A belief that immortal souls beyond the grave can communicate with living men creates the possibility of error gaining the authority necessary to carry overwhelming conviction. What chance does a written "thus saith the Lord" have against a message from souls who are allegedly alive now in the celestial abode and who offer eyewitness testimony that what is presented is true? A person with whom I was studying the Bible once said, "I do not care what the Bible says, even though I have been taught to believe the Bible. My mother came to me right here in this room and spoke to me from the spirit world."

## Hypnosis Bypasses Judgment

This last reason has a special point of affinity with hypnotism. That point should be obvious when one remembers that an essential feature of hypnotic suggestion is that it bypasses the critical consciousness of the subject, who then fails to discriminate between a real and false world and accepts falsehood quite as though it were truth. The hypnotist assumes au-



Dentists increasingly recommend hypnosis.

thority in the relationship that makes this acceptance of the unreal possible.

Although they may believe neither in spiritism nor fear hypnosis as of possible demonic connections, many people still feel instinctively apprehensive about using hypnosis. The reasons for this lie deeply rooted in the Christian heritage of our culture.

The numerous articles on the subject in recent years in both the scientific and lay press have had at least as one of their objectives the dissipation of these fears. Many physicians and dentists feel that it is important that a new attitude be created toward hypnosis, so it can be more readily available for what they believe are the safe and easy answers it seems to provide to difficult problems. Relatively few persons make good subjects for its medical use at present, and this resistance seems to be part of the reason.

What sort of persons make good hypnotic subjects? Contrary to common belief, they are a very normal lot. The level of cooperation required seems to dictate that rather than be "queer" or "weak-minded" they be quite the opposite—intelligent and unusually well adjusted.

One requirement of a good subject is that he have the capacity to make himself passive in the hypnotist's hands; that is, to relax under his control, to "let go." Those who customarily dominate others, who ordinarily

give orders rather than receive them, make poor subjects for hypnosis.

Another factor is age. Preadolescent children are the most susceptible, and according to some authorities nearly 100 per cent of such children can be hypnotized. Age eight appears to be the best year. Adults become increasingly less suggestible, and although many oldsters can be hypnotized, the effect can be accomplished in such cases only with difficulty.

About 5 per cent of the general population resists hypnosis at any level. The number of these persons could no doubt be reduced if better techniques were used and the operator were sufficiently persistent. Le-Cron thinks that almost anyone could be hypnotized if sufficient time were allotted to the induction period. Wetterstand tried 70 times before succeeding in hypnotizing one patient. Vogt of Berlin attempted 600 times with one and 700 times with another before reaching his goal! Presumably, if all hypnotists possessed Vogt's Teutonic thoroughness, anyone could finally be hypnotized.

## Training Makes a Difference

Training appears to make a difference. A given subject may initially be very difficult to hypnotize, requiring a great deal of time, but he will generally be less so with each repeated episode, until finally the state may be produced almost instantly and with little effort. Such previous preparation has been shown to make the hypnotic state possible even against the will of the subject.

Some of the more spectacular applications of hypnosis to medicine and surgery are truly striking, and they give us something of a picture of its formidable character. The control of pain by anesthesia was an important milestone in the progress of medicine, and it opened the way to the marvels of modern surgery. Almost everyone who has experienced the surgeon's scalpel or has had to endure even the

most routine dental procedure knows its blessings. It is in hypnoanesthesia, as the use of hypnosis to control pain is called, that the technique has made one of its notable impacts. In good subjects almost any portion of the body can be selectively made pain free so that surgery can be performed with little discomfort. Moreover, the hazard of shock which sometimes accompanies surgical procedures is greatly minimized. Some authorities report less blood loss than is experienced when conventional anesthesia is used. This appears to be mediated through the control of blood vessels by the nervous system. The patient can be freed of any memory of the unpleasant features of the procedure through posthypnotic suggestion. Even in cases where the deeper trance state is impossible, the amount of conventional drug medication required for anesthesia may be reduced and a greater degree of relaxation and freedom from anxiety be achieved.

Hypnosis is also used in treating selected types of infertility, and in obstetrics it has shown many advantages. For example, in the control of the discomfort of delivery the depressant effect on the infant shown by most of the usual drugs is eliminated. Some obstetricians report being able, within limits of course, to control the time of onset and duration of labor.

In general medicine the potential uses of hypnosis, while less spectacular, are none the less great. In some cases it appears possible to control blood pressure, heart rate, and even body chemistry. A few types of abnormal heart rhythm seem to be amenable to hypnotic treatment. The older literature was replete with reported cures of such serious organic illnesses as diabetes and thyroid hyperactivity, and while these older reports must be taken with some reservations, our modern understanding of the intimate relation between the mind and the body renders such reports at least credible.

### Mental and Emotional Relief

Psychiatrists have known of the effectiveness of hypnosis in relieving mental and emotional symptoms for many years. It also has been seen as a method for uncovering deeply repressed problems that often lie at the heart of such disturbances. Psychiatrists are currently warning us, however, that all sorts of unexpected difficulties may result, and that it is a technique only for experts who know how to deal with the possible complications. They note, for example, that the removal of a symptom may be the taking of a crutch from the disturbed patient, leaving him in worse condition than before.

Dentistry, where hypnotists are called hypnodontists, has discovered many uses for hypnosis, and the number of hypnodontists in this country has increased rapidly. Selective analgesia can control pain during the procedure and also, by means of posthypnotic suggestion (that is, suggestion made under hypnosis, which takes effect following the trance), possibly alleviate postdenture discomfort. Hypnosis is also used to remove the anxiety that accompanies the dental visit, a special problem in childhood. Some hypnodontists are even suggesting hallucinatory entertainment to their patients while in the dental chair.

Hypnodontists express enthusiasm for initiating training in receiving hypnosis early in childhood. They point out that although induction may be time consuming at first, the effort is worth while, since such persons can then have the advantages of

its use throughout their dental lives. Moreover, should surgery be necessary at some future time, or, if the patient is a girl, when babies come, hypnosis would be available for delivery. Since a relatively high percentage of children are susceptible, it is claimed that the hypnodontist would be making a genuine contribution toward providing for future needs.

Another interesting area of possible use is not directly related to medicine. Decades ago Bernheim proposed the use of hypnosis in the correction of criminal behavior. It is thought to be at least possible that repeated posthypnotic suggestion could so alter behavioral patterns of, for example, sex offenders that any particular feature of their disturbed personalities might be eliminated. It is claimed that habitual criminals of many types might in this way eventually be restored to normal society.

(To be continued)

### Key Words of the Bible—

## Salvation

By William T. Hyde, Associate Professor of Religion, Pacific Union College

There are two good reasons why a study of Bible key words in the original languages often affords richer insights or more accurate information than a translation. The first is that the words of scripture seldom have exactly the same meaning as their nearest equivalents in English, and an English word often conveys ideas that are not in the original. Sometimes the translator finds that a Hebrew or Greek word has so broad a range of meaning that no one English word can represent it, and he must decide which of its several aspects to translate.

If he makes a wrong choice he may obscure the meaning of the passage for great numbers of people. Whichever word he chooses, he will fail to give the full breadth of the original meaning. A study of the Greek and Hebrew words enables us to make our own choice, in harmony with our understanding of the general teaching of the Bible on the subject.

The second reason is that the English language was in its formative stage in 1611 when the King James Version of the Bible was translated. Many of the words used in it to express important ideas have since become more, or less, specialized—that is, acquired a narrower—or wider—range of meaning, and some have changed completely. In such cases the study of the original word will help to bring back the old richness of meaning or correct a wrong impression.

The "salvation family" of words in 1611 gave an almost exact representation of the meaning of *yeshu'ah* in Hebrew and *sōtēria* in Greek, both usually translated "salvation." But as was inevitable, the play on words in the annunciation to

Joseph was lost by translation. *Jesus* is a transliteration of the Greek form *Iēsoūs*, in turn a transliteration of *yeshūa'*, a later form of *yehōshua'*, meaning "Yahweh is salvation." Accordingly, the angel said to Mary, "Thou shalt call his name Yahweh is salvation, for he shall save his people" (Matt. 1:21).

Furthermore, the original words carried a double meaning—"to preserve" and "to be safe" as well as "to save"—and both shades of meaning came over into the English translation. The Hebrew word *yasha'* and related words are almost always translated to mean "salvation." Perhaps it was inevitable that the idea of "delivering" should outweigh that of "keeping" in the usual Bible sense of salvation. So many Christians cry for deliverance more often than they thank the Saviour for His keeping power.

But our Saviour does not will that we should remain pressed down by sin. Instead of listening to constant cries for deliverance, like those of Paul in Romans 7, He wants to release us from sin and guilt and keep us victorious.

There is a sense in which the eternal Word has always been and always will be the Saviour (Preserver) of the universe. Before sin entered the world He kept the creatures of His hand in mental, physical, and spiritual health (Heb. 1:3). When rebellion came He took up His work as Deliverer from the penalty, power, and presence of sin. Throughout eternity the Saviour's loving self-sacrifice will bind "the inhabitants of earth and heaven . . . to their Creator in bonds of indissoluble union."—*The Desire of Ages*, p. 26.



## The Population Explosion

It has been estimated that the entire population of the world at the time of Christ was no more than about 200 million, or approximately the number of people living in the United States and Canada today. This figure remained practically constant for 1,800 years, down to about the middle of the nineteenth century. But before the end of 1961, says the U. N. Economic and Social Council (ECOSOC), the world will pass the 3 billion mark, for a 15-fold increase over the past century.

Our thoughts inevitably turn to the great task of preaching Christ to these multiplied millions. Each day there are some 137,000 more people in the world, but only about 123 more Seventh-day Adventists. In other words, each day leaves us practically 137,000 souls *farther* from our goal than we were the day before. From a human point of view the prospect is indeed discouraging. But Inspiration has foretold a time when the earth is to be lightened with the glory of the third angel's message, and there is every evidence that that glorious day is no longer in the distant future. Until that day dawns, it is our privilege to let the Master Architect of character transform our lives into the likeness of His own perfect life, and to respond with heart and hand to every opportunity, large or small, to bear witness for Him.

What is Christ doing for you as the days go by? And what are you doing for Him?

R. F. C.

## Flying Saucers and Spiritism

We have just presented a series of six articles seeking to answer the question "What About Flying Saucers?" The tentative answer we offered is that they are natural phenomena. Probably the main criticism of these articles will come from those who have expressed the thought that flying saucers are a manifestation of spiritism, and hence of prime and prophetic import for Adventists. They may inquire whether we have really read anything on the subject as touching the aspect of spiritism. We reply that we have. We could hardly examine very far the field of flying saucers without discovering the muddy footprints of spiritists. And we have found other footprints besides that reveal that mystics, daydreamers, and a rare variety of people have been wandering over the field. They have been seeking to find the confirmation that they so greatly need for this or that weird speculative view they may entertain. All such stand strangely apart from the scientific Air Force group whose endeavors and explanations we have sought to present in our series of articles.

### A Sampling of Weird Books

Yes, we have read books by these different kinds of people. Here is a little sampling. One writer, Gordon Allan, in his *Spacecraft From Beyond*, presents a picture he says is a "thought photograph." The caption says: "Ordinary tap water was blessed and after the consecration of the mind of the minister that water showed these sparks of radiation." In general, the text matter of the book is in the tempo of this photo caption.

Two writers, Desmond Leslie and George Adamski,

in their book *Flying Saucers Have Landed*, begin their introductory chapter thus: "About eighteen million years ago, say the strange and ancient legends of our little planet, at a time when Mars, Venus and Earth were in close conjunction, along a magnetic path so formed came a huge shining radiant vessel of dazzling power and beauty, bringing to Earth 'thrice thirty-five' human beings, of perfection beyond our highest ideals, gods rather than men." It is evident that the writers of the book believe the legend and build their reasoning upon it.

Another writer, George Hunt Williamson, in his book *Other Tongues—Other Flesh*, assures us: "It is now reliably reported that over one-hundred personal contacts have been made between Earthmen and Saucer occupants."—Page 6. He doesn't trouble, of course, to document this breath-taking statement, but he does go on in his book to present an array of strange symbols. One that looks crudely like an eye surrounded by a variety of lines he captions thus: "In the Solex-Mal, this is the symbol for the 'All-Seeing Eye,' the 'Light of Creation,' the four-pointed star stands for the Four Great Primary Forces of Creation, the flower of twelve petals represents the twelve planets."—*Ibid.*, p. 72.

Further on, his speculations soar away so far that he is able to present us a table of forms, colors, and interpretations. He tells us the various meanings of the form of a square. A white square is a "spiritually perfect man," and the different-colored squares mean other things. A white circle means "spiritually perfect the body." Other colors mean different things in relation to the body. (See page 355.)

These are samples of the strange books that have been produced under the stimulation of the flying-saucer excitement. Some of the books baldly set forth spiritistic claims. Others, as these quotations indicate, are often a mixture of speculation and fantasy, sometimes tinged with a spiritistic coloring. Some spiritists claim that these flying saucers, being spaceships from other worlds, are making ready to bring to earth our "elder brother." They even speak of the second coming of Christ.

### Spiritistic Claims

Now, it is easy to see how some of our dear people might hasten to the conclusion that the whole flying-saucer affair is spiritistic. But we believe they are mistaken. They have accepted at face value the claims of spiritism, that flying saucers are supernatural spaceships. But is not this a most doubtful way for any of us to proceed? If there is one thing above another that we know characterizes spiritism, it is this—that it comes from the devil, who is the father of lies. We must be careful when we listen to spiritists talk. They say they can materialize our loved ones. We answer No, that's a lie. Some of them say that the flying saucers are spaceships and a display of the power of beings from other worlds. In the absence of independent, convincing proof we may properly say that this also is likely to be a lie. At least we have no reason to accept their unsupported word.

One good subscriber, writing to us, thus states tersely the premises on which rests her interest in saucers: "First, flying saucers are real interplanetary spaceships.

Second, this is the great masterpiece of Satan's deception through spiritualism." That is a concise statement of the proposition. Our understanding, of course, is that by the words "interplanetary spaceships" our correspondent is not so much concerned to convey the idea that they come from other *planets* as that they are other than earthly objects. That is, they are not merely physical phenomena. Now, if our reasoning in the six articles is valid, the first premise instead of being a certain fact stands revealed as an unproved claim, a private speculation. But with the first premise unproved, what happens to the second? It is like a house reared on the sand—it cannot hope to stand, for it has no sure foundation.

### Don't Use False Foundation

It is because we concluded that these premises were foundationless that we felt constrained to write the articles on saucers. We do not want anyone in our ranks or outside our ranks to be drawn into a line of reasoning that might ever lead him to feel that there is no foundation for believing in the reality and ominousness of spiritism. Up to this time we as Adventists have built our convictions concerning spiritism on the sure foundation of Bible prophecies, plus reinforcement from the Spirit of Prophecy. Thus building, we have had a solid basis for our belief and for our preaching against spiritism.

If we stay on this foundation of divinely revealed knowledge we are safe. Then as clearly established evidence of the further workings of spiritism may present itself in the future, we can enrich our case against spiritism. But if in our desire to strengthen our case we present a flying-saucer argument, we are in grave danger of ending up by persuading men that there is nothing to spiritism, because they note that, one after another, flying-saucer incidents prove to be only natural phenomena.

No, we are not forgetful of what Mrs. White has written about the devil's last-day plans, through spiritism, to deceive all men. We have only recently been reading again what she says, for example, in the book *The Great Controversy*. We have read the much-quoted lines: "Fearful sights of a supernatural character will soon be revealed in the heavens, in token of the power of miracle-working demons."—*The Great Controversy*, p. 624.

But having read all her statements we find nothing in them to warrant our accepting the premise that "flying saucers are real interplanetary spaceships" or any other kind of supernatural entities. We return here to the point discussed a few moments ago, for it bears repeating: The mere fact that spiritists, whose religion is spawned by the father of lies, declare that saucers are of supernatural origin does not thereby prove that they are.

### Watch and Pray

Mrs. White does not indicate what the "fearful sights . . . in the heavens" will be, and it is idle for us to speculate as to their nature. Nor will we find help in discovering the nature of these coming signs by reading the fantastic and occult kind of books we have briefly quoted in this editorial. For us who have received warning by inspiration that there will be great and spectacular sights to come ere earth's history closes, the only wise course to take is to wait and see, to watch and pray. Certainly we ought never to hasten to the decision that prophecy is being fulfilled simply because of certain unusual happenings, and because spiritists declare that those happenings are supernatural. Incidentally, flying saucers could scarcely be described as "fearful sights."

There have been different times in our history when some good people among us—and we have never doubted their goodness or their loyalty—have hastened to unwarranted conclusions in the field of prophetic events. During the two world wars we had some pathetic, even embarrassing, exhibits of this when a few brethren dogmatically announced that certain events on the international scene were the precise fulfillment of some briefly recorded points of prophecy. Their reasoning often sounded plausible. But, unfortunately, what seems plausible today may stand exposed as impossible tomorrow—and we mean quite literally "tomorrow."

Whether Satan, the false christ, will someday ere long descend in a so-called spaceship, to proclaim himself Christ, we know not. It has not been revealed to us how he will make his appearance on the earth. Again we say, the fact that some spiritist may declare that Christ will thus come proves nothing. Who knows but that this may be the devil's subtle device to cause people to look in a particular direction, only to have the delusion occur in an entirely different way.

No, let us not be drawn aside by unwarranted conclusions, jumping from an unproved premise to an unsupported conclusion. It is always dangerous to try to bridge a gulf by a flight of fancy, for the adverse winds of hard facts may suddenly upset our craft and bring tragedy to us.

Let us keep our feet always on the solid ground of inspired declarations, watching and praying for further light. Only thus can we protect ourselves from delusion and disillusionment. Equally important, only thus will we be able always to preach to men the sure word of prophecy and not have to offer an apology with changing events.

We hope we have not sounded critical of any of our dear people in our series on flying saucers. That was not our intent. We do not feel critical, but only concerned, yes, perhaps even alarmed, at the haste with which some have taken hold of flying-saucer speculation in an attempt to reach new heights in the presentation of our warning message for today. But it is not so much new heights as new breadth that we need, to give to our Advent preaching the expansiveness and drive that will enable it speedily to cover the earth. And the driving force should ever be clearly revealed prophetic declarations. It is not flying saucers but the three flying angels of Revelation 14 that are the heart of our message for mankind. In all that we write we hope, ever, to do two things for our readers—keep their minds and hearts in heaven, and their feet on the ground. That is where good Adventist feet belong.

F. D. N.

## Everybody's Problem

A common but unfortunate attitude is well illustrated by the story of a man who asked a waiter, "What time is it?" "I'm sorry, sir," replied the waiter, "this isn't my table."

This was the attitude of the priest and the Levite in the story of the Good Samaritan. Nothing was of concern to these men—not even human suffering—if it came outside the sharply defined bounds of their assigned professional responsibilities.

But Christians will not avoid dealing with problems by arguing, "This isn't my table." If people are hungry, whether they be in our local community or in India, it is our problem. To walk by "on the other side" reveals a limited degree of God's grace in our hearts. We are our "brother's keeper" even if our brother has not been specifically assigned to our care.

K. H. W.

IN THE Gideons' booth at the 1939 New York World's Fair people were asked, "Are you a Christian?" One man replied, "No, never in the summertime. Only in winter. I'm a caddy all summer, but when it gets cold I can go to church and be a Christian again." Another, when asked how long he had been a Christian, replied, "What do you mean—how long since I joined the YMCA?" Another said, "I have been a Christian since I was christened as a baby in my mother's arms. That was before I can remember anything."

Many think they become Christians by assenting that Jesus Christ is Son of God and only Saviour. Some think that going forward in an evangelistic meeting indicates their decision to follow Christ and makes them a Christian. Many believe that being a Christian consists in doing one's best. The idea is widespread that being baptized and uniting with the church makes a person a Christian. Many think that a person becomes a Christian simply by "turning over a new leaf."

Back of these ideas is some good, in its place; but not one—or all of them combined—will make a person a real Christian. Why not? Because no one can enter into a Christian experience until he is born of God. You must be *born* into the Christian life even as you have already been born into the natural life.

### Human Heart Is Evil

Many think that being a Christian is attained by developing the good that exists in them. But Jeremiah (13:23) asks, "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil."

The human heart is evil by nature, and man cannot change it of himself. Hence the only way to be a Christian is to permit Jesus to change that sinful heart into a new heart, and then let Him, by the Holy Spirit, take up residence there. Christ living in a renewed heart is what makes a man a Christian.

Attempts to be a Christian by any other method are bound to fail. Many think they can be a Christian simply by resolving to lead a better life. Such need to recognize that no one can live the Christian life until he receives a new life from Christ by being born of God. It is by the new birth that Christ comes to live in a person. This is the Christian life.

We are told that there are exceptions to all rules. But here is one rule to which there are no exceptions. *No one can be a Christian and a child of God until he is born of God.* This is why Jesus said, "Except a man be

Being a Real Christian—2

# The Indwelling Christ

By J. L. Shuler

born again, he *cannot* see the kingdom of God" (John 3:3).

Some will say, "Doesn't the Bible say, 'Believe on the Lord Jesus, and thou shalt be saved'? All a person needs to do to become a Christian and to be saved is to believe on Christ." Believing on the Lord Jesus does save you—when you believe according to the Biblical meaning of this term. "As many as *received* him, to them gave he power to become the sons of God, even to them that *believe* on his name" (John 1:12).

Those who truly believe on Christ receive Him. They are brought into vital union with Him, and thus enter into possession of His righteousness, His salvation, His strength, His life. No one becomes a real Christian merely by assenting to what the Bible says about Christ. In the Bible sense, to believe is to surrender the will to Him, to obey Him, to receive Him into the heart.

Paul speaks in Romans 7:4 of accepting Christ as being married to Him. A man proposes marriage to a

woman. She accepts him. Does this mean she merely likes him and is willing to see him frequently? No, it means much more. When she accepts him it means that she is ready to forsake all others—for him. She is willing to give the remainder of her life to living with him in a daily relationship of love. In the same way, to accept Christ means to forsake all in order to follow Him. It means that you dedicate the remainder of your life to live each day with Him in your heart.

In popular usage today the terms *Christian* and *Christianity* have come to mean "human, civilized, decent; one of a nation of which Christianity is the prevailing religion." But does being "human" and "decent" make one a Christian? No. Does being "civilized" or belonging to "a nation of which Christianity is the prevailing religion" make him a Christian? Not at all. Much more is involved. Nothing short of the new birth and Christ living within can make one a true Christian.

## Redemption

By LUCILE JOY SMALL

The blood dropped slowly, slowly, from His pierced hands and feet.

It formed four little glistening pools ere drying in the dust.

The thorns that pierced His temples drew blooddrops from His brow;

His back—from cruel scourging bled—and none to soothe the pain.

But the pain that was the greatest was the burden of my sins

He carried on His spotless heart, suffering for me.

He saw that I had sold away my heritage of life,

And so He bought it back for me, and gave it as a gift.

The price He paid was all He had, He yielded everything,

So much as cannot be described. It wrings my heart to know

That evermore He'll bear the scars of cruel nails and thorns.

How could He love me so, to do this mighty, glorious act?

He takes my sins and gives to me His spotless righteousness,

And even now He pleads His blood before His Father's throne

In my behalf, and gives me help to take His perfect life,

And underneath this covering He takes my character

And molds it in the fashion of His own glorious one,

Until, when He shall come to take me to His home above,

I shall indeed resemble Him. Oh, may this be my case;

For I am wretched, miserable, naked, poor, and blind.

He bids me seek His raiment white, the gold of faith and love,

And use His healing eyesalve that I may see again,

And understand and know His will. Thus I may yet become

A demonstration of His power to transform wretched lives

Into the image of His own. God, do this thing for me.



Being a true follower of Jesus means primarily to be born again and to have Christ abiding in the heart (John 3:3-8; 15:4-6).

### Christ in the Heart

*The Christian life is Christ Himself living His life in the fully surrendered soul. No one can be a real Christian unless he has Christ living in him. If a professed Christian does not have Christ living in him, he has a Christless religion, and such a religion is worthless. It cannot save. It is like fool's gold. "If any man have not the Spirit of Christ, he is none of his" (Rom. 8:9).*

Sad to say, there are many Christless church members, but there cannot be even one Christless Christian. Being a real Christian is more important and urgent than anything else, yet few really understand what it means.

"Christianity—how many there are who do not know what it is! It is not something put on the outside. It is a life inwrought with the life of Jesus." —*Testimonies to Ministers*, p. 131.

The real Christian life is the outward expression of the inner life that Jesus lives in the surrendered person. Here then is the secret of being a true Christian. *It is the experience of the outliving of the inliving Christ.*

*(To be continued)*

### Certainty of the Prophetic Voice

#### Meeting a Challenge

By Beulah Baker Lloyd

**D**URING the first camp meeting in Dunedin, New Zealand, a certain minister, being much opposed to Seventh-day Adventists, wrote some articles against our beliefs for the local newspaper. Our people did not respond to the articles, so the minister decided to attend one of the evening services on the campground. He brought with him a large group of his church members. In the middle of the service this minister arose and challenged our minister to a debate. He also indulged in name-calling and finally succeeded in breaking up the meeting.

After the people had left the tent, our workers gathered in council to decide what to about the disturbing opponent. Some advocated holding a debate, but wiser counsel advised that all meet early the next morning for special prayer.

As the workers were gathering the following morning for the prayer service, Elder E. W. Farnsworth entered the tent. In his hand was a large envelope. He had a cheering smile on his face. "Well, brethren," he re-

marked, "the Lord knew our needs long before we did. This letter was in my tent last night, but in preparing for the service I left it unopened."

The letter had been written in America by Sister White three months before this camp meeting, but it arrived at the exact time it was needed. It described happenings on the campground so accurately that one would think it had been written by someone who was present in person. In her letter Sister White instructed the workers to keep on with their preaching. She assured them that the opponents would soon be quarreling among themselves and our work would go forward undisturbed.

The situation developed exactly as Sister White said it would. The opposing minister appealed to the local preachers to help sweep the Adventists out of Dunedin. But how should



### When God Said Yes

By Louise Meyer

It was raining and Bobby had to stay in the house all day. Bobby had a good time playing with his trains for a while, but after a time he tired of that. "What shall I do now?" Bobby asked himself. Then he remembered that mother had promised to tell him a story about a little girl who prayed for something, and how God had answered her prayer by saying Yes.

"Mother, Mother," said Bobby, "I'm tired of playing with my trains. Please tell me that prayer story you promised me."

Mother had just finished what she was doing so she said, "All right, Bobby. Come and sit down right here and I'll tell you about Debbie's prayer."

"Debbie was a little girl," mother began, "who was sometimes hungry because she didn't have enough to eat, for her father had been out of work for a long time. One day there was no money left to buy food, and there was no food in the house. Mother and daddy and Debbie had eaten the last of it for supper the night before."

"The next morning when Debbie awoke she was hungry. 'Mother,' said Debbie, 'please give me something to eat.' Mother looked very sad, for she had to tell Debbie that there was nothing in the house to eat. Then she told Debbie that daddy had already left and that once again he was going to try to find work. Mother said, 'If he can get some work to do today, he'll buy some food for us on his way home.'"

"'God can help daddy to get work,' said Debbie."

"'Yes,' said mother, 'God can do any-

thing. There is not a single thing that He cannot do.'

Debbie said, 'Mother, let's kneel down right now and ask God to help daddy find work so he can bring us something to eat.'

"First, Debbie prayed that God would help her daddy find work so they could have something to eat, and then mother prayed that God would help him find work."

"After they prayed Debbie said, 'Mother, I can hardly wait for daddy to come home with the groceries.'

"Debbie and mother waited, and after a time Debbie heard a knock at the door. Debbie opened the door. There stood daddy, and what do you think he had in his arms? He surely did—a big bag of groceries!"

"Debbie hugged daddy and then shouted, 'Mother, daddy is here and he has some groceries. Now we will have something to eat. I knew God would help daddy find work.'

"Daddy told mother and Debbie all about the way he found work to do, and how the man paid him. Then daddy said, 'The man wants me to come again tomorrow and again the next day and the next day. And it may be that he'll have work for me to do for him for a long time.'

"Debbie said, 'Daddy, this morning we prayed that you would get work, and I knew God would help you find something to do. But, Daddy,' said Debbie, 'before we eat let's thank God for helping us.' So mother and daddy and Debbie knelt down and thanked God for answering their prayers."

it be done? They met and agreed to prepare a tract against the Adventists, and on a given Sunday the ministers would speak in their churches on the errors of the Adventists and give everyone a tract. And what should be in the tract? Well, no two ministers could agree as to the reasons why they kept Sunday, and consequently their meeting broke up. Our work in that city went quietly forward.

Sister White had seen it all in the vision given her by the Lord three months before the camp meeting was held in Dunedin, and could write in detail regarding it. Only God can reveal future events and incidents with accuracy and certainty. Under His supervision the instruction for the workers in New Zealand arrived just when it was needed. How wonderful are God's time schedules and His revelations of future events!

Bobby looked up into mother's face and said, "That was a nice story."

"You see, Bobby," said mother, "God knew Debbie needed what she asked for, because she couldn't live without food; so He answered her prayer by saying Yes. When we show God that we love Him by obeying Him, He'll always answer our prayers the way He thinks will be best for us."

Mother promised Bobby that some other time she would tell him about someone who prayed for something and God answered No.

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# I'd Choose Christ Early

By Alfred W. Peterson

IN ORDER not to miss anything of the best in life, either here or hereafter, I would choose Christ early. "God gave us eternal life, and this life is in his Son. He who has the Son has life; he who has not the Son has not life" (1 John 5:11, 12, R.S.V.).

What if I had died through sickness or accident before I accepted Christ? What if I had drowned on that bright, crisp Christmas morning when I was skating and dropped through the ice into twelve feet of water? What if I had been bitten by that coiled rattler or hit by a hunter's stray bullet while hiking in the mountains? What if I had slipped and fallen down the sheer face of that rock while mountain climbing?

The boy or girl who accepts the risks that young people take should make sure that his eternal life insurance is in order. The prayer of the psalmist may well be our prayer: "O satisfy us early with thy mercy; that we may rejoice and be glad all our days" (Ps. 90:14). So, I would choose Christ early and not run the risk of missing the happiness and satisfactions of fellowship with cherished friends, the excitement of exploration and discovery, and the free, happy life in the new earth.

## Advantages of an Early Decision

If I had my life to live over I would choose Christ early because of the enormous advantage I would have in selecting good friends, who have so much to do with happiness and success in this life. More than we realize, our friends make us acquainted with other friends who in turn may influence our attitudes toward our parents and our home, toward our teachers and our school, toward our choice of recreation, toward our choice of a lifework, toward ideals of marriage, and toward Christ and His church.

In my teens I knew twin brothers, Tom and Don—these, of course, were not their real names. They were about as nearly alike physically, mentally, and in social aptitudes as brothers could be. They were delightful young fellows, popular in the classroom and on the playground. They had good parents and a good home; and if ever two boys appeared to be starting life on equal terms, they did.

But during their mid-teens, Tom was assigned a class project with another lad of different quality. An attachment developed, and in time Tom began to run around with that friend and his "gang." One thing led to another, and in spite of his parents' efforts Tom stayed with the gang. He eventually died in disgrace.

And Don? He is a successful and highly respected citizen of the com-

### Especially for Youth

munity in which he lives. The law of social interaction is almost as incapable as the law of gravity.

Ellen G. White states it this way: "There are mysterious links that bind souls together. . . . One catches the ideas, the sentiments, the spirit, of another. This association may be a blessing or a curse."—*Messages to Young People*, p. 411.

The centuries have given us many proverbs regarding the influence of friends. About a thousand years before Christ, the wise man penned these words: "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend. . . . As in water face answereth to face, so the heart of man to man" (Prov. 27:17, 19). Aristotle, the great Greek philosopher, wrote, "Like to like; jackdaw to jackdaw."

But this law of interaction works both ways. Unworthy companions can

indeed bring us down to their level; but association with good people can lift us to their level. Proverbs 13:20 says, "He that walketh with wise men shall be wise." In his *Don Quixote*, Cervantes writes: "Keep good men company, and thou wilt become one of them." Inasmuch as our association with people has such a profound influence upon our ideals, our attitudes, and our ambitions, and in the development of personality, I would choose Christ early and let Him influence my choice of friends.

If I had my life to live over I would choose Christ early in order to get the greatest benefit possible from His experience, His wisdom, and His insight during the time of my preparation for life. I would not only choose Him, I would choose to get a Christian education. I would go to a Christian school where with the help of Christian teachers I could discover my natural aptitudes. God has not only given us the Bible to guide us, He has also given His Holy Spirit and experienced, consecrated men to counsel us. By means of the impressions the Holy Spirit makes upon our hearts and through His providential workings in our behalf, God leads us into the glorious future He has planned for us. Without His guidance the future is uncertain, even treacherous.

## Alert for God's Call to Service

If I could live my life over I would hold myself alert to whatever indications God might give regarding work in His cause. He might call to the gospel ministry, to teaching, to medical ministry; or He might indicate that I should follow some other line by which I could give liberal support to His work; but I would know that when He calls and I do my best to fulfill His will, He makes Himself responsible for my success.

The following is for every Christian young man and woman: "As the will of man co-operates with the will of God, it becomes omnipotent. Whatever is to be done at His command may be accomplished in His strength. All His biddings are enablings."—*Christ's Object Lessons*, p. 333. So, I would want Christ's counsel and guidance all through the crucial school years.

The pressures of modern living present many problems and create many tensions in the home. So, if I had my life to live again I would accept Christ early. His indwelling presence gives the power and insight necessary to help one through many a home problem. The commandment for all children, found in Ephesians 6:1, gives the formula, or rule, for a happy home life. It says, "Children, obey your parents in the Lord: for this is right."

## About the Author

Alfred W. Peterson was born into a devout Seventh-day Adventist home in Minnesota in 1887. He was reared in Colorado and educated at Union College and at Colorado State College, from which he holds a Master of Arts degree.

Inspired by such teachers as C. C. Lewis, M. E. Kern, Winnifred P. Rowell, H. A. Morrison, C. L. Benson, and others who kindled a fire in the hearts of their students, and baptized by Luther Warren, he began a life of ministry for Adventist youth as a teacher at the Ketchum Intermediate School, Oklahoma. Later he connected with the faculty of Southwestern Junior College, where he taught for several years. In the years since then he has served as educational and Missionary Volunteer secretary of the Southwestern Union Conference, the North Pacific Union Conference, the Southern Union Conference, the South American Division, and the Australasian Division, and as the general secretary of the Missionary Volunteer Department of the General Conference.

Through these years of denominational service his wife, formerly Stella Parker, has been his faithful companion. They have one son, Keene Peterson.

Now, after 44 years of service in the cause of God, Pastor and Mrs. Peterson have retired from active labor at Santa Rosa, California, confident that the best days of the Advent Movement are still ahead.



Disobedience is rebellion. And the way of the rebel is a hard and painful one. We learn what we practice; and if through disobedience we become confirmed rebels, our parents, our brothers and sisters, our teachers, and everybody else will have a difficult time getting along with us. People either avoid or strike back at a person with a waspish, noncooperative disposition. The rebel against rightful authority is never happy. He is in constant conflict with himself because he outrages his own sense of right and fairness.

In man's age-long struggle for success, obedience to principle has always been the deciding factor in achieving the good life. Rebellion against duty, against right principles, has always brought disaster. Every reader of Bible history remembers the tragedy of Saul, to whom Samuel said, "To obey is better than sacrifice, and to hearken than the fat of rams. . . . Because thou hast rejected the word of the Lord, he hath also rejected thee from being king" (1 Sam. 15:22, 23).

To learn obedience in the school and in the home tends to smooth the rough, hard spots over which we all must travel through life, and it also wins for us the respect and cooperation of our associates. The parental home is the training ground for the tasks and experiences that every teenager must inevitably meet when he undertakes to establish his own home. By the practice of cheerful obedience in doing even the most unpleasant tasks in our parental homes, we develop the kind of self-control that gives strength and stability to character in later life. The teen-ager who has learned to carry his share of the load in the parental home, to cooperate willingly and to exercise self-control there, has provided himself with the surest and most positive guarantee possible that the relationships in the home he himself will establish will be happy and satisfying.

Christ's own boyhood can be taken as the pattern for every modern ambitious youth. His parental home was the cradle in which He developed that strong and charming personality which attracted the multitudes, the aged as well as little children. Although He was heaven's young Prince and wise enough to instruct the Temple teachers, He returned home with His parents and placed Himself under their direction. Of His teen years and until He was about thirty, we read, "And he went down with them, and came to Nazareth, and was subject unto them" (Luke 2:51). The secret of His popularity and of His power was that God was dwelling in human flesh. So, I would early take Christ into my heart, and through His

## Like Ships at Sea

By Harry Silbaugh

Lord, we are like storm-tossed ships,  
With only Thy haven for a port;  
Sin's craggy shores and treacherous bars  
Offer no refuge of any sort.

So we, like derelicts of the deep,  
Embarked in sin from the very start,  
Are nothing but driftwood. Lord, bring us home

To the kingdom of Thy heart.

indwelling, increase "in wisdom and stature, and in favour with God and man" (Luke 2:52).

Someday I shall be young again, to begin a new life in the new earth, with new methods of study, new ways of travel, and with a new and faultless memory. And I will have the joy of fellowship with the immortals.

## God's Best Gift

(Continued from page 1)

different fields of activity come about?

As the Lord led Israel out of Egypt by a prophet, so in these modern times it was through His chosen messenger that He brought this people out of confusion, disappointment, and disorganization, preserved them from serious error and a thousand pitfalls, established them as a thoroughly organized and united people, and entrusted them with God's special message for these last days. With humility and deep gratitude we acknowledge that the credit for all that has been accomplished belongs to Him who sent among us His chosen messenger.

### Beware of Impostors

Where the genuine exists there is also likely to be found a counterfeit. This is especially true where the genuine is important and of great value. It is not surprising, therefore, that down through the centuries, long even before the appearance of Christ on the earth, impostors appeared, professing to have special messages from God for the faithful. God's people have ever had to be on the alert, lest they be confused and led astray. Jesus warned His disciples, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves," and then gave a reliable test that reveals the genuine and exposes the counterfeit: "Ye shall know them by their fruits."

What is the fruitage of the many thousands of pages of instruction that have come from the pen of Sister White? Has it tended to promote

unity and harmony among God's people, that oneness for which Jesus so earnestly prayed in John 17? If you have not recently done so, read the first section of *Testimonies to Ministers and Gospel Workers*. I quote briefly from page 28:

"Those who have the unction from on high will in all their efforts encourage order, discipline, and union of action, and then the angels of God can co-operate with them."

When the test Jesus gave is carefully applied to the life and work of Ellen G. White, any fair-minded person is compelled to agree that the fruitage has been good. Her long life of public ministry and her voluminous writings, produced over a period of nearly three quarters of a century, bear eloquent testimony to her divine calling. Whether it be on the subject of health, on which she spoke so reasonably, so fully, and so well, or in such fields as education, evangelism, administration, and the home, or just good, practical Christian living, the fruit is uniformly sound and good, constructive and practical.

As a worker in the General Conference, charged with the responsibility of leading out in our complex, worldwide denominational program, I can say that your leaders at headquarters in Washington believe fully in the gift of prophecy as manifested through Ellen G. White, and that they earnestly seek to follow its inspired counsel. This I believe is true of our denominational leadership around the world.

The call today is for men and women personally to live up to the great abundance of light available. The need is for a demonstration of the beauty of holiness in personal living. Such living commends itself to others. The time is overdue when the people of God must arouse themselves and fully heed the appeals of the Lord's messenger for a finished work.

"Everyone on whom is shining the light of present truth is to be stirred with compassion for those who are in darkness. From all believers, light is to be reflected in clear, distinct rays. A work similar to that which the Lord did through His delegated messengers after the Day of Pentecost He is waiting to do today."—*Testimonies*, vol. 7, p. 33.

We cherish the gift that God has bestowed upon His church, a gift that ever calls us to the high ground of holy living and diligent service. We are deeply grateful for it. May its purpose, "the perfecting of the saints," steadily continue "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."



Courage, to Spare—3

## The Lord Sends Uncle Tom

By Josephine Cunningham Edwards

Joseph had stayed home and worked on the farm longer than any of his brothers, for his father was a hard man. But his mother's loving-kindness and intervention with his father had held him. When a colporteur came selling *The Coming King* he had secured a part-time job at the high school he attended so he could pay for the book. He and another boy who worked at the school had been attending some Holiness meetings nearby. After the sermon there was a question-and-answer period, and the boys had put in a question about the Sabbath. When the preacher came to their question he promised to answer it the next Monday night.

**M**ONDAY night Joseph told Jerry to go and get his answer, and he would do the work of both. Jerry worked till six o'clock, then left for the church.

To his disappointment and chagrin, the subject of the Sabbath was not even mentioned. The boys concluded they would not bother with that particular preacher any more. If he couldn't keep his word, he wasn't worth hearing. During the Thanksgiving holiday there was a camp meeting down in the canebrake, and Joseph decided to go. Mother told him to go and stay if he wanted to, at least over the weekend. But when he came downstairs with his little case, father met him.

"Goin' to that camp meetin'?" he asked.

"Why, yes, I thought I would," Joseph said.

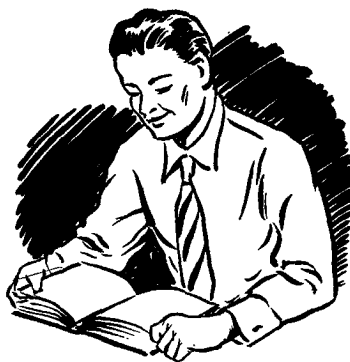
"Then take a bigger suitcase and take all your clothes," he snarled. "You think you own the world since you've got to earnin' a little money. Just get out. We won't miss you none."

Joseph turned around and got an old straw suitcase in the closet, put his things into it, and went downstairs past father, still muttering and angry in a chair by the kitchen table. Mother had gone to town.

Joseph took his little book, *The Coming King*, with him. They found him a place to sleep in a tent with a boy about his own age, and the two went to the meeting together that night. Joseph worried once or twice about where he would stay when the weekend was over, but he dismissed the thought and settled down to listen to the sermon. But he was disap-

pointed. There was so much shouting and confusion that he grew restless and thought about leaving. Then a woman near him rose and began talking some kind of gibberish.

Joseph left. "God is not here," he muttered to himself. "God is not here." Worried by the fact that he had no place to go, he slipped out into the canebrake that bordered the campground and got down on his knees to pray. Suddenly he felt that no one cared what became of



Joseph began to study his new Bible.

him, and, big boy that he was, he began to cry in the darkness. He could hear the muffled shouts and confusion from the big tent, but shut the sound out of his mind. He lay there and prayed, though it was not much of a prayer. All he could think of to say was "O Lord, help me."

Suddenly out of the inky darkness there loomed a huge shadow. "Joe," came a husky whisper from the direction of the shadow nearby. "Joe, are you here? Your mother sent me to bring you home. She's got your pop tamed down. When she spunks up he pulls in his horns. No one can manage him like she can. Come on, Joe." It was his brother-in-law, Sam.

Father did not say a word when he came in the front door with Sam. Mother came up to him and kissed him, and told him she had saved sup-

per for him, and for him to go in and eat. Late as it was he ate a big wedge of corn bread and a bowl of potato soup, drank two tall glasses of cold milk, and ate a piece of pumpkin pie and one of gooseberry.

Christmas of 1915 was cold, and many of the pecan trees froze. The Cardwell house was not built to keep out such bitter cold. By then Joseph had the money to get everyone a small gift, and this made him very happy. He bought mother goods for a dress—very pretty, he thought—a blue tafeta. She liked it and said it would be the prettiest dress she had ever had, and she would begin right away to make it. He bought a Bible for himself with a concordance in the back.

Christmas Day came on the Sabbath. Once the chores were done, Joseph went upstairs to his room and sat down with his new Bible. He turned to the word *Sabbath*, and settled down to read every verse he could find on that word. He was not nearly through when mother called for dinner. After dinner he began to study again. When he finished reading all the verses on that subject he whispered to himself, "It's the truth!"

Kneeling beside his bed, Joseph began to pray as he had prayed back in the canebrake. "Lord, help me. I want to do right, but I don't know how."

While he was praying, mother called up the stairway. Joseph scrambled to his feet and answered, "Yes, Mother." She replied, "Come down, dear. Uncle Tom is here."

Joseph wiped his face with his handkerchief. "Uncle Tom. Why, that was mother's brother that father was always making fun of! Mother says he is as good as gold, even if he does have a queer religion." He lived in a town some distance away, and they seldom saw him.

"I want you to let me take Joe home with me for the rest of the vacation, Sally," Uncle Tom had said to his sister. "I'll take good care of him. I want to get acquainted with him." Joseph went gladly. Uncle Tom's house was different; so different, in fact, that Joseph felt shy the first two days.

While he was still in bed he could hear the family stirring. Uncle Tom's booming voice, so kind and gentle, was altogether different from his father's sharp, sneering, critical voice. How did people get into the

habit of being kind or being mean most of the time? If just living day by day meant getting set like cement into a habit, Joseph began to wonder what kind of man he would be.

Aunt Mary looked happy and contented, not as if she were forever defending herself and other people, like his own mother. The house was attractive too. Aunt Mary had a stove with white on it, and she had pretty dishes they used every day. Her everyday dress was trimmed with lace, as if someone was happy to see her pretty. And there were books too—a whole bookcase full of them, in fact. Before they ate breakfast—while it was still singing on the stove, or so it seemed—Uncle Tom got out his Bible and read a chapter, and they knelt down and prayed, and asked God to go with them all day. Joseph felt queer at that, as if an Unseen Watcher was always there. But there was something comforting about the idea of Someone being at hand to help.

### Joe Discovers a New World

It snowed hard the next afternoon, and Joseph stayed in. The weather turned cold, but the house was warm, clean, and orderly. A big yellow cat sat on the rug in front of the fire, and Aunt Mary had a red geranium blooming in the window. Joseph was upstairs in his room reading his Bible when his uncle called him and began to read to him from the book he was reading, *The Great Controversy Between Christ and Satan*. Joseph had never heard anything like it before.

"All the treasures of the universe will be open to the study of God's redeemed. Unfettered by mortality, they wing their tireless flight to worlds afar,—worlds that thrilled with sorrow at the spectacle of human woe, and rang with songs of gladness at the tidings of a ransomed soul. . . . As Jesus opens before them the riches of redemption, and the amazing achievements in the great controversy with Satan, the hearts of the ransomed thrill with more fervent devotion, and

with more rapturous joy they sweep the harps of gold; and ten thousand times ten thousand and thousands of thousands of voices unite to swell the mighty chorus of praise."—*The Great Controversy*, pp. 677, 678.

Uncle laid the book down and began to talk about how glorious the coming of the Lord would be, of the cloud about the size of a man's hand, of how the whole sky would be filled with angels as the Lord comes to claim His own and take them home with Him forever. He told of the earth bursting forth and the blessed saints who have gone to their graves in sorrow, pain, and despair, crying with a mighty voice of joy and gladness before the One who loved them enough to give them eternal life.

Joseph sat and listened, hardly daring to breathe lest the spell be broken. He could see the saints with glad cries being caught up to meet the Lord in the air. He could see Christ's bride, the New Jerusalem, coming down in majesty and beauty as uncle described it.

"Uncle Tom," Joseph cried brokenly, "I want to be there."

"And you will be there," uncle said, the tears glistening in his kind eyes.

(To be concluded)

## On Keeping House

IN MAY



By Carolyn E. Keeler

WELL, the April showers brought the May flowers. How delicately sweet they are, and how much enjoyment they bring each year. Now is the time to work for an MV Honor in wild-flowers. To get to know their real names is like meeting new friends. The tulips we planted last fall have made a bright ribbon of color alongside our gray house.

The marketing section of the U.S.

Department of Agriculture suggests a new recipe I want to share with you: Scrub baking potatoes and bake until tender. Split lengthwise and scoop out center. Mash with hot milk, butter, salt, and peanut butter until light and fluffy, then fold in stiffly beaten egg whites. Refill shells and bake a few minutes in hot oven. Serve with a mound of cottage cheese on top. The recipe does not give the amounts.

Another government recipe is for French-toasted peanut-butter sandwiches. Combine peanut butter with mashed bananas. Prepare sandwiches as usual, then dip into a milk-egg mixture and brown in skillet.

### Try This One

Or you might like to try this one: Sauté sliced mushrooms, chopped onions, and diced celery until tender, then stir into cooked rice. Another combination is to sauté finely chopped parsley, green pepper, and onion in butter, and stir into cooked rice. You might wish to add a dash of soy sauce (my idea).

If your husband doesn't have time to make that storage place for your saucepan covers, make a pocket yourself from a piece of heavy material such as ticking or denim, and bind with tape. The front of the pocket should be lower than the back. Place your larger lids to the back of the pocket, and the smaller ones to the front. Tack the pocket to your cupboard door.

Cook small new potatoes until they are tender, then drain, and heat the potatoes in a can of mushroom soup. Sprinkle with chopped parsley.

I have watched the brook to see if I could find water cress growing along the banks, but so far I haven't found any. It will be there soon. Minced cress and chopped peanuts, moistened with mayonnaise, makes a delicious sandwich filling.

What shall we do with those leftover canned beets in the basement? Well, why not try a potato salad, using a few of them sliced? Slice the potatoes and the beets thin, and add some green chopped onions. Then add a little dressing. Chill well. Some like to add sour cream to this salad just before serving.

May is so beautiful here by the Oswayo. The flowers are blooming, the new pansy plants are in their prime, the birds are nesting, and every day is so lovely. Just a bit of a garden to care for gives us that feeling for the soil and growing things that brings real satisfaction. A garden is a lovely place! No wonder God first placed man in a garden. I like to think of God coming down to visit with Adam and Eve in the cool of the day.

## Spring

By STELLA KENNEDY SALISBURY

Spring is such a lovely time of year.  
Winter's icy blasts with snow and sleet are past,  
And now we know that summertime is near.  
Soon we'll find purple violets in the grass.  
Down by the brook soft pussy willows gently sway,  
And daffodils that nod their golden heads we pass.  
At dawn the happy birds make vocal all the air,  
The sky turns slowly gold and azure blue;  
Cheer and joy just spring from everywhere.  
And so my heart at morn is led in praise and joy to Thee—  
May Thy sweet grace my life adorn  
Until at last I am at home with Thee.

# Archeological Evidence for Sabbath Observance Among the Ancient Jews

By Siegfried H. Horn

AT THE BEGINNING of this century natives found certain Aramaic papyri on the Nile island of Elephantine, in Upper Egypt. Systematic excavations carried out by German and French expeditions from 1907 to 1910 brought to light many more papyri and numerous inscribed potsherds—the cheap writing material of the poor man in ancient times—now called ostraca.

These papyri and ostraca were all written in Aramaic, the language and script used by Jews in the fifth century B.C., when Ezra and Nehemiah returned from Babylon. These documents provide us with a good picture of the life of a colony of Jews whose ancestors had left Palestine before the Captivity to serve as soldiers under an Egyptian king.

These texts reveal the corrupt state of the religion of these Jews in Egypt. They worshiped not only Jehovah, in whose honor they had built a temple on that island in the Nile, but also the gods Ashim-Bethel, Anath-Bethel, and Anath-Jahu. Additional papyri recently discovered reveal that they also worshiped the “queen of heaven” (Jer. 44:17). Apparently these Egyptian Jews of Nehemiah’s time were as idolatrous and immoral as their pre-exilic ancestors had been in Palestine.

In view of this situation it is not astonishing that the Sabbath is never mentioned in the nearly 100 papyri recovered from the ruins of their houses. This silence led some scholars to believe that these Jews probably did not keep the Sabbath.

## Earliest Mention of the Sabbath

Although the papyri were published soon after their discovery, the many inscribed potsherds remained, for the greatest part, hidden in museum cases because they did not seem to yield any information of particular interest. A few years ago, however, the French scholar A. Dupont-Sommer began work on these ostraca. He discovered that several of these crude letters mention both the Sabbath and the preparation day.<sup>1</sup>

Five ostraca mention the Sabbath, but four are so fragmentary that the

context remains obscure. One, however, is well enough preserved to provide some context. It begins with the words “Greetings to Yislah. Now look, I shall not send the jar tomorrow. Fasten the ox tomorrow, on the Sabbath, lest he may go astray. As Jehovah liveth!”

Although the Aramaic word here translated “Sabbath” is spelled *shbh* (instead of the usual Hebrew *shbt*), it is absolutely certain that the Sabbath day is meant, because in two ostraca *shbh* is preceded by the word *yom*, “day.”

The letters that mention the Sabbath speak only of one God—Jaho, an abbreviated form of Jehovah—whereas in others several deities appear. This shows that the worshippers of the true God were also strict in their observance of the Sabbath, as this letter to Yislah makes evident.

## Preparation Day Mentioned

It is also of interest to find in some of these ostraca the name of the day that precedes the Sabbath. This name *‘rubh* corresponds to the *‘rb* of Mishnaic Hebrew and to the Syriac *‘rwbt*. This word, meaning literally “evening” or “[Sabbath] eve,” is not found in the Old Testament in this sense, although “preparation day”—the day preceding the Sabbath—occurs in its Greek form *paraskeuē* in the New Testament (Matt. 27:62; Mark 15:42; Luke 23:54; John 19:42).

Dupont-Sommer has made the observation that the Sabbath ostraca reflect a certain amount of animosity in the community toward the writers, perhaps because they were endeavoring to follow Ezra and Nehemiah’s religious reforms, including stricter Sabbath observance (Neh. 10:31; 13:15-22). Others apparently were more liberal and adhered to the idolatrous polytheism inherited from their ancestors, for whom the Sabbath had lost its sanctity. It is interesting to find that God had His witnesses for the true Sabbath in an Egyptian community that included idolatrous Jews. These potsherds are the earliest non-Biblical documents that mention the Sabbath day, and as such are a valu-

able link in the long chain of witness for the true Sabbath.

About 1914 or 1915 Egyptian natives made a great discovery in the ruins of the ancient city of Philadelphia on the eastern fringe of the Fayum (near Cairo, Egypt). There they found the archive of Zenon, administrator of the estate of Apollonios, a courtier of King Ptolemy II Philadelphus (285-246 B.C.). This archive consisted of many hundreds of papyri written in Greek, which are now scattered in many museums in Egypt, Europe, and America. Many of these documents mention Jews and provide interesting information about Jews who lived in Egypt during the Ptolemaic age.

In one of these papyri (editor’s number 59,762)<sup>2</sup> the Sabbath is mentioned. This particular document, from approximately the middle of the third century B.C., is now in the Cairo Museum. It contains an account of bricks received apparently by a foreman in charge of building operations on the estate Zenon administered.

The writer of the papyrus had received the bricks from a certain Demetrios for four days, and from unnamed persons from Tanis on the next two days. He lists the number of bricks received each day from the fifth to the eleventh of the month Epeiph. The entry for the seventh day is simply *sabbata*, Greek for “Sabbath.” On that day no bricks had been accepted because it was the Sabbath.

We know that Zenon and Apollonios were hard taskmasters who tolerated no idling. Many of the documents testify to their severity. It could therefore not have been easy for any Jew to obtain Sabbath privileges, and a Jew who observed the Sabbath under such conditions must be highly commended for his steadfastness and stamina.<sup>3</sup>

## Children Named “Sabbath”

The study of the Greek papyri from Egypt leads to another interesting observation. One of the most common names among Egyptian Jews in the Hellenistic age was Sabbathaios, or its Coptic-influenced variant Sambathaios. Prof. V. A. Tcherikover says that originally this name was given only to children born on the Sabbath, but that in course of time it became rather popular and was probably used without its original connotation. The name later underwent a slight change and appears mostly as Sambathion, and was borne by many Egyptians as well as Jews. In fact, it was the only Hebrew name adopted by Egyptians, perhaps because they had been attracted to the Jewish religion. Professor Tcherikover says that it is a “well-known fact that the

observance of the Jewish Sabbath left a deep impression on non-Jews in the Roman Empire, so that many of them adopted it without breaking their connection with the pagan world and without formally embracing the Jewish faith."<sup>4</sup>

### The Sabbath in the Dead Sea Scrolls

In 1947 the first Dead Sea scrolls at Qumran, which have opened a whole new field of research, were discovered. The caves at the northwestern shore of the Dead Sea have provided us not only with numerous Biblical manuscripts written in the time of Christ and earlier but also with the rich literature of a Jewish sect, most probably the Essenes. In this non-Biblical material the Sabbath is frequently mentioned, showing that the members of this sect were strict Sabbath observers. In a work containing an alleged oration of Moses, this great leader is supposed to have warned the Israelites that "if they neglect . . . the Sabbath which is itself a covenant they will be defeated."<sup>5</sup>

One scroll that mentions the Sabbath more frequently than all others combined is the Zadokite Document. This document states that the Sabbath is a God-given institution. It explicitly forbids any work on that day, and contains many regulations concerning its proper observance. In particular it prohibits the following activities on the Sabbath: Uttering foolish or trifling words, walking in the field on business, eating anything that had not been prepared for it, sending off a foreigner to do business, opening a sealed vessel, anointing oneself, provoking slaves or servants, helping animals in giving birth, resting in the vicinity of Gentiles, or bringing to the altar any except the regular Sabbath offering. Mention is made of at least one act of mercy permissible on the Sabbath—to let no man go hungry.<sup>6</sup>

A recently published report of an archeological exploration carried out in 1952 in four caves in the *Wādī Murabba'āt* area, a most inaccessible region about ten miles south of Qumran, contains extremely valuable fragments of Bible manuscripts from the second century A.D. and other docu-

ments of great historical interest. Among these are letters of Bar Cocheba, leader of the second Jewish revolt against Roman rule (A.D. 132-135). One of these letters, written by Bar Cocheba himself, contains interesting references to the Sabbath. It reads in translation:

"From Simon to Joshua, the son of Galgula: Greetings! What you should do is to send five cor of wheat [by the me]n of my house, as it is known to you. Prepare for each one of them a place to stay. Let them stay with you during the Sabbath. Send that which satisfies every heart. Be courageous yourself and strengthen the courage (of the people) of (your) place. Peace be to you. And I have given order that whoever has to surrender his wheat to you, shall deliver it (the day) after the Sabbath."<sup>7</sup> (Words in brackets [] are missing from the text, and those in parentheses () have been supplied by the translator.)

The recipient of this order, Joshua the son of Galgula, was a subordinate Jewish officer. The order stipulates that the delivery of wheat by the farmers, who were apparently required to furnish it, should not take place until after the Sabbath. This shows that the Jews, even during a grave national crisis when they were engaged in bitter warfare with the Romans, still observed the Sabbath strictly, as they had a century earlier in the time of Christ.

### Synagogues and the Sabbath

Many ancient Jewish synagogues have been discovered during recent decades, in Palestine, Greece, Asia Minor, Mesopotamia, and elsewhere. Most of them were built during the Byzantine period, but some go back to the first three centuries of the Christian Era. All bear eloquent witness to Jewish Sabbath observance,<sup>8</sup> yet the inscriptions discovered in their ruins, with one exception, never mention the Sabbath by name. These inscriptions are mostly dedicatory in nature, and list the names of persons who contributed financially toward the building of the synagogue. One

famous synagogue inscription discovered during excavations at Jerusalem says that it was erected "for reading of the law and for teaching of the commandments."

In Dura Europos on the Euphrates a most interesting synagogue of the third century A.D. was excavated. Its walls were covered with numerous colorful paintings of Biblical events, which are well preserved. Some ceiling tiles carry building inscriptions in Aramaic. One badly preserved inscription contains, among other fragmentary phrases, the words "every Sabbath" followed, after a lacuna (an omission resulting from damage to the inscription), by the words "spreading out . . . in it." These words may be part of a sentence stating that the synagogue was built so that believers might worship there "every Sabbath" and "spread out" their hands "in it" in prayer.<sup>9</sup>

The number of extant documents mentioning Sabbath observance among Jews is certainly not great. They reach from the fifth century B.C. to the third century A.D., and come from Egypt, Palestine, and Mesopotamia. However, they do confirm what the postexilic books of the Old Testament (Ezra, Nehemiah, Malachi) and the New Testament teach with regard to Jewish Sabbathkeeping, namely, that the postexilic Jews were strict observers of the seventh-day Sabbath.

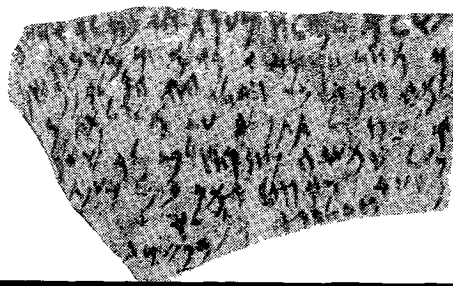
(To be continued)

### REFERENCES

- <sup>1</sup> See his articles in *Comptes Rendus de l'Académie des Inscriptions et Belles-Lettres*, 1945, pp. 260-262; in *Semitica*, vol. II (1949), pp. 29-39; and in *Mémoires présentés par divers savants à l'Académie des Inscriptions et Belles-Lettres*, 1950, pp. 67-88.
- <sup>2</sup> C. C. Edgar, *Zenon Papyri*, vol. IV, "Catalogue Général des Antiquités Égyptiennes du Musée du Caire," (Cairo, 1931), pp. 190, 191; V. A. Tcherikover and A. Fuks, *Corpus Papyrorum Judaicarum*, vol. I (Cambridge, Mass., 1957), pp. 136, 137.
- <sup>3</sup> Tcherikover, *op. cit.*, p. 44.
- <sup>4</sup> *Ibid.*, p. 95.
- <sup>5</sup> T. H. Gaster, *The Dead Sea Scriptures* (Garden City, N.Y.), p. 233.
- <sup>6</sup> Millar Burrows, *The Dead Sea Scrolls* (New York, 1955), pp. 351, 354, 359-361.
- <sup>7</sup> P. Benoit, J. T. Milik, and R. de Vaux, *Discoveries in the Judean Desert, II, Les Grottes de Murabba'āt* (Oxford, 1961), pp. 161-163, pl. xlv.
- <sup>8</sup> A good description of the ancient synagogues discovered up to 1930 is given by E. L. Sukenik, *Ancient Synagogues in Palestine and Greece* (London, 1934).
- <sup>9</sup> Carl H. Kraeling, *The Excavations at Dura Europos, Final Report VIII, Part I: The Synagogue* (New Haven, 1956), pp. 263, 264.

Right: The Greek inscription of Theodotus, a Jew, who had built a synagogue at Jerusalem for non-Palestinian Jews (see Acts 6:9).

Below: Portion of a letter written by a Jewish colonist at Elephantine, Egypt, in the fifth century B.C., which speaks of strict Sabbath observance.





# Reports From Far and Near

## Nicaragua Hospital Opens in New Location

By Arthur H. Roth, President, Inter-American Division

ON JANUARY 22, 1961, the Adventist medical center in La Trinidad, Nicaragua, was officially opened. Our medical workers in Nicaragua have cultivated excellent relations in La Trinidad and neighboring communities. They have also won many friends among the leaders of the national government and business people of the capital, Managua. So it was, that in addition to many friends and well-wishers from towns and communities near the hospital, the president of the Republic, Luis Somoza Debayle, his cabinet, the ambassador of the United States to Nicaragua, Thomas Whelan, and numerous other guests from the capital city, 80 miles away, were present and participated in the official opening of the hospital.

For almost a year prior to the formal opening of our hospital in central Nicaragua, an endless stream of sick people came to Dr. Fred Moor, the medical director, and his group of workers for medical help. It was difficult to build a hospital and its facilities and care for the sick simultaneously. But the doctor and his staff willingly and readily cared for the needy sick who came much before facilities were ready for them. As a result, Dr. Moor and his fellow workers have acquired a name that stands high for good in all the land.

The nurses, trained under Marjorie Whitney's supervision and direction, are considered by many to be the most effi-

cient and kind-hearted in middle America.

It was a privilege and joy to welcome Hospital Adventista de Nicaragua to the chain of Seventh-day Adventist medical institutions which around the world serve humanity in its physical needs and proclaim the coming of our Lord Jesus.

Recently Drs. William and Karen Shea have joined our Nicaragua Hospital staff. Already they are speaking the Spanish language and have endeared themselves to the people of Nicaragua. Marvin Larson serves the hospital as business manager. Brother Larson is the son of Elder and Mrs. A. V. Larson, who for many years were missionaries in Panama and Central America. Mrs. Larson, one of the nurses at Hospital Adventista, is the daughter of veteran missionaries to Latin America, Elder and Mrs. Orley Ford.

The medical work of Seventh-day Adventists in Nicaragua dates back to the days when Drs. Brashaw and Nelson served as self-supporting medical missionaries on the north coast of Nicaragua. Years later a small hospital and clinic was opened and run efficiently by Dr. C. J. McCleary.

As this institution grew and its reputation became known throughout the Republic, requests were made by men of influence that Adventists establish medical work nearer to the great population centers of the country. In response to these pleadings and requests, the hospital

was moved to its new location near La Trinidad on the Pan-American Highway, which leads from the United States to Panama. Dr. Fred Moor has been the guiding personality in this wise move. On his behalf and on behalf of all our medical missionaries in Nicaragua, we solicit your prayers for Heaven's blessings.

## Protestant Church Accepts Adventism in Argentina

By W. Polishuk, Pastor  
Toronto, Canada

The friendship of two families living in the same village in Poland bore fruit for God years later in Argentina, South America. The Basik family who were loyal Seventh-day Adventists, migrated to Canada while the other family, the Kupczyns, firm Protestants of another faith, moved to Argentina. These two families, though widely separated, kept up the ties of friendship through correspondence.

In the meantime I became acquainted with Brother Basik here in Canada. Also, about this time my wife and I were called as Seventh-day Adventist missionaries to work among the Russian and Ukrainian people in Argentina. Brother Basik lost no time in writing to his friend, Mr. Kupczyns, in Argentina, telling him about us, his Canadian friends, who were now to be located in Argentina. Giving him our address, Brother Basik requested Mr. Kupczyns to become acquainted with us.

Later Mr. Kupczyns had serious trouble, which obliged him to consult with Argentine authorities. While traveling by bus he met a Seventh-day Adventist believer who directed him to our home. Mr. Kupczyns looked us up and after a lengthy conversation and study of the Bible he remarked, "I wish you could come to our place and preach to the members of our church, but I must go home first to talk with our pastor and church members about you. If they agree, I will come again and let you know our decision."

In about two weeks' time he returned to our home, bringing with him his sick wife to be hospitalized for an operation. With him was another man from his church who brought his daughter for surgery. While the patients were undergoing treatment in the hospital, Mr. Kupczyns and his friend stayed with relatives in the city. When the patients were ready to leave the hospital, we invited



New Seventh-day Adventist hospital unit situated on the Pan-American Highway in north-central Nicaragua near the town of La Trinidad, Esteli, Nicaragua.





## New Church Dedicated at La Grange, Ohio

A capacity crowd packed the new La Grange, Ohio, church to hear W. B. Ochs, vice-president of the General Conference for North America, deliver the dedicatory address for the new structure, Sabbath, March 25. The sandstone structure, valued at \$110,000, represents much sacrifice and labor on the part of the 36-member congregation. A major portion of the construction and all of the stone laying were done by the pastor, Floyd Smith. The main sanctuary seats 160 persons.

Visiting ministers for the dedicatory services included: D. W. Hunter, J. B. Bogle, J. R. Shull, and the writer. Roger McNeily, music department chairman from Mount Vernon Academy, directed the Academy Echoliars in an afternoon program of music.

MARVIN H. REEDER

*Departmental Secretary, Ohio Conference*

all four of our new acquaintances to stay in our home. They remained with us for two weeks, all their needs being cared for. This afforded a wonderful opportunity to give Bible studies to these people.

When they were well enough to travel, they asked us, "How much do we owe you for your hospitality?" My wife replied, "You owe us nothing."

They were astounded and exclaimed, "How is it that you who are strangers to us and are not of the same belief charge nothing for all your trouble and expense? Even my brother-in-law of our own faith charged 17 pesos for one person for only a few days and yet you take nothing for the four of us staying in your home for two weeks! If you treat us so kindly, then I want to invite you to our home for a year and a half at no cost. We have an empty building in which you are welcome to hold religious meetings. All the congregation in our locality wish you to come and preach the gospel."

### Permission Obtained

Because of political requirements at that time it was necessary to secure permission from the Argentine police head office in order to hold meetings in a foreign language. Without delay we obtained the required permission and with the Lord's help began preaching. My wife assisted by playing the portable organ and operating the projector. During four weeks the attendance was from 50 to 100 people each night. Some walked six miles to attend.

We discontinued our meetings for a short time to visit some of our Adventist churches. But when we returned we discovered that the leaders of three different churches had united to destroy the in-

terest in our meetings. When these leaders announced their meetings to be held about a mile distant from the Adventist services only three visitors were attracted, while our meetings had the usual excellent attendance.

The first to accept the message in this locality was Mr. Kordysh, the pastor of Mr. Kupczynsyn's former church. Baptized with him were his wife and son along with several members of his congregation. Previously this pastor had been a superintendent of his church in Poland. Now he wholeheartedly accepted the Seventh-day Adventist faith. During this effort the whole church in this locality joined the Adventist faith, and a new Seventh-day Adventist church was organized.

By baptism and by profession of faith several more joined from other churches. A church school was built on the same spot in which the three elders from the other churches attempted to destroy interest in the Adventist faith. During the first year of this church school more than 50 pupils attended. This school is situated at Colonia Campo Ramon, Obera, Misiones, Argentina.

At the present time Brother Kordysh, the converted minister, is visiting a new group of 20 interested people teaching them the Adventist truth. These people are also requesting Russian and Ukrainian literature.

## General Conference President Speaks to Servicemen in Germany

By S. O. Francisco, *Civilian Chaplain*

A few weeks ago R. R. Figuhr, General Conference president, spent three days with me visiting different Army posts where our servicemen are stationed here in Germany. At the U.S. Army Headquarters in Heidelberg, Germany, we paid a visit to the Protestant chaplain of Europe, Col. Ottmar J. Tietjen. Chaplain Tietjen has shown an interest in Seventh-day Adventist soldiers and is helpful in their personal needs. In the course of the visit he mentioned one young artillery captain who has recently embraced our message, and has now been assigned to the Medical Service Corps. Chaplain Tietjen was delighted to receive a servicemen's Bible at the close of the visit.

Elder Figuhr preached twice on Sabbath. At the eleven o'clock hour in the Army chapel at Kaiserslautern he concluded his message with a call for consecration to Christ. Our young men responded fully to the call of Christ. Dinner was served, and a fine fellowship was enjoyed in the afternoon. Sabbath evening vespers was held at the Army chapel in Frankfurt. The message appealed to our young men to draw strength from Bible men of old who remained faithful to God in spite of handicaps and circum-

Group present at Kaiserslautern, Germany, when R. R. Figuhr, General Conference president, spoke on Sabbath.



stances. More than 100 were in attendance for the day.

There are more than 400 Seventh-day Adventists serving their country here in Europe. Ten church groups are meeting in Germany and in France in the different Army chapels. It is inspiring to see our young men assuming leadership in the Sabbath school and church services. A good personal evangelism program is being carried on by our boys. At our last retreat in Berchtesgaden, Germany, eight were baptized. More are planning to take this step before the end of the year.

We would appreciate receiving the names of our servicemen who are not in contact with our office here in Frankfurt. We feel that there are many in the European area whose names we do not have. Our address is:

Frankfurt/Main, Am Kirchberg 6,  
Germany

## Takoma Academy Sets Ingathering Record

By Richard Lee Fenn  
*Coordinator of Public Relations*

Enthusiastic students of Takoma Academy, Takoma Park, Maryland, raised a total of \$6,165.85 for the 1961 Ingathering fund during the week of March 19-24. According to the Potomac Conference home missionary department, this amount sets a new world record for Seventh-day Adventist secondary schools.

TA's junior academy division—the seventh and eighth grades—led the school with \$1,753.53, donating \$20 of class trip money just before the deadline. The TJA students did not know it then, but that sacrifice enabled them to move ahead of the freshman class, whose total was \$1,738.11.

The sophomore class brought in \$1,254.30 to finish third. The juniors solicited a total of \$964.75. The senior class of 1961 was last with \$455.16, but it was the only group with 100 per cent participation.

J. Paul Laurence, principal of Takoma Academy, directed the drive with Ralph J. Walter, business and industrial arts instructor, assisting.

Takoma Academy has raised up to \$5,600 for Ingathering in previous years.

## Week of Prayer at CUC Held March 10-18

By D. W. Hunter, President  
*Ohio Conference*

It was a privilege to be associated with the staff and students of Columbia Union College for the spring Week of Prayer, March 10-18. President Charles B. Hirsch and all of his associates were most cooperative. The school program and arrangements for counseling were organized well in advance. The college choir, under Glenn Cole, sang each morning. Special music was tastefully and worshipfully presented.

There is a good spirit at CUC. Several

new buildings are planned to provide adequate housing for the expanding college. Morrison Hall, the new men's residence, is rapidly taking shape. The scholastic atmosphere is good. But above all,

the entire school family is intent on reaching the objectives of an Adventist Christian college. Never have I seen so many young people eager to prepare themselves for usefulness in God's service.

## Letter to a Doctor Under Appointment to Africa

Elisabethville, Katanga  
Republic of the Congo  
January 6, 1961

DEAR DOCTOR:

We are happy to know that you are considering coming to the Congo. Although our work at Songa Mission Hospital has been interrupted the past few months, we have important and interesting plans for the future of the medical work there. In addition to the regular hospital work (which includes surgery, maternity, dispensary, and the leper colony) we are soon to begin a full, registered nurse's course. The students have been chosen, textbooks have been ordered, and we are eager to get back there and start this needed program.

Previously, we have had only a two-year nurse aid course at Songa, and a one-year course at Ngoma Hospital in Ruanda-Urundi, so you can see that a nursing course is definitely needed. We must have at least two doctors and four nurses in order to carry on this program along with the hospital work.

Also, in the future we are hoping to do a better job of supervising the outlying dispensaries in the Congo. We have had white nurses in these dispensaries, but under the new system in the Congo undoubtedly we will have Africans in charge of these. This will make supervision even more important than it was before, as there are only nurse aids available to staff the dispensaries.

As Congo Union medical secretary for the past six years I have felt that our dispensaries needed monthly visits. But because of the poor roads and great distances involved and because I was the only doctor most of the time at Songa and would have had to leave the hospital unattended too long, I was able to visit only four of the dispensaries once each, two of them I visited three times each, one twice, and the other six times, during the six years. As an example of what I mean by poor roads and great distances, on a 4,500-mile trip I took around to the dispensaries I found only 25 miles of paved road. We are hoping for more hospital personnel and an airplane to make possible this needed supervision in our dispensaries.

As you consider coming to the Congo, I want to tell you that although I had no thoughts of mission work when the call came to me in January of 1953 to go to Songa, I have never been sorry that I answered the call. Of course, there are problems and difficulties. The mission field has its troubles and temptations just as any place else. But we feel that the safest place to be, the happiest place to be, is where God wants us to be, and we

have felt that He has led and guided in our mission life and that He has blessed us for our decision.

The mission field, like any place, has both advantages and disadvantages. My wife feels that one of the advantages is that we have more family life here than we did in the States. I have had less emergency work, which of course helps us to have more evenings and Sabbaths to enjoy together. There are fewer accidents because there are not so many machines and cars, and, too, the African has not yet learned about "house calls."

Although our children have missed somewhat having school companions and competition, they have done very well with the good correspondence courses that can be obtained through the Home Study Institute. We feel it has been an advantage and a blessing not to have around them the questionable literature, radio, television, excitements, and pleasures that are so prevalent in the homeland.

We have found living conditions at Songa very comfortable and very adequate. Because of the 3,500-foot elevation, the climate is not extreme. It is warm all year round—no winter clothes are needed—and there are few days that are uncomfortably hot. There is a river nearby that is clean and safe for swimming.

The Baluba tribe, with whom we work at Songa, have been a friendly, simple, demonstrative people. They greet even strangers happily on the roads, and are very appreciative of what is done for them. We have enjoyed working with them and for them.

I shall be glad to answer your questions concerning any phase of the work or living at Songa.

Mission life and mission medical practice is different from life and practice in the homeland, but it is interesting and challenging and demands the best of one's efforts and talents. If you want to work some place where you are really needed, if you want to have a vital part in the tremendous closing days of this Advent Movement, the mission field needs you and has a challenge for you.

With kindest greetings, and a prayer that God will bless and guide you, I am

Cordially yours,

MARLOWE H. SCHAFFNER, M.D.  
*Medical Director  
Songa Mission Hospital*

REVIEW AND HERALD, May 11, 1961

## Good Progress Reported at Burma Union Session

By W. E. Murray, *Vice-President General Conference*

Some 50 or 60 years ago the Seventh-day Adventist Church began to send foreign missionaries to the land of Burma. H. B. Meyers was sent to distribute books and do evangelistic work in Rangoon. Brother Meyers reported that immediately upon arrival he found a Burmese woman who by reading the Bible had become convinced of the Sabbath truth and was observing the Sabbath. She had known nothing of any people who kept the seventh day and had taken a stand influenced only by the Spirit of God.

Among those who were instrumental in beginning the Seventh-day Adventist work in Burma are such names as H. H. Votaw, R. A. Beckner, C. G. Lowry, Mary Gibbs-Denoyer, G. A. Hamilton, E. B. Hare, and R. B. Thurber. Some of these good folks have already passed to their rest, but their works do follow them.

It was my privilege to visit our work in Burma recently.

One of the things that impressed me upon my arrival was the fine union headquarters we have in Rangoon. Just around the corner from this office, on the same lot, is an imposing brick church building, with a seating capacity of from 400 to 500. Next to the union office is another three-story edifice in which some space is used for a large day school and the rest for living quarters and an office for our Voice of Prophecy correspondence school.

Our buildings are situated on one of the main avenues of the city of Rangoon. This divided highway, which connects the center of the city with the international airport, is much traveled by day and by night. I was pleased to see again a schoolmate, C. B. Guild, and Mrs. Guild. He is president of the Burma Union. R. H. Woolsey is in charge of the district of Rangoon and pastor of the Central church. F. C. Wyman is radio and temperance secretary.

At Rangoon the constituency meeting for the Burma Union was held. This was attended by delegates from the local missions and institutions. The usual reports were heard from the various fields, as well as the institutions, which are the Kyauktaing High School and the Rangoon Hospital. All the meetings were full of interest, and notes of progress were sounded as the days went by. Elder Guild



Church school children and teachers in Mandalay, Burma. Mrs. P. A. Parker is at the extreme right. The recently finished school building is in the background.

and his staff in the union have laid aggressive plans for their field.

Elder Woolsey told of plans for the evangelization of the great city of Rangoon with its nearly one million inhabitants. Instead of trying to evangelize the whole city from the Central church, the brethren have decided to try to establish neighborhood churches. If I am not mistaken, they already have branch Sabbath schools operating in five different places in the city. Nineteen members from the Central church have transferred their membership to help start the first neighborhood church.

### Rangoon Hospital

It was of great interest to me to visit the Rangoon Hospital, where there is room for 100 bed patients. Besides this, the staff carries on a large outpatient practice. I had the privilege of attending the capping services for a group of 11 nurses.

With its own funds the sanitarium has been able to purchase a piece of land near the outskirts of the city on which some 25 dwellings have been built for our national workers. They also have a group of well-constructed houses in the form of three duplex buildings for the overseas medical staff. At the time of my visit there were some 200 employees in this wonderful institution. Dr. H. H. Dupper is medical superintendent, and Eliada Mann is head of the nursing school.

One phase of the work of this institution that attracted my attention was the effort being made to establish clinics at different places in the field. In this way nurses trained in the institution have the opportunity to make a good contribution on the village level to the health needs of the people in needy places. This work is largely supported financially by the hospital.

Another place of great interest in Burma was the city of Mandalay, where we visited in company with O. O. Mattison, president of the Southern Asia Division. This city is headquarters for the Central and Upper Burma mission. The president of the mission is P. A. Parker.

The work in Mandalay is being carried forward aggressively, and we are sure we shall see great progress in the near future. We already have a congregation of some 40 or 50 with their own church building, next to which is a school. Mrs. Parker is the principal and is doing an excellent work.

Another aspect of the work in Mandalay that greatly interested me is being carried on by Evangelist W. W. Christensen. He has had a group of 17 ministers from the Burma field together for about a year now in what they call the Seminary. In his classes he has taught Bible subjects for nine months of the year, with special emphasis on evangelism. In the summer he will take about half of the students to some city and there hold an evangelistic effort.

I visited Elder Christensen's "tent." The roof is constructed of a series of mats made of split bamboo. Teacher and students alternate in the public preaching. During the day they continue their studies as well as review with their teacher the successes or mistakes they have made. Their "auditorium" will hold 200 to 300 people, but a large group can be accommodated outside. The meetings were well attended.

Good progress is being made in the training of an effective national evangelistic group in needy Burma. A group similar to Elder Christensen's is being trained by F. C. Wyman in another part of Burma.

Elder Guild and his associates are giving special emphasis to putting up permanent church buildings throughout Burma. In this work the Southern Asia Division has a fine plan by which the division, the union, and the local fields, as well as the congregation, all share in the financial responsibility for these



W. W. Christensen and his associates of the Mandalay evangelistic campaign in front of their "auditorium."



The Banner Elk, North Carolina, church.



The new Valle Crucis, North Carolina, church.

buildings. At the constituency meeting it was reported that we now have 22 permanent or semipermanent buildings for our church congregations in Burma. Plans are under way to greatly increase this number during the next two years.

Another institution that is making a valuable contribution to the onward progress of our work in Burma is the Bible correspondence school being conducted in Rangoon. The country is literally dotted with interested people, from the work of this school.

In the third quarter of 1959 the Voice of Prophecy school began to promote Sabbath schools among the graduates of the course. At a certain point in the lessons an offer is made to send instructions on how to organize and conduct a branch Sabbath school. Lessons for study are made available. In the first quarter that the offer was made three responses were received. The school now reports that the Voice of Prophecy extension Sabbath school has 230 registered members. In the fourth quarter of 1960 about one fourth of the total number of Sabbath school lessons published by our Burma publishing house were used by the branch Sabbath schools organized by the correspondence school students.

The Advent cause is onward in Burma. The members of the church are of good courage and aggressively engaged in lay ministry for their neighbors and friends. The working force is unitedly and courageously pressing forward in all-out evangelism. Plans have been made to enter a number of new places in 1961. Renewed emphasis is being placed on the value to all our young people of a Christian education.

## Twin Churches in the Valley of the Cross

By L. H. Pitton, Departmental Secretary  
Carolina Conference

In the shadow of Grandfather Mountain, high in the Blue Ridge Mountains of western North Carolina, two Seventh-day Adventist churches were dedicated on December 3, 1960. This was the third dedication for each congregation as both groups, at Valle Crucis and Banner Elk, had outgrown their former structures. Don Rees, the president of the South-

ern Union Conference, preached the dedication sermon at both churches, and Hubert V. Reed, Carolina Conference president, led out in the Act of Dedication. E. M. Tyson, district pastor, was in charge of both services.

The history of the Valle Crucis church dates back 90 years to about 1870, and the Banner Elk church, which was an outgrowth of the Valle Crucis congregation, to the year 1910. As far as can be determined, the first Seventh-day Adventist church ever built in the South was constructed in this area by the side of babbling Dutch Creek. The church was organized in 1880, and construction on their first building began about 1882.



► Teachers of Tomorrow clubs have been organized in two academies in the Columbia Union Conference. The Takoma Academy club elected Ronnie Smith as president, Judy Nelson, vice-president, and Barbara Payne, secretary. Billy Mack Read is the faculty sponsor. Shenandoah Valley Academy chose Lou Lou Scully, president, Faith Vejnar, vice-president, and Ann Louise Jones, secretary. Ray Montgomery was picked as class adviser.

► Ultimate Questions was the theme of the MV Week of Prayer at the Baltimore, Maryland, First church. Four students of Greater Baltimore Academy spoke during the week, and Peter Luna, assistant pastor, closed the series at the Friday night MV program.

► A poster contest was sponsored in the church schools of the Upper Columbia Conference to promote the importance of temperate living. Winners in the four divisions were: Kendall Hatley of the Stateline school, 1st and 2d grades, \$5 award; Carol Lauzon of the Stateline school, 3d and 4th grades, \$5 award; Glen Rouse of Pendleton Junior Academy, 5th and 6th grades, \$7.50 award; Jimmie Miller of Clara Rogers school in College Place, 7th and 8th grades, \$7.50 award.

Known as the Bethel Seventh-day Adventist church, it served its members until about the year 1912.

The Advent message first came to these mountains when a Seventh-day Adventist in New England sent literature into the area, perhaps around 1870. Samuel H. Kime, a minister of one of the mountain churches, was among those who received this literature. He did not bother to read much of it himself, but thinking it would be good for some of the people in the area, he passed it out as he visited their homes.

This resulted in a careful searching of Scripture to determine the Bible teaching in regard to the Sabbath. According to "Uncle Jake" Norwood, son of William, who was one of the first to keep the Sabbath, his father "lay on his stomach night after night studying those tracts by the light of the lard dips (twisted cloth dipped in lard), and he got 'mighty shaken.'" When the Reverend Mr. Kime learned of this he asked for the papers again so he could study them and point out to these people where they were wrong in teaching that Saturday, the seventy day of the week, is the Sabbath. He read the New Testament through in search of proof. After careful study, he too became convinced.

One Sunday morning, Larkin went to church and in talking with Mr. Kime, he told him that he had kept the Sabbath the day before. "So did I," admitted Kime. That same Sunday, Bill Jestes, walking down a mountain road, found Lum Fox out working on his pasture fence. "Don't you know this is Sunday?" Bill jestingly queried. "What are ya doin' workin' on your fence today?"

### "So Did I"

"I kept Sabbath yesterday," Lum replied. "Today ain't the Sabbath; it's the first day of the week." Bill quickly agreed, revealing that he too had kept the Saturday Sabbath and was glad to find someone else who had. When word got around, it was found that a number of these mountaineers had observed the same Sabbath for the first time without knowing that anyone else was doing so. Eleven charter members formed the new church organization with the name of Larkin Townsend heading the list in the church clerk's records. Brother Townsend gave a plot of ground for the building of a church across Dutch Creek in front of



his home. Construction began about 1882 and Sabbathkeepers walked from as far as ten miles across the mountains to help. The rafters and beams were all hand hewn and the siding was hand planed, as was the ceiling and flooring, which was also tongue-and-grooved by hand. It was a big undertaking and was probably not finished until about 1891, although it was used from the time it was enclosed. This is thought to be the first Seventh-day Adventist church ever built in the South.

Sam Kime was not the only minister of another faith who accepted the Sabbath and became a preacher for the Seventh-day Adventists. Lum Fox, too, became an Adventist minister in that mountain region. The church clerk's record for September 4, 1881, states that the church voted to recommend to the next "General Conference of Seventh-day Adventists" that C. F. Fox's license to preach be renewed.

Sam Kime was ordained to the gospel ministry by J. O. Corliss and L. P. Hodges. Brother Kime's son, Stewart, followed in his father's footsteps, becoming a faithful worker through the years for the cause of God. He became the fifth president (1912-1914) of the North Carolina Conference, which had been organized in 1901.

From July 15 to 24, 1892, a general meeting for the State of North Carolina (perhaps one of the first camp meetings) was held at Valle Crucis under the direction and preaching of R. M. Kilgore, G. W. Colcord, and D. T. Shireman. On July 9 at a quarterly service it was revealed that there were 26 members of the church, 15 who were present for the ordinances. At the close of the State meeting, four more were baptized and added to the church, bringing the total membership to 30. Other ministers reported as serving the church as pastor during those early years are J. M. Rees, D. T. Shireman, B. F. Purdham, T. H. Jeys, and R. T. Nash.

Many of the new members had traveled over the mountain by foot from Banner Elk, seven miles away, to hear the preaching of Elder Nash. Others came from the Clark's Creek area. It seems that very few actually lived in the area of Dutch Creek, and it was decided that it would be better to reorganize the large church family into two church groups, one to meet in Banner Elk and the other in the Clark's Creek area. Two churches were therefore built, one in Banner Elk and one at Clark's Creek. The Clark's Creek church is referred to in the records after this time as the Valle Crucis church.

The second church in Banner Elk, built in 1927, became too small, and by 1957 the construction on the present church began. It is now completed and out of debt, with a membership of 100. The third church at Valle Crucis was also started in 1957 and is now completed and debt free.

Among the ministers who are recorded as having pastored these two churches or held evangelistic meetings in this mountain area are: V. B. Watts, W. H. Westermeyer, L. E. Wellman, J. L. Shuler, A. D. McKee, and E. M. Tyson, the present pastor.

## Converted on Death Row in the Philippines

By Nellie R. Ferree, *Teacher*  
*Philippine Union College*

In 1953 five men were convicted for a crime committed in Cotabato Province. A whole Chinese family—the mother, father, and five children, and two maids—had been killed while they were sleeping. At the time of the trial one of the men implicated insisted that he alone was guilty, but through circumstantial evidence all five were convicted and sentenced to death.

They appealed their cases to the Philippine Supreme Court. While waiting for its decision they were transferred to Muntinglupa, the national prison. Soon after their arrival they learned of some meetings held in the prison each Sabbath afternoon by the Seventh-day Adventists. Three of the men began attending the services each week. They became very much interested in the Bible and the wonderful truths they were hearing from Pastor Gonzaga and others from week to week. They completed the Voice of Prophecy Bible course, and read with interest the papers and books left with them. After some time they requested baptism, and J. O. Bautista was asked to baptize them.

Five years later the supreme court ren-

dered its decision. Basing its verdict on what was written concerning the case, it confirmed the decision of the lower court. At this time Mr. Llagas once more tried to persuade the officials that he alone was guilty, and begged them to spare the lives of the other men.

Usually after the supreme court renders a decision, the lower court soon sets the date for execution. But a whole year went by and no date was set. After another six months had elapsed, the judge of the lower court received a letter requesting that he explain within three days why he should not be reprimanded for neglect of duty. So immediately the date of execution was set for early November. President Garcia, however, graciously gave the men a 30-day reprieve.

The students at Philippine Union College, in their Wednesday morning prayer bands, prayed very earnestly that if it was God's will, the lives of our brethren might be spared. We sent a petition to the president explaining why we felt they were deserving of clemency. Since the president had been ill and had not been able to study their cases carefully, he granted them another reprieve, this time for 45 days. This stay of execution was to expire January 14.

On the Sabbath before the fatal date I spent about an hour talking with these three brethren. Their courage was good. They were not afraid to die. They were

## Home Built for Missionary Nurse in Ten Hours

On Sunday, March 5, 52 men performed on the campus of Pine Forest Academy and Sanitarium what was termed by the community as a modern miracle. Pine Forest is a self-supporting institution near Chunky, Mississippi.

Coming from various sections of the Alabama-Mississippi Conference and working under the supervision of M. B. Elliston, conference home missionary secretary, these volunteers constructed in one day a lovely little home for Ruth Johnson in appreciation of her 30 years of service as a missionary nurse in Africa. A former resident of Meridian and Philadelphia, Mississippi, Miss

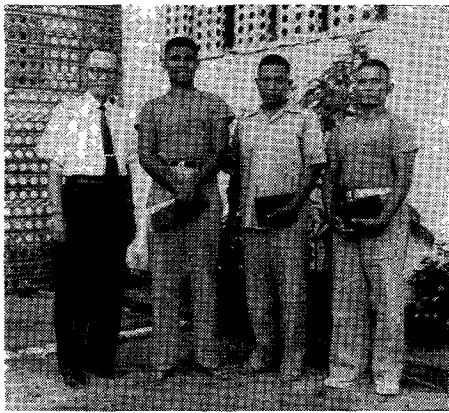
Johnson had just returned to the homeland from Angola.

Work on the \$6,000 structure began about 8:00 A.M. and was completed, with living room, bedroom, kitchenette, dining section, and bath by 5:30 that evening. Practically all the materials used in the construction were donated by Meridian merchants.

Standing in front of the little home as it neared completion are (left to right) D. E. Holland, pastor of the Meridian, Mississippi, district, Elder Elliston, Miss Johnson, and the writer.

LE ROY J. LEISKE, *President*  
*Alabama-Mississippi Conference*





Pastor J. O. Bautista (left) with Maximino Cabrera, Jacinto Mejio, and Paterio Adame, the three men converted on death row in the Philippines.

perfectly reconciled to whatever God would see fit to permit. But somehow they had faith to believe that their lives would be spared.

After our prayer together, Brother Adame handed me an envelope. On it was written, "For the Lord's treasury—P2.00." I was reluctant to take it, for it seemed to me like the widow's mite. I knew very little money ever passed through his hands, but evidently someone had sent him a little Christmas gift. I dared not refuse it, for I knew he would be greatly disappointed if I did.

The following Monday I called on Judge Esguerra to see whether he could give us any information concerning the men. He informed me that the papers had been returned from the Board of Parole and Pardons with this comment, "We do not see how one man could have committed this crime." He also told me that the NBI agent who had been down to investigate the crime at the time of the trial in the lower court had also been to see him that morning. He said that this agent did not agree at all with the decision of the court, that he definitely felt that only Llagas was guilty. But in spite of this the judge said, "I am inclined to agree with the comment of the Board of Parole and Pardons. I do not feel that I can recommend a commutation of sentence, as I did in the other case you came to see me about."

I asked him whether we should try to see the president personally, in addition to the letter we had written. He replied, "I think you should see the president."

So I proceeded to the appointment secretary to check on the request that Mr. Roda and I had made some time before this. They assured us they would do everything they could to get us an appointment with the president.

Wednesday noon a special delivery messenger arrived, bringing to Mr. Roda a long official envelope marked "Confidential."

It was the summons to the execution, which had been set for Friday at 3:00 P.M. We had had special prayer for the men again that very morning in our faculty and student prayer bands. In spite of the summons, we didn't give up hope. There were still more than two days before the fatal hour. We knew God could

work in much less time than that if He chose.

The next morning we quickly scanned the papers to see whether the president had rendered his decision. But we could find no reference to the case. This was the last day of the reprieve so I was sure that by four o'clock a decision would have been made. I called the palace and asked for Judge Esguerra.

"Can you tell us anything new about our friends from Cotabato?" I inquired.

"Why, haven't you read the newspaper?" he replied.

I told him I had read the morning paper, but had found nothing concerning our men. He said, "It's in the afternoon paper."

For a moment my faith wavered. I wondered. Could his delay in answering my question directly be due to the fact that he was reluctant to break the sad news to us?

I asked almost fearfully, "Judge Esguerra, just what does the afternoon paper say?"

He replied, much to our relief, "Llagas shall burn [be executed]. Four men commuted to life sentence."

We could not help feeling that this was a direct answer to our prayers. For in spite of the decision of the lower court, of the supreme court, of the Board of Parole and Pardons, and of the recommendation of Judge Esguerra, who is the



Edna L. York left New York City, March 30, returning after furlough to Karachi, West Pakistan. Miss York holds R.N. and M.A. degrees, and has had several years of experience as an assistant superintendent of nurses and school nurse before accepting appointment to the Giffard Memorial Hospital in Nuzvid, India. From 1946 until the time of her furlough she was assistant superintendent of nurses and superintendent of nurses in the Giffard Memorial Hospital. During her furlough she has taken graduate work in public health. Upon returning to West Pakistan she is to serve in the Karachi Hospital.

Dr. and Mrs. Kenneth W. Saunders and four children left San Francisco, California, April 7, returning after furlough, first to West Pakistan and India, and a few months later to Ethiopia. Sister Saunders' name before marriage was Aileen Weaver. Prior to acceptance of a call to West Pakistan in 1957, Dr. Saunders had experience as a medical officer in the U.S. Army in the Philippines, took residencies at Bakersfield, California, and spent several years in medical practice. He served as a physician at the Karachi Hospital. Upon their return after furlough Dr. Saunders is to act as a relief doctor in a number of hospitals in Southern Asia while awaiting a visa to enter Ethiopia. He will then proceed to Ethiopia for service in the hospital at Gimbie.

W. R. BEACH

technical adviser to the president. President Garcia had seen fit to spare their lives.

I wish you might have seen the three, Paterio Adame, Maximino Cabrera, and Jacinto Mejio as they came to the meeting the next Sabbath. They were smiling from ear to ear. Brother Adame said, "I am no singer, but I would like to sing for you today." As he sang "The Best Friend to Have Is Jesus," it was apparent that the message was coming straight from his heart. I am sure he was expressing the sentiments of Maximino and Jacinto also.

## Medical Cadet Corps Trains for Service

By Clark Smith, Associate Secretary  
General Conference MV Department

Last year 269 young men received Medical Cadet Corps training at Camp Doss. After the camp ended we received the following letter from Charles J. Nagele, president of Harris Pine Mills:

"I have followed with interest the program of the church in providing Medical Cadet Corps training for our young men who may someday either be drafted for a period of training in the armed services, or be called for actual service under combat conditions in a time of national emergency. The value of this training has already been demonstrated, during World War II and the Korean conflict.

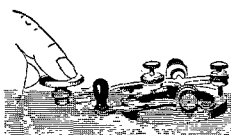
"My son Chuck decided to attend Camp Doss at Gladstone Park last summer. His letters home from camp reminded us that the program was one that challenged him both mentally and physically, and that the camp personnel had a schedule designed to give what he needed most. On his return home we were impressed with his grasp of what the draftee's role and responsibilities are to his God and country, and what the camp was able to impart to him during the short training period. The advance along the road to maturity he received was impressive to us.

"I am delighted that Chuck attended Camp Doss, and I would recommend that parents everywhere use their influence in convincing their sons of the importance of this training. It is a must for future Army service, and a wonderful thing for life in years to come in any case."

In the summer of 1961 this camp will be held at Grand Ledge, Michigan. The dates are June 6-20. Information leaflets are in the academies and in the offices of the union conference MV secretaries. They may also be obtained by writing to the General Conference MV Department, 6840 Eastern Avenue, NW., Washington 12, D.C.

Almost 20,000 Seventh-day Adventist youth in North America have been trained in the Medical Cadet Corps since 1950. This has helped them immeasurably in their military service. Plan with the youth of your church and with your MV department so that all who should will be at Grand Ledge, June 6.





# Brief News OF MEN AND EVENTS

OVERSEAS NEWS CORRESPONDENTS: Australasia—R. R. Frame; Far East—A. E. Gibb; Inter-America—Clyde O. Franz; 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—Darren Michael; 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.

## ATLANTIC UNION

► Ronald Halvorsen, Atlantic Union College theology senior, will be sponsored at Andrews University next year by the Southern New England Conference.

► Winton H. Beaven, academic dean of Columbia Union College, presented the address at the Honors Convocation during a chapel period recently at Atlantic Union College. Special recognition was given to 58 students who had taken at least 12 hours of classwork and maintained a B average for each of the past two semesters. Freshmen were evaluated on one semester's work. Presentation of the honor students was made by Robert E. Cleveland, academic dean of Atlantic Union College, and recognition of the honor students was given by the president of the college, Robert L. Reynolds. W. R. A. Madgwick, chairman of the division of social sciences, gave the Scripture reading and invocation, and Philip S. Chen, chairman of the division of biology and chemistry, offered the benediction.

► On April 1, in Willimantic, Connecticut, W. G. Wallace, publishing secretary of the Southern New England Conference, baptized two persons (one a physician) who had found Christ through the efforts of Mrs. Mildred Fenley, a literature evangelist of the conference. Five others are planning to be baptized in the near future. All these contacts were made by Mrs. Fenley who also had a part in giving them Bible studies and preparing them for baptism.

► Along with other workers who are holding revival crusades in every district in Northern New England, the president of the conference, A. E. Millner, held an eight-day program in the Barre, Vermont, church. The evening services as well as the two Sabbath meetings were well attended. At the close of the campaign four adults were baptized and added to the church. Others are to be taken into church membership at a later date.

## CANADIAN UNION

► Harold L. Friesen, pastor of the St. John-Barnesville district in New Brunswick, reports that by early April he had baptized 29 persons as a result of an intensive program of public evangelism conducted in his district. A continuing program of instruction and training is being conducted by the pastor, along with a special course in healthful cooking by Mrs. Friesen, especially for the wives of newly baptized families.

► Lawton Lowe, pastor of the East Toronto and Richmond Hill churches in Ontario, has accepted a call to serve as a pastor-evangelist in the South India

Union mission in the Southern Asia Division. He will be located in the Kannada section of South India.

► A. E. Anderson, until recently principal of the Lakpahana Training Institute near Kandy, Ceylon, has accepted the invitation of the Alberta Conference to serve as a pastor-evangelist in that province.

► John Holstein, of Prince George, British Columbia, has accepted the call of the Wisconsin Conference to connect with that field as a pastor-evangelist. Pastor Holstein and his wife have labored for many years in the northern areas of interior British Columbia where he has been engaged in pioneer work.

## CENTRAL UNION

► On Sabbath, March 18, a dedication service was conducted for the new furnishings of the Lynch, Nebraska, church. A new Communion table was provided by Miss Frances Masden as a memorial to her brother Arthur. New pews which match the table were purchased by the



## Deaf Members Marry

As he spoke the words the pastor's hands in solemn gestures asked, "Will you take this man whose hand you hold to be your lawfully wedded husband?" Flashing fingers answered quickly, "I will." And so on February 5, 1961, the quiet paths of Dolores Blaylock and Osmo Lahti merged into a wider and brighter one.

In their search for truth Dolores and Osmo had found that "the path of the just is as the shining light, that shineth more and more unto the perfect day." Love for God and each other grew as they studied His Word together week after week in Sabbath school with more than a score of deaf brethren and sisters at the Stone Tower church in Portland, Oregon.

Lyle Cornforth performed the marriage ceremony before approximately 100 guests, about half of whom were deaf, in the Meadowglade church at Columbia Academy.

ARTHUR W. GRIFFITH  
Lay Pastor to the Deaf

members. A flag and new *Church Hymnals* were given by Mr. and Mrs. Edmund Rhode in memory of their son Donald. V. L. Chase gave the dedicatory sermon, and R. A. Tyson, MV secretary of the conference, offered the dedicatory prayer.

► Mrs. Violet E. Lewis is the new secretary in the Nebraska Book and Bible House. Mrs. Lewis replaces Mrs. Maurine Allen, a student's wife.

► John Goley has transferred from the Garden City, Kansas, district to the Wellington, Kansas, district.

## COLUMBIA UNION

► Ground-breaking ceremonies were held March 26 for the new church school at Cincinnati, Ohio. W. C. Loveless, pastor of the Cincinnati church, was master of ceremonies for the occasion.

► Dr. Samuel Ferguson, MV leader of the Ebenezer church in Philadelphia, Pennsylvania, has completed work in the field of general physiology at the University of Pennsylvania. He received his doctor's degree in February, and has accepted a position as pharmacologist with Resources Research, Inc., in San Mateo, California.

► A four-manual pipe organ is being installed in the Takoma Park, Maryland, church, and will be ready for use early in May, according to Pastor W. J. Keith. The organ, obtained from Town Hall in New York City, has more than 3,200 pipes.

## LAKE UNION

► Mr. and Mrs. B. H. Phipps and daughter, Barbara, will move from Emmanuel Missionary College to Pacific Union College at the close of the present school year. For 33 years a member of the Phipps family has served on the EMC staff. Barbara, who has been a member of the library staff since 1945, and head librarian since 1958, has accepted an invitation from Pacific Union College to become director of public services, including circulation and reference, and will teach in the library science department. B. H. Phipps, now retired, served EMC for many years as head of the biology department, and a few years ago was designated associate professor emeritus of biology, by the trustees.

► Mrs. Marilyn Fivash, a member of the Emmanuel Missionary College library staff since 1958, has been appointed head librarian to succeed Barbara Phipps. Leonard Hill, currently principal of Southfield Junior Academy in Detroit, Michigan, will join the college staff as assistant librarian.

► Richard Roderick, who has been serving the Wisconsin Conference as assistant treasurer, recently accepted an invitation to work in the treasurer's office of the Far Eastern Division.

## NORTH PACIFIC UNION

► Scholarships totaling \$15,000 and representing more than \$30,000 in literature sold and delivered last summer were presented to Walla Walla College students in chapel, April 10. Four students—Ed Eigenberg, Herb Schafer, Robert

Kingman, and Wallace Mandigo—received certificates representing sales of more than \$2,000. Seven other students surpassed the \$1,000 sales record. Scholarship certificates were presented to 27 college students who qualified. Top men in book deliveries in the union were three Walla Walla College alumni of 1960, C. P. Lampson, union publishing secretary, revealed. Of the nearly \$70,000 worth of literature delivered last summer, Dale Brusett delivered \$4,481.35; Dennis Parks, \$3,175; and Paul Nystrom, \$2,114.90.

► Ralph Carter, principal of Gem State Academy, Caldwell, Idaho, will receive the Master's degree in education in June at the College of Idaho. He already holds a Master of Arts degree from the SDA Theological Seminary.

► Tracy R. Teele, of Monterey Bay Academy, has accepted the position of dean of men at La Sierra College. He is a graduate of Atlantic Union College and received his Master's degree from Boston University. Mrs. Teele will join the English department of LSC. She also graduated from AUC and has had further work at Boston University and the University of Colorado. Joining the La Sierra College faculty as a teacher of biology will be Harold R. Milliken, a graduate of Atlantic Union College and presently engaged in doctoral study. His Master's degree is from the University of Virginia. Herschel R. Hughes, Pacific Union College class of 1961, will join the LSC staff as instructor in commercial art. George Cummings, LSC class of 1960, has returned to the college as assistant food director following his internship in dietetics.

► Formerly associate pastor of the Long Beach church, C. Lloyd Wyman is now pastor of the Hollywood church. He is a graduate of Walla Walla College, and previous to his work in Long Beach was for five years engaged in evangelistic work in the Pacific Northwest.

## SOUTHERN UNION

► M. T. Reiber has been named pastor of the Macon, Georgia, district in the Georgia-Cumberland Conference. He replaces Kenneth Harding, who has entered mission service in Iran.

► J. J. Millet, of the New Jersey Conference, has responded to a call to serve as a revivalist in the Georgia-Cumberland Conference.

► Forty-two persons were baptized in West Palm Beach, Florida, late in March, as a result of the Detamore evangelistic meetings.

► W. J. Hackett, president of the Atlantic Union Conference, was principal speaker at the Sunland Youth Crusade, a spring spiritual event at Forest Lake Academy, Florida. On the program with Elder Hackett was Sunny Liu, from Elmira, New York.

► Ground has been broken for a new church structure in St. Petersburg, Florida. The new sanctuary is expected to cost about \$220,000 and will seat 665 persons in the main auditorium. It will occupy a three-and-three-fourths-acre site at 56th Street and 10th Avenue.

# 1961 Camp Meetings

## Atlantic Union

Greater New York	
Sloatsburg (English)	June 30-July 8
Sloatsburg (Spanish)	July 9-15
New York	
Union Springs Academy	
Union Springs	June 29-July 8
Northeastern	
Hyde Park, New York	June 29-July 9
Northern New England	
Freeport, Maine	June 30-July 8
Southern New England	
South Lancaster, Massachusetts	June 29-July 8

## Canadian Union

Alberta	
Canadian Union College, Lacombe	July 14-22
Pobida church, Beauvallon	July 26-30
Peace River, Peoria	July 26-30
British Columbia	
Hope	July 21-29
Manitoba-Saskatchewan	
Saskatoon, Saskatchewan	July 7-15
Clear Lake, Manitoba	July 19-23
Maritime	
Fugwash, Nova Scotia	August 4-13
Newfoundland	
St. John's	August 16-20
Ontario-Quebec	
Oshawa Missionary College, Oshawa	June 30-July 8

## Central Union

Central States	
Edwardsville, Kansas	June 15-24
Colorado	
Campion Academy, Loveland	August 4-6
Kansas	
Enterprise Academy, Enterprise	August 9-12
Missouri	
Sunnydale Academy, Centralia	July 11-15
Nebraska	
Union College, Lincoln	June 7-10
Wyoming	
Casper	July 7-9

## Columbia Union

Allegheny	
Pine Forge, Pennsylvania	June 15-25
Chesapeake	
Catoonsville, Maryland	July 27-August 5
East Pennsylvania	
Wescosville	June 30-July 8
New Jersey	
Kingston (English)	June 29-July 8
Kingston (Spanish)	July 9-16
Ohio	
Mount Vernon	June 29-July 9
Potomac	
Shenandoah Valley Academy	
New Market, Virginia	June 15-24
West Pennsylvania	
Somerset	August 3-13
West Virginia	
Parkersburg	June 9-17

## Lake Union

Illinois (Southern)	
Makanda	June 14-17
Indiana	
Indiana Academy, Cicero	June 8-18
Lake Region	
Cassopolis, Michigan	August 11-19
Michigan	
Grand Ledge	August 3-12
Wisconsin	
Portage	July 28-August 5

## Northern Union

Iowa	
Oak Park Academy, Nevada	June 2-10
Minnesota	
Medicine Lake	June 9-17
North Dakota	
Shenoyne River Academy, Harvey	June 16-24
South Dakota	
Huron	June 16-24

## North Pacific Union

Idaho	
Gem State Academy, Caldwell	June 22-July 1
Montana	
Mount Ellis Academy, Bozeman	June 29-July 8
Oregon	
Gladstone	July 19-29
Upper Columbia	
Walla Walla College	
College Place, Washington	June 14-24
Washington	
Auburn Academy, Auburn	July 12-22

## Pacific Union

Arizona	
Prescott	July 20-29
Central California	
Soquel	July 6-16
Nevada-Utah	

Bishop, California	June 9-11
Las Vegas, Nevada	May 19-20
Reno, Nevada	June 2-3
Salt Lake City, Utah	June 16-18
Northern California	
Santa Rosa	June 9-10
Paradise	June 21-25
Fortuna	July 5-9
Redding	July 27-30
Auburn-Meadow Vista	August 3-6
Oakland	October 6-8
Lodi	October 12-15
Southern California	
Lynwood	June 15-25
Southeastern California (No meeting)	

## Southern Union

Alabama-Mississippi (No meeting)	
Carolina	
Lake Junaluska, North Carolina	May 26-June 3
Florida	
Forest Lake Academy, Maitland	June 2-10
Georgia-Cumberland	
Southern Missionary College	
Collegedale, Tennessee	June 8-17
Kentucky-Tennessee	
Highland Academy, Portland, Tennessee	June 9-17
South Atlantic	
Hawthorne, Florida	June 15-25
South Central	
Oakwood College, Huntsville, Alabama	June 1-10

## Southwestern Union

Arkansas-Louisiana	
Baton Rouge, Louisiana	June 2-3
Gentry, Arkansas	July 26-30
Oklahoma	
Oklahoma City	August 3-12
Southwest Region	
Winona, Texas	June 2-10
Texas	
Southwestern Junior College, Keene	June 2-10
Texas	
Albuquerque, New Mexico	June 9-17

# Church Calendar

Disaster and Famine Relief Offering	May 13
Spirit of Prophecy Day	May 20
Church Home Missionary Offering	June 3
Home-Foreign Evangelism	June 3
Oakwood College Offering	June 10
Thirteenth Sabbath Offering (Southern African Division)	June 24
Medical Missionary Day and Church	
Medical Missionary Offering	July 1
Midsummer Missions Service and Offering	July 8
Pioneer Evangelism	August 5
Church Home Missionary Offering	August 5
Educational Day and Elementary School	
Offering	August 12
Literature Evangelists Rally Day	September 2

# REVIEW AND HERALD

113th Year of Continuous Publication

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

Subscription rates	One year	Six months
In United States and Canada	\$7.50	\$3.90
All other countries	8.50	4.40

In changing address, give both old and new address and allow four weeks for the change.

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REVIEW AND HERALD, May 11, 1961

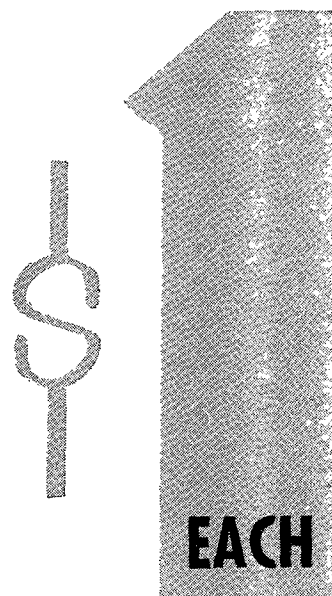
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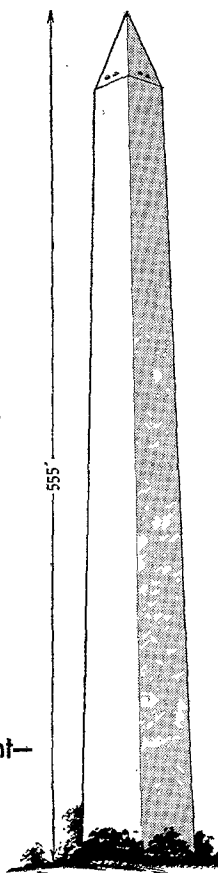


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# News of Note

## Literature Work Prospers in Cuba

A publishing secretary who has recently been in Cuba brings encouraging word concerning our work in that field. F. B. Moore, of the Antillian Union, returned to Miami from Havana, Cuba, via Mexico City on April 25, according to a letter just received from J. C. Culpepper, Inter-American Division publishing department secretary. Elder Moore reports that Cuban colporteurs are selling books as never before.

It has been arranged to publish some books in Havana for our Cuban literature evangelists. One book is already off the press, and three other titles are in process of being printed. A sufficient quantity of these books will be published to supply both regular and student literature evangelists in Cuba for several months.

Elder Culpepper closes his letter by stating, "Hard times are God's time." Surely this is true.

D. A. McADAMS

## MV Officers' Seminar Held at Oshawa

Student MV Society officers, representing Columbia Union College, Atlantic Union College, Emmanuel Missionary College, and Oshawa Missionary College, attended the third sectional College MV Officers' Seminar, on the campus of Oshawa Missionary College, April 19-22. The theme "Development of a campus MV program to challenge every student" was discussed earnestly. Inspiring reports of youth evangelism were given. Theodore Lucas, General Conference MV Department secretary, presented the keynote address. The faculty MV sponsors gave assurance of strong support of the MV campus program.

L. A. SKINNER

## Swedish Broadcast Begins in New York

A new venture in radio has begun in New York City. Every Sabbath morning at nine o'clock Gunnar Sjoren broadcasts the message in Swedish over station WEVD, 1330 AM or 97 FM. Music is provided by Nils Omark of Chicago.

Recently a member of the station management commented: "Your program has evoked quite an interest among our Scandinavian listening audience."

WESLEY AMUNDSEN

## Temperance Films Viewed by D.C. School Committee

Late last month we showed the new tobacco film *Time Pulls the Trigger* and the new alcohol film *From 5:00 to 7:30* to the audio-visual aids previewing committee of the public schools of the District of Columbia, representing the principals

of nearly 50 junior and senior high schools. Both films were received enthusiastically. Now the principals are requesting us to show these pictures to the students in their schools. Let us pray that these films may be instrumental in God's hands in leading the young people in the United States capital to a better way of life.

JESSE O. GIBSON

## Guide to New England Offered by E. G. White Office

To enable Seventh-day Adventists who visit New England to find the places of denominational interest, the General Conference recently issued a "Go-It-Yourself" guide entitled *On the Trail of the Pioneers*. This informative 20-page pamphlet with maps and illustrations lists the places of principal interest and gives the best routes to take, et cetera. If you are planning a New England trip and wish to have a copy of this guide, write to the Ellen G. White Publications, General Conference, Washington 12, D.C.

ARTHUR L. WHITE

## Goal of 1,000 Branch Sabbath Schools in Sight

Hundreds of Sabbath school leaders and teachers throughout the Southern, Lake, Northern, and Central unions have been attending branch Sabbath school

institutes conducted by local, union, and General Conference leaders.

The Sabbath School Advisory Committee set a goal of 1,000 branch Sabbath schools by the end of 1961. In view of the interest demonstrated at these institutes, and the fact that we now have more than 600 schools in operation, it is fully expected that we will surpass the goal. Thus far the Southern Union leads, with 207 branch Sabbath schools.

The Pacific Press has prepared a *Branch Sabbath School Manual* and teaching text for both children and adults. A branch Sabbath school kit containing all materials needed for conducting branch Sabbath schools is obtainable through the Book and Bible House. Reports of baptisms and new companies organized are coming in, showing that branch Sabbath school evangelism is effective soul-winning work.

WILLIAM J. HARRIS

## Philippine Union College to Graduate 107

Word has just come to hand from Dr. R. G. Manalaysay, the president of Philippine Union College, that the college has a graduating class of 102 this year, and an additional five who will secure their master's degree.

Philippine Union College has grown from a little school held under some trees into a large college, training workers for the Far Eastern Division. Young people come to it from many different lands of the Far East, with a common aim and purpose to prepare their lives for God's service. This year more than 1,200 young people are training in that institution.

E. E. COSSENTINE



NEW YORK (RNS)—Cambridge and Oxford University presses here and in London, which printed one million copies of the New English Bible New Testament in two weeks after publication, have announced that another one million will be published to meet the increasing demand. The publishers report that the New Testament is on the best-seller lists on both sides of the Atlantic.

TORONTO (RNS)—The telephone directories of Toronto, Canada, will soon publish a new listing—"Suicide." Despairing persons will be able to call this number at any hour of the day or night and reach the Salvation Army's brand new antisuicide bureau. The service also will be provided in Winnipeg, Manitoba; Montreal, Quebec, and Vancouver, British Columbia. "There are 10 times as many lives taken by suicide as by tuberculosis in Canada," said Commissioner W. Wycliffe Booth, commander of the army's territory of Canada and Bermuda.

NEW YORK (RNS)—Members of the United Lutheran Church in America are urged to give at least 10 per cent of their income to their denomination, in a statement adopted by the Church's executive board here. "Proportionate giving, with the tithe as a reasonable first step, should be encouraged," declared the statement, which noted that the Christian "must offer to God all that he is and has."

CHICAGO (RNS)—In the first national awards to be made by the Associated Church Press in a decade, the organization presented top honors to *Together*, monthly magazine for Methodist families; the *Christian Century*, undenominational weekly; and *This Day*, a monthly of the Lutheran Church-Missouri Synod. Awards of merit were given to eleven periodicals, one of which was the *Signs of the Times*. More than 160 Protestant and Orthodox publications with nearly 17 million circulation are affiliated with the ACP.

BUFFALO, N.Y. (RNS)—Protestants and Roman Catholics here have organized a Citizens Committee for the Observance of the Lord's Day to combat the "trend toward a seven-day business week" in western New York. The committee suggested that all clergymen ask from their pulpits that Sunday be a day of rest.