

REVIEW and Herald

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Our Most Valuable Possession

By ERNEST LLOYD

IF YOU were asked to name your most valuable possession, what would it be? At the coronation of a British sovereign a copy of the Holy Scriptures is presented to the monarch with these words: "To keep Your Majesty ever mindful of the Law and the Gospel of God as the rule for the whole life and government of Christian princes, we present you with this Book, the most valuable thing that this world affords. Here is Wisdom; this is the Royal Law; these are the lively oracles of God."

"The most valuable thing that this world affords." Is this merely an extravagant claim? Or is it, in fact, sober truth? Yes, the Bible is our most valuable possession—

1. Because it is man's best guide through this earthly life, and best help in preparing him for eternal life.

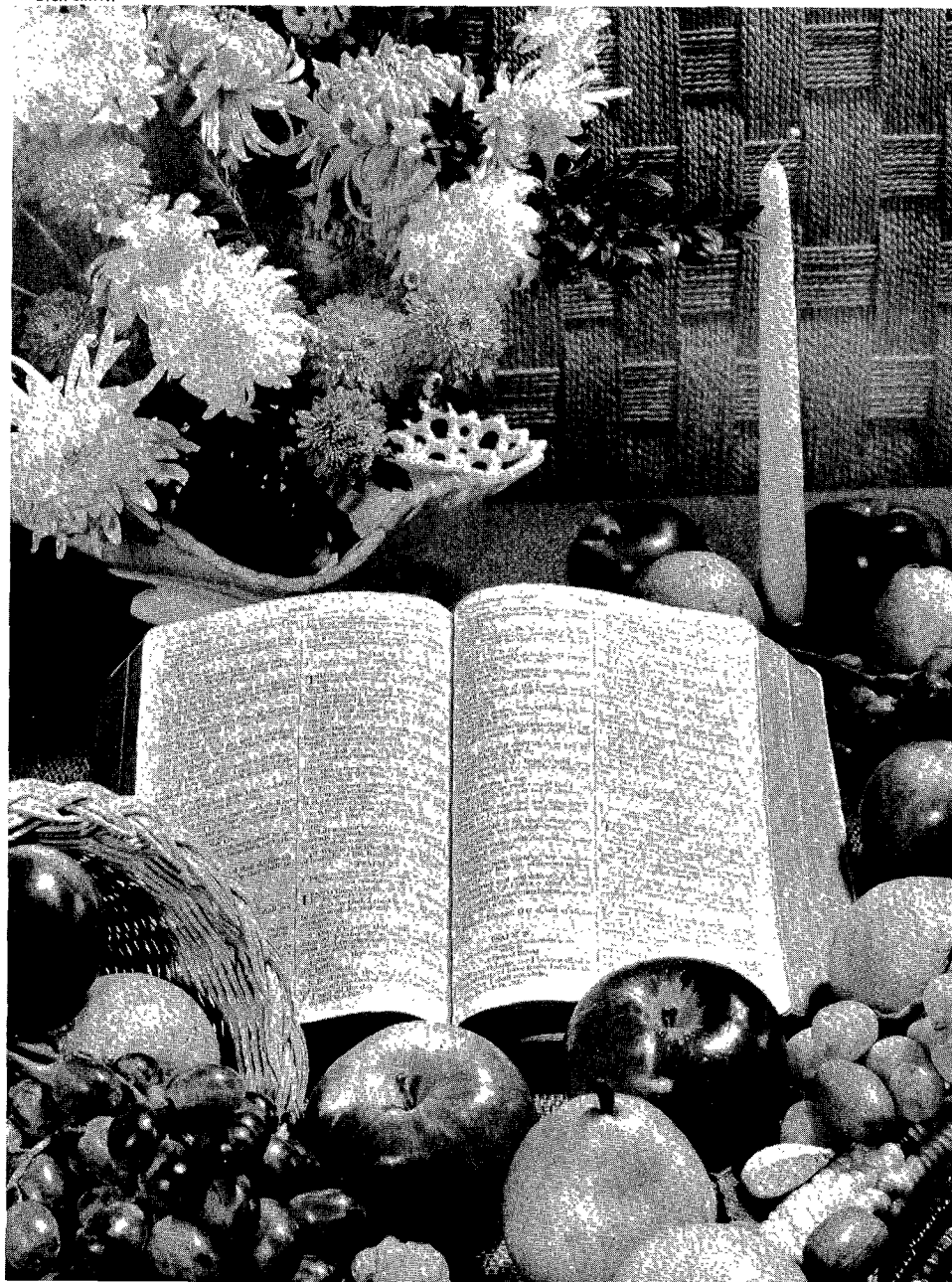
2. Because it is our only adequate picture of God, enabling us to understand Him and His purposes for mankind.

3. Because it gives us our only adequate picture of man, and what God can do for him and with him.

4. Because it gives us our only hopeful picture of the world in which we now live, and of the one in which we hope to live hereafter.

Dr. Laton Holmgren of the American Bible Society staff tells us that "most church people look upon the Bible as an ancient book, more or less (To page 4)

DICK SMITH



For nearly 18 years Timothy was associated with the great apostle to the Gentiles, sharing with him the dangers, privations, and incessant labors of pioneer missionary endeavor. During these years of training the young evangelist learned many priceless



PAINTING BY JAMES SANT, R.A.

Timothy as a youth studying the Scriptures.

Lessons from the Laboratory of Faith

By HERBERT E. DOUGLASS
Dean, Atlantic Union College

THE letters known as First and Second Timothy present a fine illustration of one generation passing the Christian witness on to the next. Other New Testament writings, such as the letters to the Romans and to the Galatians, emphasize the nature and content of the Christian gospel, but here we find emphasis on communicating the gospel.

The study of the two Timothy letters has never been more timely than today, when the preaching of the gospel to all the world is to be consummated during the lifetime of those who read these articles. The solution to the urgent problems of an unfinished task and of a delayed Advent may be seen in the passionate concern for authentic evangelism which permeates these two letters. These letters expose two traditional evangelical methods as perversions of New Testament principles of evangelism: (1) Authentic evangelism is not a matter of mere doctrinal transmission, even though the doctrine be correct; (2) Authentic evangelism is not a matter of ecclesiastical ordination guaranteeing the correctness of Christian doctrine and ethics. These two traditional methods of guaranteeing the authenticity of the Christian witness have little to do with apostolic faith, and conversely much to do with the apparent ineffectiveness of the Christian witness in modern times.

Nevertheless, along with his emphasis on the how of Christian communication, Paul also expresses his concern with the "what" that is passed on. Later articles will elaborate more explicitly Paul's mind on these two important aspects of the church's primary function, the proclamation of the gospel to all the world. In this article, however, let us consider the historical setting of the letters, for perspective in understanding them, and meet the two men of faith, the writer and the recipient.

Various objections have been raised against Paul's authorship of these letters, but we will not spend time here on a discussion of this problem. We will accept the testimony of the Epistle itself as to its Pauline authorship, and refer the reader to the *SDA Bible Commentary*, volume 5, pages 183-185 for a responsible review of the authorship problems and the evidence for Pauline authorship.

Historical Setting

A further historical problem, one that has something to do with the interpretation of certain areas of the two Epistles, centers on the time when the letters were written. There have been various suggestions, but it seems most probable that the first letter to Timothy was written subsequent to Paul's first imprisonment in Rome, that is, after the historical situation depicted in Acts 28. What Paul did between this first imprisonment and the second and final imprisonment in Rome is not clearly outlined in the New Testament, but a careful gleaning of historical facts from the two Epistles suggests a historical sequence somewhat as follows:

Most scholars generally agree that Paul's first imprisonment at Rome began about A.D. 61 and continued for two years, until A.D. 63. Acts 28 ends while Paul is still in Rome prior to his release in that year. After release, Paul fulfilled his promise to the Philippians, to whom he wrote while still in prison, and sent Timothy with news of his acquittal. Timothy was to strengthen the church at Philippi in Paul's stead, and then to meet Paul at Ephesus with a full report on the state of the Philippian church (see Phil. 2:19-24 and 1 Tim. 1:3).

Paul left Rome and traveled to Ephesus by way of Crete, where he left young Titus to strengthen the infant church.

After an extended itinerary in Asia Minor with Timothy, he departed for Macedonia, leaving Timothy behind to further strengthen the church in Ephesus. While in Macedonia, Paul wrote this first Epistle to Timothy and the Epistle to Titus. In the Epistle to Titus he invites his young co-worker to spend the winter with him at Nicopolis on the western coast of Greece. This was probably the winter of A.D. 65.

Paul's traditional visit to Spain, which he had planned for some time, was probably made during the spring and summer of A.D. 66. If he made this evangelical thrust into Spain at this time, he must have returned to his wide circle of friends in Greece before being arrested for the last time, leaving Trophimus sick at Miletus (2 Tim. 2:4), and misplacing or leaving his cloak and parchments at Troas (chap. 4:13). A sudden arrest may account for the latter.

Paul's second imprisonment thus probably began late in 66 or early 67. Sensing the impending indictment and his ultimate death, the apostle wrote his second letter to Timothy, his last extant message to his fellow evangelists.

Two Men of Faith

Paul met Timothy for the first time in Lystra during his first missionary tour, about A.D. 46. Timothy's subsequent interest and preparation for the gospel ministry illustrate Paul's concern for the careful training of new converts. His message to Jew and pagan alike focused upon the new relationship between God and man now available through Jesus Christ, and on the fact that this relationship proves itself genuine when the converts experience and witness to the power of saving grace. Such was Timothy's experience after his conversion, during Paul's difficult mission in Lystra.

Timothy saw Paul mercilessly stoned and dragged as a dog through the streets of Lystra, yet he did not flinch before his neighbors but took his position beside his wounded benefactor. The self-authenticating experience of faith, the deep certitude that God had spoken to him even as He had to Paul, steeled Timothy for the experiences that loomed on his own horizon. All he had on which to base this living faith was Paul's testimony that God had been incarnate in Jesus Christ, and that Jesus was alive forevermore to restore power and dignity to men as true sons of God.

Timothy had no Bible other than the Old Testament, which foretold the coming of the God-man, yet the witness of Paul's own experience joined the inner witness of the Spirit within Timothy. No stoning mob, no demon-motivated persecutors could shake this new-found personal relationship with a self-communicating Lord. From Paul, Timothy learned that in Jesus Christ man sees his poverty and his possibility. In Jesus he saw himself as a sinner in rebellion against his Maker; yet, while seeing himself as a weak, oft-times defiant rebel, he also heard the call to peace and to power. He heard God's own call to receive the gift of reinstatement as His son, and to

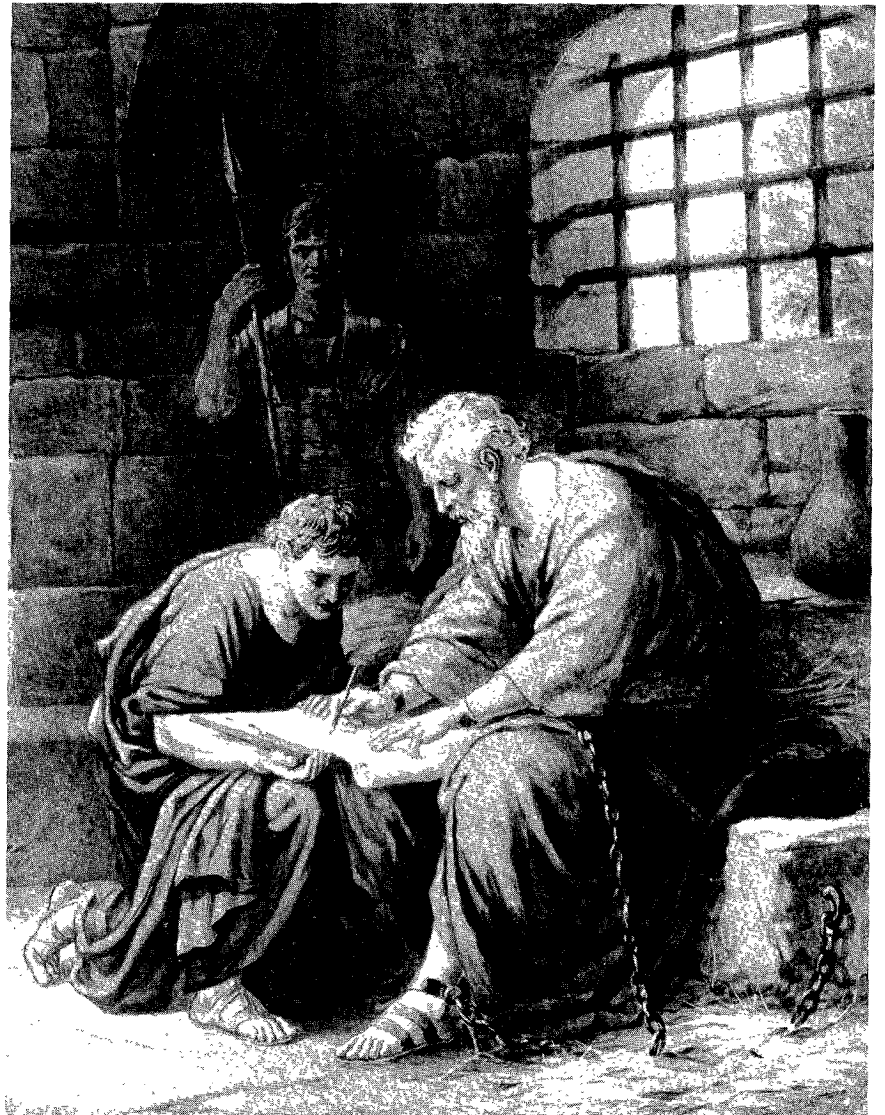
accept the task to conduct himself like a son of God.

Out of this new relationship, wherein man accepted God's overture of love, grew man's response of faith—the faith that proves itself in trusting obedience to God and love for one's fellow men. This experience Paul emphasizes when he clarifies the evangelical task in his first letter to Timothy: "The ultimate aim of the Christian minister, after all, is to produce the love which springs from a pure heart, a good conscience and a genuine faith" (1 Tim. 1:5, Phillips).*

This faith experience deepened during the time between Paul's first and second missionary tours, a period of about three years. On Paul's second visit to Lystra he was encouraged by the steadfastness of the young church, and especially with the development of young Timothy. The time had come for the training of more full-time workers, and Timothy offered his services to serve with Paul. The bond between these two men, one in his middle forties and the other yet in his teens, seemed to be immediate and mutually salutary.

Investigation showed that Timothy had been early grounded in the Old Testament by his grandmother Lois and his mother Eunice, and that this Biblical training had been translated into muscle and sinew. The youth's personal habits—discernment, courage under ad-

* The Bible texts in this article credited to Phillips are from *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company.



Paul, a tired, lonely, and toilworn veteran, appreciated the companionship and loving ministry of Timothy, who had come to Rome at the apostle's earnest request, to be with him.

versity, purity of speech, teachableness, experimental faith—testified to the new-found message about the Jesus of Nazareth who was resurrected as man's Redeemer. Paul became convinced that Timothy, though very young, possessed the basic ingredients that would one day make him a reliable leader in the early church.

Above all else, Paul saw in Timothy's attitude toward life in general something lovable and winsome. Friendship developed which went beyond the ordinary co-worker cordiality. Paul loved Timothy, his "own son in the faith" (1 Tim. 1:2). Along the dusty paths, under the starry skies before falling asleep, Paul would instruct young Timothy about the implications and adequacies of the Christian gospel. In return, Timothy responded with the eagerness of transparent sincerity—he wanted to be ready for any occasion wherein he could responsibly witness for his Master. He was an eager student sitting beneath the feet of the church's greatest theologian and soul winner.

Perhaps Paul remembered these earlier discussions when he wrote: "So keep my words in your mind as the pattern of sound teaching, given to you in the faith and love of Jesus Christ. Take the greatest care of the good things which were entrusted to you by the Holy Spirit who lives within us" (2 Tim. 1:13, 14, Phillips).

No young minister ever had a comparable internship. Day and night, side by side with Paul, Timothy lived the life of a committed witness for the Lord Jesus. His information was not rented or secondhand, not merely academic, but thoroughly existential and practical. Truth became more than an intellectual experience, more than a knowing; Timothy saw what Paul had early realized, that truth is a matter of *doing* the will of God. Paul reminded Timothy:

"But you, Timothy, have known intimately both what I have taught and how I have lived. My purpose and my faith are no secrets to you. You saw my endurance and love and patience as I met all those persecutions and difficulties at Antioch, Iconium and Lystra. And you know how the Lord brought me safely through them all" (chap. 3:10, 11, Phillips).

Thus it is easy to hear and to feel Paul's heartbeat as he writes what was perhaps his last letter before an undeserved death in a foreign land. He pens his parting words to his "son in the faith," to Timothy, who, probably more than any other living gospel witness, understood the nature and cost of authentic evangelism.

Paul was a tired, toilworn veteran;

he was also a lonely man who longed for the tender understanding of an old friend. Already Paul had been brought before Nero and temporarily reprieved, but he realized that death was near. He longed for Timothy to come, yet he knew all the while that it would be several months before Timothy could reach Rome.

Such is the setting for Paul's second letter to Timothy. Here we see the weary, lonely, yet courageous hand which wrote:

"As for me, I feel that the last drops of my life are being poured out for God. The glorious fight that God gave me I have fought, the course that I was set I have finished, and I have kept the faith. . . . Do your best to get here before the winter" (chap. 4:6, 7, 21, Phillips).

(Continued next week)

OUR MOST VALUABLE POSSESSION

(Continued from page 1)

unrelated to our modern civilization. They revere the Book but do not treasure it as a source of comfort, hope, strength, and daily guidance. They honor it with high-sounding praise, but do not practice its teachings in their lives."

Since it is "the most valuable thing that this world affords"—and we believe it is—let us see to it that we read a portion of it daily, allowing no ordinary circumstance to keep us from it. As we open the Book with humble hearts and a prayerful attitude, blessing will come to us, and to others through us as we put its teachings into practice.

Fellowship of Prayer

"He Understands and Answers"

"With heavy heart I wrote you some years ago to pray that my husband would give up drinking. Later I wrote you that our prayers were answered, and that problem was solved. I did ask for prayers that he would give up tobacco. I thank each one of you who joined me in this petition, as he has not smoked in more than a month. I am so thankful that we can go to Christ with our heartaches, and that He understands and answers us. My husband has joined the church and loves to pay tithe and work for the church. Please pray that he will remain faithful and that our two sons will join us in this truth—they and their families."—Mrs. M., of California.

"I want to thank you for your many prayers on my behalf. I wrote you about two months ago and asked for special prayer for my finding a suitable job. I was having difficulty in finding employment with the Sabbath off. I'm happy to tell you at the present time I have such a job. Please pray with me that I will be faithful till the end and that others may see Christ in me."—Miss W., of Oklahoma.

"Thank you so much for your prayers. I am grateful to God for answering prayer for my daughter."—Mrs. G., of Georgia.

"I want you to know that some time ago I asked for prayer for my son who was bitter over many things. Your prayers have been answered, and he has come back to God and has been baptized after 20 years. Thank you for your prayers. I have another son who used to be an Adventist. Will you please pray that he will return to God before it is too late, with his family? It's wonderful that we can all pray together for one another. God bless you all."—Mrs. J., of Pennsylvania.

"About five years ago I wrote asking prayers for our son and his family. The Lord answered those prayers, but not as we anticipated. There was a heartbreaking period of several years during which there was a divorce. . . . This spring our son was baptized over again, with a complete change of life. He married a dear Christian girl. We feel this is a direct answer to prayer. We know God hears and answers. Please pray for our former daughter-in-law and the grandchildren that God will work in their behalf too and chalk up another victory won!"—Mrs. H., of California.

This column is dedicated to the encouragement of prayer for others at the sunset hour each Friday evening. Because of the large number of requests received and the complexities of the problems presented, it is impossible for us to answer each letter personally, but all requests will be acknowledged and will be kept on file in our office. Portions of letters, especially those that tell of answers to prayer, will be published as space permits.

DATELINE— WASHINGTON

By Arthur H. Roth



A monthly roundup of happenings at General Conference headquarters

MISSIONARIES. The largest number of missionaries the Seventh-day Adventists ever sent abroad in one week departed for their mission assignments during the last week in August. When twenty-two missionary families (in some cases single workers) are sent to the ends of the earth in one week, Adventist hearts rejoice and exclaim, "Amen, and again amen!" God bless our missionaries. Pray for them! Support them!

Many people labor diligently and prayerfully in order to fill mission calls. Our General Conference secretaries and their helpers receive the calls, interview prospects, and carefully screen candidates for mission service. When a candidate family, or individuals, meet mission requirements, the General Conference committee places them under appointment. Then follows a process of personal, medical-health, and foreign-travel preparations.

About this time our General Conference treasury and transportation brethren and their assistants take the leading part in getting the appointee on his way to the mission field. Eventually, with travel tickets and documentation in hand, the missionary is ready to board airplane or ship for his overseas assignment.

EVANGELISTS. Three leading overseas evangelists have recently visited world headquarters: Antonio Arteaga and Salim Japas, from the Austral Union in South America, and Chafic Srour, from the Middle East. Antonio Arteaga has concluded a successful evangelistic campaign in Santiago, Chile. More than four hundred persons were baptized, and it is believed that the number of converts will exceed five hundred. There are now fourteen Seventh-day Adventist churches in Santiago. Response to public preaching of the Advent message in the Moslem world is considerably slower than it is among the masses of Catholic South America. Patience, continuous preaching, and Bible teaching are necessary in Chafic Srour's Middle East. Salim Japas, on loan to the Columbia Union from Argentina, has been preaching to the Spanish-speaking people in Washington, D.C. Thirty have been baptized, some from the diplomatic corps stationed in this capital. Others will be baptized later. Another Spanish church has been organized in Washington.

INSURANCE SERVICE. Manuel M. Carballal, until recently with Columbia Union College, has joined the General

Conference Insurance Service as chief accountant. He comes to the Insurance Service with a background of preparation in the denomination's colleges in the United States and overseas, and experience as an administrator and educator in Cuba, Central America, and Puerto Rico. Arthur L. Edeburn, the former accountant, has been appointed secretary-treasurer of the Central American Union.

What is the Insurance Service? It is the denomination's organization for providing protection and assistance to its churches and institutional properties in all parts of the world. This service is available only to the denomination's churches and organizations and has greatly reduced the special appeals that had often been necessary in order to rehabilitate or rebuild denominational properties damaged or destroyed by fire, windstorm, hurricane, earthquake, et cetera.

ADDITIONAL NEW PERSONNEL. More staff members elected at the General Conference session have arrived in Washington to take up their duties. Martin E. Kemmerer, assistant treasurer; W. W. Fordham, associate secretary, Regional Department; and A. V. Pinkney, associate secretary of the Temperance Department, are recent arrivals.

INGATHERING. The 1966-1967 Ingathering has not yet officially begun. Soon it will be under way. More than 17,675,000 items of English language literature have been made ready for use in North America alone. That's a huge quantity of Adventist missionary literature. Some millions more in other languages will be used on this and other continents. Truly, Ingathering is a great missionary effort.

NEW YORK EVANGELISM. One out of every ten persons in the United States lives in the vicinity of New York City. Nineteen million people are linked to that populous area. The great concentration of humanity in and around New York City weighs heavily on the hearts of Adventist leaders in the Atlantic and Columbia unions. The presidents of these two unions, F. R. Millard and Cree Sandefur, joined by local conference presidents Lloyd Reile, R. T. Hudson, W. L. Cheatham, and A. B. Butler and other conference and union personnel met in Washington a few weeks ago with North American Division leaders to plan a strong evangelistic thrust in the New York City area.

From Zero to One Million

By LOUIS A. HANSEN

AS A PEOPLE we can well rejoice over the progress and growth of our movement, as witnessed in the world field reports given at the recent General Conference. There is a group of us who have special reasons for praising God for what we are permitted to see and hear. We are the pioneer workers and believers who have reached the age of ninety years or more.

We are an honored group because God has permitted us to live long enough to see the marvelous triumphs of the message. Life to us is not merely living one birthday after another, and seeing how long we can do it. We are here as members of the greatest movement this world has ever known, and we can give eyewitness testimony to what it has accomplished in our own time.

We have seen Matthew 24:14 literally fulfilling as we have seen mission fields entered. Some of us were born even before J. N. Andrews went to Switzerland. We have seen the work in Europe grow to three large divisions, taking in every country of that vast field.

Our statistical reports show that our foreign membership is now past the million mark. We can recall the workers who went out to lands in which there was not a single Seventh-day Adventist, whereas now we number them by the thousands. Our membership in foreign lands has grown from zero to a million within the lifetime of one generation!

Critics may accuse us of boasting when we give account of what God has done. It was a big order to our founding pioneers to carry the message to every nation, kindred, tongue, and people, when in their poverty they hardly had enough to eat. But the task was under the direction of three heavenly angels. The preaching of the Word sowed seed that brought forth believers, churches, schools, hospitals, and publishing plants.

How soon the work will close is in God's hand. With the outpouring of the latter rain, and with the sounding of the loud cry that will see thousands in a day accepting the truth, the end will come. No, we are not setting time; we are simply calling attention to what God has already done, and to the promise of what He will do as we do our part.

Suffering for Christ

By KENNETH STRAND



"For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin." Hebrews 12:3, 4.

WHEN we are afflicted, suffering bodily or mental anguish and pain, or when we are sorely tempted and tried, recognition of the fact that we do not suffer alone and that others have gone through similar and even more trying experiences can give us encouragement.

Some years ago in a city where I was pastor a 19-year-old girl underwent leg amputation in an effort to arrest a disease that was gradually taking her life. Following surgery, complications set in, and the young woman suffered intensely, both from physical pain and from concern regarding what the future might hold for a semi-invalid. During the 11 weeks or more of her stay in the hospital she displayed unusual courage throughout all her suffering, but one day her countenance was more radiant and cheery than usual. This is the story she told:

That morning she had visited the occupational therapy department of the hospital and had there seen a middle-aged man in a wheel chair. This man had undergone no surgery, had experienced no amputation of any of his limbs. But he was nevertheless virtually helpless—a total cripple, except for very slight ability to move his head. There he was—in the *occupational therapy* department—facing the future courageously, hoping to learn some skill which would enable him once more to become a useful member of society. His example of courage under such forbidding circumstances, said the girl, gave her new courage.

Sometimes in our own handicaps and trials, in our own sufferings and discouragements, it may be helpful to remember that others have faced and are facing even more difficult hardships than ours—and are doing it courageously. Such an attitude on our part will tend to give us inward strength and comfort. It will keep us from feeling sorry for ourselves because "we have no shoes," to realize that there are people "who have no feet."

REVIEW PICTURES

GABRIEL MAX, ARTIST

Trust in God fortified the martyrs of the early centuries with courage.

It is also helpful for us in our trials and hardships to remember that we have a Lord and Saviour who is touched with the feeling of our infirmities. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:15, 16).

A Saviour Who Understands

This same Jesus, who was touched with the sorrow of people He met as He walked as a man among men, is touched with our sorrow today. This same Jesus, who stopped a funeral procession near the gate of the village of Nain to wipe away the tears from the eyes of a grief-stricken mother by restoring her son to life (Luke 7:11-15), is touched also with our tears. He looks forward to a day when He will wipe away all tears from our eyes—when "there shall be no more death, neither sorrow, nor crying," when "the former things" will indeed be "passed away" (Rev. 21:4).

The main thrust of our text—Hebrews 12:3, 4—relates, however, to the thought of the *extreme suffering* Christ endured in our behalf: "Consider him that endured such contradiction of sinners against himself. . . . Ye have not yet resisted unto blood, striving against sin." No human being has been, or ever will be, called upon to undergo the suffering our Lord and Saviour experienced. In Gethsemane His agony was such that it caused Him to sweat "as it were great drops of blood falling down to the ground" (Luke 22:44). At Calvary He paid the supreme sacrifice with an agony echoed in the despairing cry, "My God, my God, why hast thou forsaken me?" (Matt. 27:46). All this He endured for us.

He who, "being in the form of God, thought it not robbery to be equal with God," gave up the glories of heaven, "made himself of no reputation," took the "form of a servant," and "became obedient unto death, even the death of the cross" (Phil. 2:6-8). If our salvation was worth this much to Him, should it not be worth enough to us to lead us to endure the relatively minor sufferings and afflictions we may be called upon to go through in this life? Indeed, His example, "who for the joy that was set before him endured the cross, despising the shame" (Heb. 12:2), is brought before us specifically as an encouragement. We are told to "con-

sider him that endured such contradiction of sinners against himself," lest we "be weary and faint" in our minds.

The various encouragements to faith found in Hebrews 12, including this one, have sustained God's children of past ages to face trial and hardship, and even death itself. As one example among many, mention may be made of a frail slave girl, Blandina, who was martyred in a severe persecution that broke out in Gaul about A.D. 177. Many members of the churches of Lyons and Vienne were taken into custody. The aged bishop, Pothinus of Lyons, over 90 years old and in poor health, died in prison after a trial and subsequent brutality on the part of an obdurate crowd. Some Christians who had been taken into custody were most cruelly tortured, including Sanctus, a deacon from Vienne, who was burned with heated brazen plates.

An Early Martyr's Example

But perhaps no experience gives more inspiration and encouragement than does that of Blandina. So frail of body that her fellow church members feared she would be one of the first to deny Christ, she endured to the very end. She withstood imprisonment and torture, and wore out the relays of hardened inquisitors who were sent to the prison to torture and "break her down." She was taken out to watch fellow Christians die in the arena, but even this instilled in her no fear for her own safety. She was fully prepared to die for Christ.

The day finally came when, among

those who had been taken into custody, only she and a young boy, Ponticus—some 15 years old—still remained alive. They were taken to the arena together to stand face to face with death. Blandina encouraged Ponticus to remain faithful, and he did so as his life ebbed away in the torture he endured. As for Blandina herself, she was whipped, roasted for a time in a heated iron chair, and finally placed in a net and thrown before a bull. After having been tossed about for some time by this animal, her life, too, ebbed away in courageous and noble martyrdom for Christ.

What gave Christians such as these their strength to endure? It was their close connection with Jesus Christ. They remembered Him and His sufferings for them. They looked to Him, the Author and Finisher of their faith, and considered also the joy that was set before them. Early martyrologies give evidence of the thoughts that brought comfort to those early Christians—thoughts of the kind we find in the twelfth chapter of Hebrews.

Do we sometimes feel that we are exceptionally weak, and that because of our weakness we cannot endure? Let us remember the frail slave girl Blandina, and the many others who in spite of weakness so nobly endured. And let us take advantage, as did they, of the many God-given encouragements to faith, including those in Hebrews 12. God's grace is more than sufficient to meet our every need. May we, with His help, constantly lay hold of it *by faith*.

(Concluded)

Your Denominational IQ

By IDAMAE MELENDY



The following statements are either true or false. If true, write T in the space provided; if false, write F. Answers on page 22.

1. () Our foreign missionaries sell and use more Bibles than do missionaries of any other church.
2. () Adventists today operate the second largest Protestant parochial school system in the United States.
3. () Ellen G. White has been the denomination's first and major writer on education.
4. () The mission of the denomination is a combination of religious, social, and political reforms.
5. () The Australasian Division leads the world field in ratio of church members to population.

When God Held Back the Rain

By MIRIAM HARDINGE

IT WAS haying season. Farmer Thomas' hay was shocked and ready to be gathered in, but it was Friday, and the Sabbath hours were drawing near.

"Jim," called a neighboring farmer to Mr. Thomas, "I know you keep the Sabbath, so why don't you let me and my boys come and get your hay in first thing in the morning? It's clouding over and there's sure to be rain soon."

"I appreciate the offer very much," answered Farmer Thomas, "but as you said, it is Sabbath for me and my family, and we don't do any work on that day. Now, if you'd come Sunday, I'd sure appreciate your help."

"Be glad to come Sunday, but you're making a mistake, Jim. Rain's on its way, and your whole crop will be ruined if you don't get it under cover right away. This is an emergency, and surely your religion would let you get your hay in when rain threatens, as it does now."

"Well, thanks for your concern, but I plan to keep Sabbath as usual," said Mr. Thomas.

All the same, Farmer Thomas was worried. Dark ugly clouds were flying low, and it looked as if it might rain any moment.

Next day the Thomas family rode to Sabbath school as usual. The neighbors shook their heads, wondering at the folly of a man who would let a day stand in the way of saving his hay crop.

The clouds were still racing threateningly across the sky that afternoon, but still not a drop of rain fell. The hearts of the Thomas family were lifted. However, there were many hours left before Sunday morning, when their neighbors had promised to help them.

After sundown worship and earnest prayer for the rain to hold off, Mrs. Thomas asked her two girls if they would go into town for her. There were some eggs to take to one of their regular customers who was wanting extra ones for the weekend, and also she needed some material at the dry-goods store.

Hitching up the two-wheeled sulky the girls used for quick trips into town, they set off in the gathering darkness. They took the eggs to the customer, and then went to the dry-goods store to buy the material their mother wanted. As they were paying for it they heard a great clatter. The doors of the store burst open and men, women, and children crowded in, some of them out of breath from running.

"What's wrong?" Mary Louise asked.

"Rain—heavy rain. Just look at it!"

The girls looked out of the windows, and sure enough the rain was coming down in sheets.

"The hay!" they said, looking at each other in dismay. "That's done it!"

"Should we go home, do you think?" asked Mary Louise, "or should we wait till it clears? It may rain for hours."

"Let's call mamma and ask her," said Jane. So the girls telephoned their mother.

"What's all that noise I can hear in the background?" mother asked, puzzled.

"Oh, that's the rain, Mamma. Isn't it raining at home?"

"No, it isn't raining here," mother replied.

Obedying their mother's instructions, the girls returned home. The pony's feet splashed in the puddles as they drove along the road, but as they came within a mile of their farm Jane said, "Mary Louise, I can't hear the splashing any more. Do you think it is dry here?"

"I'll stop the pony and you can get down and feel," said Mary Louise. It was very dark by this time.

Jane climbed down and felt the ground with her hands.

"Dry," she said, "dry as a bone."

As they drove on toward home, the clouds parted and the moon began to shine on a perfectly dry earth. It may

have rained heavily in town, only three miles away, but at the Thomas farm it was dry. They lifted their hearts in thankfulness to God for this miracle.

Next morning the neighbor called.

"Well, your hay got soaked, didn't it?" he said.

"No," replied Mr. Thomas. "It didn't rain."

"What? You're joking. It poured—at least it did here. Regular cloudburst!"

"Well, it didn't rain a drop here on our farm," said Farmer Thomas. "I'll be glad of your help if you can come over and give me a hand with getting the hay under cover."

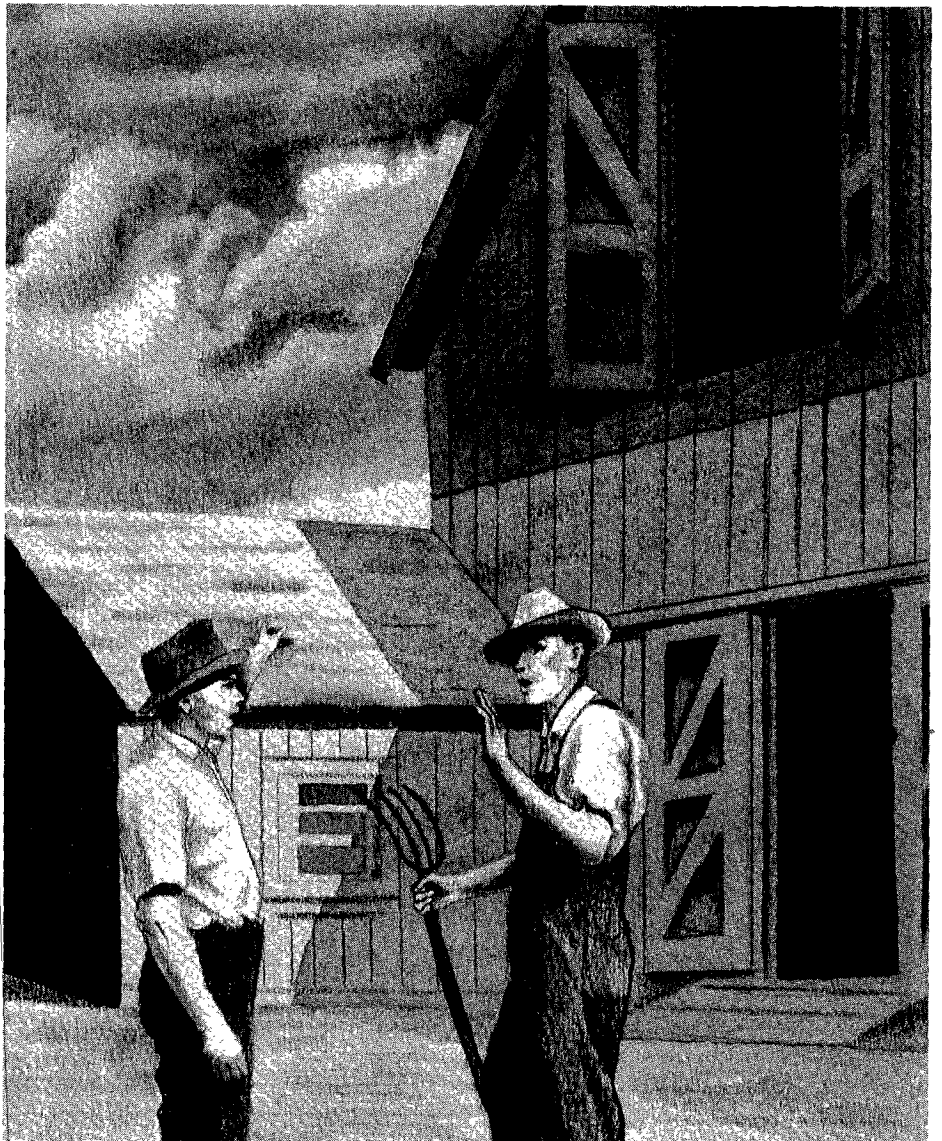
"Sure, I'll be right along. But I can hardly believe what you say about its not raining."

"Just come and see," said Mr. Thomas.

In a few minutes' time the neighbor was at their door.

"Well," he said, scratching his head, "it's wet on the west side of your farm and it's wet on the east side. A miracle—that's what it is. There must be something to that Sabbath business after all."

"Yes indeed, there is," was Mr. Thomas' quiet reply.



NADINE DOWER, ARTIST

"See the clouds? It's sure to rain soon," said Jim's neighbor.



*The members of a
Christian home find*

Happiness in Togetherness

By ELIZABETH STROMBERG WILLIAMS

WITH ever-increasing demands on our strength, energy, and patience in this hectic era in which we live, all too often human nature is likely to get the best of us. Weariness, exasperation, frustration, and discouragement are seeds that Satan delights in sowing. This is why togetherness is so important to the Christian home. What a joy it must be to the angels to be in a home aglow with the love and cheer of heaven. Needless to say, such an atmosphere does not come about by chance.

A happy home need not be an expensive home. It is not necessarily situated on an exclusive street, nor is it necessary to have wall-to-wall carpeting or the newest car in the garage. These alone do not make a happy

home. "Well," you ask, "what are the components of happy Christian living?" The answer, though simple, is a basic one—togetherness with Christ transforms an ordinary home into "a little bit of heaven."

We read in Psalm 144:15, "Happy is that people, whose God is the Lord." Friends and neighbors will know when Christ reigns supreme in our lives; the beauty and joy of it cannot be hidden from view. The manner in which we discipline and train our children, our interest and sympathy in others, honesty and straightforwardness in business—all will be a telling example of our sense of values. Mothers, fathers, and children all working, playing, and living harmoniously with Christ and making Him the cornerstone of their home

can accomplish a great deal for God.

Responsibilities and perplexities in the home are to be shared. No one parent should be left to feel that all cares rest upon his shoulders alone. Each member of the household should be taught to respect and cherish the home relationship, and to do his or her share to preserve its beauty. Many are the families who would be happier, healthier, and closer together had they pulled together instead of individually. The home is a partnership, the value of which is determined by how much each member contributes to it in work, play, and prayer.

A truly happy Christian home is readily recognized, greatly admired, and too rarely found. The sacred moments spent by a mother and father

A sacred moment of family togetherness.



kneeling together in prayer, the soft prayers of children around the table at mealtime, and the precious strains of young voices blended in hymns at evening worship are memories never to be forgotten.

It is important to realize that these little things, though perhaps trivial and insignificant to some, are, however, vital ingredients in the structure of Christian living. Surely, nothing in our daily lives should take priority over family joys ordained by God. Then let us not be swept up in weighty worldly responsibilities that will detract from the close fellowship of our family and cause us to miss the lasting and refreshing gift of happiness in togetherness.

Keeping House

IN OCTOBER



By CAROLYN E. KEELER

OCTOBER is a blue and gold month, vivid blue skies, wonderful sunsets, delightful days. Here in the Finger Lakes area of New York this is a busy time of year. Beets are being taken to Rushville, to a large beet cannery. Grapes are being taken from heavily laden vines and trucked to the wineries. Pumpkin and squash go to the cannery here in Penn Yan. Products of some kind or another are being carted everywhere. Some of the birds are departing.

We have moved the last load up to our home here in Branchport and have been busy all summer weeding the garden, canning vegetables, and remodeling the house. This task is not yet complete, and may not be for some time. My husband worked in Olean for two or three weeks after we moved, and Dooley and I were the only ones here, except for one week when our grandson, Andy, stayed with me. Orin, my husband, came each weekend.

If we housewives don't get our housecleaning done during this busy time, there is always November coming up. But October is a wonderful month for fall housecleaning—washing the windows, airing the bedding, and washing the curtains.

You never know how much valuable junk you have collected until you get ready to move. I was astonished that we had collected so many magazines—*Life and Health*, *Listen*, *These Times*, *Smoke Signals*, *Instructors*, and *Guides*. We are giving them to the missionary leader of the local church, and placing some of them in

Are You

Fully Dressed for Church?

By CLEONA BAZZY

HAVE you ever counted smiles on Sabbath morning in the church lobby? Try it sometime. You'll have to go early. Once I counted 45 people and 23 smiles. That's just barely over the halfway mark. It has been said that "if you don't wear a smile, you are only half dressed." You wouldn't go to church in just your underwear, would you?

"There is no smile that He does not mark."—*Steps to Christ*, p. 86. Those who know God and make Him first in their lives have the ingredients for being the happiest people in the world. (Have you noticed that it's even easier to pronounce "happiest" if you smile when you say the word?)

I sometimes think of church as a place to go and unload the cares and irritations of the past week, and be

reinforced with spiritual courage and vigor to begin the new week. Think what it would be like to those who come to church in such a state of mind to meet just one smile when entering the church door. "One smile of pleasure, one peaceful, approving word spoken in the spirit of meekness, would be a power to soothe, to comfort, and to bless."—*Testimonies*, vol. 4, p. 348.

Perhaps one could start a chain reaction of smiles throughout the congregation. Pleasant smiles, gentle smiles, kind smiles, reverent smiles. Such smiles would help lift the burden of life's corroding cares. This would leave the heart and soul open to receive the spiritual reinforcement God intends for those who come to His house of worship.

Some Sabbath morning, count smiles in the church lobby.



CAMPBELL HAYS FROM MONKMEYER

the reading rack at the laundromat where they appear to be well used.

You will no doubt want to try plum dumplings. This recipe, prepared by the United States Department of Agriculture, uses fresh plums:

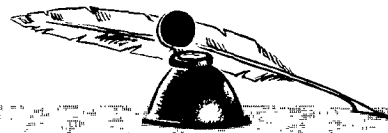
1 1/4 cups sugar, 1/4 tsp. cinnamon (optional), 1 lb. (8-10) fresh plums, sliced, 2 cups bite-sized shredded rice biscuits crushed to 2/3 cup, 1 tbsp. sugar, 1/4 cup soft butter or margarine, pastry for 2-crust pie, 1 tbsp. cornstarch.

Combine 1 1/4 cups sugar with cinnamon. Sprinkle plums with 3/4 cup. Let stand until 3/4 to 1 cup syrup forms. Stir occasionally. Drain. Save syrup. Heat oven to 400°. Butter a 9- by 16-inch baking dish. Blend ce-

real crumbs, 1 tbsp. sugar, and butter. Prepare pastry, substituting lemon juice for two tsp. water. Blend in crumbs by kneading, or folding and rolling until evenly distributed. Divide pastry in half. Roll each into a 5- by 15-inch rectangle. Cut into 5-inch squares.

Mix plums with remaining sugar-cinnamon mixture. Place 1/3 cup plums in center of pastry squares. Moisten edges. Fold edges to center. Press edges together. Bake 25 minutes or until browned. Make sauce by combining cornstarch with 1/4 cup syrup. Add remaining syrup and enough water to make 1 1/2 cups. Heat to boiling, stirring constantly. Serve over dumplings. Makes 6 servings.

From the Editors



LIFE, TIME, AND THINGS—2

Last week we noted that the basic fact of man's existence is his relationship to God as Creator and sovereign Lord, and his dependence on God for *life*, for the *things* he has to use and enjoy, and for *time* in which to live and to use and enjoy them. Lest man forget that these priceless gifts come from God and that he is responsible to God for them, the Creator wisely ordained three object lessons, each specifically designed to remind man of one of the three: the tree of life, the tree of the knowledge of good and evil, and the Sabbath. This week let us consider the means by which God would remind us, in our day, of our dependence on Him for these three great gifts, and of our accountability for them.

The Sabbath has come down to us as it was in Eden, unaltered. It is still the seventh day of the week. It is still a reminder of God's power and a test of our loyalty to Him. Since our first parents were driven from the Garden of Eden, however, no man has had access to either the tree of life or the tree of the knowledge of good and evil. Yet it is no less important now, under the reign of sin, than it was in the day of man's innocence before the Fall, to remember the principles these two fateful trees were designed to teach—God as the source of life, and His ownership of all things.

As for the tree of life, the family on earth forfeited access to it when they deliberately ate of the tree of the knowledge of good and evil. But to remind men that life came from God, and that it could be restored—even after death, the penalty for sin—they were instructed to offer animal sacrifices. Later, the Passover was instituted with the same purpose in view, and specifically as a reminder that when God slew the Egyptians' first-born He preserved the first-born of Israel alive. At the cross the Saviour transferred the significance of this rite to what we call the Lord's Supper, in the partaking of which we demonstrate our faith in, and acceptance of, the life promised us through Jesus Christ. The rite of baptism represents creation of the new life that follows death to sin, and the Lord's Supper, the perpetuation and preservation of that new life.

To impress the lesson God originally designed the tree of the knowledge of good and evil to teach, since the Fall and thus upon us today, He claims the tenth of our increase as His, and has enjoined us not to use it otherwise than He has ordained:

"This tree [of the knowledge of good and evil] God reserved as a constant reminder of His ownership of all. . . . So it is with God's claims upon us. He places His treasures in the hands of men, but requires that one tenth shall be faithfully laid aside for His work. . . . By faithfully obeying this requirement we acknowledge that all belongs to God."—*Testimonies*, vol. 6, p. 386.

In acknowledging God as the Creator and Sustainer of all things—of time, and of life itself—we express our appreciation to Him for them and pledge our allegiance to Him. We do so by observing the seventh day of each week, by returning to Him the tenth part of our increase, by accepting the rite of baptism, and by partaking of the emblems at the Lord's table. These acts are similar in purpose to certain comparable acts by which we demonstrate appreciation for our country and allegiance to it—

by honoring its flag, by being appropriately mindful of its appointed memorial days, and by paying the taxes it levies upon us. To neglect any one of these reflects a lack of appreciation, a spirit of disloyalty, and—especially in time of war—a rejection of its authority.

A further word about the Sabbath. The fourth command is not fundamentally negative. It is not aimed so much at forbidding labor on the Sabbath day; that is not its goal or objective, any more than the Creator's purpose in denying Adam and Eve access to the tree of knowledge was to prevent them from enjoying its fruit. The purpose of the Sabbath prohibition of labor is only to provide a means to the end of giving to us the time and an opportunity to cultivate the spiritual side of our nature. Like the nine tenths of our income, the six working days belong to us. But the seventh day—like the tenth part of our income—belongs to God. He intended that the Sabbath cessation from ordinary, mundane pursuits should help us understand Him better and enable us to cooperate more fully with Him. Only activities that contribute to these objectives are in harmony with its spirit and purpose.

In the New Earth

In the earth made new we will once more have access to the tree of life, and from month to month—"from one new moon to another"—we will all go up to eat of its fruit, there being a different variety each month of the year (Isa. 66:23; Rev. 22:2). Throughout eternity we will thus gratefully acknowledge God as the source of life eternal and pledge anew our loyal use of it. We will also appear before the Lord "from one sabbath to another," in appreciative recognition that eternity is God's gracious gift. We are told plainly that there will be no tree of the knowledge of good and evil in the new earth (*Education*, p. 302), but we have not been told whether there will be some other object lesson to remind us that the things we use and enjoy all belong to God. Perhaps memory of the sad results of eating its fruit in Paradise lost will be sufficient in Paradise regained to keep firmly fixed in our minds the principle it was designed to teach. Or it may be that things, as such, will no longer be important in the same sense that they were to our first parents in their Eden home.

May the thoughts suggested last week and this, point the way to a deeper appreciation of the memorials God has ordained to remind us that life, time, and things all come from Him and that we are accountable to Him for them. May there be fullness of joy in our hearts for the sacred hours of the Sabbath, for the privilege of paying our tithe, for the opportunity to sit down together at the Lord's table, and for the things these object lessons represent. If ever a shadow of reluctance to reserve the Sabbath hours or the tithe for God's use, or to participate in the Lord's Supper, appears on the horizon of conscious thought, let us be aware of the ingratitude and the spirit of disloyalty such thoughts reflect if we choose to harbor them, and the fact that they are planted in our minds by the evil one. No, let there be joy in every loyal heart for every provision God has made whereby we can better understand His greatness and goodness, and enter more fully into partnership with Him in our enjoyment of all His gracious gifts.

R. F. C.

(Concluded)

A GOD OF ABUNDANCE

Last week we pointed out that a person's concepts of God mold his character; they shape his outlook and determine his attitudes. For example, a person who thinks of God merely as the Ground of Being will relate differently to the Ten Commandments than will one who considers God a loving, heavenly Father. A man or woman who thinks of God merely as the First Cause will take a different view of the value of prayer than will one who believes that God is a person, intensely interested in all of his activities and involving Himself in human affairs.

Thus we must know God as He has been revealed through Scripture if we are to "give glory to him" as the first angel's message calls upon all to do. We must understand His purposes. We must know what He expects. We must obey Him. We must understand His character. We must emulate Him.

Today the church faces its greatest opportunities and challenges. That it will meet them successfully, we do not doubt. But let us remember that the church cannot be something different in nature from the aggregate experience of its members. We are the church. If the church has courage, it is because its members have courage. If the church is noted for its faith, it is because the members exercise faith. If the church is missionary-minded, it is because the individual members are zealous in soul winning.

Thus, if the church is to meet the challenges of these times, its members must know from personal experience that God is infinite in power, that He delights in having His earthly children make large claims on Him, that He is a God of abundance.

Feeding the Five Thousand

Let us note an experience in Christ's ministry that reveals God as a God of abundance. About 5,000 men, besides women and children, were gathered on a grassy slope near the Sea of Galilee. All day long they had been listening to the life-giving words of Jesus. Now they were weary, they were hungry.

The Saviour saw their need, and He was touched by it. "Whence shall we buy bread, that these may eat?" He asked Philip (John 6:5). He knew that the disciples' financial resources were inadequate to meet the emergency. He knew also that their faith was too small to realize that "man's extremity is God's opportunity." He knew that their understanding of God's ability and willingness to solve human crises was entirely inadequate. He knew that they were thinking small.

"Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little" (verse 7). Philip was thinking in the smallest dimension possible. He was estimating what would be required merely to give every one "a little."

Not so with Christ. He knew God. He knew that God delights to give abundantly. God delights to supply every need, and then give "good measure, pressed down, and shaken together, and running over." Not just enough, but more than enough; enough to demonstrate both His love and His ability to provide a great surplus.

So Jesus took the small quantity of food that was available. He blessed the paltry five barley loaves and two small fishes that a lad was willing to share. Then "he distributed to the disciples, and the disciples to them that were set down." Back and forth the disciples went, carrying bread and fish to the hungry thousands. And the people ate and ate, until "they were filled." They ate until they could eat no more.

Then Jesus said, "Gather up the fragments that remain, that nothing be lost. Therefore they gathered them to-

gether, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten" (verses 12, 13).

God Delights to Overprovide

Usually we draw two lessons from this miracle. (1) We call attention to God's mighty power in being able to feed 5,000 men, besides women and children, with meager resources, and (2) we emphasize the importance of thrift in that the fragments were gathered up, not wasted. But let us not overlook the fact that through this experience Christ revealed another important trait of God's character. After all had been fed, 12 baskets of food were left over. Christ was showing that God delights to do more than the expected. God not only is "able to do exceeding abundantly above all that we ask or think," He delights to do this.

We disappoint God when we forget this aspect of His character. We disappoint Him when we make small claims upon Him, when we attempt little because our resources apparently are inadequate. We disappoint Him when we exercise little faith, when we seem afraid to spend ourselves and our funds profligately in His cause, fearing that by giving we shall lose what we have. And every time we withhold ourselves or our means from God, we shrink a little in faith.

A teacher once told her class of boys and girls the story of the feeding of the 5,000. At the end she asked what might have been the result if the lad had refused to give his lunch to Jesus that evening. One of the little girls, named Margaret, piped up with an answer that showed considerable spiritual insight. She said, "His lunch would have squinched up and squinched up till there wouldn't have been nothing for nobody."

Whether his lunch might have "squinched up" is perhaps less important than the fact that *he* would have "squinched up." Had he not shared, the trait of selfishness would have strengthened in his life. Had he not given his all to Christ he never would have known the excitement of seeing his small lunch blessed by God and multiplied until it fed more than 5,000 people. It takes little imagination to believe that this lad learned a lesson that day that shaped his whole future life. He learned not only that God is a God of abundance, but that faith unlocks "heaven's storehouse, where are treasured the boundless resources of Omnipotence" (*Steps to Christ*, p. 95).

If All Were to Learn

We believe that if all of us were to learn this lesson, if all of us truly believed that God delights not only to give enough but more than enough, that we never lose by giving, but that when we commit our resources to Him, He takes them, multiplies them, and blesses both us and the multitudes with them, we would see dramatic happenings both in our individual lives and in the life of the church.

Scripture says, "Without faith it is impossible to please him" (Heb. 11:6). Often we give this text a too narrow application. We confine it to a demand that we "believe that he is, and that he is a rewarder of them that diligently seek him." But surely the text teaches more than this. Does it not say, in capsule form, that the Christian life is nothing at all if it is not a life of faith? Faith must be involved in every aspect of life. It must control our thinking, our speaking, our acting. It must participate dynamically in every thought, word, and deed.

When we grasp this truth and practice it, life will cease to be humdrum and routine. We will cease to live on the plane of the ordinary and the expected. Life will become an exciting adventure. We shall illustrate this next week.

K. H. W.

(To be continued)

LETTERS



MIDDLE OF THE ROAD

EDITORS: I would like to tell you how much I enjoy the REVIEW AND HERALD. My little seven-year-old girl and two younger boys look forward to it coming, too, because of the Story for the Younger Set. There are so many articles that have helped and inspired me, but I would especially like to express my appreciation for August 4, 1966, "Balanced Christian Living." My common sense is always telling me the middle road is right. One meets up with advocates for extremes both ways, and sometimes it is hard to choose the right way. It seems all-important to be a living witness for Jesus with a religion that is sound and sensible. I am so awed by the witness we as SDA's could make if we were faithful at all times. I am so thankful for the way God has led, and my whole desire is to live for God's glory in all of life's details.

MRS. ARVID BARR

Osceola, Nebraska

THANKS FOR REPRINT

EDITORS: Two days ago the reprint on vegetarianism came to my mailbox. I do not know who to thank for this wonderful paper. I consider this the very finest and most comprehensive and important issue of any small paper I have ever read on a nonflesh diet.

MRS. EDNA P. LUNSFORD

Atlanta, Georgia

EDITORS: I wish to thank you for the paper I received today from your office entitled "Let's Take a New Look at Vegetarianism." I had read much of this in the REVIEW some time ago, but I am glad to get this material in this convenient form. I think it is very good.

MAMIE PATRICK

Dunnellon, Florida

► *The thanks goes not to us but to your local conference. The reprint was prepared here at the Review but was paid for by your local conference. It was sent out to all who are on the union paper mailing list.*

WE HAVE ONE

EDITORS: I would like to suggest that the quickest means for increasing reader interest, response, involvement, and circulation would be the inclusion of a Letters to the Editors column.

MRS. ELVIN L. OBLANDER

Glendale, California

QUOTATION GARBLED

EDITORS: A typographical error appeared in my article "God's Crash Program for the Church" (May 19, page 3). Inasmuch as a quotation from the Spirit of Prophecy writings is involved, as well as an important Bible doctrine, I am calling this to your attention. The statement, as published, reads: "By the power of the Spirit 'the moral image of God is to be perfected in the character by a day-by-day adherence to right principles.'" It should have said, as in my manuscript, "There should be a day-by-day adherence to right principles. 'By the power of the Holy

Spirit the moral image of God is to be perfected in the character.'—*Testimonies to Ministers*, p. 506."

R. S. WATTS

Washington, D.C.

FEMININITY AND MODESTY

EDITORS: Congratulations on your article concerning the new "style"—the pants suit! You expressed my sentiments so perfectly that I could not suppress a fervent Amen or two after reading it. So many times have I asked

myself with a nostalgic ache in my heart, Where are the pretty girls and women? Where are the feminine ones any more? I, with you, have always thought a girl or woman desired to look pretty and feminine; but not any more. I can only look in amazement at what I see, and wonder why, and hope fervently, as you do, that there will be some, somewhere, who will dare to be different, dare to look like the wholesome, lovely creatures that it is possible to be—even though plain of face.

MRS. A. N. OSBORNE

Camino, California

—The Art of Living..... when

**you're
young**

WHOSE FEET ARE YOU ON?

WHOSE feet are you standing on right now? Whose feet do you plan to stand on in the future?

Both these questions may strike you as odd, for in the realm of physical normality everyone realizes that his own pedal appendages must support his weight. Naturally, I'm thinking of a far more complicated problem. I'm talking about emotional feet, if indeed such objects exist. The subject has been brought to my mind forcibly of late by rather repetitive remarks of young people, such as:

"It's my life! I'll do as I please!"

"It's nobody's business but mine what I do!"

"I'm going to live my life my way!"

Now, these remarks were all made by young citizens in the enormously safe, sheltered circle of family solidarity—by which I mean that a good home is being provided (in most cases a room of "his own," sacrosanct from anything other than occasional maternal cleaning invasions); clothing (more than enough) is being provided; food (lavishly) is served; and school tuition is cheerfully paid from the family budget. Even "spending money" is pressed into the demanding young palm. (Incidentally, is there another kind of money *other* than "spending"?)

So here stands the pampered darling, stamping his well-shod feet (in Florshaims?) and demanding his rights. I'm not implying that he doesn't *have* rights; every human being does—I'd merely like to explain what I consider to be some fallacies in youthful reasoning here.

First of all, until one is entirely, completely, and absolutely on his own, it can never be solely his business what he does or doesn't do. During the years that his emotional feet are nowhere near the ground he's obliged to consider his responsibilities to the people whose feet

he's standing on. His parents. His guardians. Because, you see, they're going to face the consequences of his actions right along with him. The law itself requires them to do this, whether or not they're so inclined. The love of Christian parents for their children sends them far beyond mere legal responsibilities, for that matter.

It's so tragically easy, from the security I've described, for a young person to feel that he's master of all he surveys—or that he *should* be! But no one is. The interrelatedness of life, the interrelatedness of *people*, is one of the most fundamental concepts the human being must grasp. Maturity is shown by the degree to which a young person internalizes this concept.

Even when you are "on your own" you'll probably find that occasions will arise when you'll have to perch on those steady older feet for brief periods. There's illness. There's tragedy. There's financial trouble. There's family disruption. And how thankful you'll be (if you're *any* sort of person!) for "emotional feet" other than your own, the latter having proved inadequate or possibly even temporarily nonexistent.

I seem to recall that there was once, in heaven, a being named Lucifer, who from the safe shelter of Paradise decided to "live his own life." Well, he's living it—if you can call his existence "life." And in "standing on his own feet" he's certainly brought misery crashing down on lots of other people.

I hope you won't.

Miriam Hood

Reports From Far and Near

An Unused School and Teacher's House in Kitapol, Sabah

Soaking wet from the Malaysia rain, we emerged from the forest hill path on the other side of the steep mountain to look down over the burned slopes dotted with bright-green blades of *padi*. About a mile distant we could see the small village of Kitapol, Sabah, lying in the valley.

Making the steep descent down the mountain, we followed the trail to the village where about 80 people live in huts on stilts scattered over the grassy meadow of the valley floor. Forest trees and jungle tangle pressed up the surrounding hills, hemming in the palm-bordered village.

Our guides showed us the vacant bamboo hut where we were to stay. One villager brought us a pot of hot, plain boiled rice for supper; another brought a tiny oil lamp for our use in the evening. We had not brought along air mattresses, for every item had to be carried over the steep trails, 18 miles round trip. We set up the mosquito net and placed a flannel sheet on the bare split-bamboo floor to serve as a bed. Then we spread out a small

By HAZEL HOWARD PETERS

light blanket for covering and put down a couple of plastic clothes hangers filled with air to serve as pillows—and the bed was all made.

A group of men came and asked us to go with them to the house across the field to see a very sick man. "We think he is dying," they told us. We gave him a little medicine to help ease the pain, and offered a prayer—that was all we could do for the poor man lying in agony on a small mat on the floor in the fast-falling darkness of evening, with 26 people and their dogs crowded around him.

The people wanted an evening meeting, so my husband, Andrew [president of the Sabah Mission], conducted the service for an attentive audience in the little bamboo church. At the close of the meeting the people remained seated and asked if they might ask a few questions.

This was the first time we had had opportunity to visit this church company. Their spokesman moved to the front plank and leaned forward. We sat in the dim light of flickering little wicks stuck in tiny tins—little "oil lamps" of kerosene, which were hooked along the bamboo walls.

The spokesman pleaded earnestly, "Please send someone to live in our kampong. We need a worker here. We cannot read or write. We need help. No one in this whole village can read or write." My husband asked what they did for Sabbath school and church on Sabbaths. They replied that if they did not have a church member visiting from Kiulu church who could instruct them, they would meet together in the church, sing a few hymns they had learned, take up an offering, then go home.

The men continued, "We have built a school—and even built a house for the teacher. That's the house you are staying in, Pastor. The school has never been

Below: Some of the potential pupils standing before the school built by Kitapol, Sabah, church members. Mrs. Andrew Peters is shown with the children who came for Sabbath school. Right: Guide and carrier crossing a Borneo bamboo swinging bridge in the rain.





Kitapol, Sabah, teacher's house and school, built in faith . . . and waiting to be used.

used—and we are still hoping you can send us someone to teach us. We want to learn, but don't know how, and we can't even read the Bible. How soon can you send us someone?"

We learned they had built the school and teacher's house about a year before. The buildings are standing as material evidence of their hopes. It was hard to hear their earnest voices pleading, see the look of expectancy on their faces, and explain that the mission will try its best to help them but that there are many other similar requests in various parts of the mission also waiting to be fulfilled.

Sixty-four people crowded into the church on Sabbath for the meetings. The Kitapol company resulted from branch Sabbath school work by some faithful members from the Kiulu church—a hard nine miles of hiking over very steep hills and through the river. I took the children into the schoolhouse, which is waiting for a hoped-for teacher, and conducted Sabbath school. They had built desks—laying split bamboo to serve as desk tops—over a frame and poles. Planks served as benches. The floor was earth, the roof atap palm. The chickens flew in and out the windows. There was even a blackboard up front waiting to be used.

Between Sabbath school and church service we distributed all the vitamins and medicines we had brought in the knapsack. Following the church service we walked to the river to baptize six candidates.

It was time to bid these dear friendly folks farewell, and we started down the narrow footpath together with our translator, Dasan Gaban, a student from Sabah Training School, our guides, and a small group of visiting members from Kiulu church. In the tropical steaminess of a continual downpour of rain we hiked the three hours back, struggling with the very slippery, muddy, and steep mountain trails, wading through the river six times. The seventh crossing had a high, flimsy bamboo bridge above the deep waters. Thus we reached Kiulu, where we had to wait for the flooded river to go down before we could cross. We discovered the river was about ten feet deep—the waters muddy, swirling. By a quarter past midnight the flood waters had gone down enough, so we ventured to cross. The water flowed into the Land Rover

and washed over our feet, but we made it across without stalling. After climbing the slippery, muddy ruts up the embankment of the river, we were at last on the jeep road. An hour and ten miles later we were home.

But Kitapol is vivid in our minds—the eager faces, the pleadings for a worker, the school building and teacher's house standing vacant, waiting.

Houston, Texas Evangelistic Campaign

By H. E. ROBINSON

The visit of George Burnside, ministerial association secretary of the Australasian Division, to America this year for the General Conference session in Detroit was climaxed by an evangelistic campaign conducted in Houston, Texas, July 22 to August 20.

Held in connection with this campaign was one of ten field schools of

evangelism conducted this past summer under the direction of Andrews University. The pastors of the local churches in the Greater Houston Area and 12 Seminary students comprised the evangelistic team. Glen Sharman, pastor of the Houston Central church, coordinated the entire program.

Each morning classes were conducted by Elder Burnside, who, drawing from his long experience in holding campaigns, discussed the principles and methods he has followed in the public proclamation of the message.

During the first three weeks the nightly meetings were conducted in Houston's air-conditioned Music Hall, situated in the heart of the downtown district. The fourth week the meetings were transferred to the Houston Central church without any great loss in attendance.

Elder Burnside's preaching was characterized by a very simple Biblical presentation with an unmistakable note of authority that was reminiscent of the preaching of the pioneers of this movement. With few gadgets and little fanfare or dramatic display, Elder Burnside walked onto the platform each night armed only with his Bible and muslin charts, and preached to a spellbound audience of 300 to 400 people, over half of whom were not Seventh-day Adventists.

Hundreds in the Houston area heard the third angel's message during this series for the first time. Doctors, lawyers, ministers, theology students, and many other professional and business people were among the nightly audience.

After three weeks of meetings the subject of the mark of the beast was presented and an appeal was made to make a covenant with God to keep the true Sabbath. About 75 people responded favorably to this appeal, and a baptismal class was organized.

Elder Sharman and the local Houston pastors are continuing the meetings in the Central church three nights a week to follow up this interest.

Houston, Texas, evangelistic team. Left to right, front row: Bob Cakey, George Burnside, Glen Sharman; middle row: Darold Retzer, Lowell Dunston, Harry E. Robinson, Per M. Naesheim, Robert Schwebel, Howard Homenchuk; back: Robert Dunn, Herman Griffin, Donald Corkum, Donald Godsoe, Richard White, Robert Fancher, Michael Petricko.





Instruction in Christian living characterized the 1966 Central California camp meeting. A daily class in prophetic guidance was taught by Denton E. Rebok (above, with Elmer R. Walde at right) to more than 1,000 "students." A School of Prayer taught by Charles M. Mellor, Napa pastor, and a panel of 36 ministers attracted large groups each morning.

Central California's Eighty-eighth Camp Meeting

By RALPH S. WATTS
Vice-President
General Conference

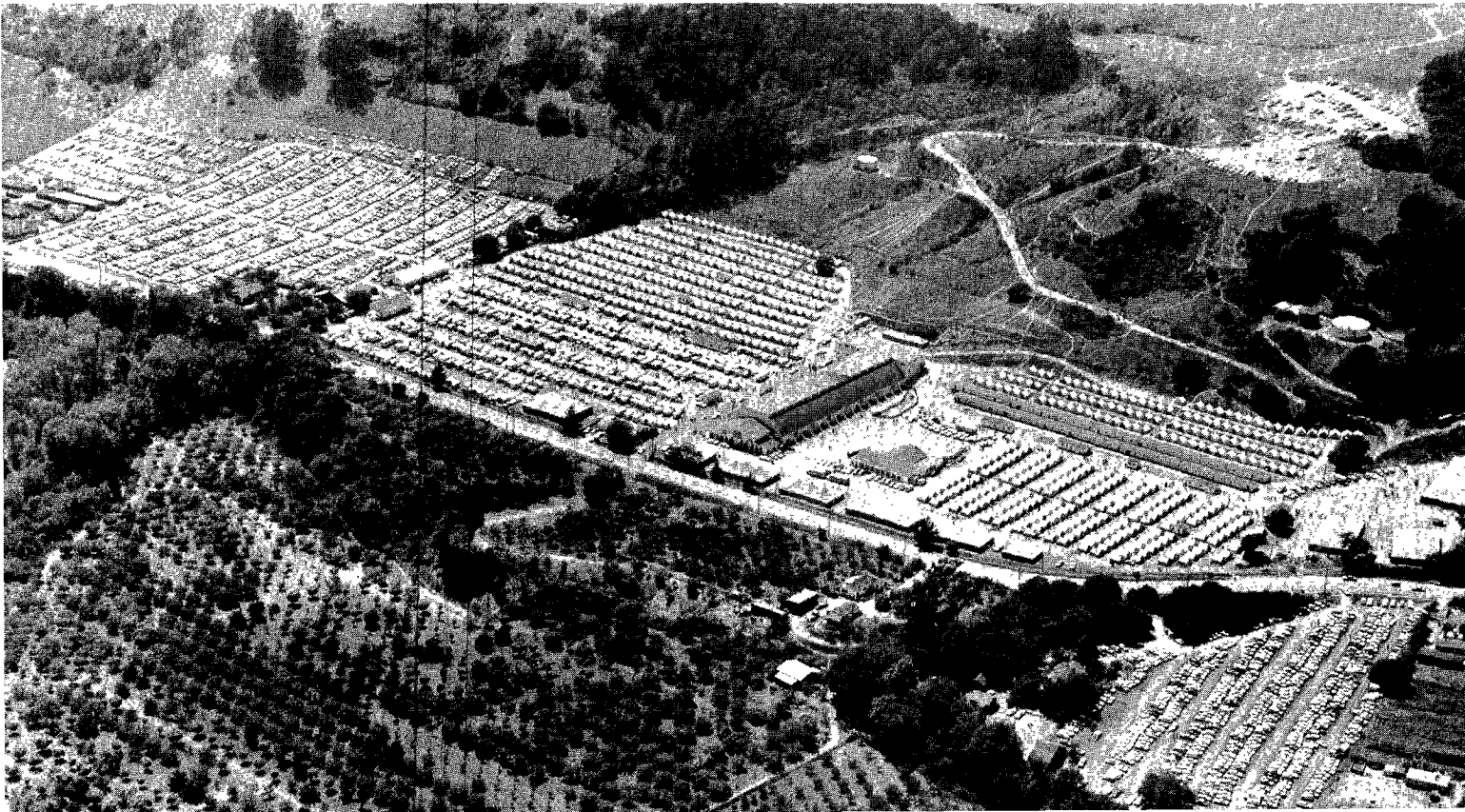
The eighty-eighth annual convocation of Seventh-day Adventists in Central California was held on the spacious permanent campground near Soquel, California, August 11 to 20. Daily meetings were held in seven auditoriums to accommodate

all age groups. It was estimated that 15,000 Adventists and their friends attended the conclave over the two weekends.

Facilities for this large encampment included not only 600 family-style tents erected by 90 ministers in the conference and more than 100 cabins and rooms but also 350 trailer spaces, and parking for more than 3,000 automobiles.

Elmer R. Walde, president of the Central California Conference, and his associates planned a well-rounded, full program in which vital topics of Christian living were presented daily. Dr. Vernon Shafer, a practicing Adventist psycholo-

The Central California camp meeting this past summer was one of the largest gatherings of our people in the denomination. Located on a 100-acre tract in the Monterey Bay area, 90 miles south of San Francisco and three miles from the Pacific Ocean, this permanent campground has 600 family tents, over 100 cabins and rooms, 350 trailer spaces, and parking for 3,000 automobiles. The main arena seats 4,500. Meetings were held in seven auditoriums, to accommodate all age groups, and an estimated 15,000 visitors attended on weekends.



gist, gave a series of studies on "A Happy Home and Marriage." A daily class in prophetic guidance was taught by Denton E. Rebok to more than 1,000 "students," and a School of Prayer, presented by Charles M. Mellor and a panel of 36 ministers, attracted a large group of men and women each morning.

The nightly services featured a number of speakers such as H. M. S. Richards, of the Voice of Prophecy radio program, and William A. Fagal, director of television's oldest continuous religious telecast, Faith for Today.

Mrs. Bessie McMillan, affectionately known as "Mother Mac," was one of the oldest campers at this convocation. I was told that Mother Mac has attended camp meetings every one of her 94 years. She still is an active lay member, for she holds an average of five Bible studies a week throughout the year. What a marvelous and inspiring example of loyalty to God and faithfulness to the program of the church for all to emulate.

Anniversary Celebrated at Loma Linda

By JOHN PARRISH

The 100th anniversary of the founding of the first Seventh-day Adventist medical institution was commemorated in a noon ceremony at Loma Linda University, September 6. At the service, held on the main quadrangle of the Loma Linda campus, President Godfrey T. Anderson spoke of the tenuous beginnings of the church's medical program and of the great need it filled at that time in history.



Participants in anniversary ceremony at Loma Linda (left to right): Henry W. Vollmer, M.D., AMMC graduate, class of 1905; Ted Mackett, junior medical student; Faye Heath, senior student of nursing; Godfrey T. Anderson, president, Loma Linda University; Maynard V. Campbell, vice-president of the General Conference and chairman of the Loma Linda University trustees. The large stone was brought from the AMMC campus in 1955.

"One hundred years later we are endeavoring to carry forward the work of medical education in the spirit of those who, with great vision and foresight, started this work," Dr. Anderson said.

Turning to a large stone monument standing on the campus, the group stood silently as two students placed a wreath honoring the founders of Adventist health education and service.

"On behalf of the students, we wish to express our deep appreciation to those who pioneered our work, and to those who continued it," said medical student Ted Mackett. "We wish to rededicate ourselves to those ideals for which Loma Linda University stands—to the work of making man whole."

Maynard V. Campbell, a general vice-president of the General Conference and chairman of the university trustees, ended the ceremony with prayer.

The monument on which the wreath was placed commemorates the first Seventh-day Adventist medical school, American Medical Missionary College. The stone was brought to Loma Linda University from the former AMMC campus in 1955, the university's fiftieth anniversary year.

Hawaii Layman Wins 150th Convert

By ROBERT B. GRADY, JR.
Departmental Secretary
Hawaiian Mission

Herbert John McIntosh, a prisoner as well as a forgotten young man, formerly of the Catholic faith, became the 150th soul to be baptized as a result of the

faithful witnessing of K. F. Dang of Honolulu, Hawaii.

"Because I could see that Christ brings happiness and meaning to one's life I decided to give my heart fully to Christ and become a Seventh-day Adventist," stated this new convert.

Brother K. F. Dang has been a Seventh-day Adventist soul winner ever since transferring his allegiance from Buddhism to the Advent faith 23 years ago. At present he is studying with a family of 13 who are attending the Waianae church. In Hauula, a small windward community, four more are now ready for baptism, and another couple in the same community are studying faithfully with Brother Dang each week. Brother Dang

K. F. Dang (right), lay soul winner in Hawaii, with his 150th convert, H. J. McIntosh.



also conducts three studies in Honolulu.

Brother Dang has had the joy of seeing 150 of his students baptized into the remnant church. Many of these converts are lay leaders in the various churches of Hawaii today.

"Many soul winners give up too soon," states Brother Dang. "One person moved three times without leaving a forwarding address, but the Lord helped me to find him each time. Today he and his family are faithful Seventh-day Adventists."

Brother Dang is now praying that the Lord will soon give him his 200th convert. What a crown this dear saint will wear someday!

From Home Base to Front Line

Australasian Division

Olive M. Fisher, having completed furlough, returned August 14 to her nursing appointment at Sopas Hospital, Wabag, in the Western Highlands of New Guinea. She has now completed eight years of nursing work at leper hospitals, on baby health patrol work, and in general hospital nursing, in the mission field.

Dawn Benham, who recently returned to her Australian homeland from the Trans-Africa Division, where she was engaged in nursing work, has again responded to the call of the mission field, and will serve at the Sopas Hospital, in Wabag, Western Highlands of New Guinea. She left Sydney August 23 to take up this appointment.

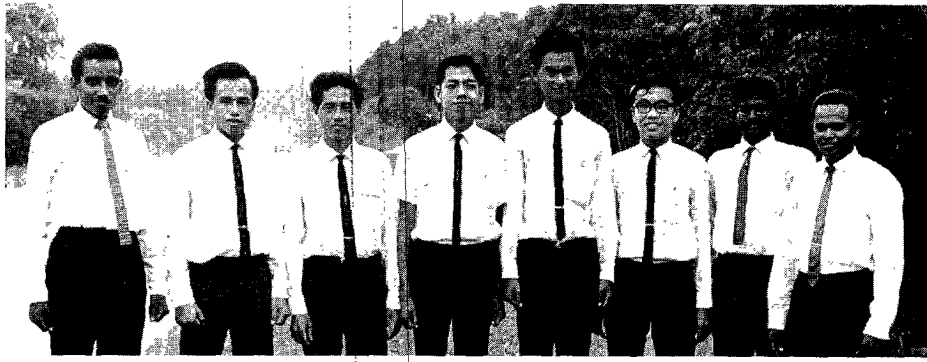
George Scott, who has already served four years in the Coral Sea Union Mission, constructing new schools and repairing mission buildings in various locations throughout New Guinea, has again volunteered for mission service. He left in August, and will engage in building work at Konkua near Goroka, in the Eastern Highlands of New Guinea, where he will supervise the construction of a new school building.

North American Division

Elder and Mrs. Frederick C. Webster left New York City August 11, going to Beirut, Lebanon. They have been on furlough. Mrs. Webster's name before marriage was Dorothy Anna Bryan. Elder Webster was formerly a departmental secretary in the South American Division. At the 1966 General Conference session he was elected president of the Middle East Division.

Elder and Mrs. Ray L. Jacobs, of Port-au-Prince, Haiti, left New York City August 11, en route to Beirut, Lebanon. Mrs. Jacobs' maiden name was Mabel Alberta Beardsley. Elder Jacobs previously served as president of the Franco-Haitian Union Mission. At the time of the General Conference session in Detroit he was elected secretary of the Middle East Division.

Elder and Mrs. Andre Ferrier and four



"Daniel's Band" in Malaya

Today, more than ever before, a great army of literature evangelists is needed to help finish God's work. We need young men and young women to serve as the "Adventist Peace Corps" as it were, who will knock on doors and hearts, distributing our literature everywhere.

S. S. Daniel, far right in the picture, is proud of the seven young men in Malaya who have heard the call and have dared to join "Daniel's band" of colporteurs. These seven began the literature ministry in April and in six weeks took orders for 150 *Guardian of Health—Story of Jesus* sets of books, besides delivering many hundreds of dollars' worth of literature.

V. L. BRETSCH

Publishing Secretary, Southeast Asia Union

children sailed on the S.S. *Franconia* from Montreal, Canada, August 19, for Le Havre, France. They are returning to their home division. Elder Ferrier is to serve as a pastor-evangelist in the Swiss Union Conference and French-Swiss Conference.

Dr. and Mrs. Ervin E. Nichols and two children, of Pasadena, California, left Los Angeles, California, August 31, for Bangkok, Thailand. Dr. Nichols is to serve a short term as a relief doctor in the Bangkok Sanitarium and Hospital.

Elder and Mrs. Alvin M. Bartlett and four children, returning after furlough, left Los Angeles, California, September 5, for Menado, North Celebes. Mrs. Bartlett's name before marriage was Ann Emyline Hendrickson. Elder Bartlett is president of the East Indonesia Union Mission.

Mary Jane Bruce left San Diego, California, September 5, for Seoul, Korea, returning after furlough. Miss Bruce will continue service as a church school teacher in the Korean Union Mission.

Elder and Mrs. George W. Munson and two children, returning after furlough, left San Francisco, California, September 5, for Jesselton, Sabah. They were previously connected with the work in the Korean Union Mission. Mrs. Munson's maiden name was Naomi Helen Bowers. Elder Munson is to be president of the Sabah Mission.

Elder and Mrs. Harold P. Bohr and two children left Los Angeles, California, for Caracas, Venezuela, September 6. They are returning after furlough. Mrs. Bohr's name before marriage was Dorothy Evelyn Stoner. Elder Bohr is to be connected with the Venezuela Vocational Academy.

Elder and Mrs. Gilbert J. Bertocchini and two children left Washington, D.C., September 7, en route to Singapore. Elder Bertocchini, before furlough, was president of Taiwan Missionary College. Mrs. Bertocchini's maiden name was Betty Marland Brown. Elder Bertocchini has been elected as young people's Missionary Volunteer secretary of the Far Eastern Division.

Jerald E. Christensen left Portland, Oregon, August 3, returning after furlough, to Taiwan. Mrs. Christensen and son left Seattle, Washington, September 7, returning. Her name before marriage was Rose Madonna Merth. Elder Christensen serves as president of the South Taiwan Mission.

Thelma Smith left Seattle, Washington, September 7, returning to service in Taiwan after a furlough. Mrs. Smith is a Bible instructor in Taiwan Missionary College.

Elder and Mrs. L. Fred Hardin and daughter, of Portland, Oregon, sailed on the S.S. *Limburg* from San Francisco, California, September 7, for East Pakistan. Mrs. Hardin's name was Wilma Marjory Knowles, before marriage. Elder Hardin is to be president of the East Pakistan Section.

Dr. F. Patience Noecker, of Palestine, Illinois, sailed on the S.S. *Hellenic Laurel*, from New York City, September 8, going to West Pakistan. Dr. Noecker is to serve as a physician in the Karachi Hospital.

Elder and Mrs. F. C. Petty and daughter, of Collegedale, Tennessee, crossed into Mexico by car at Laredo, Texas, September 9, going to Guadalajara. The maiden name of Mrs. Petty was Ruth Mary Hudak. Elder Petty is to be a chaplain-pastor in the English church at Guadalajara.

Elder and Mrs. Robert C. Mills and two children, of Syracuse, New York, sailed on the S.S. *Steel Age* from New York, September 10, for Beirut, Lebanon. Before marriage, Mrs. Mills's name was El Rita Ellis. Elder Mills is to be treasurer and auditor of the Middle East Division.

Elder and Mrs. Arthur L. Moore and two children, of College Place, Washington, left New York City September 11, for Malawi. The maiden name of Mrs. Moore was Patricia Ann Tooley. Elder Moore has responded to a call to serve as Bible and history teacher in the Malamulo College.

D. H. BAASCH

VBS and Camp Meeting at Monument Valley

By MAY WRIGHT

PR Secretary

Monument Valley Mission and Hospital

On a recent morning every available car and pickup was on its way out among the sagebrush over the washes and through the sand, all with one purpose in mind—to bring Navaho children to the Monument Valley Vacation Bible School.

The church was bulging at 9:00 A.M. when 160 children started their singing, Bible stories, and classes in crafts and games.

At noon all the children ate a picnic lunch provided by the mission, had playtime, and then went back to their rooms for further interesting projects.

Classes were held until 5:00 P.M., when the children were taken to the nearby campground where they met their parents. There supper was served.

At 7:30 P.M. a song service was directed by Alice Mason, and the annual Monument Valley camp meeting for the Navahos was under way. After the singing the people listened attentively as W. B. Ochs told them of the soon coming of Jesus. Tom Holliday interpreted.

Meetings were held all day Sabbath, despite a thunder shower that came just as dinner was being served. The afternoon meeting was well attended, but with clouds and thunder still persisting, the evening meeting was moved to the church building. Helmuth Retzer delivered a sermon on "The Three Angels' Messages." Hearts were touched, and many came forward as he gave an invitation to accept Christ.

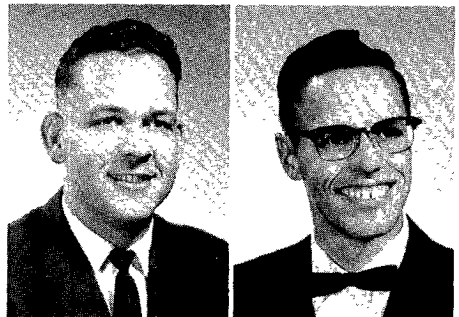
At noon on Sunday the Vacation Bible School and the annual camp meeting were completed.

Ordination at Oregon Camp Meeting

By R. C. SCHWARTZ

During the Oregon Conference camp meeting, P. Sidney Nelson and Donald E. Lang were ordained to the gospel ministry. The service took place at the close of the sermon by H. M. S. Richards.

Sidney Nelson began his ministerial work in the Oregon Conference in 1962 as assistant pastor of the Medford, Oregon, district. Elder Nelson is now pastor



Donald Lang

Sidney Nelson

of the Hillsboro church. His father, Dr. Philip Nelson, of the General Conference Medical Department, was present to participate in the ordination.

Donald Lang began his work in Oregon as assistant Book and Bible House manager in 1957. In 1962 he was invited to begin ministerial work. Elder Lang is now pastor of the Cedar Creek district.

H. L. Rudy, Oregon Conference president, introduced the candidates; the ordination charge was given by Kenneth Mittleider, of the North Pacific Union; H. M. S. Richards offered the prayer of ordination. The welcome to the gospel ministry was extended by Elder Rudy.

Manila Institute on Alcoholism Prevention

By W. A. SCHARFFENBERG

The fifth annual session of the Philippine Institute of Scientific Studies for the Prevention of Alcoholism was held on the medical college campus of the University of the Philippines in Manila, May 16-27.

The attendance was excellent. The 80 students who participated in the institute included practicing physicians, public health officials, nurses, educational administrators, mission directors, temperance secretaries, guidance counselors, teachers, ministers, army chaplains, police officials, and members of the armed forces. Every province was represented. Students came from 40 major municipalities and included 20 Seventh-day Adventists.

One of the most active participants was the provost marshal general of the armed forces, Col. Arsenio L. Torres. He was much impressed with the high quality of the instructors and the material presented, the manner in which it was presented, and the scientific evidence that indicates clearly that alcohol is a habit-forming narcotic drug, and that the only ultimate and final solution known to mankind for the prevention of alcoholism is total abstinence.

During the first few days he had a cynical attitude toward total abstinence, but as the scientific facts were presented day after day his attitude gradually changed, and by the close of the institute he had become a staunch advocate of total abstinence. In fact, he became one of the most popular and enthusiastic students. His enthusiasm was an inspiration to all, and when the alumni association met they elected him president of that association.

The institute is conducted annually under the auspices of the Philippine National Committee for the Prevention of Alcoholism. Gen. Basilio Valdes, a prominent surgeon, who served as General MacArthur's chief of staff, and later secretary of national defense in President Quezon's cabinet, is serving as the chairman of the Philippine National Committee for the Prevention of Alcoholism.

Dr. Juan Salcedo, chairman of the National Science Development Board, is chairman of the board of directors.

Benito G. Mary, temperance secretary of the North Philippine Union Mission, is secretary of the National Committee and organizing secretary for the institute.

Dr. Luceno L. Quirante served as director of the institute.

The lecturers included top scientists, educators, and law-enforcement officers in the Philippines. The field trips to the National Bureau of Investigation, to the National Bureau of Prisons, and the National Mental Hospital gave the students firsthand information on the effects of alcohol on the physical, mental, and moral powers of the individual, the effects of alcohol on the home, its relation to juvenile delinquency, to traffic accidents, and to crime.



Peru Beauty Operator Sells Literature Daily

"Callao must be won for Christ" was the battle cry sounded by our church in Peru during the year 1951. A series of public meetings was held in a theater. Among the many that were baptized was the Viteri family.

Recently I had the pleasure of meeting this family again, this time in Colombia. Brother Viteri is working at his trade, and his wife still has a beauty shop.

When the colporteur institute began in that place in January of this year, Sister Viteri was there, and said to G. A. Huse, of the General Conference, and to me, in fairly good English: "I am not a full-time colporteur, because I am still working in my beauty shop, but two hours of every day I give to the Lord in selling literature. I have to do something for my Lord, otherwise how could I live doing nothing?"

Sister Viteri has already won three people to the church. The Lord is using her and blessing her efforts during those two hours daily that she devotes to Him aside from her work at home and in the beauty shop.

"Let every believer scatter broadcast tracts and leaflets and books containing the message for this time."—*Colporteur Ministry*, p. 21.

"O that thousands more of our people had a realization of the time in which we are living, and of the work to be done in field service, in house-to-house labor."—*Ibid.*, p. 24.

Sister Viteri is shown here with her good husband. Her face, typical of every colporteur, radiates joy, happiness, satisfaction, and peace.

BENJAMIN RIFFEL
Pacific Press Publishing Association

Dr. Winton H. Beaven, president of Columbia Union College, and the writer, executive director of the International Commission for the Prevention of Alcoholism, served as overseas guest lecturers.

Choir Trip in Colombia

By RAFAEL ESCANDON
Principal, Cali Junior Academy

The 36 members of the Adventist choir from the Central church in Cali, Colombia, recently visited several interesting places of the Upper Magdalena Conference. The choir, using a private bus, traveled about 2,000 miles, visiting the cities of Bogotá, Cúcuta, and Bucaramanga in Colombia, and San Cristobal in Venezuela.

The choir, organized three and a half years ago and directed by Lena Escandon, has visited all the major cities of Colombia and some of the smaller ones. It also has visited hospitals, colleges, jails, and clubs. It has sung on several radio stations, and in 1964 won a thousand-dollar prize for singing, offered by Radio Pacifico, in Cali.

On its last tour the bus driver, his brother, and his sister, who also traveled with the choir, became so interested in our message by what they saw and heard that they promised to continue attending our church, and expressed a desire to learn more about our doctrines. We are hoping and praying that they will soon be won to Christ.

The Educational Challenge in Borneo

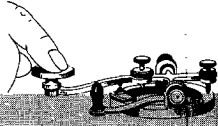
By DANIEL R. GUILD
President, Southeast Asia Union

From villages deep in the jungle, from longhouses along the Tautau River, and from the modern city of Kuching, the workers of the Sarawak Mission on the island of Borneo gathered for a two-week college extension school. In the mission president's airplane, in the Ayer Manis school principal's Land Rover, by bus and afoot, the pastors and village Bible teachers came to study and be refreshed.

Immediately following the college extension school in Sarawak, another school was conducted in the Sabah Mission, also situated on the island of Borneo.

At both of these training schools, Paul Eldridge, then the ministerial secretary, now president of the Far Eastern Division, taught a class in church organization and administration; and the writer, then ministerial secretary of the Southeast Asia Union, taught a class in righteousness by faith. Classes were held each morning, and the students spent each afternoon and evening in concentrated study.

A succession of training schools, of which these are typical, are being conducted the year round in the Southeast Asia Union. Education is currently a major concern in the Orient, and our ministerial workers must keep in step with the times if they are to reach educated people with our message.



Brief News OF MEN AND EVENTS



Atlantic Union

Reported by
Mrs. Emma Kirk

► Rolfe Mitchell, who has been assisting with the evangelistic program in Manchester, New Hampshire, has been asked to continue helping Pastor Robert Edwards with the heavy follow-up program. From now on he will be responsible for the Franklin company and the Concord church (both in New Hampshire) under the supervision of Pastor Edwards.

► Jack Heid has connected with the New England Sanitarium and Hospital as administrative intern. Mr. Heid is a graduate of Atlantic Union College, class of 1966. He is presently assigned to the purchasing department but will work in various other areas of responsibility in his internship program. Mrs. Heid is serving as secretary to R. L. Pelton, administrator of the hospital. She was secretary to K. W. Tilghman, secretary-treasurer of the Atlantic Union Conference, while living in South Lancaster.

► Alex Fuleki, who recently finished his work at Andrews University, will assist O. J. Mills, leader of the Hartford, Connecticut, district.

► Russell Burrill, of the Willimantic, Connecticut, district, reports that three young people were baptized at Camp Winnekeag during a church retreat the weekend of June 10-12. Three adults were baptized at the camp on the following weekend. They were Mrs. Marjorie Wood, Mrs. Leonard Dutram, and Mrs. Diane Salser.

► Donald Clark, of the Georgia-Cumberland Conference, has moved to Portland, Maine, to be associate pastor in the Portland district. Pastor Clark will be working with W. W. Menshausen, preparing for a major evangelistic campaign in Portland next spring.

► M. A. Dopp, youth activities director of Southern New England Conference, reports an unusually fine response to the summer camp program in August. Eight were baptized as of this writing.



Lake Union

Reported by
Mrs. Mildred Wade

► Members of Chippewa Falls and Eau Claire, in Wisconsin, have united their efforts to begin a church school, which will be at Altoona. Pastor D. E. Longfellow states that they anticipate occupying the new building about Christmas time. Groundbreaking was held August 15 with the conference president, R. E. Finney, Jr., as speaker. Avis Peck, a first-grader, turned the soil. Others present were Doyle Harp, Lester Rilea, and the city mayor. The two-room school will cost about \$16,-

000 and will adequately take care of about 25 students.

► The Laymen's Leadership Training Course is being given strong support in the Chicago area. The Altgeld Gardens church, of the Lake Region Conference, which grew from a branch Sabbath school, recently graduated 12 persons from the course, which was conducted by the local elder, Emmanuel Foxworth. Xavier Butler, lay activities secretary in the conference, states that these graduates have completed courses in The Church a Training Center, The Divine Blueprint, The Message and Messenger, The Art of Obtaining Decisions, Denominational History, and Bible Doctrines.

► Students in the Lake Region Conference were active in the colporteur work during the summer. Julia Howard sold a total of 5,819 magazines in ten weeks. She withdrew \$250 cash, leaving a \$1,326 scholarship to be sent to Oakwood College. Five others in the Chicago area earned the following scholarships: Naomi Robinson, \$992; Nancy Moore, \$968; Donna Young, \$908; Renata Thomas, \$902; and Joyce Lewis, \$749. Thomas McNealy, student assistant, earned a \$1,420 scholarship.

► At recent commencement exercises 39 students from the Hinsdale Sanitarium and Hospital School of Nursing received diplomas. Also graduating were four students from the School of Medical Tech-

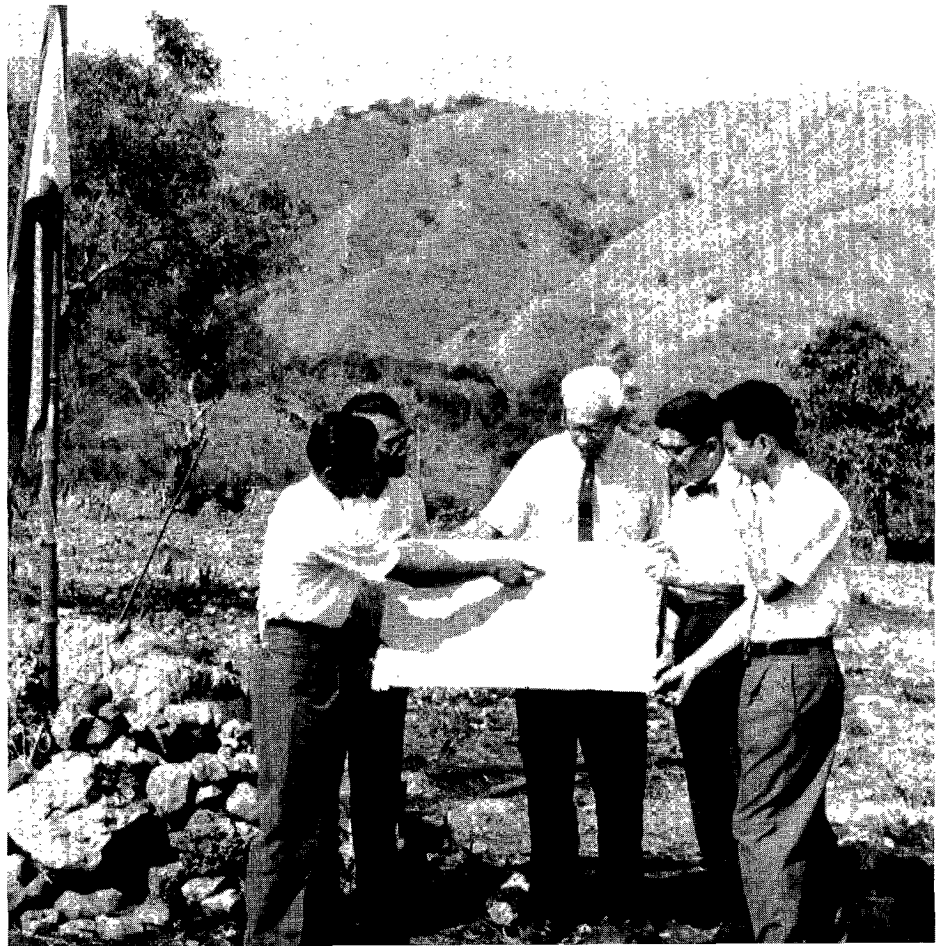
A New Academy in the North Philippines

The latest addition to the growing sisterhood of academies in the Philippines is the Tirad View Academy in Tumbaga, Quirino, Ilocos Sur, in the Mountain Province Mission. The school is named after historic Tirad Pass, some six hours distant by foot. The site, on the foothills of Tumbaga Mountain, commands a breathtaking view of the surrounding areas, including the Abra River and Tirad Pass.

Opened for the benefit of our youth among the more than half a dozen tribes of Mountain Province, the school has been housed in temporary quarters since last July. With a special appropriation from the Far Eastern Division, the first phase of the construction has been started for two classrooms and a principal's office.

Looking over the plan for the building are (from left): E. L. Dingoasen, Mountain Province Mission president; B. G. Mary, North Philippine Union educational secretary; T. C. Murdoch, NPUM president; H. E. McClure, Sabbath school secretary of the Far Eastern Division; and academy principal Reuben Budayao.

B. B. ALSAYBAR
Departmental Secretary
North Philippine Union Mission



nology and one student from the School of X-ray. Speakers for the commencement weekend services included Dr. Horace J. Shaw, director of development, Andrews University, consecration service; Dr. Frederick E. J. Harder, chairman, Department of Education, Andrews University, baccalaureate; and Dr. Steven P. Vitrano, chairman, Department of Religion, Andrews University, commencement.

North Pacific Union

Reported by
Mrs. Ione Morgan

► A medical-ministerial retreat for the Upper Columbia Conference was held at Hayden Lake, Idaho, August 10-14. Meetings were held mornings and evenings. Guest speakers included Dr. Gordon Hadley, from Loma Linda University; Dr. Joseph N. Barnes, of Walla Walla College; N. R. Dower, from the General Conference; Kenneth Mittleider, from the union conference; and George Knowles, of the Oregon Conference.

► Three conferences—British Columbia, Upper Columbia, and Washington—joined in a Pathfinder camporee in the Tieton Dam area on White Pass Highway west of Yakima, Washington, the weekend of September 23-25.

► On Sabbath, September 24, at 4:30 p.m., the TV Bible Class program produced by George Knowles, of the Oregon Conference, began over three TV channels in the Upper Columbia Conference. Even in places where the telecast is not seen, church members throughout the Upper Columbia Conference are inviting friends and relatives to enter a systematic study of God's Word, using the Bible Speaks lessons and a friendship Bible, which becomes the property of the person using it after he completes the first ten lessons.

► The Idaho Conference recently welcomed two new young ministerial workers: Tomas W. Calkins, to be associated with R. A. Hubbard in Pocatello; and Darold Bigger, to be associated with Glenn Aufderhar in evangelism in various areas.

► George Knowles and Thomas Stafford will join the members of the Sweet Home, Oregon, church in a three-week series of evangelistic meetings beginning Friday evening, October 21.

► On August 1, Harold E. Shuey, M.D., became associate pathologist of Portland Sanitarium and Hospital, joining with Warren C. Hunter, M.D., pathologist and laboratory director. Until 1963 Dr. Shuey served in the U.S. Army; he was in the European theater during World War II, and thereafter as commanding officer of two Army area medical laboratories and chief of pathology service in two large Army hospitals prior to his retirement with the rank of colonel. In 1963 Dr. Shuey entered private practice as director of pathology at St. Joseph's Hospital in Denver, Colorado, from which he came to the Portland Sanitarium and Hospital.



First Beginners' Training School in Japan

A beginners' training school for new literature evangelists was held recently at the Japan Publishing House. This school was the first of its kind in Japan, and afforded the new workers an opportunity early in their experience to witness the making of our books and periodicals. T. Maehata, plant superintendent, gave a complete tour of the publishing house. This was followed by a written test.

J. T. Mason, visiting instructor from the Far Eastern Division publishing department, gave the main sales instruction. This school, although it involved a relatively small number of colporteurs, will serve as a pilot school for future training classes wherein local leaders will follow Elder Mason's lead in active classroom instruction. The five students in attendance were attentive and well chosen. They will strengthen the army of 224 colporteurs in Japan.

M. R. LYON

Publishing Secretary, Japan Union Mission



Northern Union

Reported by
L. H. Netteburg

► "Smoking Sam," a smoking manikin, has been used successfully at Minnesota county fairs to demonstrate the harmful effects of cigarette smoking.

► David Young, ministerial intern, has started a five-minute program of religious news entitled Your Church Today on station KEYJ in Jamestown, North Dakota. The radio station has given the time free of charge as a public service.

► The Minnesota Conference has again opened its North Star Junior Camp facilities for non-Adventist underprivileged children from the State of Minnesota. Ninety-eight boys and girls, specially selected by the State Welfare Department, enjoyed the activities at the North Star Camp at Brainerd from August 14-19 under the guidance of Gene Armour, Minnesota Conference youth leader.

► Northern Union literature evangelists met at Minnesota's North Star Camp for their annual institute under the direction of C. M. Barnes, Northern Union publishing secretary, August 21-28. D. A. McAdams, General Conference Publishing Secretary; W. S. Jesske, field representative for the Voice of Prophecy; Len Bohner and Ross Wollard of the Pacific Press; and Northern Union officers assisted in the institute.

► New faculty members at Oak Park Academy include Mr. and Mrs. G. M. Richardson, who will teach Bible and home economics; Mrs. Velda Nelson, dean of girls; and Mr. and Mrs. Robert Robin-

son. Mr. Robinson will serve as treasurer and teach bookkeeping and Mrs. Robinson will be librarian and teach some mathematics as well as assisting in the business office.

► Mrs. Letty Stotz, of South Dakota, was awarded the Literature Evangelist of the Year trophy at the recent institute. She serves as a mother and homemaker but still found time to deliver \$15,480 worth of literature last year.



Southern Union

Reported by
Oscar L. Heinrich

► The Eustis, Florida, church broke ground on August 21 for a church school building. District pastor is Vern Carrier.

► The Cleveland, Tennessee, church was dedicated on Sabbath, August 27. The congregation was organized in 1902 with 17 charter members. It now maintains a three-teacher church school with an enrollment of 60 students. Desmond Cummings, Georgia-Cumberland conference president, gave the dedicatory address. C. E. Bracebridge is pastor.

► Southern Missionary College has been granted permission from the Federal Communications Commission of Washington, D.C., to increase the wattage of its non-commercial radio station, WSMC-FM, from 10 watts to 70,000 watts. The new facility will provide FM programming with stereo for a potential listening audience of more than 300,000 persons in the metropolitan Chattanooga area. Station director is James C. Hannum.



Southwestern Union

Reported by
J. N. Morgan

► Ten student vocational nurses received caps at the second annual capping exercise of the Memorial Hospital School of Nursing, at Beeville, Texas. The first class of vocational nursing training also was held at the Hayes County Memorial Hospital during 1966, and climaxed with a capping service under the direction of H. E. Rice, associate secretary of the Medical Department of the General Conference.

► H. E. Haas, former Missionary Volunteer and educational secretary of the Northern Union, has now assumed his new responsibilities as Missionary Volunteer and temperance secretary of the Southwestern Union.

► Sunday law agitation has again begun in the Southwestern Union territory. Several Texas cities are attempting to enact city ordinances that would strengthen the State's existing blue law. W. Melvin Adams, of the General Conference Religious Liberty Department, and a corps of ministers have been active in combating this type of legislation in the cities of San Antonio and Amarillo.



Loma Linda University

Reported by
Sandra Craig

► Ground was broken September 27 for a gymnasium-auditorium for Loma Linda University. Physical education and related recreational activities for students will comprise the primary use of the 25,000-square-foot building. The gymnasium-auditorium will have a seating capacity of 2,800 when used for lectures and cultural programs.

Five Ordained in New Jersey

Five young men were ordained to the gospel ministry at the New Jersey sectional camp meeting. A. B. Butler, president of the New Jersey Conference, introduced the candidates and their wives.

C. D. Brooks, Columbia Union Conference evangelist, gave the charge; I. W. Young, union publishing secretary, offered the ordination prayer; Paul Eldridge, president of the Far Eastern Division, welcomed the ordained men into the gospel ministry.

Front row, left to right: Luis Plata; Gordon Blandford; Larry Eldridge; R. H. Pierson, president of the General Conference; James Finn; O. Mejia.

Back row, left to right: I. W. Young; G. Blandford, retired minister and foster father of Gordon Blandford; Paul Eldridge, father of Larry Eldridge; C. D. Brooks; A. B. Butler.

R. D. STEINKE

Departmental Secretary, New Jersey Conference



Ordination in West Africa

One of the high lights of the ministerial workers' retreat in Ghana, held at Bekwai College, was the ordination to the gospel ministry of S. Berkeley, educational secretary of the West African Union. The officiating ministers were (from left): M. T. Battle, Th. Kristensen, J. K. Amoah, S. Berkeley, N. B. Nielsen.

TH. KRISTENSEN, President
West African Union Mission

► Loma Linda University students registered September 13 and 14 for professional curricula and Graduate School liberal arts programs. Registrar Herbert A. Walls expects late registrants to bring the total number of students to 1,150.

► Lindsay Hall, the women's residence hall at Loma Linda University, opened 80 new student rooms in an addition completed as school began. The addition was necessary to accommodate school of nursing juniors who will no longer be in Los Angeles and students in the new dental assisting curriculum, as well as students who were formerly placed in the community because of lack of dormitory space.

► The first third-generation medical student entered Loma Linda University this fall. Arthur N. Donaldson III, a graduate of La Sierra College, is expected to graduate in 1970. His father, A. Norton Donaldson, M.D., a 1943 graduate, is a resident physician at Orange County General Hospital, Orange, California. His grandfather, now deceased, graduated from the School of Medicine in 1915. The fathers of several other medical students were graduated from Loma Linda University and their grandfathers from American Medical Missionary College, but this is the first student whose father and grandfather were both graduated from Loma Linda University.

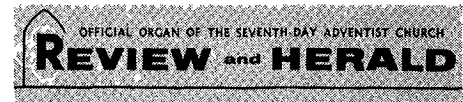
ANSWERS TO

Your Denominational IQ

ANSWERS: 4:F; 1, 2, 3, 5:T. (Page 7)

Church Calendar

Health Emphasis Week	October 8-14
Community Relations Day	October 15
Temperance Day Offering	October 22
Week of Prayer	November 5-12
Church Missionary Offering	November 5
Annual Sacrifice Offering	November 12
Ingathering Campaign Launching Day	November 19
(Campaign dates Nov. 19, 1966-Jan. 7, 1967)	
Ingathering Campaign Promotion	December 3
Church Missionary Offering	December 3
Thirteenth Sabbath Offering	December 24
(South America)	



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

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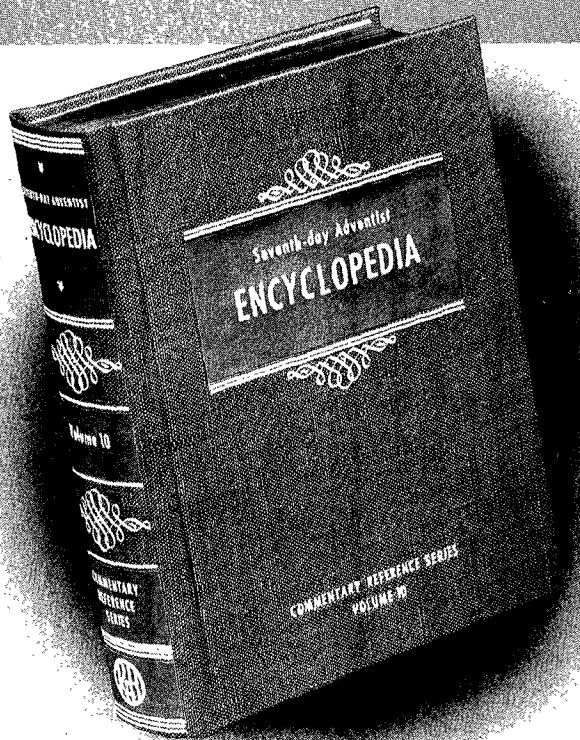
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News of Note

Good Response to It Is Written Telecasts

A report from S. A. Yakush, radio-television secretary of the Southern California Conference, reveals that 810 families responded by telephone or mail to the first of the new It Is Written programs telecast in the Los Angeles-San Bernardino area on September 18. The release hour was favorable—8:30 Sunday evening.

D. T. Hawley, coordinator for the Eastern metropolitan evangelistic thrust in the New York area, reports a thrilling response to the first releases there. Although the first telecasts were 8:30 Saturday morning and midnight Sunday night, nearly 500 telephone responses came in to the It Is Written offices the first week. The station indicates that there is a strong possibility that a far more desirable release time will be granted us by December.

The response in both of these areas is considered by the television industry to be unusual.

George Vandeman, speaker for the It Is Written telecast, launched the program at the opening rallies in both New York and California. An encouraging breakthrough appears in prospect in each of these great city areas.

N. R. DOWER

Temperance Day Offering

On October 22 the Temperance Day Offering will be received in all our churches in North America. Never in the history of our church has a greater opportunity been presented in the field of temperance. The daily papers cry out the dangers involved in the use of alcohol, tobacco, and drugs. A vivid story is told through pen and picture of lives lost, homes broken, and property damaged as a direct result of their use.

The task before us as a people is great. The opportunity to save lives and souls through a true temperance program is unprecedented. We appeal for a liberal offering for this important phase of the church's mission.

K. H. EMMERSON

Lay Soul Winning in Southern Asia

From India comes word of a thrilling soul-winning breakthrough. George W. Maywald, lay activities' secretary of the Southern Asia Division, writes:

"D. R. Watts, lay activities secretary for South India, states in a letter: 'One layman in the South India Union has been successful in bringing 100 Hindus to a decision for truth. They are now in a baptismal class preparing for church fellowship. He expects to baptize fifty of them immediately.'

"Further encouraging news comes from Northeast India where as a result of a

layman's faithful service in distributing Voice of Prophecy enrollment cards a whole tribe is now calling for a worker to teach them the truth. We see evidences everywhere of how God is going ahead and many souls are accepting the message."

Around the world dedicated laymen are responding to the challenge to participate in giving one million Bible studies a month.

J. ERNEST EDWARDS

The Review Is for You

Eleven years before the name Seventh-day Adventist was chosen for the denomination, the REVIEW AND HERALD was helping the pioneer believers in the earnest work of preparation to meet their Lord in peace. Thirteen years before there was a General Conference to unite the Advent people and to nurture the "little flock," the REVIEW provided a center and source of unity and strength. At first, the General Conference offices were located on an upper floor of the Review and Herald Publishing Association in Battle Creek. Almost a quarter of a century before our first living missionary went overseas, the REVIEW was going forth to places near and far as a silent, yet eloquent, herald of the Advent message.

The REVIEW is now well into its 118th year of service to the church. Its appearance has changed—as has the appearance of its readers—but its message is the same as it was a century and more ago. It is still dedicated to trimming the lamp of faith in the Advent hope, that it may burn ever brighter in Adventist hearts. It still seeks to make ever clearer to Adventist minds the great truths of the Advent message. It still keeps Adventist homes informed about the onward progress of the message around the circle of the earth.

The Advent message is marching forward from triumph to triumph, and the REVIEW is keeping pace with it. With the REVIEW in your hand each week you will be able to keep pace with it too. If you have not renewed your subscription for the coming year (you can do so now for a limited time at the very special price of \$4.75) do it this week through your church lay activities secretary (formerly church missionary secretary). If you are on the Perpetual Plan send payment when you are billed by your Book and Bible House. If you are not now a subscriber act now. Subscribe at once. The REVIEW is for you.

MCC Training Camps

Almost 650 young men and instructors gathered for Medical Cadet Corps training at four locations in the United States during the past few months. Many of these young men have since begun their basic training as I-A-O's in the Army's Medical

Training Center at Fort Sam Houston, Texas.

The Central Union Conference conducted a unique during-the-school-year MCC camp at Ashland, Nebraska, in April. The National Camp was at Grand Ledge, Michigan, in June, and both the North Pacific and Pacific Union conferences conducted camps in August.

As the draft calls increase, more and more Seventh-day Adventist young men will be called into military service. Now is the time to prepare for this eventuality.

CLARK SMITH

Radio Milepost in New Zealand

A new milepost in broadcasting history has just been reached. For the first time in the history of the denomination a Seventh-day Adventist minister has been permitted to broadcast over the New Zealand Broadcasting Corporation network. This came about as the network invited various denominations to prepare a broadcast under the title "I believe." This broadcast took place on September 7, with W. R. L. Scragg, the new associate secretary for the General Conference Radio-TV Department, as the speaker. We are happy to say that we have had very favorable comments on this important Adventist broadcast.

JAMES J. AITKEN



The following news items are taken from Religious News Service, and do not necessarily express the viewpoint of the REVIEW editors.

PROVIDENCE, R.I. — Ecumenical subcommissions of the Roman Catholic and Protestant Episcopal churches held their third dialog here, October 10-12.

MIAMI—A group of north Dade County businessmen are out to show the public that God is alive. It's their response to the "Death of God" theologians. At 11 scattered locations in the county, the group, all members of the Miami Shores Christian Businessmen's Committee, has erected billboards that read: "God is alive! We know. He spoke with us this morning."

VATICAN CITY—The Vatican City post office announced it will issue a series of six stamps commemorating the close of the Second Vatican Council. Stamps will portray the late Pope John XXIII who convened the council and Pope Paul VI who closed it. They will also depict scenes of the council.

LONDON — Twenty-three Methodist churches in many parts of the world are currently concerned in unity discussions with Anglicans, according to a survey published here by the Church of England. The survey also discloses that the same number of Presbyterian churches are similarly engaged in talks with the Anglicans.